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Socrates.

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Prayer.  
United Presbyterian Church.  
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Presbyterianism.  
Revivals.

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Priests and Priesthood.

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Future Punishment.  
Probation.

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Parables.

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Zechariah.

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Reformed (German) Church.

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Roman Empire and Christianity.  
Slavery and Christianity.

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Reformation.  
Trent, Council of.  
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Pantheism, by	-	-	-	ULRICI
Paul the Apostle, by	-	-	-	W. SCHMIDT
Pentateuch, by	-	-	-	H. L. STRACK
Peter the Apostle, by	-	-	-	SIEFFERT
Prophetic Office in Old Testament, by	-	-	-	OEBLER
Proverbs, by	-	-	-	DELITZSCH
Psalms, by	-	-	-	DELITZSCH
Pseudepigrapha, Old Testament, by	-	-	-	DILLMANN
Rationalism, by	-	-	-	KÜBEL
Religion and Revelation, by	-	-	-	KÖSTLIN
The French Revolution, by	-	-	-	KLÜPFEL
Samaria, by	-	-	-	PETERMANN
Sanhedrin, by	-	-	-	LEYRER
Scholastic Theology, by	-	-	-	LANDERER
Switzerland, by	-	-	-	HERZOG
Synagogue, by	-	-	-	LEYRER
Thomas Aquinas, by	-	-	-	LANDERER
Tübingen School, by	-	LANDERER AND	H. SCHMIDT	
Waldenses, by	-	-	-	HERZOG
De Wette, by	-	-	-	HAGENBACH
Wiclif, by	-	-	-	LECHLER
Zwingli, by	-	-	-	GÜDER





A

# RELIGIOUS ENCYCLOPÆDIA:

OR

## DICTIONARY

OF

BIBLICAL, HISTORICAL, DOCTRINAL, AND PRACTICAL THEOLOGY.

*BASED ON THE REAL-ENCYKLOPÄDIE OF HERZOG, PLITT, AND HAUCK.*

*EDITED BY*

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VOLUME III.

NEW YORK:

FUNK & WAGNALLS, PUBLISHERS,

10 AND 12 DEY STREET.

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*Electrotyped and printed by Rand, Avery, & Co., Boston.*

## P R E F A C E.

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THIS volume concludes the *Religious Encyclopædia* in advance of the German original. The revised edition of Herzog has so far reached only the thirteenth volume, to article "Ring;" but, by the kindness of the German editor and publisher, I had the benefit of several advanced sheets of letter S. For the remaining titles the editors used the last seven volumes of the first edition (XIV.–XXI., published 1861–66, to which was added an Index volume in 1868). The best articles, which will be retained in the new edition, have been reproduced, condensed and supplemented to date by competent hands. But fully one-half of the volume is made up of original matter, with the aid of a large number of English and American scholars who are known to be familiar with the topics assigned to them. For their kind and hearty co-operation we again return our sincere thanks.

The three volumes of this work are equivalent in size to about seven or eight volumes of the German work on which it is based. Our aim has been to put the reader in possession of the substance of Herzog, with such additional information as the English reader needs, and cannot expect from a German work written exclusively for German readers. It is simply impossible to make an encyclopædia of one country and people answer the wants of another, without serious changes and modifications. Moreover, an encyclopædia ought to be reconstructed every ten years; and it is hoped that this work will renew its youth and usefulness as soon as the present edition is out of date.

With the reception of the work I have every reason to be satisfied. It has met with a hearty welcome, and secured a permanent place in the reference-library of ministers, students, and intelligent laymen of all denominations. Competent judges acknowledge its impartiality and catholicity, as well as the ability of the leading articles, which are written and signed by conscientious scholars of established reputation. The plan of condensation has been generally approved, as the only feasible way by which such a vast thesaurus of German learning could be made accessible and useful to the English reader. Errors and defects in a work which embraces many thousands of facts and dates are unavoidable; but pains

have been taken to secure strict accuracy, and mistakes are corrected in the plates as soon as discovered.

The completed work is now committed to the favor of the public with the prayer that God may bless its use for the promotion of sound Christian learning.

PHILIP SCHAFF.

NEW YORK, Feb. 1, 1884.

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AUTHORIZATION.

WE the undersigned, Editors and Publisher of the "Real-Encyclopädie für Prot. Theologie und Kirche," hereby authorize the Rev. Dr. Schaff of New York to make free use of this work for the preparation and publication, in the United States and in England, of a similar although much shorter work, under the title "A Religious Encyclopædia, based on the Real-Encyclopädie of Herzog, Plitt, and Hauck."

(Signed)

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# INDEX.

## P.

- Pacca, Bartolommeo, 1715.  
 Pace, Richard, 1715.  
 Pachomius, 1715.  
 Pachymeres, Georgius, 1716.  
 Pacianus, 1716.  
 Pacification, Edicts of, 1716.  
 Padua, 1716.  
 Pædobaptism, 1716.  
 Pædobaptist, 1716.  
 Paganism, 1716.  
 Page, Harlan, 1717.  
 Pagi, Antoine, 1717.  
 Pagoda, 1717.  
 Paine, Robert, 1717.  
 Paine, Thomas, 1717.  
 Painting, Christian, 1718.  
 Pajon, Claude, 1722.  
 Palafox de Mendoza, Juan de, 1722.  
 Palamas, Gregorius, 1722.  
 Paleario, Aonio, 1722.  
 Palestine, 1723.  
 Palestina, Giovanni Pierluigi, 1727.  
 Paley, William, 1728.  
 Palimpsest. See Bible Text.  
 Palissy, Bernard, 1728.  
 Pall, 1729.  
 Palladius, 1729.  
 Palladius, Scotorum Episcopus, 1730.  
 Pallavicino, or Pallavicini, Sforza, 1730.  
 Pallium, 1730.  
 Palmer, 1730.  
 Palmer, Christian David Friedrich, 1730.  
 Palmer, Edward Henry, 1731.  
 Palmer, Herbert, 1731.  
 Palm-Sunday, 1731.  
 Palm-Tree, 1731.  
 Pampilius, 1732.  
 Pamphyia, 1732.  
 Panagia, 1732.  
 Pan-Anglican Synod, 1732.  
 Panegyricon, 1733.  
 Panis Literæ, 1733.  
 Panormitanus, 1733.  
 Pan-Pre-byterian Council. See Alliance of the Reformed Churches.  
 Pantænus, 1733.  
 Pantheism and Pantheist, 1733.  
 Pantheon, 1733.  
 Papacy and Papal System, 1735.  
 Papal Election. See Conclave.  
 Papebroeck. See Bollandists.  
 Paphnutius, 1737.  
 Paphos, 1738.  
 Papias, 1738.  
 Papin, Isaac, 1739.  
 Papyrus. See Bible-Text, Writing.  
 Parables, 1739.  
 Parabolani, 1742.  
 Paracelsus, Philippus Aureolus Theophrastus Bombastus, 1742.  
 Paraclete. See Holy Spirit, Trinity.  
 Paracleticæ, or Paracleticon, 1742.  
 Paradise, 1742.  
 Paraguay, 1743.  
 Parau, Wilderness of, 1743.  
 Pardee, Richard Gay, 1743.  
 Pareus, David, 1743.  
 Paris, 1743.  
 Paris, François de, 1745.  
 Paris, Matthew. See Matthew of Paris.  
 Parish, 1745.  
 Parity, 1746.  
 Parker, Matthew, 1746.  
 Parker, Samuel, 1746.  
 Parker, Theodore, 1747.  
 Parkhurst, John, 1749.  
 Parnell, Thomas, 1749.  
 Parsecism, 1749.  
 Parsons, Robert. See Persons, Robert.  
 Parsons, Levi, 1752.  
 Particular and General Baptists, 1752.  
 Passagians, the, 1752.  
 Pascal, Blaise, 1752.  
 Pascal, Jacqueline. See p. 1752.  
 Paschal Controversies, 1754.  
 Paschalis (popes), 1756.  
 Paschasius, Radbertus. See Radbertus.  
 Pasqualis, Martinez, 1757.  
 Passion, the, of our Lord, 1757.  
 Passion-Plays. See Religious Dramas.  
 Passion-Week. See Holy Week.  
 Passionet, Dominic, 1757.  
 Passionists, the, 1757.  
 Passover, the, 1757.  
 Pastoral Letters, 1759.  
 Pastoral Theology, 1759.  
 Pastorelli, 1762.  
 Patarenes, 1762.  
 Paten, 1762.  
 Pater-Noster, 1762.  
 Patience, 1762.  
 Patmos, 1763.  
 Patouillet, Louis, 1763.  
 Patriarch, 1763.  
 Patrick, St., 1763.  
 Patrick, Symon, 1765.  
 Patripassians, 1765.  
 Patristics and Patrology, 1765.  
 Patronage, 1767.  
 Pateson, John Coleridge, 1768.  
 Paul the Apostle and his Epistles, 1768.  
 Paul (popes), 1774.  
 Paul, Father. See Sarpi.  
 Paul of Samosata. See Monarchianism.  
 Paul of Thebes. See Monastery.  
 Paul, Vincent de. See Vincent de Paul.  
 Paul the Deacon, 1776.  
 Paula, 1776.  
 Pauticians, 1776.  
 Paulinus of Aquileja, 1777.  
 Paulinus, Pontius Meropius Anicius, 1778.  
 Paulinus of York, 1778.  
 Paulists, 1778.  
 Paulus, Heinrich Eberhard Gottlob, 1778.  
 Pauperes de Lugduno. See Waldenses.  
 Pavia, the Council of, 1779.  
 Pavillon, 1779.  
 Payson, Edward, 1779.  
 Pázmány, Peter, 1780.  
 Peabody, George, 1780.  
 Peabody, William Bourne Oliver, 1781.  
 Peace, Kiss of. See Kiss of Peace.  
 Peace Offering. See Offerings.  
 Pearson, Eliphalet, 1781.  
 Pearson, John, 1782.  
 Peck, George, 1783.  
 Peck, Jesse Truesdell, 1783.  
 Peck, John Mason, 1783.  
 Pedersen, Christiern, 1783.  
 Pedobaptism, Pedobaptists. See Pedobaptism, Pedobaptists.  
 Pelagius and the Pelagian Controversies, 1783.  
 Pelagius (popes), 1785.  
 Pelagius, Alvarus, 1786.  
 Pellikan, Konrad, 1786.  
 Pelt, Anton Friedrich Ludwig, 1786.  
 Penance, 1787.  
 Penitentials, 1787.  
 Penitential Psalms, 1788.  
 Penn, William, 1788.  
 Pennaforte, Raymond de, 1790.  
 Penny, John, 1790.  
 Pentateuch, the, 1790.  
 Pentecost, 1801.  
 Perata. See Gnosticism.  
 Percy, Thomas, 1801.  
 Percé, 1802.  
 Pereira, Antonio de Figueiredo, 1802.  
 Perfectionism, 1802.  
 Pergamos, 1802.  
 Pericopes, 1802.  
 Perikan, Synods of, 1806.  
 Perizzites. See Canaan.  
 Perkins, Justin, 1806.  
 Perkins, William, 1806.  
 Perpetua, Ste., 1806.  
 Perrone, Giovanni, 1806.  
 Perronet, Edward, 1807.  
 Persecution of the Christians in the Roman Empire, 1807.  
 Perseverance of the Saints, 1808.  
 Persia, 1808.  
 Persons, Robert, 1811.  
 Peru, 1811.  
 Peshito. See Bible Versions.  
 Pessimism. See Optimism, Schopenhauer.  
 Pestalozzi, Johann Heinrich, 1812.  
 Petavius, Dionysius, 1812.  
 Peter the Apostle, 1813.  
 Peter, Festivals of St., 1817.  
 Peter of Alcantara, 1818.  
 Peter of Alexandria, 1818.  
 Peter d'Ailly. See Ailli.  
 Peter of Blois, 1818.  
 Peter of Bruys and the Petrobrusians, 1818.  
 Peter of Celle, 1818.  
 Peter Lombard. See Lombard.  
 Peter Martyr, or Peter of Verona, 1818.  
 Peter Martyr Vermigli, 1818.  
 Peter the Hermit, 1819.  
 Peter the Venerable, 1819.  
 Peterborough, 1819.  
 Peter-Pence, 1819.  
 Peters, Hugh, 1820.  
 Petersen, Johann Wilhelm, 1820.  
 Petri, Samuel, 1820.  
 Petrar. See Selah.  
 Petri, Olaus, 1820.  
 Petri, Laurentius, 1820.  
 Petrobrusians. See Peter of Bruys.  
 Peucer, Caspar, 1820.  
 Pew, 1821.  
 Pezel, Christof, 1821.  
 Pfaff, Christof Matthäus, 1821.  
 Pflug, Julius, 1821.  
 Pharaoh, 1821.  
 Pharisees, the, 1821.  
 Philadelphia, 1822.  
 Philadelphia (U.S.A.), 1822.  
 Philadelphian Society, 1823.  
 Philaster, or Philastrius, 1824.  
 Philemon. See Paul.  
 Philip the Apostle, 1824.  
 Philip the Arabian, 1824.  
 Philip the Evangelist, 1824.  
 Philip the Fair, 1824.  
 Philip the Magnanimous, 1825.  
 Philip II., 1825.  
 Philip the Tetrarch. See Herod.  
 Philippi, 1825.  
 Philippi, Friedrich Adolf, 1827.  
 Philippians, Epistle to the. See Paul.  
 Philippians, 1827.  
 Philistines, 1827.  
 Philpotts, Henry, 1831.  
 Philo, 1831.  
 Philo Carpathius, 1833.  
 Philopatris, 1833.  
 Philoponus. See John Philoponus.

- Philosophy and Religion, 1833.  
 Philosophy, Christian, American Institute of, 1835.  
 Philostorgius, 1836.  
 Philostratus, Flavius, 1836.  
 Philoxenus, 1836.  
 Phocas, 1836.  
 Phenicia, 1836.  
 Photinus, 1837.  
 Photius, 1837.  
 Phrygia, 1838.  
 Phylactery, 1838.  
 Piarists, or Fathers of the Pious Schools, or Paulinian Congregation, 1839.  
 Picards, 1839.  
 Pictet, Benedict, 1839.  
 Pious of Mirandula. See Mirandula.  
 Piers, Lovick, 1839.  
 Pierpont, John, 1840.  
 Pietism, 1840.  
 Pighius, Albert, 1841.  
 Pilate, Pontius, 1841.  
 Pilate, Procla, or Claudia Procula, 1842.  
 Pilgrimages, 1842.  
 Pilkington, James, 1843.  
 Pinkney, William, 1843.  
 Pirké Aboth, 1843.  
 Pirmin, St., 1843.  
 Pisa, Councils of, 1843.  
 Piscator, Johannes, 1844.  
 Pise, Charles Constantine, 1844.  
 Pisgah, 1844.  
 Pisidia, 1845.  
 Pistorius, Johannes, 1845.  
 Pithom, 1845.  
 Pius (popes), 1845.  
 Pius Societies, 1849.  
 Placet, 1849.  
 Placens, 1849.  
 Plagues of Egypt. See Egypt.  
 Planck, Gottlieb Jakob, 1849.  
 Planck, Heinrich Ludwig, 1849.  
 Platina, Bartholomæus, 1849.  
 Platonism and Christianity, 1850.  
 Platonists, the Cambridge, 1853.  
 Platt, Gustav Leopold, 1855.  
 Plumer, William Swan, 1855.  
 Pluralities, 1856.  
 Plymouth Brethren, 1856.  
 Pneumatomachi, 1859.  
 Pocock, Edward, 1859.  
 Podiebrad, George of, 1859.  
 Poetry, Hebrew. See Hebrew Poetry.  
 Pohlman, William John, 1860.  
 Pohlenics. See Pastoral Theology.  
 Poiret, Pierre, 1860.  
 Poissy, Conference of, 1860.  
 Poland, 1861.  
 Pole, Reginald, 1862.  
 Polemics, 1862.  
 Polentz, George of. See George of Polentz.  
 Poliander, Johann, 1863.  
 Polity, 1863.  
 Pollok, Robert, 1863.  
 Polycarp, 1863.  
 Polychronius, 1864.  
 Polygamy. See Marriage.  
 Polyglot Bibles, 1864.  
 Polytheism, 1867.  
 Pomfret, John, 1868.  
 Pomponatus, Petrus, 1868.  
 Pond, Enoch, 1868.  
 Pontianus, 1868.  
 Pontificale, 1868.  
 Poole, Matthew, 1868.  
 Poor, Daniel, 1869.  
 Poor Men of Lyons. See Waldenses.  
 Pope, the, 1869.  
 Pope, Alexander, 1871.  
 Pordage, John, 1871.  
 Poritoppidan, Erik Ludwigsen, 1872.  
 Porphyry. See Neo-Platonism.  
 Porter, Ebenezer, 1872.  
 Portiuncula Indulgence, 1872.  
 Port Royal, 1872.  
 Portugal, the Kingdom of, 1873.  
 Pöschl, Thomas, 1874.  
 Positivism. See Comte, Auguste.  
 Possession, Demoniack. See Demoniacs.  
 Possentino, Antonio, 1874.  
 Possidius, or Possidonius, 1874.  
 Postel, Guillaume, 1874.  
 Postil, 1874.  
 Potter, Alonzo, 1874.  
 Potts, George, 1876.  
 Poulain, Nicolas, 1876.  
 Pouring, 1876.  
 Powell, Baden, 1876.  
 Practical Theology, 1877.  
 Prades, Jean Martin de, 1877.  
 Pradt, Dominique Dufour de, 1877.  
 Præmunire, 1877.  
 Prætorius, Abdias, 1877.  
 Prætorius, Stephan, 1877.  
 Prayer, 1877.  
 Prayer, Book of Common, 1880.  
 Prayer for the Dead, 1882.  
 Prayer, the Lord's. See Lord's Prayer.  
 Preachers, Local. See Local Preachers.  
 Preaching, 1883.  
 Preaching Friars, 1885.  
 Prebend, 1885.  
 Precious Stones, 1885.  
 Preconization, 1886.  
 Predestination, 1886.  
 Premillennialism, 1887.  
 Premonstrants, or Premonstratensians, 1890.  
 Prentiss, Elizabeth, 1890.  
 Presbyter and the Presbyterate, 1890.  
 Presbyterian Churches, 1892.  
 Presbyterianism, 1917.  
 Presbyterium, 1921.  
 Presbytery, 1921.  
 Presence, the Real. See Lord's Supper.  
 Presiding Elders, 1921.  
 Pressly, John Taylor, 1921.  
 Prester John. See John the Presbyter.  
 Preston, John, 1921.  
 Prideaux, Humphrey, 1921.  
 Prierias, Sylvester, 1922.  
 Priests and Priesthood in the Old Testament, 1922.  
 Priesthood in the Roman-Catholic Church, 1926.  
 Priestley, Joseph, 1927.  
 Primacy, Primate, 1927.  
 Primicerius, 1927.  
 Primitive Methodist Connection. See Methodism.  
 Prince, Thomas (1), 1927.  
 Prince, Thomas (2), 1928.  
 Princeton, the Village, its Institutions, Theology, and Literature, 1928.  
 Prior and Prioress, 1930.  
 Priscillianists, 1930.  
 Probabilism, 1931.  
 Probation, Future, 1931.  
 Procession of the Holy Ghost. See Filioque.  
 Processions, 1932.  
 Proclus. See Neo-Platonism.  
 Procopius of Casarea, 1932.  
 Procopius of Gaza, 1932.  
 Procopius the Great, 1932.  
 Prodicans, 1933.  
 Professio Fidel Tridentinæ. See Tridentine Profession of Faith.  
 Prolocutor, 1933.  
 Pronier, César Louis, 1933.  
 Propaganda, the, 1933.  
 Prophetic Office in the Old Testament, 1936.  
 Prophets in the New Testament, 1940.  
 Propitiation, 1940.  
 Proselytes of the Jews, 1941.  
 Prosper of Aquitania, 1942.  
 Protestant-Verein, 1942.  
 Protestantism. See Reformation.  
 Protevangelium. See Apocrypha.  
 Protonotarius Apostolicus, 1942.  
 Proto-Presbyter, or Proto-Pope, 1942.  
 Proudfoot, William, 1942.  
 Proverbs of Solomon, 1943.  
 Providence, 1948.  
 Provincial, 1949.  
 Provost, 1949.  
 Prudentius, Aurelius Clemens, 1949.  
 Prudentius of Troyes, 1949.  
 Prussia, 1949.  
 Prynn, William, 1950.  
 Præhanazar, George, 1950.  
 Psalmody in the Early Christian Church, 1950.  
 Psalms, 1951.  
 Psalms, Use of the, in Worship, 1959.  
 Psalter, 1961.  
 Psellus, 1961.  
 Pseudoepigrapha of the Old Testament, 1961.  
 Pseudo-Isidorian Decretals, 1966.  
 Ptolemæus, Ptolemy, 1968.  
 Ptolemy I., Soter, 1968.  
 Ptolemy II., Philadelphus, 1968.  
 Ptolemy III., Euergetes, 1968.  
 Ptolemy IV., Philopator, 1968.  
 Ptolemy V., Epiphanes, 1969.  
 Ptolemy VI., Philometor, 1969.  
 Publican, 1969.  
 Publicani, 1969.  
 Pufendorf, Samuel, 1969.  
 Pul. See Tiglath-pileser.  
 Pulcheria, 1969.  
 Pulleyn, Robert, 1969.  
 Pulpit, 1970.  
 Pulpit-Eloquence. See Homiletics, Preaching.  
 Punishment among the Hebrews, 1970.  
 Punishment, Future, 1971.  
 Punshon, William Morley, 1974.  
 Purcell, Henry, 1974.  
 Purcell, John Baptist, 1975.  
 Purgatory, 1975.  
 Purifications, 1976.  
 Purim, 1979.  
 Puritan, Puritanism, 1979.  
 Purvey, John, 1883.  
 Pusey, Edward Bouverie, 1884.  
 Pym, John, 1884.  
 Pyncheon, William, 1885.  
 Pyx, 1885.
- Q.**
- Quadragesima. See Lent.  
 Quadratus, 1886.  
 Quakers. See Friends.  
 Quarles, Francis, 1886.  
 Quarterly Meeting. See Friends.  
 Quartodecimani. See Paschal Controversy.  
 Queen Anne's Bounty. See Taxes.  
 Quenstedt, Andreas, 1886.  
 Quessel, Pasquier, 1886.  
 Quetif, Jacques, 1886.  
 Quietism. See Molinos, Guyon.  
 Quinsexantum Concilium, 1887.  
 Quirinius, 1887.
- R.**
- Rabanus Maurus, 1888.  
 Rabaut, Paul, 1888.  
 Rabaut, St. Etienne, 1888.  
 Rabaut, Pommier, 1888.  
 Rabbah. See Ammonites.  
 Rabbinism, 1888.  
 Rabballa. See Rabulas.  
 Rabсарis, 1990.  
 Rabschakeh, 1990.  
 Rabulus, 1990.  
 Raca, 1990.  
 Racovian Catechism. See Socinianism.  
 Rachel. See Jacob.  
 Radbertus, Paschasius, 1990.  
 Raffles, Thomas, 1991.  
 Ragged Schools, 1991.  
 Rahab, 1991.  
 Raikes, Robert, 1991.  
 Rainerio Sacconi, 1991.  
 Rale, Sébastien, 1992.  
 Raleigh, Alexander, 1992.  
 Raleigh, Sir Walter, 1992.  
 Rannah, 1992.  
 Ramadan, 1992.  
 Rambach, August Jakob, 1992.  
 Rambach, Johann Jakob, 1992.  
 Rameeses. See Exodus.  
 Rammoahun Roy, 1993.  
 Ramus, Petrus, 1993.  
 Ranée, Armand Louis le Bouthillier, de, 1993.  
 Randall, Benjamin. See Freewill Baptists.  
 Randolph Macon College, 1993.  
 Ranters, 1994.  
 Raphael, 1994.  
 Raphael, Morris Jacob, 1994.  
 Rappists, 1994.  
 Rashi, 1994.  
 Raskolniks. See Russian Sects.  
 RATHERUS, 1994.  
 Rathmann, Hermann, 1995.  
 Rationalism and Supernaturalism, 1995.  
 Ratishon, the Conference of, 1995.  
 Ratramnus, 1998.  
 Ratzeberger, Matthäus, 1998.  
 Rau, Christian, 1998.  
 Rauch, Frederick Augustus, 1998.  
 Raube Haus. See Wichern.  
 Rautenstrauch, Franz Stephan, 1999.  
 Ravenna, 1999.

- Ravignan, Gustave François Xavier de la Croix de, 2001.  
 Raymond Martini, 2001.  
 Raymond of Pennaforte. *See* Pennaforte.  
 Raymond of Sabunde, or Saliente, 2001.  
 Raymundus Lullus. *See* Lullus.  
 Reader. *See* Lector.  
 Realism. *See* Scholastic Theology.  
 Real Presence. *See* Lord's Supper.  
 Rechabites, 2002.  
 Recluse, 2002.  
 Recollect, 2002.  
 Reconciliation. *See* Atonement.  
 Rector, 2002.  
 Redeemer, Orders of the, 2002.  
 Redemption, 2002.  
 Redemptorists, or Congregation of Our Most Blessed Redeemer, 2003.  
 Red Sea, the, 2004.  
 Reed, Andrew, 2004.  
 Reformation, 2004.  
 Reformed (Dutch) Church in America, 2013.  
 Reformed Episcopal Church. *See* Episcopal Church, Reformed.  
 Reformed (German) Church in the United States, 2015.  
 Reformed Presbyterian Church. *See* Presbyterian Churches.  
 Regalia, 2016.  
 Regeneration, 2017.  
 Regensburg. *See* Ratisbon.  
 Regino, 2018.  
 Regionarius, 2018.  
 Regius, Urbanus. *See* Rhegius.  
 Regula Fidei, 2018.  
 Regulars, 2018.  
 Rehoboth, 2018.  
 Reichel, Johann Friedrich, 2019.  
 Reid, Thomas, 2019.  
 Reithing, Jakob, 2021.  
 Reimar, Hermann Samuel, 2021.  
 Reinhard, Franz Volkmar, 2021.  
 Reland, Hadrian, 2021.  
 Relics, 2021.  
 Relief Synod. *See* Presbyterian Churches.  
 Religion and Revelation, 2021.  
 Religion, the Philosophy of, 2024.  
 Religious Dramas in the Middle Ages, 2025.  
 Religious Liberty. *See* Liberty.  
 Religious Statistics, 2026.  
 Rely, James, 2026.  
 Remigius, St., 2027.  
 Remphan, 2027.  
 Renaissance, the, 2027.  
 Renata, 2030.  
 Renaudot, Eusebe, 2030.  
 Repentance, 2030.  
 Rephidim. *See* Wilderness of the Wanderers.  
 Reprobation. *See* Predestination.  
 Requiem, 2031.  
 Reredos, 2031.  
 Reservation, Mental, 2031.  
 Reservation, Papal, 2031.  
 Residence, 2032.  
 Restoration. *See* Apokatastasis.  
 Resignation, 2032.  
 Resurrection of the Dead, 2032.  
 Rettberg, Friedrich Wilhelm, 2033.  
 Rettig, Heinrich Christian Michael, 2033.  
 Reuben. *See* Tribes.  
 Reuchlin, Johann, 2033.  
 Reuter, Henrik, 2034.  
 Revelation, Book of, 2034.  
 Revivals of Religion, 2038.  
 Revolution, the French, 2041.  
 Reynolds, Edward, 2043.  
 Reynolds, John, 2044.  
 Rhegium, 2044.  
 Rhegius, Urbanus, 2044.  
 Rhetoric, Sacred. *See* Homiletics.  
 Rhodes, 2044.  
 Ricci, Lorenzo, 2044.  
 Ricci, Scipione de', 2045.  
 Rice, John Holt, 2045.  
 Rice, Nathan Lewis, 2045.  
 Rich, Edmund. *See* Edmund, St.  
 Richard, Fitzralph, 2045.  
 Richard of St. Victor, 2046.  
 Richard, Charles Louis, 2046.  
 Richards, James, 2046.  
 Richards, William, 2046.  
 Richelieu, Armand Jean Duplessis de, 2046.  
 Richer, Edmund, 2046.  
 Richmond, Leigh, 2046.  
 Richter, Emil Ludwig, 2047.  
 Richter, Christian Friedrich Gottlieb, 2047.  
 Riddle, Joseph Edmond, 2047.  
 Ridgley, Thomas, 2047.  
 Ridley, Nicholas, 2047.  
 Rieger, Georg Conrad, 2048.  
 Righteousness, Original, 2048.  
 Rimmon, 2048.  
 Ring, Melchior, 2049.  
 Rings, 2049.  
 Rinkart, Martin, 2049.  
 Ripley, Henry Jones, 2049.  
 Ripon, 2049.  
 Rippon, John, 2049.  
 Risler, Jeremiah, 2049.  
 Ritter, Karl, 2050.  
 Ritual, 2050.  
 Rituale Romanum, 2050.  
 Ritualism, 2050.  
 Rivet, Andre, 2053.  
 Robber Council. *See* Ephesus.  
 Robert the Second, 2053.  
 Robertson, Frederick William, 2053.  
 Robertson, James Craigie, 2051.  
 Robinson, Edward, 2054.  
 Robinson, John, 2055.  
 Robinson, Robert, 2056.  
 Robinson, Stuart, 2056.  
 Roch, St., 2056.  
 Rochester, 2056.  
 Rock, Daniel, 2056.  
 Rodgers, John, 2056.  
 Rödiger, Emil, 2056.  
 Rogations, 2057.  
 Rogers, Ebenezer Platt, 2057.  
 Rogers, Henry, 2057.  
 Rogers, John, 2057.  
 Röhr, Johann Friedrich, 2057.  
 Rokycana, John, 2057.  
 Romaine, William, 2058.  
 Roman-Catholic Church, 2058.  
 Roman-Catholic Church in the United States, 2062.  
 Roman Empire and Christianity, the, 2068.  
 Romance Bible Versions. *See* Bible Versions.  
 Romans, Epistle to the. *See* Paul.  
 Romanus, 2072.  
 Rome, 2072.  
 Ronsdorf Sect. *See* Eller.  
 Rood, 2073.  
 Roos, Magnus Friedrich, 2074.  
 Rosa of Lima, 2074.  
 Rosa of Viterbo, 2074.  
 Rosalia, St., 2074.  
 Rosary, the, 2074.  
 Roselin, 2074.  
 Rose, the Golden. *See* Golden Rose.  
 Rose, Henry John, 2074.  
 Rose, Hugh James, 2074.  
 Rosenbach, Johann Georg, 2075.  
 Rosenmüller, Ernst Friedrich Karl, 2075.  
 Rosicrucians, 2075.  
 Roswitha, 2075.  
 Rota. *See* Curia.  
 Rothe, Richard, 2075.  
 Roumania, 2075.  
 Rous, Francis, 2076.  
 Rousseau, Jean Jacques, 2076.  
 Roussel, Gerard, 2078.  
 Routh, Martin Joseph, 2078.  
 Row, Thomas, 2078.  
 Rowe, Mrs. Elizabeth, 2078.  
 Rowland, Daniel, 2078.  
 Royards, Hermann Jan, 2078.  
 Rubrics, 2078.  
 Ruchat, Abraham, 2078.  
 Rückert, Leopold Immanuel, 2078.  
 Rudelbach, Andreas Gottlob, 2079.  
 Rüdiger, E.-rom, 2079.  
 Ruet, Francisco de Paula, 2079.  
 Rufinus, Tyrannius, 2079.  
 Ruinart, Thierry, 2079.  
 Rule of Faith. *See* Regula Fidei.  
 Rulman Merswin, 2080.  
 Rupert, St., 2080.  
 Rupert of Deutz, 2080.  
 Russell, Charles William, 2080.  
 Russia, 2080.  
 Russian Sects, 2082.  
 Rutgers Theological Seminary. *See* New Brunswick Theological Seminary.  
 Ruth, 2085.  
 Rutherford, Samuel, 2085.  
 Rybroeck, or Rusbrock, 2085.  
 Ryerson, Adolphus Egerton, 2086.  
 Ryland, John, 2086.
- S.**
- Sandia ha Gaon, Ben Joseph, 2087.  
 Samschütz, Joseph Levin, 2087.  
 Sabaoth, 2087.  
 Sabas, St., 2087.  
 Sabbatarians. *See* Seventh-Day Baptists.  
 Sabbath, 2088.  
 Sabbath-Day's Journey, 2089.  
 Sabbath Laws. *See* Sunday Legislation.  
 Sabbathalism. *See* Israel.  
 Sabbatharians, or New Israelites, 2089.  
 Sabbatical Year and Year of Jubilee, 2089.  
 Sabbatier, Pierre, 2090.  
 Sabbatius, 2090.  
 Sabellius, 2090.  
 Sabians, 2091.  
 Sabina, 2091.  
 Sabinianus, 2091.  
 Sacerdotalism. *See* Priesthood.  
 Sacrevel, Henry, 2091.  
 Sachs, Hans, 2091.  
 Sack, August Friedrich Wilhelm, 2092.  
 Sack, Friedrich Samuel Gottfried, 2092.  
 Sack, Karl Heinrich, 2092.  
 Sack, Brethren of the, 2093.  
 Sacrament, 2093.  
 Sacred Heart, Society of the. *See* Jesus, Society of the Sacred Heart of.  
 Sacrifici, 2093.  
 Sacrifices. *See* Offerings.  
 Sacrilege, 2094.  
 Sacerisy and Sacristan, 2094.  
 Sacy, Louis Isaac Le Maistre de, 2094.  
 Sadducees, 2094.  
 Sadolet, Jacopo, 2096.  
 Sagittarius, Kaspar, 2096.  
 Sahak. *See* Armenia.  
 Sailer, Johann Michael, 2096.  
 Saint Albans, 2096.  
 Saint John, Knights of. *See* Military Religious Orders.  
 Saint-Martin, Louis Claude de, 2096.  
 Saint-Simon de Ronvroy, Count Claude Henri, 2097.  
 Saints, Day of All. *See* All-Saints' Day.  
 Saints, Worship of the, 2097.  
 Sakya Muni. *See* Buddhism.  
 Salamis, 2098.  
 Salem Witchcraft. *See* Witchcraft.  
 Sales, Francis de. *See* Francis of Sales.  
 Salig, Christian August, 2098.  
 Salisbury, or New Sarum, 2098.  
 Salisbury, John of. *See* John of Salisbury.  
 Salmanticensis, 2098.  
 Salmasius, Claudius, 2098.  
 Salmeron, Alphonsus, 2098.  
 Salt, 2098.  
 Salt Sea, 2099.  
 Saltzman, Friedrich Rudolph, 2099.  
 Salvation. *See* Redemption.  
 Salvation Army, the, 2099.  
 Salve, 2100.  
 Salvianus, 2100.  
 Salzburg, 2100.  
 Samaria and the Samaritans, 2101.  
 Samaritan Pontateuch. *See* Samaria.  
 Samsosata, Paul of. *See* Monarchianism.  
 Sampsacan. *See* Elkesaites.  
 Samson, 2104.  
 Samson, Bernhardin, 2105.  
 Samuel, 2105.  
 Samuel, Books of, 2106.  
 Sanballat, 2107.  
 San Benito. *See* Inquisition.  
 Sanchez, Thomas, 2107.  
 Sanchuniaton, 2108.  
 Saneft, William, 2108.  
 Sanctification, 2108.  
 Sanction, Pragmatic, 2108.  
 Sandeman and the Sandemanians, 2109.  
 Sandwich Islands, the, 2109.  
 Sandys, Edwin, 2110.  
 Sandys, George, 2110.  
 Sanhedrin, 2110.  
 Santa Casa. *See* Loreto.  
 Sacerius, Erasmus, 2112.  
 Sardis, 2112.  
 Sargon, 2112.  
 Sarpi, Paolo, 2113.  
 Sartorius, Ernst Wilhelm Christian, 2113.  
 Sarum Use, 2123.  
 Satan. *See* Devil.

- Satanël, 2113.  
 Satisfaction. See Atonement.  
 Saturninus, 2114.  
 Saturninus the Gnostic. See Gnosticism.  
 Saul, 2114.  
 Saumur, 2115.  
 Saurin, Elie, 2115.  
 Saurin, Jacques, 2115.  
 Savonarola, Hieronymus, 2115.  
 Savoy Conference. See Conference.  
 Saybrook Platform. See Congregationalism.  
 Scaliger, Joseph Justus, 2117.  
 Scapagoat. See Atonement, Day of.  
 Scapulary, 2117.  
 Schade, Georg, 2117.  
 Schade, Johann Caspar, 2117.  
 Schaeffer, Charles Frederick, 2117.  
 Schall, Johann Adam, 2117.  
 Schaffler, William (Gottlieb), 2117.  
 Scheffler, Johann, 2118.  
 Schehorn, Johann Georg, 2118.  
 Schelling, Friedrich Wilhelm Joseph von, 2118.  
 Schelwig, Samuel, 2120.  
 Schem, Alexander Jacob, 2120.  
 Schinner, Matthäus, 2120.  
 Schism, 2121.  
 Schlatter, Michael, 2121.  
 Schleiermacher, Friedrich Daniel Ernst, 2121.  
 Schleusner, Johann Friedrich, 2125.  
 Schmalkald, League and Articles of, 2125.  
 Schmid, Christian Friedrich, 2125.  
 Schmid, Konrad, 2125.  
 Schmidt, Oswald Gottlob, 2125.  
 Schmolke, Benjamin, 2125.  
 Schmucker, Samuel Simon, 2125.  
 Schneckenger, Matthias, 2127.  
 Schöberlein, Ludwig Friedrich, 2127.  
 Scholastic Theology, 2127.  
 Scholium, the, 2130.  
 Schönherr, Johann Heinrich, 2130.  
 Schoolmen. See Scholastic Theology.  
 Schott, Heinrich August, 2130.  
 Schöttgen, Christian, 2130.  
 Schrückh, Johann Matthias, 2130.  
 Schultens, Albert, 2131.  
 Schwartz, Christian Friedrich, 2131.  
 Schwarz, Friedrich Heinrich Christian, 2131.  
 Schwebel, Johann, 2131.  
 Schwegler, Albert, 2131.  
 Schwenkfeld and the Schwenkfelders. See Tinkers.  
 Schyn, Hermannus, 2132.  
 Scotch Confession of Faith, 2132.  
 Scotch Paraphrases, 2132.  
 Scotland, Churches of. See Presbyterian Churches.  
 Scott, Elizabeth, 2132.  
 Scott, Levi, 2133.  
 Scott, Thomas, 2133.  
 Scott, Thomas, 2133.  
 Scottish Philosophy, 2133.  
 Scotus Erigena, John, 2134.  
 Scotus, Marianus, 2135.  
 Scribes in the New Testament, 2135.  
 Scrivner, Christian, 2137.  
 Seudder, John, 2137.  
 Sculpture, Christian, 2137.  
 Scultetus, Abraham, 2140.  
 Seabury, Samuel, 2140.  
 Seagrave, Robert, 2142.  
 Seals. See Rings.  
 Seaman, Lazarus, 2142.  
 Seamen, Missions to, 2142.  
 Sear, Barnas, 2145.  
 Sears, Edmund Hamilton, 2145.  
 Sebalus, 2145.  
 Se-Baptist. See Smyth, John.  
 Sebastian, 2146.  
 Secession Church. See Presbyterian Churches.  
 Seckendorf, Veit Ludwig von, 2146.  
 Secker, Thomas, 2146.  
 Second Adventists. See Adventists. (Appendix.)  
 Second Coming of Christ. See Millenarianism, Premillenarianism.  
 Secret Discipline. See Arcani Disciplina.  
 Secular Clergy. See Clergy.  
 Secularization, 2146.  
 Secundus, 2146.  
 Sedes Vacans, 2146.  
 Sedgwick, Daniel, 2146.  
 Sedgwick, Obadiah, 2147.  
 Sedulius, Cajus Caelius, 2147.  
 Sedulius Scotus, or Sedulius Junior, 2147.  
 Seeing God, 2147.  
 Seekers, 2148.  
 Segneri, Paolo, 2148.  
 Seir, or Land of Seir, 2148.  
 Selah, or Selah, 2149.  
 Selah, 2149.  
 Selden, John, 2149.  
 Seleucia, 2150.  
 Seleucidian Era. See Era.  
 Selnecker, Nicolaus, 2150.  
 Selwyn, George Augustus, 2150.  
 Semi-Arians, 2150.  
 Seminaries, Theological, Continental, 2151.  
 Seminaries, Theological, of the United States. See Theological Seminaries.  
 Semi-Pelagianism, 2151.  
 Semitic Languages, 2153.  
 Semler, Johann Salomo, 2156.  
 Seneca, Lucius Annæus, 2157.  
 Sennacherib, 2158.  
 Separates, 2160.  
 Separatism, 2160.  
 Sepharvaim, 2160.  
 Septuagint. See Bible Versions.  
 Septuagesima, 2161.  
 Sepulchre, Holy. See Holy Sepulchre.  
 Sequence, the, 2161.  
 Seraphim, 2161.  
 Sergius Paulus. See Paul.  
 Sergius, 2161.  
 Sergius (confessor), 2161.  
 Sergius (pope), 2161.  
 Sermon. See Homiletics.  
 Serpent, Brazen, the, 2162.  
 Servetus, Michael, 2162.  
 Servia, 2163.  
 Servites, 2164.  
 Servus Servorum Dei, 2164.  
 Session, 2164.  
 Possion of Christ, 2164.  
 Sethiani. See Gnosticism.  
 Seton, Elizabeth Ann, 2164.  
 Seven, the Sacred Number, 2164.  
 Seven Sleepers of Ephesus. See Ephesus, Seven Sleepers of.  
 Seventh Day Baptists, 2165.  
 Severianus, 2167.  
 Severinus, St., 2167.  
 Severinus (pope), 2167.  
 Severus, 2167.  
 Severus, Alexander, 2168.  
 Severus, Septimus, 2168.  
 Severus, Sulpicius, 2168.  
 Sewall, Samuel, 2168.  
 Sewell, William, 2168.  
 Sexagesima, 2168.  
 Sexton, 2168.  
 Sfondrati, Francis, 2168.  
 Sfondrati, Nicholas, 2168.  
 Sfondrati, Celestine, 2168.  
 Shaftesbury. See Deism, Infidelity.  
 Shakers, 2168.  
 Shalmaneser, 2170.  
 Shammai, 2171.  
 Sharp, Granville, 2171.  
 Sharp, James, 2171.  
 Sharpe, Samuel, 2172.  
 Shastra, 2172.  
 Sheba. See Arabia.  
 Shechem, 2172.  
 Shechinah, the, 2172.  
 Shekel. See Weights.  
 Shem Hammephorash, 2172.  
 Shemitic Languages. See Semitic Languages.  
 Sheol, 2172.  
 Shepard, Thomas, 2172.  
 Shepherd, Thomas, 2173.  
 Shepherd of Hermas. See Hermas.  
 Sherlock, Richard, 2173.  
 Sherlock, William, 2173.  
 Sherlock, Thomas, 2173.  
 Sherlock, Martin, 2173.  
 Shinar, 2173.  
 Shin-Shiu, or "Reformed" Buddhism, 2175.  
 Shintō, 2175.  
 Shirley, Hon. Walter, 2177.  
 Shishak, 2177.  
 Showbread, 2177.  
 Showbread, Table of the, 2178.  
 Shrine, 2178.  
 Shrive, 2178.  
 Shrove-Tuesday. See Shrive.  
 Shrubsole, William, 2178.  
 Shuckford, Samuel, 2178.  
 Shushan, 2178.  
 Sibbes, Richard, 2178.  
 Sibel, Caspar, 2179.  
 Sibleyline Books, 2179.  
 Siculari, 2180.  
 Sickingen, Franz von, 2180.  
 Sidney, Sir Philip, 2180.  
 Sidon. See Zidon.  
 Sidonius, Michael, 2180.  
 Siena, Council of, 2180.  
 Sieveking, Amalie, 2181.  
 Sigebert of Gemblours, 2181.  
 Sigismund, Johann, 2181.  
 Sign of the Cross. See Cross.  
 Sigourney, Lydia Howard Huntley, 2181.  
 Sihor, 2182.  
 Siloh. See Jerusalem.  
 Simeon. See Tribes.  
 Simeon in Bible. See Simon, the Name in Biblical History.  
 Simeon Metaphrastes. See Metaphrastes.  
 Simeon Stylites. See Stylites.  
 Simeon, Archbishop of Thessalonica, 2182.  
 Simeon, Charles, 2182.  
 Simler, Josias, 2182.  
 Simon ben Yochai, 2182.  
 Simon, the Name in Biblical History, 2182.  
 Simon Maccabæus. See Maccabees.  
 Simon Magus, 2183.  
 Simon, Richard, 2185.  
 Simon of Tournay, 2185.  
 Simony, 2185.  
 Simplicius, 2186.  
 Sin (city), 2186.  
 Sin, 2186.  
 Sin against the Holy Spirit, the, 2188.  
 Sin-Offerings. See Offerings.  
 Sine, the Forgiveness of, 2188.  
 Sinai, 2189.  
 Sinaïta. See John Scholasticus.  
 Sinaïticus, Codex. See Bible Text.  
 Singing. See Hymnology, Music, Psalmody.  
 Sintram, 2190.  
 Sion College, 2190.  
 Sirach. See Apocrypha.  
 Sirichus, 2190.  
 Sirmond, Jacques, 2190.  
 Sisters of Charity. See Charity, Sisters of.  
 Sisters of Mercy. See Mercy, Sisters of.  
 Sisterhoods. See Deaconesses.  
 Siva. See Brahmanism.  
 Six Articles, the, 2190.  
 Six-Principle Baptists, 2191.  
 Sixtus (pope), 2191.  
 Skelton, Philip, 2192.  
 Skinner, Thomas Harvey, 2192.  
 Slater Fund for the Education of Freedmen, 2192.  
 Slavery among the Hebrews, 2192.  
 Slavery in the New Testament, 2193.  
 Slavery and Christianity, 2194.  
 Slavic Bible Versions. See Bible Versions.  
 Sleidan, Johannes, 2198.  
 Smalcald Articles and League. See Schmalkald Articles.  
 Smalley, John, 2198.  
 Smaragdus, 2198.  
 Smart, Christopher, 2198.  
 Smeetynnus, 2198.  
 Smith, Eli, 2199.  
 Smith, George, 2199.  
 Smith, Henry Boynton, 2199.  
 Smith, John, 2200.  
 Smith, John Cotton, 2200.  
 Smith, John Pye, 2201.  
 Smith Joseph. See Mormons.  
 Smith, Samuel Stanhope, 2201.  
 Smith, Sydney, 2201.  
 Smith, William Andrew, 2201.  
 Smyrna, 2201.  
 Smyth, John, 2201.  
 Sneath, Nicholas, 2203.  
 Socialism, 2203.  
 Société Evangélique de Genève, 2207.  
 Société Centrale Protestante d'Évangélisation, 2207.  
 Socinus and the Socinians, 2207.  
 Socrates, 2210.  
 Socrates (historian), 2211.  
 Sodom, 2212.  
 Sodor and Man, 2212.  
 Sohn, Georg, 2212.  
 Soissons, 2212.

- Solemn League and Covenant. See Covenantant.
- Solitarii, Philip, 2212.
- Solomon, 2213.
- Somaschians, the Order of the, 2214.
- Soothsayer, 2214.
- Sophia, 2214.
- Sophia Senatrix, 2214.
- Sophia, St. See Architecture.
- Sophonius, 2214.
- Sorbonne, the, 2215.
- Soter, 2215.
- Soteriology, 2215.
- Soto, Dominicus de, 2218.
- Soto, Petrus de, 2218.
- Soul-Sleep, or Psychopannychism, 2218.
- Soule, Joshua, 2218.
- South, Robert, 2218.
- Southcott, Johanna. See Sabbatarians.
- South-Sea Islands. See Fiji Islands.
- Southwell, Robert, 2219.
- Sozomenus, Salamanes Hermias, 2220.
- Spain, 2220.
- Spalatin, Georg, 2221.
- Spalding, Johann Joachim, 2221.
- Spangenberg, Augustus Gottlieb, 2221.
- Spangenberg, Cyriacus, 2222.
- Spanheim, Friedrich (1), 2222.
- Spanheim, Friedrich (2), 2222.
- Sparrow, William, 2222.
- Spee, Friedrich von, 2223.
- Spencer, John, 2223.
- Spencer, Philipp Jakob, 2223.
- Spengler, Lazarus, 2223.
- Spenser, Edmund, 2223.
- Speratus, Paulus, 2223.
- Spice among the Hebrews, 2226.
- Spiera, Francesco, 2227.
- Spina, Jacques Paul, Sieur de Passy, 2227.
- Spina, Alphonso de, 2227.
- Spinoza, Cristoval Rojas de, 2227.
- Spinoza, Baruch de, 2228.
- Spines (city), 2230.
- Spirit, Holy. See Holy Spirit.
- Spiritual Gifts. See Gifts, Spiritual.
- Spirit, the Human, in the Biblical Sense, 2230.
- Spiritualism, 2231.
- Pitta, Kar. Johann Philipp, 2232.
- Ponlanis, 2232.
- Poussors. See Baptism.
- Poussors, Book of, 2232.
- Potswood, John, 2232.
- Sprague, William Buell, 2232.
- Sprengh, Jakob, 2233.
- Spring, Gardiner, 2233.
- Spring, Samuel, 2234.
- Stabat Mater, 2234.
- Stackhouse, Thomas, 2235.
- Stahl, Friedrich Julius, 2235.
- Stancaro, Francesco, 2235.
- Stanhope, Lady Hester Lucy, 2235.
- Stanislaus, Bishop of Cracow, 2235.
- Stanislaus, St., 2235.
- Stanley, Arthur Penrhyn, 2235.
- Stapfer, Johann Friedrich, 2237.
- Stapfer, Johannes, 2237.
- Stapfer, Philipp Albert, 2237.
- Staphylus, Friedrich, 2237.
- Stark, Johann August, 2237.
- Statistics, Religious. See Religious Statistics.
- Staudenmaier, Franz Anton, 2238.
- Stäudlin, Karl Friedrich, 2238.
- Staupitz, Johann von, 2238.
- Stedingers, the, 2239.
- Steele, Anne, 2239.
- Steinhofer, Maximilian Friedrich Christoph, 2239.
- Steitz, Georg Eduard, 2239.
- Stennett, Joseph, 2240.
- Stennett, Samuel, 2240.
- Stephan, Martin, and the Stephanists, 2240.
- Stephen, 2240.
- Stephen (popes), 2241.
- Stephen de Vellavilla, 2241.
- Stephen of Hungary. See Hungary.
- Stephen of Tournay, 2241.
- Stephens, Henry (1), 2241.
- Stephens, Robert (1), 2241.
- Stephens, François, 2242.
- Stephens, Robert (2), 2242.
- Stephens, Henry (2), 2242.
- Stephens, Paul, 2242.
- Stephens, Joseph, 2242.
- Stephens, Antoine, 2242.
- Stereomaniacs, 2243.
- Sternhold, Thomas, 2243.
- Sterry, Peter, 2243.
- Steudel, Johann Christian Friedrich, 2243.
- Steward, 2244.
- Stewart, Dugald, 2244.
- Stichometry, 2244.
- Stiefel, Michael, 2247.
- Stiekna, Conrad, 2247.
- Stier, Rudolf Ewald, 2248.
- Stigmatization, 2248.
- Stiles, Ezra, 2248.
- Stilling, 2249.
- Stillingeet, Edward, 2249.
- Stocker, John, 2250.
- Stockton, Thomas Hewlings, 2250.
- Stoddard, David Tappan, 2250.
- Stoddard, Solomon, 2250.
- Stoicism, 2250.
- Stolberg, Friedrich Leopold, Count von, 2250.
- Stoning among the Hebrews, 2251.
- Storr, Gottlob Christian. See Tübingen School.
- Stowell, Hugh, 2251.
- Strabo, Walafrid, 2251.
- Straphan, Joseph, 2251.
- Strauss, David Friedrich, 2251.
- Strigel, Victorinus, 2253.
- Strigolniks. See Russian Sects.
- Strong, Nathan, 2253.
- Strope, John, 2254.
- Stuart, Moses, 2254.
- Studites, Simeon, 2255.
- Studites, Theodore, 2255.
- Sturm, Abbot of Fulda, 2255.
- Sturm, Jakob, 2255.
- Sturm, Johann, 2255.
- Stylites, or Pillar-Saints, 2255.
- Stylites, Simeon, 2255.
- Suarez, Francis, 2256.
- Subdeacon, 2256.
- Subintroductæ, 2256.
- Sublapsarianism, 2256.
- Subordinationism. See Trinity.
- Succession, Apostolic, 2256.
- Succoth-Benoth, 2257.
- Sudaili, Stephanus Bar, 2257.
- Suffragan, 2257.
- Suger, 2257.
- Suicerus, Johann Caspar, 2257.
- Suidbert, 2257.
- Sulzer, Simon, 2257.
- Summerfield, John, 2258.
- Summers, Thomas Osmond, 2258.
- Sumner, John Bird, 2258.
- Sun, Worship of the, 2258.
- Sunday, 2259.
- Sunday Legislation, 2260.
- Sunday Schools, 2261.
- Supererogation, 2267.
- Superstition, 2267.
- Supralapsarianism, 2268.
- Supranaturalism. See Rationalism, Religion, and Revelation.
- Surius, Laurentius, 2268.
- Surplice, 2268.
- Susannah. See Apocrypha.
- Suso, Heinrich, 2268.
- Suttce. See Brahmanism.
- Sutton, Christopher, 2269.
- Swain, Joseph, 2269.
- Sweden, 2269.
- Swedenborg, Emanuel, 2270.
- Swift, Elisha Pope, 2272.
- Swithin, St., 2272.
- Switzerland, 2272.
- Syllabus, the Papal, 2274.
- Sylvester (popes), 2275.
- Sylvester, Joshua, 2275.
- Sylvestrians, 2275.
- Symbol, 2276.
- Symbolics, 2276.
- Symbolum Apostolicum. See Apostles' Creed.
- Symphachians, 2276.
- Symmachus, 2276.
- Symphorianus, 2276.
- Symphorosa, 2276.
- Synagogue, the Great, 2276.
- Synagogues of the Jews, 2277.
- Synellus, 2278.
- Syncretism, 2278.
- Synodism, 2279.
- Synodus, 2280.
- Synod, the Holy. See Russia.
- Synods. See Council.
- Syria, and Missions to Syria, 2281.
- Syriac Literature, 2285.
- Syriac Versions. See Bible Versions.
- Syropulos, Sylvester, 2287.

## T.

- Tabernacle, 2288.
- Tabernacle (for the Eucharist), 2289.
- Tabernacles, the Feast of, 2290.
- Tabor, 2290.
- Taborites. See Utraquists.
- Tadmor, 2291.
- Tai-ping, 2291.
- Tait, Archibald Campbell, 2292.
- Tallis, Thomas, 2292.
- Talmud, 2292.
- Tammuz, 2296.
- Tanchelm, 2296.
- Tancred of Bologna, 2296.
- Taoism, 2296.
- Tappan, David, 2297.
- Tappan, Henry Philip, 2297.
- Tappan, William Bingham, 2297.
- Tarasius, 2297.
- Targum, 2297.
- Tarshish, 2299.
- Tarsus, 2300.
- Tartan, 2300.
- Tascodrugites, 2300.
- Tasmania, 2300.
- Tate, Nahum, 2301.
- Tatian, 2302.
- Tattam, Henry, 2302.
- Tauler, Johannes, 2302.
- Tausen, Hans, 2303.
- Taverner, Richard, 2303.
- Taxation, Ecclesiastical, 2303.
- Taylor, Dan, 2304.
- Taylor, Isaac, 2304.
- Taylor, Jane, 2304.
- Taylor, Jeremy, 2304.
- Taylor, John, 2305.
- Taylor, Nathaniel William, 2306.
- Taylor, Thomas Rawson, 2307.
- Taylor, William, 2307.
- Te Deum. See Ambrosian Music.
- Teleology, 2308.
- Telesphorus, 2308.
- Teller, Wilhelm Abraham, 2308.
- Tellier, Michael le, 2308.
- Temperance, 2308.
- Temple at Jerusalem, 2313.
- Templars. See Military Orders.
- Temporal Power. See Church and State; Church, States of the.
- Tempus Clausum, 2315.
- Ten Articles, the, 2315.
- Ten Commandments. See Decalogue.
- Tenison, Thomas, 2315.
- Tennent, William (1), 2316.
- Tennent, Gilbert, 2316.
- Tennent, William (2), 2316.
- Tennent, John, 2317.
- Tennent, Charles, 2317.
- Teraphim, 2317.
- Terminism and the Terministic Controversy, 2317.
- Territorialism, 2317.
- Tersteegen, Gerhard, 2317.
- Tertiaries, Tertiarii, 2318.
- Tertullian, 2318.
- Test Act, the, 2319.
- Testament, the Old and New, 2319.
- Tetragrammaton, 2319.
- Tetrapolitan Confession, 2319.
- Tetrarch, 2320.
- Tetzels, Johann, 2320.
- Textus Receptus. See Bible Text.
- Thacher, Peter, 2320.
- Thaddæus. See Judas.
- Thamer, Theobald, 2320.
- Theatines, 2320.
- Theatre, the, and the Church, 2320.
- Thecla and Paul. See Apocrypha.
- Theiner, Augustin, 2321.
- Theism, 2322.
- Theocracy, 2323.
- Theodicy, 2324.
- Theodora, 2324.
- Theodore (popes), 2324.
- Theodore, St., 2324.
- Theodore, Graptus, 2324.
- Theodore Lector, 2325.
- Theodore of Mopsuestia, 2325.
- Theodoret, 2326.
- Theodosius the Great, 2326.
- Theodotus. See Bible Versions.



- Theodulph, 2326.  
 Theognostus, 2327.  
 Theologia Germanica, 2327.  
 Theological Education, 2327.  
 Theological Seminaries, Complete List of, 2328.  
 Theological Seminaries, Sketches of, 2333.  
 Theologus, or Theologal, 2344.  
 Theology, 2344.  
 Theology, Monumental. See Monumental Theology.  
 Theology, New-England. See New-England Theology.  
 Theology, Speculative, 2345.  
 Theonas, or Theon, 2346.  
 Theopaschites, 2346.  
 Theophanes of Byzantium, 2346.  
 Theophanes, Cerameus, 2346.  
 Theophany, 2346.  
 Theophilanthropists, 2347.  
 Theophilus, Bishop of Alexandria, 2347.  
 Theophilus, Bishop of Antioch, 2347.  
 Theophylact, 2347.  
 Theopneusty. See Inspiration.  
 Theosophy, 2348.  
 Theotokos, 2348.  
 Therapente, 2348.  
 Thiermin, Ludwig Friedrich Franz, 2348.  
 Theresa, Ste., 2348.  
 Thessalonians, Epistle to the. See Paul.  
 Thessalonica, 2348.  
 Theudas, 2349.  
 Theurgy, 2349.  
 Thibet, Religion of. See Buddhism and Lamaism.  
 Thietmar, 2349.  
 Thilo, Johann Karl, 2349.  
 Thirlwall, Connop, 2349.  
 Thirty Years' War, the, 2350.  
 Tholuck, Friedrich August, 2351.  
 Thomas the Apostle, 2352.  
 Thomas à Becket. See Becket.  
 Thomas à Kempis. See Kempis.  
 Thomas Christians. See Christians of St. Thomas.  
 Thomas of Aquino, 2353.  
 Thomas of Celano, 2355.  
 Thomas of Villanova, 2355.  
 Thomasin of Zirklaria, 2355.  
 Thomasius, Gottfried, 2355.  
 Thomassin, Louis, 2355.  
 Thompson, Joseph Parrish, 2355.  
 Thomson, Andrew, 2356.  
 Thomson, Edward, 2356.  
 Thomson, James, 2356.  
 Thorab, 2356.  
 Thorn, the Conference of, 2357.  
 Thorndike, Herbert, 2358.  
 Thornton, Robert H., 2358.  
 Thornwell, James Henley, 2358.  
 Three-Chapter Controversy, the, 2359.  
 Thugs, 2360.  
 Thummim. See Urim and Thummim.  
 Thurbill, 2360.  
 Thunifcati. See Lapsed.  
 Thyatira, 2360.  
 Tiara, 2360.  
 Tiberias, 2360.  
 Tiglath-pileser, 2360.  
 Tillemont, Louis Sébastien le Nain de, 2361.  
 Tillotson, John, 2361.  
 Timothy, 2362.  
 Timothy, Epistles to. See Paul.  
 Tindal, Matthew, 2362.  
 Tischendorf, Lobegott Friedrich Constantin, 2363.  
 Tithes, 2364.  
 Tithes among the Hebrews, 2365.  
 Tittmann, Johann August Heinrich, 2366.  
 Titular Bishop. See Episcopus in Partibus.  
 Titus, 2366.  
 Titus, Bishop of Bostra, 2366.  
 Tobit. See Apocrypha.  
 Tobler, Titus, 2366.  
 Todd, Henry John, 2366.  
 Todd, James Henthorn, 2367.  
 Todd, John, 2367.  
 Toland, John, 2367.  
 Toledo, Councils of, 2367.  
 Toledoth, Jeshu, 2368.  
 Toleration. See Liberty, Religious.  
 Tolet, Francis, 2368.  
 Tombes, John, 2369.  
 Tomline, George, 2369.  
 Tongues, Gift of, 2369.  
 Tonsure, the, 2369.  
 Toplady, Augustus Montague, 2370.  
 Torquemada, Juan de, 2370.  
 Torquemada, Thomas de, 2370.  
 Torrey, Joseph, 2370.  
 Tossanus, Petrus, 2370.  
 Toulmin, Joshua, 2371.  
 Toulouse, Synods of, 2371.  
 Tournemine, René Joseph, 2371.  
 Tours, Synods of, 2371.  
 Towianski, Andreas, 2372.  
 Townley, James, 2372.  
 Townson, Thomas, 2372.  
 Trachonitis, 2372.  
 Tractarianism, 2372.  
 Tract Societies, Religious, 2374.  
 Tradition, 2378.  
 Traditores. See Lapsed, the.  
 Traducianism. See Creationism.  
 Trajan, 2380.  
 Transcendentalism in New England, 2380.  
 Transfiguration, 2382.  
 Transmigration, 2385.  
 Transubstantiation, 2385.  
 Trapp, John, 2387.  
 Trappists, the, 2387.  
 Trautson, Johann Joseph, 2388.  
 Tregelles, Samuel Prideaux, 2388.  
 Tremellius, Emmanuel, 2388.  
 Trent, Council of, 2389.  
 Trespass Offering. See Offerings.  
 Treves, Holy Coat of, 2390.  
 Trials, 2390.  
 Tribes of Israel, 2391.  
 Trichotomy, 2394.  
 Tridentine Profession of Faith, 2394.  
 Tridentinum. See Trent, Council of.  
 Trine Baptism, 2395.  
 Trinitarians, 2395.  
 Trinity, 2395.  
 Trinity Sunday, 2397.  
 Trisagion, 2397.  
 Tritheism, 2397.  
 Tritheimus, Johann, 2397.  
 Troas, 2397.  
 Tronchin, Theodore, 2397.  
 Tronchin, Louis, 2398.  
 Truber, Primus, 2398.  
 Truce of God, 2398.  
 True Reformed Dutch Church. See Reformed (Dutch) Church.  
 Trullan Councils, the, 2398.  
 Tübingen School, the, 2398.  
 Tuckerman, Joseph, 2401.  
 Tuckney, Anthony, 2401.  
 Tudela, Benjamin of. See Benjamin of Tudela.  
 Tunkers, or Dunkers, 2401.  
 Turibus, Alphonso, 2405.  
 Turkey, 2405.  
 Turlupins, the, 2407.  
 Turner, Daniel, 2407.  
 Turner, Francis, 2407.  
 Turner, James, 2408.  
 Turner, Samuel Hulbeart, 2408.  
 Turretini, or Turretin, Bénédict, 2408.  
 Turretini, or Turretin, François, 2408.  
 Turretini, or Turretin, Jean Alphonse, 2408.  
 Twisten, August Detlev Christian, 2409.  
 Twin, or Dwin, Councils of, 2409.  
 Twisse, William, 2409.  
 Tyana, Apollonius of. See Apollonius of Tyana.  
 Tyana, the Synod of, 2409.  
 Tychonius, 2409.  
 Tychsen, Oluf Gerhard, 2409.  
 Tyler, Bennet, 2409.  
 Tyndale, William, 2410.  
 Type, 2412.  
 Tyre, 2412.  
 Tzschirner, Heinrich Gottlieb, 2413.
- U.**
- Ubbonites, 2414.  
 Ubertinus, 2414.  
 Ubiquity, 2414.  
 Uhlmann, Karl, 2415.  
 Uphilas, 2416.  
 Ulrich, 2416.  
 Ulrich von Hutten. See Hutten.  
 Ultramontane, or Ultramontanists, 2417.  
 Umbreit, Friedrich Wilhelm Karl, 2417.  
 Unbelief. See Infidelity.  
 Uncial and Cursive Manuscripts, 2417.  
 Uncleaness. See Purifications.  
 Uction. See Extreme Uction.  
 Uniformity, Acts of, 2417.  
 Unigenitus, 2418.  
 Union of Churches, 2418.  
 Union Evangelical Church. See Union of Churches.  
 Unitarianism, 2419.  
 Unitarians, 2422.  
 Unitas Fratrum. See Moravians.  
 United Brethren in Christ, 2422.  
 United States of America, Religious History, 2423.  
 Universalism, 2427.  
 Universities, 2430.  
 University in America, 2433.  
 Upham, Thomas Cogswell, 2434.  
 Ur of the Chaldees, 2434.  
 Urban (popes), 2434.  
 Urim and Thummim, 2435.  
 Ursperger, Johann August, 2435.  
 Ursinus, 2435.  
 Ursinus, Zacharias, 2435.  
 Ursula, 2436.  
 Ursulines, the, 2437.  
 Ussher, James, 2437.  
 Usteri, Leonhard, 2438.  
 Usuardus, 2438.  
 Usury, 2438.  
 Uttenheim, Christoph von, 2439.  
 Utilitarianism, 2439.  
 Utraquists and Taborites, 2441.  
 Uytenbogaert, Jan, 2443.  
 Uzziah, 2443.
- V.**
- Vadian, 2444.  
 Vagantes, 2444.  
 Valdes, Alonso and Juan de, 2444.  
 Valens, 2445.  
 Valentin, St., 2445.  
 Valentinian III., 2445.  
 Valentinus, St., 2445.  
 Valentinus the Gnostic. See Gnosticism.  
 Valerian, 2446.  
 Valerian, St., 2446.  
 Valesius, Henri de Valois, 2446.  
 Valla. See Laurentius Valla.  
 Vallombrosa, the Order of, 2446.  
 Vandals, 2446.  
 Vanderbilt University, 2447.  
 Van Doren, William Howard, 2447.  
 Vane, Sir Henry, 2447.  
 Van Lennep. See Lennep.  
 Various Readings, 2447.  
 Vassar College, 2448.  
 Vassy, 2448.  
 Vatablus, François, 2448.  
 Vater, Johann Severin, 2448.  
 Vatican Council, 2448.  
 Vatican, Palace of the, 2450.  
 Vaticanus, Codex. See Bible Text.  
 Vatke, Johann Karl Wilhelm, 2450.  
 Vaud Canton, Free Church of the, 2451.  
 Vaudois. See Waldenses.  
 Vaughan, Henry, 2451.  
 Vaughan, Robert, 2451.  
 Vedas. See Brahmanism.  
 Vedder Lectures. See Lectures. (Appendix.)  
 Vehmlic Court, 2451.  
 Veil, 2452.  
 Veil of the Tabernacle, Temple. See Tabernacle, Temple.  
 Veil, Taking the, 2452.  
 Vellum, 2452.  
 Venantius Fortunatus. See Fortunatus.  
 Venatorius, Thomas, 2452.  
 Venice, Henri François de, 2452.  
 Venema, Hermann, 2452.  
 Venerable, 2452.  
 Venerable Bede, the. See Bede.  
 Veni, Creator Spiritus, 2452.  
 Veni, Sancte Spiritus, 2452.  
 Venn, Henry, 2452.  
 Vercellone, Carlo, 2452.  
 Verena, 2453.  
 Vergerius, Petrus Paulus, 2453.  
 Vermigli. See Peter Martyr.  
 Vernacular, Use of. See Latin, Use of.  
 Veronica, 2453.  
 Verses. See Chapters and Verses.  
 Versions. See Bible Versions.  
 Very, Jones, 2453.  
 Very, Washington, 2453.  
 Vespasian, Titus Flavius, 2453.  
 Vespers, 2454.  
 Vestments and Insignia in the Christian Church, 2454.  
 Vestry, 2455.

- Via Dolorosa. See Jerusalem.  
 Viaticum, 2455.  
 Vitar, 2456.  
 Vicar, Apostolic, General. See Vicar.  
 Vicious Atonement. See Atonement.  
 Vieclin, 2456.  
 Victor (popos), 2456.  
 Victor, Claudius Marius, 2457.  
 Victor, Bishop of Antioch, 2457.  
 Victor, Bishop of Capua, 2457.  
 Victor, Bishop of Carthage, 2457.  
 Victor, Bishop of Tununa, 2457.  
 Victor, Bishop of Vita, 2457.  
 Victorinus, 2457.  
 Victorius, St., 2457.  
 Vienne, 2457.  
 Vigilantius, 2457.  
 Vigilus, 2458.  
 Vigilus the Deacon, 2458.  
 Vigilus, Bishop of Tapsus, 2458.  
 Vigilus, Bishop of Trent, 2458.  
 Vigils, 2458.  
 Vignolles, Alphonse de, 2459.  
 Villegagnon, Nicholas Durand de, 2459.  
 Villers, Charles François Dominique de, 2459.  
 Vilmar, August Friedrich Christian, 2459.  
 Vincent of Beauvais, 2459.  
 Vincent of Lerius, 2460.  
 Vincent de Paul, 2460.  
 Vincent of Saragossa, 2460.  
 Vincent, Samuel, 2460.  
 Vine, Cultivation of the. See Wine.  
 Vines, Richard, 2461.  
 Vinet, Alexandre Rodolphe, 2461.  
 Vinton, Francis, 2462.  
 Viret, Pierre, 2462.  
 Virgilius, St., 2462.  
 Virginia, Protestant-Episcopal Theological Seminary of, 2463.  
 Vishnu. See Brahmanism.  
 Visitants, or Nuns of the Visitation, 2463.  
 Visitation Lignum SS. Apostolorum, 2463.  
 Vitalian, 2463.  
 Vitalis, 2464.  
 Vitringa, Campegius, 2464.  
 Vitus, St., 2464.  
 Vives, Juan Ludovico de, 2464.  
 Vocation. See Calling.  
 Voetius, Gysbertus, 2464.  
 Volney, Constantin François Chassebœuf, Comte de, 2464.  
 Voltaire, 2465.  
 Voragine. See Jacobus de Voragine.  
 Voratius, Conrad, 2466.  
 Vossius, Gerard, 2467.  
 Vossius, Gerard Jan, 2467.  
 Votive-Offerings, 2467.  
 Vowel-Points. See Bible Text.  
 Vowel-Points, Controversy respecting. See Buxtorf, Capellus.  
 Vows, 2467.  
 Vows among the Hebrews, 2468.  
 Vulgate, 2468.
- W.**  
 Wackernagel, Karl Eduard Philipp, 2469.  
 Waddell, James, 2469.  
 Wadding, Luke, 2469.  
 Waddington, George, 2469.  
 Wafer, 2469.  
 Wagensell, Johann Christoph, 2469.  
 Wababees, 2469.  
 Wainwright, Jonathan Mayhew, 2470.  
 Wake, William, 2470.  
 Wakefield, Gilbert, 2470.  
 Walch, Johann Georg, 2470.  
 Walch, Christian Wilhelm Franz, 2470.  
 Waldegrave, Samuel, 2470.  
 Waldenses, 2470.  
 Waldhausen, Conrad von, 2477.  
 Waldo, Peter. See Waldenses.  
 Walker, James, 2477.  
 Wall, William, 2477.  
 Wallafriid Strabo. See Strabo.  
 Waller, Edmund, 2477.  
 Wallin, Benjamin, 2477.  
 Wallis, John, 2477.  
 Walloon Church. See Holland.  
 Walpurgis, or Walpurga, St., 2477.  
 Walsh, Thomas, 2477.  
 Walter of St. Victor, 2478.  
 Walther von der Vogelweide, 2478.  
 Walton, Brian, 2478.  
 Wandelbert, St., 2478.  
 Wandering in the Wilderness. See Wilderness of the Wandering.  
 Wandering Jew. See Jew, Wandering.
- War, 2479.  
 War, Hebrew Methods in. See Army.  
 Warburton, William, 2479.  
 Warburtonian Lecture, 2480.  
 Warden, 2480.  
 Wardlaw, Ralph, 2480.  
 Ware, Henry, 2481.  
 Ware, Henry, jun., 2481.  
 Warham, 2481.  
 Washburn, Edward Abiel, 2481.  
 Watch-Night, the, 2482.  
 Water, Holy. See Holy Water.  
 Water of Jealousy. See Jealousy.  
 Waterland, Daniel, 2482.  
 Watson, Richard, Bishop of Llandaff, 2482.  
 Watson, Richard, 2482.  
 Watson, Thomas, 2483.  
 Watt, Joachim von. See Vadian.  
 Watts, Isaac, 2483.  
 Waugh, Beverly, 2484.  
 Wayland, Francis, 2484.  
 Wazo, 2484.  
 Week, 2484.  
 Wegscheider, Julius August Ludwig, 2485.  
 Weigel, Valentin, 2485.  
 Weights and Measures among the Hebrews, 2485.  
 Weir, Duncan Harkness, 2486.  
 Weiss, Charles, 2487.  
 Weiss, Pantaleon, 2487.  
 Weiss, Christian Hermann, 2487.  
 Wells, Edward, 2487.  
 Welsh Calvinistic Methodist Church, 2487.  
 Wendelin, or Wandelin, 2489.  
 Wendelin, Markus Friedrich, 2489.  
 Wends, 2489.  
 Wencelius, Samuel, 2489.  
 Werkmeister, Benedikt Maria von, 2489.  
 Wernsdorff, Gottlieb, 2490.  
 Wertheim, the Bible of, 2490.  
 Wesel, Johann von, 2490.  
 Wesley, Charles, 2490.  
 Wesley, John, 2491.  
 Wesley, Samuel, sen., 2495.  
 Wesley, Samuel, jun., 2495.  
 Wesley, Susannah, 2495.  
 Wesleyan Female College, 2496.  
 Wesleyan Methodists, Theology of. See Arminianism.  
 Wessel, Johann, 2496.  
 Wessenberg, Ignaz Heinrich, 2497.  
 West Goths. See Goths.  
 West, Stephen, 2497.  
 Westen, Thomas von, 2498.  
 Western Theological Seminary, the, 2498.  
 Westminster Abbey, 2499.  
 Westminster Assembly, 2499.  
 Westminster Standards, 2501.  
 Westphal, Joachim, 2503.  
 Westphalia, the Peace of, 2503.  
 Wetstein, Johann Jakob, 2504.  
 Wette, de, Wilhelm Martin Leberecht, 2504.  
 Wetzler, Heinrich Joseph, 2506.  
 Whately, Richard, 2506.  
 Wheelock, Eleazer, 2507.  
 Wheelock, John, 2508.  
 Whewell, William, 2508.  
 Whitecote, Benjamin, 2508.  
 Whiston, William, 2509.  
 Whitaker, William, 2509.  
 Whitby, the Council of, 2509.  
 Whitby, Daniel, 2509.  
 White, Henry, 2510.  
 White, Henry Kirke, 2510.  
 White, Joseph, 2510.  
 White, William, 2510.  
 Whitefield, George, 2511.  
 Whitgift, John, 2512.  
 Whitsunday. See Pentecost.  
 Whittmore, Thomas, 2513.  
 Whittingham, William Rollinson, 2513.  
 Whittlesey, William, 2513.  
 Wicelius, or Witzel, George, 2513.  
 Wichern, Johann Heinrich, 2514.  
 Wiclif, John, 2514.  
 Widows, Hebrew, 2519.  
 Widows in the Apostolic Church. See Deaconesses.  
 Wigand, Johann, 2519.  
 Wigbert, St., 2520.  
 Wigglesworth, Michael, 2520.  
 Wightman, William May, 2520.  
 Wilberforce, Samuel, 2520.  
 Wilberforce, William, 2520.  
 Willbrod, or Willibrord, 2521.
- Wilderness, 2521.  
 Wilderness of the Wandering, 2522.  
 Wilfrid, 2522.  
 Will, the, 2522.  
 Willhad, St., 2528.  
 Wileram, or Wiltramus, 2528.  
 William of Auvergne, 2528.  
 William of Champeaux, 2528.  
 William of Malmesbury, 2529.  
 William of Nassau, 2529.  
 William of St. Amour, 2529.  
 William of Tyre, 2529.  
 William of Wykeham, 2530.  
 Williams, Daniel, 2530.  
 Williams, Helen Maria, 2530.  
 Williams, Isaac, 2530.  
 Williams, John, Archbishop of York, 2530.  
 Williams, John, Missionary, 2531.  
 Williams, Roger, 2531.  
 Williams, Rowland, 2533.  
 Williams, William, 2533.  
 Williamson, Isaac Dowd, 2533.  
 Willbald, St., 2533.  
 Willbrod. See Willbrod.  
 Willram. See Willram.  
 Wilson, James Kenwick, 2533.  
 Wilmer, William Holland, 2533.  
 Wilson, Bird, 2533.  
 Wilson, Daniel, 2534.  
 Wilson, John, 2534.  
 Wilson, Thomas, 2534.  
 Wimpfeling, Jakob, 2535.  
 Wimpina, Conrad, 2535.  
 Wihans, William, 2535.  
 Winchester, 2535.  
 Winchester, Elhanan, 2535.  
 Winkler, Johann, 2535.  
 Windesheim, or Windesen, 2536.  
 Wine-Making among the Hebrews, 2536.  
 Wine, Bible, 2536.  
 Winebrennerians, 2538.  
 Winer, Georg Benedikt, 2539.  
 Wines, Enoch Cobb, 2540.  
 Winfrid. See Boniface.  
 Winslow, Miron, 2540.  
 Winterthur, Johann of, 2540.  
 Wisdom of Solomon. See Apocrypha.  
 Wiseman, Nicholas Patrick Stephen, 2540.  
 Wishart, George, 2540.  
 Wishart, or Wscheart, George, 2541.  
 Witchcraft, 2542.  
 Wither, George, 2542.  
 Witherspoon, John, 2543.  
 Witness-Bearing among the Hebrews, 2543.  
 Witelius, Hermann, 2543.  
 Wittenberg, the Concord of, 2544.  
 Wodrow, Robert, 2544.  
 Wolf, Johann Christoph, 2545.  
 Wolfenbittel Fragments, 2545.  
 Wolff, Bernard C., 2545.  
 Wolff, Christian, 2545.  
 Wolff, Joseph, 2547.  
 Wollaston, William, 2547.  
 Wolleb, Johannes, 2547.  
 Wolsey, Thomas, 2547.  
 Wolterdorff, Ernst Gottlieb, 2548.  
 Woman, 2548.  
 Woodd, Basil, 2549.  
 Woods, Leonard, 2550.  
 Woods, Leonard, jun., 2550.  
 Woolston, Thomas, 2550.  
 Worcester, 2550.  
 Worcester, Samuel, 2550.  
 Wordsworth, Christopher, 2551.  
 Works, Good, 2551.  
 World, 2551.  
 Worms, 2553.  
 Worship, 2554.  
 Wotton, Sir Henry, 2555.  
 Wotton, William, 2555.  
 Writing among the Hebrews, 2555.  
 Wulfram, St., 2557.  
 Wirtemberg, the Kingdom of, 2557.  
 Wutke, Karl Friedrich Adolf, 2557.  
 Wylie, Samuel Brown, 2557.  
 Wytenbach, Thomas, 2557.
- X.**  
 Xavier. See Francis Xavier.  
 Ximenes de Cisneros, Francisco, 2559.
- Y.**  
 Yale University, 2560.  
 Yates, William, 2561.

Year, the Church, 2562.  
 Year, Hebrew, 2562.  
 Yeomans, Edward Dorr, 2563.  
 York, 2564.  
 Young, Brigham. See Mormons.  
 Young, Edward, 2564.  
 Young, Patrick, 2564.  
 Young Men's Christian Associations, 2564.  
 Young Women's Christian Associations, 2566.  
 Yule, 2566.  
 Yvonctus, 2566.

## Z.

Zabarella, or De Zabarellis, 2567.

Zacchæus, 2567.  
 Zachariâ, Gotthilf Traugott, 2567.  
 Zacharias, 2567.  
 Zacharius Scholasticus, 2567.  
 Zamzumim, or Zuzim, 2567.  
 Zanchi, Hieronymus, 2567.  
 Zealot, 2567.  
 Zebulun. See Tribes of Israel.  
 Zechariah, 2568.  
 Zedekiah, 2570.  
 Zeisberger, David, 2570.  
 Zell, Matthäus, 2571.  
 Zend-Avesta. See Parseeism.  
 Zeno, 2571.  
 Zephaniah, 2571.  
 Zephyrius, 2572.  
 Zerubbabel, 2572.

Zidon, or Sidon, 2572.  
 Ziegenbalg, Bartholomew. See Missions.  
 Zillerthal, 2573.  
 Zimri, 2573.  
 Zinzendorf, Nicholas Lewis, Count von, 2573.  
 Zion, or Sion, 2575.  
 Zizka, John. See Hussites, Utraquists.  
 Zoan, 2575.  
 Zoar, 2576.  
 Zoba, or Zobah, 2576.  
 Zollikofer, Georg Joachim, 2576.  
 Zonaras, Johannes, 2576.  
 Zoroaster. See Parseeism.  
 Zosimus, 2576.  
 Zwick, Johannes, 2576.  
 Zwingle, Huldreich, 2576.

# INDEX TO APPENDIX.

- Accad.** See **Shinar**.  
**Adams, Mrs. Sarah Flower**, 2581.  
**Adams, Eliza Flower**, 2581.  
**Adventists**, 2581.  
**Adowson**, 2582.  
**Albatus, Leo**, 2582.  
**Alcine, Joseph**, 2582.  
**Allen, James**, 2582.  
**Anan the Karaite.** See **Karaite Jews**.  
**Andrew**, 2582.  
**Anstice, Joseph**, 2582.  
**Anti-Mission Baptists**, 2583.  
**Atwater, Lyman Hotchkiss**, 2583.  
**Auber, Harriet**, 2583.  
**Austin, John**, 2583.  
**Baker, Sir Henry Williams**, 2583.  
**Bakewell, John**, 2583.  
**Barton, Bernard**, 2583.  
**Bathurst, William Hiley**, 2583.  
**Bauer, Bruno**, 2583.  
**Beaumont, Joseph**, 2584.  
**Beddome, Benjamin**, 2584.  
**Begg, James**, 2584.  
**Bellows, Henry Whitney**, 2585.  
**Berridge, John**, 2585.  
**Bible Christians**, 2585.  
**Blacklock, Thomas**, 2586.  
**Boden, James**, 2586.  
**Boston University, School of Theology** of, 2586.  
**Bowdler, John, jun.**, 2587.  
**Brown, James**, 2587.  
**Brown, Matthew**, 2587.  
**Brown, Phæbe**, 2587.  
**Browne, George**, 2587.  
**Browne, Peter**, 2587.  
**Browne, Simon**, 2587.  
**Bruce, Michael**, 2588.  
**Bryant, William Cullen**, 2588.  
**Bullfinch, Stephen Greenleaf**, 2588.  
**Burder, George**, 2588.  
**Burleigh, William Henry**, 2588.  
**Burnham, Richard**, 2588.  
**Byron, John**, 2588.  
**Carlyle, Joseph Dacre**, 2588.  
**Cary, Alice**, 2588.  
**Cary, Phæbe**, 2588.  
**Caswall, Edward**, 2588.  
**Cawood, John**, 2589.  
**Cennick, John**, 2589.  
**Chandler, John**, 2589.  
**Christadelphians**, 2589.  
**Coan, Titus**, 2590.  
**Coleman, Lyman**, 2590.  
**Colenso, John William**, 2590.  
**Collyer, William Bengo**, 2590.  
**Conder, Josiah**, 2590.  
**Cooper, Peter**, 2590.  
**Cotterill, Thomas**, 2591.  
**Cotton, Nathaniel**, 2592.  
**Cowley, Abraham**, 2592.  
**Croly, George**, 2592.  
**Crossman, Samuel**, 2592.  
**Crosswell, William**, 2592.  
**Darby, John Nelson**, 2592.  
**Davies, Sir John**, 2593.  
**Dewey, Orville**, 2593.  
**Dobell, John**, 2593.  
**Dodge, Hon. William Earl**, 2593.  
**Doremus, Mrs. Thomas C.**, 2594.  
**Drummond, William**, 2595.  
**Dunn, Professor Robinson Porter**, 2595.  
**Edneston, James**, 2595.  
**Elliott, Charlotte**, 2595.  
**Elliott, Julia Anne**, 2595.  
**Elliott, David**, 2595.  
**Enfield, William**, 2595.  
**Ephraim.** See **Tribes of Israel**.  
**Erskine, Ralph**, 2595.  
**Eucharist**, 2595.  
**Fawcett, John**, 2596.  
**Fitch, Eleazar Thompson**, 2596.  
**Follen, Eliza Lee**, 2596.  
**Friends, the Society of**, 2596.  
**Frothingham, Nathaniel Langdon**, 2607.  
**General Baptists.** See p. 2202.  
**Gibbons, Thomas**, 2597.  
**Gilman, Samuel**, 2597.  
 **Gisborne, Thomas**, 2597.  
**Goode, William**, 2597.  
**Graham, James**, 2597.  
**Grant, Sir Robert**, 2597.  
**Grigg, Joseph**, 2597.  
**Gurney, John Hampden**, 2597.  
**Habington, William**, 2597.  
**Hammond, William**, 2597.  
**Hanna, William**, 2598.  
**Hart, Joseph**, 2598.  
**Hastings, Thomas**, 2598.  
**Hatfield, Edwin Francis**, 2599.  
**Haweis, Thomas**, 2599.  
**Heginbotham, Ottiwell**, 2599.  
**Hemans, Felicia Dorothea**, 2599.  
**Herbert, Daniel**, 2599.  
**Herrick, Robert**, 2599.  
**Herron, Francis**, 2599.  
**Herzog, Johann Jakob**, 2599.  
**Hornblower, William Henry**, 2600.  
**Hoskins, Joseph**, 2600.  
**Hurn, William**, 2600.  
**Hyde, Abby**, 2601.  
**Indians of North America**, 2601.  
**Irons, Joseph**, 2602.  
**Irons, William Josiah**, 2602.  
**Johns, John**, 2602.  
**Joyce, James**, 2603.  
**Kent, John**, 2603.  
**Key, Francis Scott**, 2603.  
**Krauth, Charles Porterfield**, 2603.  
**Leland, John**, 2604.  
**Lenox, James**, 2604.  
**Le Quien, Michael**, 2604.  
**Lloyd, William Freeman**, 2604.  
**Lowrie, Hon. Walter**, 2604.  
**Lynch, Thomas Toke**, 2604.  
**Macurdy, Elisha**, 2605.  
**Nadan, Martin**, 2605.  
**McMillan, John**, 2605.  
**Medley, Samuel**, 2605.  
**Merrick, James**, 2606.  
**Mill, Henry**, 2606.  
**Moffat, Robert**, 2606.  
**Moncreiff, Sir Henry Wellwood**, 2606.  
**Monsell, John Samuel Bewley**, 2607.  
**Moore, Thomas**, 2607.  
**Morgan, Edwin Denison**, 2607.  
**Patterson, Joseph**, 2607.  
**Primitive Baptists.** See **Anti-Mission Baptists** (Appendix).  
**Schwab, Gustav**, 2607.  
**Stark, Johann Friedrich**, 2608.  
**Starke, Christoph**, 2608.  
**Stuart, Robert L.**, 2608.  
**Stuart, Alexander**, 2608.  
**Ueberweg, Friedrich**, 2608.  
**Veni, Creator Spiritus**, 2608.  
**White, Norman**, 2609.  
**Wilson, Samuel Jennings**, 2609.  
**Zschokke, Johann Heinrich Daniel**, 2600.  
**Martensen, Hans Lassen**, 2610.



## P

**PACCA, Bartolommeo**, b. at Benevento, Dec. 15, 1756; d. in Rome, April 19, 1844. The Roman curia answered the Congress of Ems by sending Pacca as nuncio to Cologne in 1786. Though he was not recognized, even not received, by the prince-bishops, he carried every thing before him with a high hand, until the advance of the French armies in 1794 compelled him to leave Germany. He filled another equally successful nunciature at Lisbon, 1795-1800; and on his return to Rome he was made a cardinal. His success led him to adopt the maxim, — never to give in, never to abandon a hair's breadth of his original claim, never to compromise; and he followed it till his death. He became one of the leaders of the *Zelanti*; and it was he who in 1809 drew up, and induced Pius VII. to sign, the bull of excommunication against Napoleon I. He was seized, and imprisoned in the Piedmontese fortress, Fenestrella, but was released in 1813, and took, after the restoration, an active part in the revocation of the Jesuits, the re-establishment of the Inquisition, etc. Though in the conclaves of 1823, 1829, and 1831 he failed to obtain a majority, he continued to exercise a great influence on the papal government. He wrote *Mem. storiche d. Ministero e de' due Viaggi in Francia*, etc., 1828, 5th ed., 1831; *Memorie storiche sul soggiorno del C. B. P. in Germania*, 1832; *Notizie sul Portogallo*, 1832, 3d ed., 1845; *Relazione del Viaggio di Pio VII. a Genova, 1815*, 1833; of which writings there exist both French and German translations. [See *Historical Memoirs of Cardinal Pacca, Prime-Minister of Pius VII.* Translated from the Italian by Sir GEORGE HEAD, London, 1850, 2 vols.]

**PACE, Richard**, English ecclesiastic, diplomatist, and man of letters; b. at or near Winchester, Hampshire, about 1482; d. at Stepney, near London, 1532. His studies were principally conducted at Padua; and although, on his return, he entered Queen's College, Oxford, he very soon left it for the service of Cardinal Bainbridge, whom he accompanied to Rome end of 1509. In May, 1510, he became prebendary of Southwell; on May 20, 1511, archdeacon of Dorset; in October, 1519, dean of St. Paul's; and in the summer of 1522, dean of Exeter. Meanwhile he had attracted the notice of Henry VIII. and Wolsey. The former sent him as ambassador to Vienna and Venice: the latter sent him to Rome to promote his (Wolsey's) election to the Papacy. The mission was unsuccessful, and Wolsey accused him of lack of zeal in his service. Being then in diplomatic service in Europe for two years, Wolsey, out of spite, sent him no directions and no money. Pace's distress made him temporarily insane. On his recovery, Wolsey accused him of treason; and for two years he was imprisoned in the Tower of London. He resigned his preferments in 1537, and lived thenceforth in retirement. Pace was a skilful diplomatist and a man of learning. He enjoyed the friendship of Erasmus, Colet, and

More. He had the courage to publish a book against Henry VIII.'s marriage with Catharine of Aragon (1527); but his most important work is *De fructu qui ex doctrina percipitur*, Basel, 1517.

**PACHOMIUS**, b. in the Egyptian province of the Thebais about 292; d. in Tabennæ, an island in the Nile, in 348; a younger contemporary of St. Anthony; was the real founder of monastic life. As long as the ascetic instinct inherent in Christianity remained in a healthy condition, it found its satisfaction within the life of the congregation. But by degrees, as the church became more and more familiarized with the surrounding world, the ascetic instinct, under the influence of the dualism of the Neo-Platonizing, Alexandrian theology, and seduced by the example of the monks of the Serapis worship, fell into extravagances; and the ascetics fled into the deserts, and became hermits. Pachomius was also swayed by this tendency; and in his twentieth year he settled in the desert to fight for the prize of asceticism under the training of Palemon, one of the most austere pupils of St. Anthony. But the movement had already reached such a speed and such a compass, that it could not go on any farther without some kind of organization; and to have effected this is the great merit of Pachomius. Something had already been done before his time. As the desert became peopled by anchorites, the *laura* arose; that is, a number of novices in asceticism built their cells around the cell of some hero in asceticism, in order to follow his example, and to receive his training; and thus the first trace of organization originated. Pachomius made the next step, transforming the *laura* into a monastery. In the Island of Tabennæ he founded the first *canobium* (κοινόβιον); that is, a house in which the anchorites, who had hitherto lived separately, each pursuing his own scheme of asceticism, came to live together, with common practices and exercises, according to certain fixed rules, and under the guidance or government of a director. The success of Pachomius' undertaking was enormous. Palladius states that in his time the monastery of Tabennæ contained no less than fourteen hundred monks. Of the original rules of Pachomius, nothing certain is known. The *Regula S. Pachomii*, containing a hundred and ninety-four articles, and printed by Holstenius, in his *Codex Regularum*, i. pp. 26-36, and a shorter regulative, containing fourteen articles, and printed by Gazaus as an appendix to his edition of Cassianus' *De Canobiorum Instit.*, may contain fragments of the original rules; but their authenticity cannot be established. They present many curious features: thus, the monks are divided into twenty-four classes, named after the letters of the alphabet, the simple souls ranking in the first classes, the smart fellows in the last; but in this respect they agree very well with the writings generally ascribed by antiquity to Pachomius, — *Monita ad Monachos*, *Verba Mystica*, *Letters*, etc., printed by Holstenius, i.e., most of

which are entirely unintelligible. See, besides the above-mentioned writers, *Acta Sanct.*, May 14; GENNADIUS: *De viris illis.*, cap. 7. MANGOLD.

**PACHYMERES, Georgius**, b. at Nicæa about 1212; d. in Constantinople, probably about 1310; held high offices at the Byzantine court during the reigns of Michæl Palæologus and Andronicus the Elder; took part with great energy in the negotiations for a union between the Greek and the Latin churches; and wrote a history, in thirteen books, of the two reigns during which he lived. He also wrote some treatises on Aristotle, on the procession of the Holy Spirit, etc.; but only his historical work has any interest.

**PACIANUS**, Bishop of Barcelona; d. about 390; is spoken of by Jerome in his *De viris ill.*, 106 and 132, and in his *Contra Rufin.*, 1, 24. Of his works, distinguished by the neatness of their style, but without any originality of ideas, are still extant, three letters, *Contra Novatianos*, and two minor treatises, *Parænesis ad penitentiam* and *Sermo de baptismo*, which are found in *Bib. Max. Lug.*, iv., and MIGNE: *Patr. Lat.*, xiii. See *Act. Sanct.*, March 9.

**PACIFICATION, Edicts of**, is the name generally given to those edicts which from time to time the French kings issued in order to "pacify" the Huguenots. The first of the kind was that issued by Charles IX. in 1562, which guaranteed the Reformed religion toleration within certain limits: the last was the famous Edict of Nantes. See NANTES.

**PADUA (Patavium)**, a city of Northern Italy; stands on the Bacchiglione, an affluent of the Brenta, twenty miles west of Venice, and has about sixty-six thousand inhabitants. At the beginning of the Christian era it was the largest and most important city of Northern Italy; and very early it became the seat of a bishop, according to legend, even in the times of the apostles. Afterwards the see belonged under the metropolitan of Venetia. But during the Lombard rule the city was more than once compelled to accept an Arian bishop, and the Catholic bishop then moved his residence to Chioggia. The first cathedral of the city was built in the beginning of the fourth century by Paul, the fifteenth occupant of the episcopal chair. The present cathedral was begun in 1521, but not completed until 1751. The most magnificent church of the city is that of St. Anthony, begun in 1232, and finished in the fourteenth century. In 1797 the French carried away from that church treasures valued by some at 20,116,010 francs, by others at 38,305,446 francs; six candelabra of pure silver, weighing 5,399 ounces; fifty-two lamps belonging to the chapel of the saint,—one of pure gold, weighing 361 ounces, the others of gold and silver, etc. Yet the greatest and most costly treasures of the church were saved by bribing the French commissioners. See BERNARDO GONZATI: *La Basilica di S. Antonio di Padova*, Padua, 1852. 2 vols. The University of Padua was founded in the twelfth century, and was for centuries the most famous school of law and medicine in Europe: it had at times twelve thousand students. Its theological faculty was founded in the middle of the fourteenth century by the Bishop Francesco Carrara. At present the university has sixty-five professors, and about eleven hundred students.

**PÆDOBAPTISM** (παῖς, παιδός, "a child," and βαπτισμός, "baptism"), the baptism of little children, commonly called **BAPTISM OF INFANTS** (see art.).

**PÆDOBAPTIST**, a term applied to all who believe in infant baptism, as distinguished from Baptists, who reject it.

**PAGANISM**, from the Latin *paganus*, a "villager," a peasant, or one who worships false gods, a heathen. The latter sense the word assumed in the course of the fourth century, when Christianity became the reigning religion of the Roman Empire, and could look down upon the old mythology as a superstition left lurking only in some distant, far-off places: it occurs for the first time in an edict of Valentinian (364–375) from the year 368 (*Cod. Theod.*, xvi., ii. 18). It must not be understood, however, that at that time Christianity was generally adopted throughout the empire. On the contrary, though in the minority, Paganism was still a power in the State; and it was often found difficult, not to say impossible, to enforce the repressive laws which from time to time were issued. There was in this respect a considerable difference between the East and the West. In the East, Paganism had no political significance. However firm its hold might be on the individual conscience, it was not bound up with the whole national life in such a degree as it was in Italy and Rome. Consequently, laws which could be fully enforced in the East without causing any dangerous commotion had to be managed with great caution, or left entirely unheeded, in the West.

In the East the final overthrow of Paganism was inaugurated by the laws of Theodosius I. (378–395). One, of 381, punished relapse into Paganism with forfeiture of the right to make a will; another, of 385, forbade the inspection of entrails, or the exercise of magical rites, under penalty of death; a third, of 391, ordered all sacrifice to idols to cease, and all temples to be closed. In 425 an edict of Theodosius II. (402–450) forbade Pagans to practise at the bar, to hold a military command, to own Christian slaves, etc. Nevertheless, Optatus, prefect of Constantinople in 401, was a Pagan; and his was by no means the only instance of a Pagan holding a high position in the government. The schools remained in the hands of the Pagan philosophers for a century more: the last of them, that of Athens, was closed in 529 by Justinian I. (527–565). In the West, Gratian (367–383) removed the statue of Victory from the curia, and refused the title and the insignia of *Pontifex Maximus*. The decisive measures, however, against Paganism were enacted by Honorius (395–423). He forbade the Pagan worship in 399, and ordered in 408 that the altars and the idols should be destroyed, and the temples appropriated to some secular use. Nevertheless, Theodoric the Great (493–526) found it necessary, at his visit to Rome in 500, to issue an edict threatening with death any one who should sacrifice to the idols. Gregory of Tours (539–593) tells us, that in Gaul the statue of Berecynthe was still carried around the vineyard in spring (*De gloria confessorum*, 2); and a capitulary of Charlemagne, dating from 789 (Baluz, *Capitularia*, I., 19), forbade the lighting tapers before trees and springs. In the very bosom of the Christian

Church, Paganism was still found in some places in the eighth century.

**PAGE, Harlan**, eminent American philanthropist; b. at Coventry, Conn., July 28, 1791; d. in New York, Sept. 23, 1834. From 1825 to his death he was New-York agent of the general depository of the American Tract Society. He was a most devoted Christian, and employed every agency to do good. See his *Memoir* by W. A. HALLOCK, New York, 1835 (published by the American Tract Society).

**PAGI, Antoine**, b. at Roques in Provence, 1621; d. at Aix, 1699; entered the order of the Cordeliers, 1641; was four times elected provincial; distinguished himself as a preacher; and published *Critica historico-chronologica in Annales Baronii*, Paris, 1689-1705, 4 vols. fol. In the execution of that work he was helped by his nephew, FRANÇOIS PAGI, 1651-1721, who was also a Cordelier, and who wrote *Pontificum Romanorum Gestæ*, Antwerp, 1717-27, 4 vols., in a strongly marked ultramontane spirit.

**PAGODA**, the name given to a certain kind of temple in India, and to a Chinese tower-like building for secular purposes, consisting of several stories, usually nine, one upon the other, each of a single room, and surrounded by a gallery. The Indian pagoda is really a group of buildings, among them being the residences of the priests, of which the pagoda proper is one, the whole surrounded by several series of walls. The most costly specimens are in Burmah, and the chief one is at Rangoon.

**PAINE, Robert, D.D.**, a bishop of the Methodist-Episcopal Church south; was b. in Person County, N.C., Nov. 12, 1799; and d. at Aberdeen, Miss., Oct. 19, 1882, being at the time of his death the senior bishop of the church. His father, James Paine, a highly respectable farmer, moved in 1814 to Giles County, Tenn., where he reared a large family. Young Robert made the best possible use of his early educational advantages, which, though limited, were good for that early day and for that thinly settled section. He professed religion Oct. 9, 1817, at a camp-meeting in Giles County, and soon afterwards joined the church. One month later he was licensed to preach, and was immediately employed by the presiding elder to serve as junior preacher with Rev. Miles Harper on the Nashville circuit. In October, 1818, he was "admitted on trial" into the Tennessee Conference, and in due course of time was received into full connection. He continued in the pastoral work until 1830, when he was elected president of La Grange College, Alabama. He remained here sixteen years, doing a great work for the South and South-west at a time when such work was much needed. He was a member of every General Conference from 1821 to 1846, when he was elected to the episcopacy. He was chairman of the committee of nine which reported the plan of separation, on the basis of which the Methodist-Episcopal Church was divided in 1844. In all the assemblies of the church, from an early day, he was a prominent and influential member. Physically he was remarkably robust and active. As a preacher he was always able and instructive, and at times powerful and eloquent. His voice was musical and of great force. He had a natu-

rally strong mind, trained to systematic study; was an able debater, and as a platform speaker he had few superiors. As a presiding officer he exhibited more than ordinary executive ability. His *Life and Times of Bishop McKendree*, Nashville, 1874, 2 vols., is regarded by many as the most valuable contribution to Methodist biography that has yet been made to the literature of that church.

W. F. TILLET.

**PAINE, Thomas**, political and deistic writer; b. at Thetford, Norfolk, Eng., Jan. 29, 1737; d. in Columbia Street, New-York City, June 8, 1809. His father was a Friend, who had been expelled from the society for marrying a Church-of-England woman. He received an indifferent education; left school at thirteen, and until sixteen worked at his father's trade of stay-making, then was for a while a sailor or marine. He settled at Sandwich in 1759 as a master stay-maker. From 1763 to 1774, with the exception of one year, he was exciseman. In 1772 he wrote a small pamphlet, *The case of the officers of excise, with remarks on the qualifications of officers and on the numerous evils arising to the revenue from the insufficiency of the present salaries*. It was very able, and excited the ill will of the upper officials, so that in 1774 he was dismissed the service on charge of smuggling, occasioned by his keeping a tobacco-shop. By the advice of Benjamin Franklin, whom he met in London, he came to America (1774), where he immediately entered upon a journalistic and political career of great prominence and usefulness. He had, earlier in that year, separated from his second wife for an unknown cause. In America he was successively editor of the *Philadelphia Magazine* (January, 1775), secretary to the congressional Committee of Foreign Affairs (1777), but obliged to resign in 1779 (because, in the heat of a controversy in the *Philadelphia Packet* with Silas Deane, he divulged State secrets), and in November, 1779, clerk to the General Assembly of Pennsylvania. In 1781 he negotiated a loan of ten million livres from France, and brought six million more as a present. In October, 1785, he himself received three thousand dollars from Congress in testimony of his services during the Revolution, and, from the State of New York, a house and farm of three hundred acres in New Rochelle. From 1787 to 1802 he was in Europe, most of the time in France, where he was enthusiastically received as the author of *The Rights of Man*, naturalized, and elected to the National Assembly. He had the courage to vote against the execution of Louis XVI., and thus incurred the anger of Robespierre, who threw him into prison, January, 1794; and there he remained until Nov. 4, 1794, when, on the solicitation of James Monroe, he was released. He related that his door in the Luxembourg was once marked, in sign that he was to be executed; but his door opened outward, and so, when it was closed, the mark was of course hidden, and he escaped. On his return to the United States he was warmly welcomed, especially by Jefferson and his party. He was buried on his farm at New Rochelle. A monument to him was set up (1839) near the spot, although his remains had been taken to England in 1819 by William Cobbett. On Jan. 29, 1875, there was dedicated in Boston the Paine Memorial Building.



If Paine's writings had been only political, he would be entitled to honor as a bold and vigorous friend of human liberty. To him is to be traced the common saying, "These are the times which try men's souls," which is the opening sentence of the first number of *The Crisis* (December, 1776). His pamphlet, *Common Sense* (January, 1776), was one of the memorable writings of the day, and helped the cause of Independence. But it is as the author of *The Age of Reason*, an uncompromising, ignorant, and audacious attack on the Bible, that he is most widely known, indeed notorious. The first part of this work was handed by him, while on his way to prison in the Luxembourg, to his friend Joel Barlow, and appeared, London and Paris, March, 1794; the second part, composed while in prison, December, 1795; the third was left in manuscript.<sup>1</sup> "His ignorance," says Leslie Stephen, "was vast, and his language brutal; but he had the gift of a true demagogue,—the power of wielding a fine vigorous English, a fit vehicle for fanatical passion." Paine was not an atheist, but a deist. In his will he speaks of his "reposing confidence in my Creator-God and in no other being; for I know no other, nor believe in any other." He voiced current doubt, and is still formidable; because, although he attacks a gross misconception of Christianity, he does it in such a manner as to turn his reader, in many cases, away from any serious consideration of the claim of Christianity. He was blind to the moral and spiritual truths of the Bible, and is therefore an incompetent critic, whose pretensions in this line are really ludicrous. His *Age of Reason* is still circulated and read. The Replies written at the time are not. Of these Replies the most famous is Bishop Watson's (1796).

The personal character of Paine has been very severely judged. Nothing too bad about him could be said by those who hated him for his opinions, and even his friends are compelled to admit that there was foundation for the damaging charges. Comparison of the contemporary biographies, both of friends and foes, seems to show these facts: Paine was through life a harsh, unfeeling, vain, and disagreeable man. He was wanting in a sense of honor, and therefore could not be trusted. But it was not until after his return from France, when he was sixty-five years old, very much broken by his long sufferings and the strain of the great excitement in which he had lived for years, and for the first time in his life above want, that he developed those traits which rendered him in his last days such a miserable object. The charges of matrimonial infidelity and of seduction are probably unfounded; but that he was in his old age penurious, uncleanly, drunken, unscrupulous, may be accepted as true. He did a great service for the United States in her hour of peril. But alas! he has done irreparable injury ever since in turning many away from God and the religion of Jesus Christ.

His complete *Works* have been several times published, e.g., Boston, 1856, 3 vols.; New York,

1860, London, 1861; his *Age of Reason* repeatedly, e.g., New York, 1876; and his *Theological Works* (complete), New York, 1860, 1 vol. His *Life* has been written by FRANCIS OLDYS (pseudonym for George Chalmers), London, 1791, 5th ed., 1792, continued by WILLIAM COBBETT, 1796 (abusive); JAMES CHEETHAM, New York, 1809 (written by one who knew him in his last days; this is the source of all the damaging stories about Paine: Cheetham meant to be fair, yet was prejudiced); THOMAS CLIO RICKMAN, London, 1814 (apologetic, but honest, a good corrective of Cheetham's exaggerations. Rickman speaks with propriety and moderation, was friendly to Paine, but is compelled to give him, on the whole, a bad character); W. T. SHERWIN, London, 1819 (apologetic); J. S. HARFORD, Bristol, 1820; G. VALE, New York, 1841 (apologetic); CHARLES BLANCHARD, New York, 1860 (a thoroughgoing defence of Paine, written in a careless style, and interlarded with irrelevant and questionable matter; it is prefixed to the edition of Paine's *Theological Works* mentioned above). See also G. J. HOLYOAKE: *Essay on the Character and Services of Paine*, New York, 1876; cf. LESLIE STEPHEN: *History of English Thought*, London and New York, 2d ed., 1881, 2 vols.; vol. i. pp. 458-464, vol. ii. 260-261; McMASTER: *History of the People of the United States*, N.Y., vol. i. 1883, pp. 150-154. SAMUEL M. JACKSON.

**PAINTING, Christian.** The first law which governed the early Christian sculptors and painters was to present Christ as the source and centre of their life, and so to represent him as that all other figures in their compositions should appear like rays emanating from him. With respect to the contents and spirit of representation, it may be said, that, during the entire period of early Christian art, both sculpture and painting were, for the most part, limited to symbolical expression. In the beginning, symbolical representations were alone permitted. Soon, however, the art impulse partially broke away from these fetters; yet still art remained a sort of *biblia pauperum*, and served chiefly as a mere reminder of the themes of sacred history. Even at a later period, when works of art were employed in multitudes for church decoration, it manifested a great partiality for scenes from the Apocalypse, representations of Christ enthroned as Judge and King of the world, the grouping of single figures in decidedly symbolical relationship.

As early as the fourth century we find a portrait-like representation of sacred personages accompanying these forms of artistic symbolism. It was even credited that veritable portraits of Christ, the Madonna, and the apostles, existed in paintings from the hand of St. Luke, and in sculpture from that of Nicodemus, in the napkin of St. Veronica, yea, even in the so-called *εἰκονοποιήσεις* ("likenesses of celestial origin").

In the first third of the early Christian period, from the third to the second half of the fifth century, from which numerous works of art in the so-called cemeteries (Catacombs of Rome, Naples, Syracuse, etc.) have been preserved, painting maintained unchanged the ancient plastic method of representation. Principal monuments, besides the paintings in the cemeteries, the mosaics of St. Costanza and St. Maria Maggiore in Rome,

<sup>1</sup> The so-named third part is only an extract. It bears the separate title, *Examination of the Passages in the New Testament quoted from the Old, and called Prophecies of the Coming of Jesus Christ* (N.Y., 1807). In some respects it is the most powerful portion of the entire work. He pretends to expose the evangelists' so-called irrelevant quotations.

St. Giovanni in Fonte, and St. Nazario e Celso at Ravenna. In the second third till the eighth century, art sought more and more to adapt the antique forms to the idealistic, transcendental spirit of Christianity. Principal monuments, the mosaics of St. Pudenziana and SS. Cosma e Damiano in Rome, of St. Appolinare Nuovo, St. Appolinare in Classe, and St. Vitale, at Ravenna, and some miniatures.

After the eighth century, painting, and, in fact, the entire art of early Christianity, lapsed into a continually deepening decline, till the eleventh century. Examples are seen in the mosaics of St. Prassede, St. Marco, and others in Rome, miniatures of various manuscripts, and the *Iconostase* of Greek and Russian churches.

With the new life which awoke, after the beginning of the eleventh century, in Western Christendom, with the restoration of Church and State in the new mediæval forms, hierarchical and feudalistic, architecture reached not only the climax of its own development, but also asserted a decided preponderance over sculpture and painting. One spirit and one life prevailed in all three of the sister-arts. The newly awakened art impulse developed itself in Italy much later than in the North, especially in Germany. Not until the twelfth century did the earliest movement take place in Italy; and the following century had been ushered in before the first endeavors were made by single artists of lesser rank to blend the Byzantine style with the ancient Italian, and by this means to infuse new life into the old Christian types.

The Romanesque style of painting first reached completeness in Giovanni Cimabue of Florence (d. after 1300) and in Duccio di Buoninsigna of Sienna (flourished about 1282). On this wise there grew up in competition with each other two separate schools of painting, — that of Florence, and that of Sienna; the Florentine, of a severer type, approaching nearer to the early Christian (Byzantine), the Siennese characterized more by tenderness and sentiment, more independent, and likewise more graceful in the rendering of form.

Closely in the footsteps of this pioneer followed the renowned Giotto di Bondone of Florence (1276-1336), known under the title of "the Father of Italian painting," but in fact only the founder of the Gothic style of painting. He was a genius of first rank, an artist of creative productiveness, a bold reformer who first broke through the traditions of art, and servile adherence to the early Christian types. The best pupils of Giotto were Taddeo Gaddi, and his son Angelo Gaddi, Giotto, Orcagna, Spinello Aretino, Antonio Veneziano, and others.

In Germany the beginnings of the Romanesque style are represented in the miniatures of the eleventh century. The manuscripts from the treasures of the cathedral of Bamberg (now in Munich) evidence the desire which was already felt to breathe more life into the old Christian types, and to develop the ancient Christian symbolism through the imaginative element. An improved rendering of the human form is manifest in the twelfth century in the chief monuments of the Romanesque period, especially in the famous altar of Verdun (of the year 1180, now in the monastery of Neuburg, near Vienna),

in the mural paintings of the grand hall of the monastery of Branweiler, near Cologne, and the ceiling of the central aisle of St. Michael at Hildesheim.

Far more numerous and important are the works still preserved from the period of the Gothic style, in which the peculiar spirit of mediævalism first attained to complete artistic expression.

The development of glass-painting must especially be noted, — probably a German invention, dating at the end of the tenth century, — examples of which are seen in the windows of St. Cunibert at Cologne, in the choir of Cologne Cathedral, in the Church of St. Catharine at Oppenheim, and in Strassburg Cathedral.

In easel pictures, which previously appear to have been very little painted, there is manifest no higher artistic endeavor until the middle of the fourteenth century. After this, however, three separate schools started forth, each on its own path: (1) The Bohemian, or school of Prague, founded by Charles IV; (2) The Nuremberg school, the chief representative monuments of which are several altar-shrines in the Frauenkirche in St. Lawrence and St. Sebald in Nuremberg; (3) The school of Cologne, by far the most important, whose chief representatives were Master Wilhelm (about 1360) and Master Stephan (about 1430), the latter the founder of the famous cathedral at Cologne.

In the beginning of the fifteenth century broke forth, in opposition to the spirit of mediævalism, a decided endeavor after greater truth of expression in art, — an endeavor in light, color, drawing, and composition, to bring the spiritual import of representation into harmony with the laws and principles of nature. This naturalistic development first manifested itself in Italy in the Florentine school. Fra Giovanni Angelico da Fiesole (1387-1455), although in other respects wholly dominated by the spirit of mediævalism, was, nevertheless, the first who sought to penetrate into the psychological meaning of the human countenance. Over against him, already decidedly emancipated from mediævalism, stands Tommaso di St. Giovanni da Castel, called Masaccio (1401-28), one of the greatest masters of the fifteenth century. With Fra Angelico are associated the names of Benozzo Gozzoli and Gentile da Fabriano; with Masaccio, those of Fra Filippo Lippi, his son Filippino, Domenico Ghirlandajo, and Bastiano Mainardi. Other Florentine artists, for example, Antonio Pollajuolo and Andrea del Verocchio, who were also sculptors, strove by anatomical studies to transfer plastic forms to painting, in a more vigorous modelling of the human figure; while Luca Signorelli of Cortona (1410-1521), by the nobleness and artistic truth of his compositions, presents a strong contrast with the deeper sentiment of the Umbrian school. The Umbrian school, which had its chief theatre in the vicinity of Assisi, is an antithesis of the Florentine; and its chief master was Pietro Perugino (1416-1526), the teacher of Raphael. Closely allied to its spirit was Raphael's father, Giovanni Santi (d. 1494), and Francesco Francia (d. 1517), the friend of Raphael, and one of the first masters of the fifteenth century.

The remaining schools of Italy follow the Flor-

entire. The principal one of these was the Venetian, whose chief master in the fifteenth century was Giovanni Bellini (about 1430-1516), the teacher of the genial Giorgione and the great Titian. The schools of Upper Italy devoted themselves to the study of the antique. Chief among them was the school of Padua and Mantua, whose founder was Francesco Squarcione, and whose head was the renowned Andrea Mantegna (1431-1506).

Italian painting in the sixteenth century, as represented in its various schools, reached its highest point of development, and its completest capacity for the expression of Christian thought. This most fruitful period of Christian painting is represented by five great masters. At their head stands Leonardo da Vinci (1452-1519). A master in all five of the fine arts (he was a poet of repute and an excellent musician), he united in himself all the technical and spiritual achievements of the fifteenth century. He is the founder of the modern Milanese school; and prominent among his pupils are Cesare da Sesto, Andrea Salaino, Francesco Melzi, and, especially, Luini. He exercised likewise an important influence upon Gaudenzio Ferrari, Gianantonio Razzi (called Il Todona), and upon Fra Bartolomeo (1469-1517), a friend and enthusiastic follower of Savonarola.

The Venetian school of the sixteenth century sought to realize by means of color the noble results to which Leonardo had attained. In the quality of color this school achieved a supremacy over all others. Its chief master was Titian of Cadore, near Venice (1477-1576); and he concentrates all its excellences in himself as in a focal point. With him labored the distinguished pupils of Giorgione, — Fra Sebastiano del Piombo (who afterward went over to Michel Angelo), Jacopo Palma (called Palma Vecchio), and Pordenone. Among Titian's own pupils the most distinguished was Jacopo Robusti, called Tintoretto (1512-94), almost the equal of his master in color, but his inferior in depth and spirituality.

In the renowned Paul Veronese (1538-88) we have a master of color of the highest rank, albeit his paintings betray a lack of spiritual power, notwithstanding all their technical excellences.

The principal seat of the Lombard school in the sixteenth century was Parma, and the greatest achievements in *chiaroscuro* were witnessed here. Its chief master was Correggio (1494-1534), the painter of celestial blessedness, whose Madonnas and angels, although of surpassing loveliness, are nevertheless chargeable with those faults which grew out of his partiality for *chiaroscuro*, and his one-sided intellectual development.

The Florentine school, and, later, almost the entire painting of Italy after the beginning of the sixteenth century, were ruled by Michel Angelo Buonarroti of Florence (1475-1564). He was a pupil of Domenico Ghirlandajo, and one of the greatest artists of all time, the worthy rival of Raphael, a spirit of Titanic power, almost as great in sculpture and architecture as in painting. He may be styled the painter of the idea of Christian sublimity, of divine energy and omnipotence. His renowned Sibyls and Prophets in the Sistine Chapel of the Vatican are brooding, not so much over thoughts of warning and teaching mankind, as over deeds which shall con-

vulse the world; and his equally famed but less successful Last Judgment, also in the Sistine Chapel, appears like the final act in the drama of the world, the act of all acts, in which all history is reflected. In his steps followed, only, however, at a distance, Danielle Volterra, Marcello Venusiti, and Andrea del Sarto (1488-1530).

The greatest of the five great masters is Raphael, b. at Urbino in 1483, and d. in Rome in 1520. About the year 1500 he entered the school of Perugino, but afterward (after 1504) working in Florence; and, having been called to Rome by Julius II. in 1508, he founded the Roman school, in which were soon gathered the most distinguished talents. The great excellence of Raphael's style consists in the fact that he understood how to avoid the one-sidedness of his distinguished contemporaries. It was given to him to give a worthy representation of the ideal Madonna, which had been with his predecessors a dream impossible of realization. Of this the Sistine Madonna is the best example. His best pupils were Giulio Romano (1492-1546), Gaudenzio Ferrari, Giovanni da Udine, and others.

In the Netherlands a new impulse was given to Christian painting by Hubert van Eyck (d. 1426), the inventor, or rather improver, of oil-painting, and his younger brother and pupil, John van Eyck (d. 1441). Their principal pupils were Pieter Christus, Rogier van der Weyden, and particularly Hans Memling (flourished about 1479), the greatest master which the German countries produced in the fifteenth century. The influence thus begun made itself felt in Holland, where a similar school was founded, whose chief masters were Lucas van Leyden (1494-1533) and his contemporary Jan Mostaert. At the beginning of the sixteenth century a number of artists followed the style of the Van Eycks. The most distinguished of these was Quintin Massys, the smith of Antwerp (d. 1529).

Quite similar was the career of German art during this period. The Gothic style had a long supremacy; but about the middle of the fifteenth century all the German schools had, with greater or less success, entered upon the new path, and become followers of the Italian. The chief masters of the fifteenth century are, in the school of Cologne, the painter (unknown by name) of the Death of the Virgin, — his principal work, — and Johann von Mehlern, who flourished somewhat later (about 1520); in the school of Westphalia, the master of Liesborn monastery; in the school of Ulm and Augsburg, the excellent Martin Schöen (about 1480), the somewhat younger Bartholomäus Zeitblom and his successor, Martin Schaffner of Ulm, and Hans Holbein, father of the renowned Holbein the younger, of Augsburg; in the school of Nuremberg, Michael Wohlgemuth (1434-1519). The Nuremberg school produced the greatest master of German art, the only one who in spiritual depth and artistic genius approached the five great masters of Italy, — Albrecht Dürer (1471-1528). His principal work, the famous Four Apostles, in Munich, is the first one animated by the spirit of the evangelical church, having its origin in a real enthusiasm for evangelical truth.

Mention must also be made of the Saxon school, whose head was the well-known Lucas Cranach

(1472-1553), the friend of Luther, whose best pupils were his sons John, and Lucas Cranach the younger.

The only artist who can be compared with the great master of Nuremberg is Hans Holbein the younger (1497-1554). In his larger compositions, for example, in the mural paintings of the Assembly Hall of German merchants in London, he approaches the capabilities of the German Raphael. The Darmstadt Madonna, of which the one at Dresden is an excellent copy, and his well-known Dance of Death, a series of woodcuts, are his most characteristic works.

In the second half of the sixteenth century the painting of Germany and the Netherlands lost its independence by servile imitation of Italian masters. In Italy, likewise, we find a sudden decline, which clearly evidences that art had passed its zenith. A second race of pupils became mere imitators, even exaggerating the one-sidedness of Titian, Correggio, and Michel Angelo. The best examples of these so-called "mannerists" were Fr. Salviati and Giorgio Vasari, the renowned historian of painting.

In opposition to this confusion, at the end of the century arose the Bolognese school of the Caraccio, whose advent marks for Italy the commencement of the fourth period of modern painting. Ludovico Caracci (1555-1619) and his two nephews and pupils, Agostino and Annibale Caracci (1560-1609), the latter the most gifted, established a sort of eclectic system, whose purpose it was to imitate the chief distinguishing qualities of the five great masters of painting. Their best pupils were Domenichino (1581-1641), Guercino (1590-1666), Franc. Albani (1578-1660), and especially Guido Reni (1575-1642), the most distinguished of all.

A second school of Italian painting in the beginning of the seventeenth century arrayed itself in opposition to the idealism of the great masters, and developed a one-sided realism and naturalism. The principal representative of this was Mic. Angelo Amerighi da Caravaggio (1559-1609), whose pupils — the two Frenchmen, Moyse Valentin and Simon Vonet, and the eminent Spanish master, Gius. Ribera, called Spagnoletto — transplanted their influence to France and Spain. Notwithstanding eminent talents were developed in Italy in both these directions, their chief representatives hold rank inferior to that of the masters of Spain and Netherlands in the seventeenth century; and in the eighteenth century Italian painting reached its lowest level of decadence.

It was in Spain that the new revival of catholicism in art found, in the seventeenth century, its strongest support. The five great masters who represent the completest development of painting in Spain were almost all from the school of Seville. They were: 1. Gius. de Ribera, already mentioned (1558-1636), the founder of the school of Valencia; 2. Francisco Zurbaran (1598-1662); 3. Diego Velasquez da Silva (1599-1660), one of the most eminent of portrait-painters; 4. Alonso Cano (1601-67), founder of the school of Granada; and 5. Bartolome Estéban Murillo of Seville (1618-82), a pupil of Ribera, the greatest of all, in whose paintings the peculiar excellences of Spanish art have the most brilliant illustration.

The Madonna ideal of Murillo is quite different from the Italian and the German, and is distinguished above all for the quality of religious ecstasy. In contrast with his religious paintings, Murillo developed great talent in humorous representations of street scenes among the Spanish peasantry. This flourishing period of Spanish painting was of short duration; and in the last quarter of the seventeenth century the schools of Spain degenerated into mere factories of art, such as Luca Giordano of Italy introduced.

The painting of the Netherlands maintained a certain elevation of rank for a somewhat longer period. Two distinct schools were developed out of national divisions. One had its seat in Brabant (Belgium), which, after the conflicts of the sixteenth century, returned in general adherence to Catholicism, and loyalty to monarchical institutions. The other flourished in Holland, where the freedom of Protestant faith and a moderate popular government had acquired a firm foothold. The head of the school of Brabant in historical painting, as in all other branches of art, was the distinguished Peter Paul Rubens (1577-1640), a star of the first magnitude. His best pupils were Jac. Jordaens, Caspar de Crayer, and, above all, Anton van Dyck (1599-1641).

In the Dutch school, as in the Flemish, the most decided realism prevails. Its older masters, Theod. de Keyser, Franz Hals, Barth. van der Helst, and others, were almost exclusively portrait-painters. A far higher development was, however, reached in the famous Rembrandt van Ryn (1606-67), a master of the highest rank in color and *chiaroscuro*, in which latter quality even Correggio is his inferior. His most distinguished pupils and successors were Gerbrandt van den Eeckhout, Solomon Koning, and Ferdinand Bol.

France and Germany can claim no position of importance during this period in a brief review of Christian painting. In Germany the Thirty-Years' War had nearly uprooted all elements of culture; and when, in the eighteenth century, the country began to recover from these devastations, masters of only subordinate rank — for example, Balth. Denner, Dietrich, and Raphael Mengs (1728-79) — appeared upon the stage.

In France the older and better masters, like Nic. Poussin, Eustache Lesueur, and others, strove in vain to make head against the theatrical style represented by Charles Lebrun, the favorite of Louis XIV.

Since the diffusion over Europe of that immoral and irreligious spirit which preceded and followed the French Revolution, Christian painting has naturally experienced a marked decline. But in Germany, France, and Belgium, individual schools have again grown up, the excellences of which, in the appreciation of the grand and the beautiful, cannot be denied. In Germany, Munich and Düsseldorf must be especially mentioned as the principal seats of revived painting, in which sacred themes occupy a not insignificant place, and these treated both in a Catholic and a Protestant spirit. As representatives of the former may be mentioned Cornelius, Overbeck, Fürich, II. Hess, Schraudolph, and others; of the latter, Lessing, Hübner, Bendemann, Deger, von Gebhardt, and others.

On the whole, however, modern religious paint-

ing, as might be expected from the religious conditions of the present time, seems partly a mere endeavor to revive a greatness and power which has perished, and partly a blind effort to reach a new goal, which is still enshrouded in darkness.

LIT.—The best modern works on the history of painting are G. VASARI: *Lives of the Most Famous Painters, Sculptors, etc.*, Eng. trans. Lond., 1850–52, 5 vols.; RUSKIN: *Modern Painters*, Lond., 1843–60, 5 vols.; F. KUGLER: *Handbuch der Geschichte der Malerei seit Constantin d. Gr.*, 4. Aufl. von LÜBKE bearbeitet, Berlin, 1872; CH. BLANC: *Histoire des peintres des toutes les écoles depuis la renaissance jusqu'à nos jours*, Paris, 1851 sqq.; CROWE and CAVALCASELLE: *History of Italian Painting, and History of Painting in the Netherlands*, Lond., 1872; W. LÜBKE: *Gesch. d. italienischen Malerei vom 4 bis 16 Jahrhundert*, 8. Aufl., Stuttgart, 1880; A. WOLTMANN: *Geschichte der Malerei*, Leipzig, 1878, Eng. trans., Lond., N.Y., 1881. H. ULRICH. J. LEONARD CORNING.

**PAJON, Claude**, b. at Remorantin in Lower Blésois, 1626; d. at Carré, near Orléans, Sept. 27, 1685. He studied theology at Saumur, under Amyraut, Placeus, and Capellus, and was in 1650 appointed minister of Machenoir, and in 1666 professor of theology at Saumur. But the sensation which his peculiar views produced led him to resign his professorships, and settle as minister in Orléans, where he spent the rest of his life. He is the father of the so-called *Pajonism*, a peculiar development of the doctrinal system of the French-Reformed Church. Camero introduced at Saumur the views that the will is completely governed by the intellect, and that the origin of sin is due to an obscuration of the intellect; and from these premises he inferred that the grace which works conversion is not a *motus brutus*, not a blind force of nature, but a moral agency. Amyraut developed these views further by distinguishing between an objective and a subjective grace, between the external means of grace, which are free to all, and the internal working of the Holy Spirit, which explains why some are converted, and others not. But this subjective grace Pajon rejected, declaring that the sum total of external circumstances is in any given case sufficient to explain the conversion or non-conversion of an individual; since God governs the world through the objective connection between cause and effect, without any concurring, direct interference of Providence. A literary exposition of his ideas he never gave. His *Essai du livre qui porte pour titre Préjugés légitimes contre les Calvinistes* (1673) is simply a refutation of Nicoli's attack on the Reformed Church; and his *Remarques sur l'Avertissement pastoral* (1675), a refutation of the attack of the Roman-Catholic clergy in France on the Huguenots. He simply propounded them from the cathedra and in the pulpit; but he found many and enthusiastic disciples, — Papin, Lenfant, Allix, Du Vidal, and others, — and caused great commotion. As after 1660 the king would not allow the National Synod to assemble, and the National Synod was the only competent court in cases of heresy, the provincial synods took the matter in their hands, and the pupils of Pajon were everywhere excluded from the offices of the church. See JUREU: *Traité de la nature et de la grâce*,

etc. (Utrecht, 1687), which was very ably answered by Papin, in his *Essais de théol. sur la providence et la grâce*, etc., Francfort, 1687; MELCHOIR LEYDECKER: *Veritas evangelica triumphans*; FRIEDRICH SPANHEIM; *Controversiarum elenchus*; VALENTIN LÖSCHER: *Exercit. theol. de Claud. Pajon.*, Leipzig, 1692. A. SCHWEIZER.

**PALAFIX DE MENDOZA, Juan de**, b. in 1600; d. in 1659; was made bishop of Puebla de los Angeles in Mexico in 1639, and bishop of Osma in Spain in 1653. He wrote a book, *Virtute del Vndio*, to effect another policy with respect to the natives of Spanish America; but the Jesuits compelled him to give up the cause, and return to Europe. He also wrote a history of the conquest of China by the Tartars, a history of the siege of Fontarabia, and a number of mystical and devotional books. A collected edition of his works appeared in Madrid, 1762, 15 vols. fol. His life was written by Gonzales de Réseude, Madrid, 1666, French translation, Paris, 1690.

**PALAMAS, Gregorius**, the leader of the Hesychasts; was a native of Asia, and a favorite of the emperor, John Cantacuzenus, but gave up his career at the court, and became a monk of Mount Athos. As he was the principal defender of the ideas of the uncreated light, the mystical absorption by contemplation, etc., the attacks of Barlaam, Acindynus, and Nicephorus Gregoros, are principally directed against him. In 1349 he was made archbishop of Thessalonica by the emperor, and consecrated by the patriarch Isidorus; but the city refused to admit him within its walls, and he retired to the Island of Lemnos. He was present at the synod of Constantinople in 1351; but of his later life nothing is known. He was a very prolific writer, and left more than sixty works, most of which, however, still remain in manuscript. Printed are *Prosopopæia*, and two orations in *Bib. Patr. Lugd.*, xxvi.; two Greek treatises against the Latin Church, London, 1624; *Refutationes inscriptionum Johanne Becci*, Rome, 1630; *Encomium S. Petri Athonitæ*, in *Acta Sanctorum*, Jan. ii.; JAMBI, in ALLATIUS: *Græcia orthod.*, i. G.ASS.

**PALEARIO, Aonio (Della Paglia, Antonio Degli Pagliaricci)**, b. at Veroli in 1500; burnt in Rome July 3, 1570; one of the most prominent humanists of his age. He studied in Rome, 1520–27, and settled in 1530 as a teacher at Siena, where in 1536 he published his great didactic poem, — *De immortalitate animarum*. In 1542 he was summoned before the Inquisition, the materials for the accusation having been derived from his newly published *Della pienezza, sufficienza e satisfatione della passione di Christo*; but he defended himself so brilliantly, that he was acquitted. In Siena he also wrote his *Actio in Pontificis Romanos et eorum assecclas*, of which in 1566 he sent two copies to Germany, but which was not published until 1606, at Leipzig. In 1516 he was appointed professor at Lucca; but not feeling safe there, on account of the paramount influence of the Roman curia, he removed in 1555 to Milan. But he did not escape his fate. In 1567 the inquisitor of Milan, Fra Angelo, accused him of heresy, and sent him to Rome, where, after two years' imprisonment, he was convicted, and condemned to death Oct. 15, 1569. For some

unknown reason, however, the verdict was not executed until July the following year. Collected editions of his works were published at Lyons, 1552, Bremen, 1619, Amsterdam, 1696, and Jena, 1728. See GURLITT: *Leben des A. P.* Hamburg, 1805; Mrs. YOUNG: *The Life and Times of A. P.*, London, 1860, 2 vols.; JULES BONNET: *Aonio Paleario*, Paris, 1862; to him was formerly attributed *The Benefit of Christ's Death*, Eng. trans., Boston, 1860. BENRATH.

**PALESTINE.** *Pelesheth* (פלשה, "land of wanderers"), meaning Philistia, occurs eight times in the Old Testament, and in King James's Version is rendered three times Palestina, once Palestine, three times Philistia, and once the Philistines. The Greek *Παλαιστίνη*, originating probably in Egypt, occurs for the first time in Herodotus [i. 105, ii. 104, iii. 5, vii. 89], who means by it only Philistia, though in one passage he appears to have carried its northern boundary as far up as Beirût. In the later Greek and Roman period the name was applied, as we apply it, to the whole country occupied by the Israelites on both sides of the Jordan. Josephus uses the word in both of these senses. In *Ant.* I. 6, 2, Philistia only is meant; in *Ant.* VIII. 10, 3, it is the whole country on both sides of the river. The oldest name of the country was the Land of Canaan (*Gen.* xi. 31), or simply Canaan, "Lowland," meaning only the country west of the Jordan, in contrast with the higher lands east of the river, the western territory being all that was originally promised to Abraham. Other scriptural names are Judæa, the Land of Israel, the Land of Promise, and the Holy Land (*Zech.* ii. 12), which last has been for centuries the most popular name. The country was prefigured to its history. Its situation and its boundaries indicated at once opportunity and isolation. It lay between great kingdoms: Egypt on one side, Chaldæa, Assyria, and Babylon on the other. The Mediterranean washes it on the west, with scarcely one good harbor indenting the coast. A desert on the south separates it from Egypt. The same desert sweeps around between it and the Euphrates. On the north a gigantic gateway opens out between the ranges of Lebanon and Anti-Lebanon. The boundaries cannot be determined exactly: approximately they are as follows,—on the west the Mediterranean; on the north a line beginning near the *Promontorium Album*, in lat. 33° 10', trending northward, till, near the southern base of Hermon, it strikes lat. 33° 16', and then runs straight on to the desert; on the east the Arabian Desert; and on the south the parallel of lat. 31°, a little south of Beersheba (31° 15'), curving to take in Kadesh. Within the boundaries thus roughly indicated there are about twelve thousand square miles, divided by the Jordan into two nearly equal portions. The length of this territory is about a hundred and fifty miles; the average breadth east of the Jordan about forty miles, west of the Jordan a little more than forty miles.

The country is made up of four parallel strips of territory running north and south, lowland and highland alternating. Along the Mediterranean coast is a strip of lowland: in the Phœnician section of it about twenty miles long and from four to six miles broad; in the Sharon sec-

tion of it, south of Carmel, more than thirty miles long and about ten miles broad; and in the Philistine section of it, forty miles long and from ten to twenty miles broad. This strip of lowland is interrupted by the ridge of Carmel, which branches off from the mountains of Samaria, runs north-westward for twelve miles, rises at one point to the height of eighteen hundred and ten feet above the sea, and thrusts out into the sea a promontory five hundred feet high. On all this coast the only bay of any importance is that of Acre, just north of Carmel. Next to this is the highland strip, some twenty-five or thirty miles in breadth, which springs from the roots of Lebanon, swells into the hills of Galilee, is interrupted by the plain of Esdraelon, as the lowland strip just referred to is interrupted by the ridge of Carmel, swells again into the hills of Samaria, reaches its greatest average height in Judæa, and then falls off into the desert south of Beersheba. This broad, high, central strip of West Jordanic territory has been likened to a ship's long-boat turned downside up. Among the highest points in Galilee are Safed (probably the "city set on a hill" of Matt. v. 14), 2,775 feet above the sea, and Jebel Jermûk, near by, which is nearly 4,000 feet high. In Samaria the highest points are Ebal, 3,077, Gerizim, 2,849, and Tell 'Asûr (supposed to be the ancient Baal-hazor of 2 Sam. xiii. 23), nearly 3,400 feet above the sea. In Judæa the highest point in Jerusalem is 2,593, Olivet 2,693, Hebron 3,040, and Beersheba, 788 feet above the sea. The Jordan Valley, at some points quite narrow, and at others from five to ten or twelve miles broad, is one of the wonders of the world. The Jordan itself ("Descender"), from 1,080 feet above the sea at the foot of Hermon, falls in twelve miles to seven feet above the sea-level at Lake Hûleh, at ten miles and a half farther down enters the Sea of Galilee, 682.5 feet below the Mediterranean, and sixty-five miles farther down empties into the Dead Sea, 1,292 feet below the Mediterranean. Thus, between Hermon and the Sea of Galilee the descent is more than sixty feet to the mile, and between the Sea of Galilee and the Dead Sea about nine feet to the mile. The fourth strip east of the Jordan is mostly high table-land, some of it 3,000 feet high, sinking away eastward into the Arabian Desert.

Of the four lakes of Palestine, the northernmost is Phiala, five miles east of Banias, nearly round, about a mile in diameter, and of unknown depth, occupying apparently the crater of an extinct volcano. It is about 3,300 feet above the Mediterranean, is not, as was anciently supposed, one of the sources of the Jordan, has, indeed, neither inlet nor outlet, and abounds in frogs and leeches. Lake Hûleh ("Waters of Merom," *Josh.* xi. 7), the Semechonitis of Josephus (*Ant.* V. 5, 1), some twelve miles south of Banias, in the midst of an extensive papyrus marsh, seven feet above the sea-level, is triangular in shape, with its apex pointing southward, four miles long, nearly four miles across its northern end, and fifteen feet deep. Some ten miles and a half farther down is Gennesaret, twelve miles and a half in length, eight miles in its greatest breadth (at Magdala), 165 feet deep, and 682.5 feet below the Mediterranean. This lake is remarkable for the abun-

dance of its fish, the suddenness and violence of its storms, and the hot-springs along the shore. The Dead Sea, sixty-five miles farther south, is about forty-six miles long, with an average breadth of ten miles, 1,292 feet below the Mediterranean when the sea is at the fullest after the winter rains, and over 1,300 feet deep at the deepest point; the southern part, covering what used to be thought the Valley of Siddim, being very shallow. The extraordinary depression of the Dead Sea was never suspected till in March, 1837, it was detected and measured by Moore and Beke, experimenting by means of boiling water. They made the depression, however, only about 500 feet. Scott and Symonds, in 1840-41, made it 1,231 feet; Lynch, in 1848, made it 1,316; and Conder, in 1874, made it 1,292 feet. No fish live in the Dead Sea, the water being extremely salt and bitter, containing twenty-six per cent of solid matter. The impression generally received of the scenery is that of grandeur and desolation. But some travellers have been much impressed, also, by the singular beauty of this silent sea.

Many of the so-called rivers of Palestine are merely winter torrents, which run dry in summer. Of perennial streams, some sixteen in all, the most important is the Jordan. Its three sources are at Hasbeiya, at Banias, and at Tell el-Kady (the ancient Dan): the first of which contributes about one-seventh; the second, two-sevenths; and the third, four-sevenths of the water. Between Banias (about ten miles south of Hasbeiya) and the Dead Sea, the distance is a hundred and four miles. The Jordan has four tributaries, — two from the east, and two from the west. The eastern tributaries are the Yarmuk (ancient Hieromax), which drains the Haurân, and the Zerka (ancient Jabbok), which is fed by the mountains of Gilead. The western tributaries are the Jalûd, near Bethshean, and the Fâr'ah, where Ænon (John iii. 23) has been looked for. Three permanent streams empty into the Dead Sea from the east: the northernmost of these, about ten miles down, is the Zerka M'ain, in whose valley are the hot sulphur-springs of Callirrhoe, a little way north of Machærus, where John the Baptist was imprisoned and murdered. Halfway down is Arnon, which divided Moab from the Amorites. At the south-eastern corner is el-Ahsy, which Robinson identifies with Zered (Deut. ii. 13), the ancient dividing-line between Edom and Moab. Eight perennial streams flow into the Mediterranean. The northernmost of these is the Mefshûk of Upper Galilee. South of this is the Naamein (ancient Belus), near Acre, celebrated for the accidental discovery of the art of making glass. Next is the Mukûtta (the Kishon, "that ancient river," Judg. v. 21), which drains the large and fertile plain of Esdraelon. The plain of Sharon sends five perennial streams into the Mediterranean. These are the Zerka (crocodile river), north of Cæsarea; the Mejjir, south of Cæsarea; the Iskanderûneh, the Falik, and the 'Auja (possibly the Me-jarkon of Josh. xix. 46) near Jaffa.

The fountains of Palestine constitute one of its most characteristic features. Many scriptural names of places, like Endor, Engannim, and Engedi, indicate the near neighborhood of fountains. They abound especially among the more hilly portions of Galilee, Samaria, and Judæa. Dr.

Robinson counted thirty, some of them large and copious, in a circuit of eight or ten miles around Jerusalem, not including those of the city itself. It is a mistake to suppose that the country is not, on the whole, well watered. As Moses said of it (Deut. viii. 7), it is "a land of brooks of water, of fountains, and depths that spring out of valleys and hills." The largest of all the fountains is the one at Tell el-Kady, the chief source of the Jordan, which is about a hundred and fifty feet in diameter, bursting from the ground with great force. Another large and famous fountain is that of Elisha, near ancient Jericho.

The geology of the country has been studied by Seetzen (1805), by Poole (1836), by Russegger (1836-38), by Anderson (1848), by Lartet (1864), and, more recently, by Conder and others, but not yet exhaustively. The prevailing formation is that of hard crystalline limestone overlaid with chalk, which in the centre of the country, and in parts of Galilee, is, in turn, overlaid with nummulitic limestone of the tertiary period. The limestone hills are full of grottos and caverns. The Nubian sandstone shows itself on the east side of the Dead Sea, but is not found west of the Jordan. In the Lejah district, east of the Jordan, is a rough, basaltic area of about five hundred square miles. Lava deposits are found also in the plateaus and plains west and south-west of Gennesaret. Coal has been found in Lebanon; also coal, copper, and tin, near Sidon. The deep chasm of the Jordan Valley must have been caused by some great convulsion of nature, antedating the historic period. The Dead Sea is no doubt much older than the time of Abraham, and the Cities of the Plain are not at all likely to have stood on ground now covered by the water. Hot-springs are numerous. Earthquakes are frequent and severe. In 1837 Safed and Tiberias were destroyed by a shock.

The present climate of Palestine is said by Conder to be "trying and unhealthy," but by reason of human neglect, rather than by reason of any great climatic change. The Jordan Valley is especially tropical and dangerous. The hottest month of the year is August. The best months for tourists are April and May. The dews are heavy. There are only two seasons, summer and winter; the former, from April to November, rainless, or nearly so; the latter, the rainy season, from November to April. But between the middle of December and the middle of February there is usually an intermission, separating "the former and the latter rain." The average annual rainfall at Jerusalem is sixty inches; while on our Atlantic seaboard it is forty-five, and in California, whose climate somewhat resembles that of Palestine, it is only twenty. At Jerusalem, from June, 1851, to January, 1855, according to Dr. Barclay's register, the mean temperature was 66.5°, the highest 92°, and the lowest 28°. In some years the mean has been 62°, and the highest 86°. At Khan Minieh, in 1876, Dr. Merrill encountered a sirocco heat of 130° in the sun. Hermon, 9,200 feet high, looking down upon the whole of Palestine, is never entirely clear of snow, though late in autumn only slender threads of it are left, as the Arabs say, "like the straggling locks on an old man's head." In the winter, on the plains, ice seldom makes, and the

ground is seldom frozen. With abundant rains, which may generally be counted upon, Palestine might again be fertile as it was of old. But trees should be planted, cisterns built, and hills terraced. The products of the soil still range from pease, beans, wheat, and barley, to grapes, figs, olives, apricots, lemons, oranges, and dates. Melons are abundant. Dr. Thomson praises the apples of Askelon, which he identifies with the "apples" of Solomon's Song. Dr. Tristram thinks that the apple-tree of Solomon was the apricot.

The flora of Palestine, unlike that of Egypt, is richly varied. Not less than a thousand species of plants have been reported, and probably another thousand might be added; but only a very small portion of these are noticed in the Bible. No tourist ever forgets the impression made upon him by the flowers of Palestine. For mile on mile, in the proper season, the ground is radiant with all the colors of the rainbow. Everywhere one sees the scarlet anemone, thought by some to be our Lord's "lily of the field." The ranunculus and the pheasant's-eye (*Adonis palestina*) are also very brilliant. The narcissus, the crocus, and the mallow are all candidates for the honor of being considered "the rose of Sharon." Of shrubs, the most abundant and beautiful is the oleander. The whole country was once well timbered; and still there are groves, and even forests, of pine and of oak beyond the Jordan. On the west side of the river, all the way up from Beersheba to Lebanon, there are very few trees except on Tabor and Carmel. Since the time of the Crusaders the pine-forest then standing between Jerusalem and Bethlehem has disappeared. Repeated wars and conquests, and dreary centuries of bad government, have gradually reduced the country to its present naked, burnt, and desolate aspect. Even the cedars of Lebanon are steadily disappearing. The tree now most common is the oak, of which there are three species. Most abundant of all is the prickly evergreen oak (*Quercus pseudo-coccifera*). The other two species are deciduous. The "oaks of Mamre" were not oaks, but terebinths, the most famous specimen of which is the so-called "Abraham's Oak," near Hebron, twenty-three feet in circumference. The sycamore is common, as also the ash, elder, hawthorn, willow, tamarisk, and poplar. The pods of the locust are supposed by some to have been the "husks" eaten by the prodigal (Luke xv. 16), or at least craved by him. The papyrus, now wholly extinct in Egypt, is found in two places: at Lake Hüleh and at Khan Minieh. The "reed shaken with the wind" (Matt. xi. 7), *Arun-do donax*, grows in great cane-brakes in many parts of Palestine, especially on the west side of the Dead Sea. Our Saviour's "crown of thorns" (Matt. xxvii. 29) was probably plaited from the zizyphus, a kind of lotus, with a small white blossom and a yellow berry, found in the Kedron Valley, but growing to a much larger size in the low, warm plains. In the Jordan Valley are found the acacia ("shittim-wood" of Exod. xxxvi. 20) and the false balm-of-Gilead, a thorny shrub, whose berry yields an oil highly prized by the Arabs. The real balm-of-Gilead, once cultivated in the Plains of Jericho, has disappeared.

The country is rich also in its fauna. Dr.

Tristram reports eighty species of mammals. Of wild animals, the lion and the "unicorn," or wild bull (Num. xxiii. 22), are extinct; and all the larger kinds are rare, for want of sheltering woods. The behemoth of Job (xl. 15), probably the hippopotamus, is no longer seen. But still there are wolves, bears, leopards, jackals, hyenas, wild boars, antelopes, gazelles, foxes, porcupines, rabbits, rats, mice, and wildcats. The dogs are nearly all of one breed (the shepherd), are outcasts and scavengers, and, like jackals, make night hideous by their howlings. Of strictly domesticated animals, the horse is much less used than the ass, the mule, and the camel; which last are more economical. The buffalo, said to have been introduced by the Persians, has in some sections taken the place of the ox; and the neat-cattle of the country in general are neither so numerous nor so well cared for as in ancient times. Sheep and goats are abundant, but swine are seldom seen. Of birds, the most common are eagles, vultures, falcons, hawks, owls, storks, pelicans, ravens, doves, pigeons, partridges, quails, sparrows, and nightingales. Large birds of prey are particularly numerous. Brilliance of plumage is another striking feature. But singing-birds are few, the bulbul and nightingale being the most common. Dr. Tristram collected three hundred and twenty-two species of birds, and thinks that at least thirty other species might be added to the list. A small but fine collection, made in the Jordan Valley, and on the east side of the river, for the American Palestine Exploration Society, belongs now to the museum of the Union Theological Seminary in New-York City.

Fish are often referred to in Scripture, but no species are named. Gennesaret is still remarkable for its dense shoals of fish, frequently covering an acre or more of the surface. Dr. Tristram obtained fourteen species, and thinks there may be three times that number of species in the lake. The bream and sheat-fish, among the most abundant of all, are identical with the common species of the Nile. The coracinus of Josephus (J. W. iii. 10, 8) has at last been found. The "great fish" of Jon. i. 17, was not a "whale," as the *κῆτος* of Matt. xii. 40 is unwarrantably rendered in our version, but may have been a specimen of the great white shark (*Canis carcharias*), still found in the Mediterranean, and sometimes twenty-five or thirty feet long.

Reptiles abound in Palestine. Serpents are very numerous, most of them harmless, and many of them brilliantly colored. Some are venomous. Of lizards there is an immense variety. Frogs are numerous, but are all of one species; and only one species of the toad is known. The crocodile (the "leviathan" of Job xii.) may still be found in the marshes of the Zerka.

Insects are abundant, especially locusts, grasshoppers, crickets, and cockroaches, also fleas, lice, and mosquitoes, the bee, the wasp, and the hornet.

The immediate predecessors of the Hebrews in Palestine were the Canaanites, of Hamitic blood. But these were preceded by an aboriginal, prehistoric population, supposed to have been Semitic. This prehistoric population had probably occupied the country on both sides of the Jordan, but in the time of Abraham we find



them mostly on the east side of the river. Chedorlaomer, king of Elam, the contemporary of Abraham, is described in Gen. xiv. as smiting these four tribes,—the *Rephaim* in Bashan, south of them the *Zuzim*, still farther south the *Emin*, and, farthest south of all, the *Horim* in Edom. On the west side of the Jordan, in the neighborhood of Hebron (Num. xiii. 28), were the *Anakim*, who were driven out by Joshua (Josh. xi. 21, 22), only a remnant remaining in Philistia. The *Arim* of Deut. ii. 23, assumed to be identical with the *Artes* of Josh. xiii. 8, also probably belonged to this same aboriginal Semitic population. The earliest historic occupants of Palestine, as we have said, were Hamites, descended from Canaan, the fourth and youngest son of Ham. The date of their immigration cannot be determined. Their conquest of the aboriginal Semitic tribes was evidently not yet completed when Abraham crossed the Jordan. In the original grant of territory to Abraham (Gen. xv. 19-21), ten tribes are named, the first two of which, the Kenites and Kenizzites, were on the south, towards Egypt; and the third, the Kadmonites, were on the east side of the river. Usually six tribes are named, as in Exod. iii. 8 and in Josh. ix. 1; but seven is the number in Josh. xxiv. 11, where the Girgashites, usually omitted, are named as if on the west side of the Jordan. These seven were the Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites. In the time of Moses and Joshua, the Ammon-Moab people were on the east side of the river, but had been crowded down by the Amorites, who held the whole territory from Mount Hermon to the Arnon. Reuben, Gad, and Half-Manasseh took this East-Jordan territory; the other nine tribes and a half took the West-Jordan territory. The Hebrew commonwealth reached the zenith of its prosperity and power under David and Solomon. Visible decay began about 975 B.C., with the secession of the ten tribes. Assyria crushed the northern kingdom of Israel about 720 B.C., and Babylon crushed the southern kingdom of Judah about 587 B.C. Since then the country has been almost constantly under foreign domination, with hardly more than the shadow of independence at any time. Persians, Greeks, and Romans succeeded one another in the mastery, the heroic Maccabæan period lasting only about a hundred years. Under the Romans, in the time of Christ, there were four provinces,—Galilee, Samaria, and Judea on the west side of the river, and Peræa on the east side. Since 637 A.D., when Palestine was conquered by the Saracens, it has, with little interruption, been under Mohammedan rule. The Seljukian Turks seized the country in 1073, and by their barbarous treatment of Christian pilgrims provoked the Crusades. The Latin kingdom, with its nine successive sovereigns, established in 1099, held Jerusalem till 1187, and staid in Acre till 1291. In 1517 the Ottomans came in, and made the country a part of the Turkish Empire. It was snatched from the Sultan by Mohammed Ali in 1832; but Europe intervened, and in 1841 it was given back again to Turkey. It now belongs to the pashalic of Damascus, which includes the three sub-pashalics of Beirût, Akka, and Jerusalem. As no proper

census is ever taken, the population can only be guessed at. For the whole area of ancient Palestine, Dr. Socin, in Bædeker's *Handbook*, allows an aggregate of six hundred and fifty thousand souls,—only about a tenth part of what the country should be made to support. The Jews, who number about twenty thousand, are comparatively recent comers, found only in the sacred places of Jerusalem, Hebron, Tiberias, and Safed. Jerusalem has a population of twenty-five thousand, of whom ten thousand are Jews. The Samaritans at Nablous number only about a hundred and fifty. The bulk of the people are a mixed race, descendants of the ancient Syrians and their Arab-conquerors. East of the Jordan are three important tribes dwelling permanently within recognized limits. These are, north of the Arnon, the Adwân; south of the Arnon, the Beni Sakhr; and in the Jordan Valley, the Ghawarineh. Besides these are four tribes of Bedaween Aeneseh (the Wuld 'Ali, the Hese-neh, the Ruwalâ, and the Bisher), who left Arabia about 120 A.D., and are always in motion, coming northward every summer, and going southward every winter. The Turkish Government has but little control of them. Dr. Merrill's *East of the Jordan* gives us admirable pictures of Arab life in Eastern Palestine.

Pilgrimages to the Holy Land began with Helena, the mother of Constantine, in 326 A.D., and have continued ever since. What was then known of the country may be found in the *Onomasticon* of Eusebius and Jerome. During the middle ages the principal topographers of Palestine were superstitious, ignorant, and careless monks, whose identifications of sacred places were largely of the legendary and childish sort. The eighteenth century contributed something towards a better knowledge of the Holy Land. Reland's learned work (1714) is still a classic. Richard Pococke was in Palestine in 1738. Korte, the German bookseller, was the first (in 1741) to question the genuineness of the traditional site of the holy sepulchre. The natural history of the country was ably treated in a posthumous work of Hasselquist, edited (1757) by Linnaeus. The nineteenth century opened a new epoch in the history of biblical geography. Seetzen was in the field from 1805 to 1807, Burckhardt in 1810, Irby and Mangles in 1817-1818. But no one man has ever done so much for the geography of the Holy Land as Dr. Edward Robinson. Not only was he thoroughly prepared for his task by fifteen years of special study, but he had a passion and a genius for exact and certain knowledge. During two brief journeys, in 1838 and in 1852, accompanied and aided by Dr. Eli Smith, one of the best Arabic scholars then living, he fairly swept the whole field clean of ecclesiastical traditions. He was the first to adopt and adhere persistently to the rule of looking for ancient Hebrew names under the disguise of modern Arabic names. The number of ancient places first visited or identified by him in 1838 was a hundred and sixteen. The number of identifications added in 1852 was forty-nine. And very few of these identifications have been set aside. Next in rank, with respect to the amount and quality of service rendered, is Dr. William M. Thomson, for more than forty years an American

missionary in Syria and Palestine, whose book, in two volumes, appeared in 1858, and in a new edition, in three volumes, in 1880-83. In 1818 the Lower Jordan and the Dead Sea were for the first time thoroughly explored and surveyed by Lieuts. Lynch and Dale of the United-States Navy. In 1859 Johann Gottfried Wetzstein, Prussian consul at Damascus, explored the northern section of the country east of the Jordan. In 1866 Hüleh and the Upper Jordan were explored by John Macgreggor of Scotland, and in the same year the Lake of Galilee was surveyed by Capt. Wilson of the English Royal Engineers. This last piece of work was done under the direction of the Palestine Exploration Fund, a society organized in 1865 for the purpose of making an exhaustive exploration and accurate survey of the Holy Land. From 1867 to 1870 Capt. Warren, under the direction of the same society, was making excavations in and around Jerusalem. In 1870 the American Palestine Exploration Society was organized to work on the east side of the Jordan. The triangulation of Western Palestine was begun in the autumn of 1871 by Capt. Stewart, whose health soon broke down, and was finished in 1877 by Lieuts. Conder and Kitchener. They have done a great work. Of 622 biblical sites in Western Palestine, they claim to have identified 172 out of the 434 in all, which they regard as now identified with reasonable certainty. Their large map, in twenty-six sheets, is on the scale of an inch to the mile. It was published in 1880. Seven quarto volumes go with it,—three volumes of Memoirs, one volume of Name Lists, one of Special Papers, one on the Jerusalem Work, and one on the Flora and Fauna of Western Palestine. The reduced map (on the scale of three-eighths of an inch to the mile) is in four forms,—the Modern, the Old-Testament Ancient, the New-Testament Ancient, and the Water-Basins. In 1873 the American Society sent out its first expedition under command of Lieut. Sneyder of the United-States army, who triangulated some five hundred square miles of the territory over against Jericho. The archaeologist of the expedition was Professor John A. Paine, who took squeezes and casts of important inscriptions (including those of Hamath), identified Mount Pisgah, and made a collection of East-Jordan plants. The second expedition, in 1875, was under command of Col. James C. Lane, and had Dr. Selah Merrill for its archaeologist. A rapid reconnaissance survey of the whole trans-Jordanic territory was made, about a hundred photographs of ruins and scenery were taken, several places of interest and importance (such as Succoth, Mahanaim, Ramoth-Gilead, and Tishbi) were identified, and in all about 230 names appeared for the first time on Meyer's map (not published). Dr. Merrill reckons about 240 biblical names east of the Jordan, besides fourteen mentioned in the Maccabees. Nearly 100 of these he thinks have been identified. At this point the work of triangulation was surrendered to the English Society, which entered the field in 1881, surveyed about five hundred square miles, and was then compelled by the unsettled condition of the country to withdraw, it is hoped only for a time. The American Society published four *Statements* (1871, 1873, 1875, 1877), and holds in

reserve Dr. Merrill's *Notes upon the Meyer map*. Dr. Merrill's *East of the Jordan* (1881) is a valuable contribution to the literature of the subject. He is now (1883) American consul in Jerusalem. In 1877 a German society was organized, and is doing good work. It publishes a monthly periodical.

LIT.—The literature of the subject is vast. Tobler, in his *Bibliotheca Geographica Palestine* (1867, with supplements in 1869 and 1875), enumerates more than a thousand writers. To mention only a few of the most important and useful: the *Onomasticon* of Eusebius (cir. 330), translated into Latin, with additions by Jerome (388), edited by Larsow and Parthey (Berlin, 1862); *Descriptiones Terræ Sanctæ*, by writers of the eighth, ninth, twelfth, and fifteenth centuries, edited by Tobler (Leipzig, 1874); *Early Travels in Palestine*, edited by Wright (London, 1848); the *Historica Theologica, et Moralis Terræ Sanctæ Elucidatio*, of Quaresinus (Antwerp, 1639), valuable for the traditions; MAUNDRELL: *Journey from Aleppo to Jerusalem at Easter*, 1697 (Oxford, 1703); REGLAND'S *Palestina Illustrata* (Utrecht, 1714); HASSELQUIST: *Voyages and Travels in the Levant in the Years 1749-52*, edited by Linnæus, 1757 (London, 1766); BURCKHARDT: *Travels in Syria and the Holy Land* (London, 1822); *Travels in Egypt and Nubia, Syria and Asia Minor, during the Years 1817, 1818*, by Irby and Mangles, printed, but not published (London, 1822); ROBINSON: *Biblical Researches* (Boston, London, and Berlin, 1841, 3 vols.), *Later Researches* (1856), and *Physical Geography of the Holy Land* (published posthumously, 1865); WILLIAMS: *Holy City* (1845, 2 vols., 2d ed., 1849), defending the traditional sites; WILSON: *The Lands of the Bible* (Edinb., 1847, 2 vols.); LYNCH: *Expedition to the Dead Sea and the Jordan* (1849); STANLEY: *Sinai and Palestine* (1857, 2d ed., posthumous, 1883), highly picturesque and graphic; BARCLAY: *The City of the Great King* (1858), valuable for the meteorology; THOMSON: *The Land and the Book* (1858, 2 vols., 2d ed., 1880-83, 3 vols.); TOBLER: *Bethlehem* (1849), *Jerusalem* (1851), *Nazareth* (1868); PORTER: *Damascus* (1855), *Giant Cities of Bashan* (1865), *Handbook of Syria and Palestine* (revised edition, 1875); RITTER: *Geography of Palestine*, translated by Gage (1866, 4 vols.); TRISTRAM: *The Land of Israel* (1865), *Natural History of the Bible* (1867), *Land of Moab* (1873); MACGREGGOR: *Rob Roy on the Jordan* (1870); NUTT: *Samaritan Targum and History* (1874); CONDER: *Tent-Work in Palestine* (1878, 2 vols.); S. C. BARTLETT: *From Egypt to Palestine* (1879); SCHAFF: *Through Bible Lands* (1880); MERRILL: *East of the Jordan* (1881), *Galilee in the Time of Christ* (1881). The best maps yet published are those of Van de Velde (1866), of Kiepert (1875), and of the English Exploration Fund (1880-83). The best atlases are those of Menke (1868) and of Clark (1868). ROSWELL D. HITCHCOCK.

PALESTRINA, Giovanni Pierluigi, the founder of the modern style of church-music; b. at Palestrina, in the Roman Campagna, 1524; d. in Rome, Feb. 2, 1592. He studied under Claude Goudimel, and made by his first compositions—three masses dedicated to Julius III.—so favorable an impression, that he was made musical director of the Julian chapel. He held similar positions at

various chapels and churches in Rome until his death; and by his compositions, which are very numerous,—masses, motets, hymns, etc., but of which only one-half has been published,—he produced a complete revolution in the history of church-music. As his masterpiece, is generally mentioned *Missæ Papæ Marcelli*. His life was written by Baini, Rome, 1828.

**PALEY, William**, a distinguished English theologian; was b. July, 1743, at Peterborough, where his father was a canon in the cathedral; d. May 25, 1805, in Bishop-Wearmouth. As a boy he exhibited the power of close and clear reasoning which afterwards made him distinguished. Entering Christ College, Cambridge, in 1759, he left it after taking his degree, in 1763, to become teacher, and subsequently assistant preacher, in Greenwich. In 1765 he received the prize from Cambridge for the best Latin dissertation, his theme being a comparison of the Stoic and Epicurean philosophies; and in 1766 he was elected fellow of Christ College. He lectured at Cambridge with success till 1775, when he accepted the living of Musgrove, Westmoreland, with which he combined several others. In 1780 he was appointed prebendary of Carlisle, 1782 arch-deacon, and in 1785 chancellor of the diocese. During this period he spent much time in the elaboration of his lectures. In 1794 he published his *Evidences of Christianity*, which had a cordial reception, and secured for him immediate promotion in the church. He was appointed canon of St. Paul's in 1795, made doctor of theology by Cambridge, and subdean of Lincoln, and soon after offered the rectory of Bishop-Wearmouth, where he spent the remainder of his life.

The most important of Paley's writings are the *Principles of Moral and Political Philosophy*, 1785, 2 vols., for the copyright of which he received a thousand pounds, [and which went through fifteen editions in the author's lifetime]: *Horæ Paulinæ*, 1790; *A View of the Evidences of Christianity*, 1794, 3 vols.; *Natural Theology, or Evidences of the Existence and the Attributes of the Deity, collected from the Appearances of Nature*, 1802. His smaller writings and sermons were published after his death under the title *Sermons and Tracts*. The *Principles of Moral and Political Philosophy* (German translation by Garve) was introduced as a text-book into Cambridge in 1786, where it was retained for many years. It represents the standpoint of empiricism, and called forth replies from Gisborne, Pearson, and others. As late as 1859, Dr. Whately edited an edition with notes.

The *Evidences of Christianity* was Paley's most important work, if we judge by its influence upon English theology. Until very recently it was the principal theological text-book of Cambridge, and in 1849 the examination upon it was extended to three hours. The author pursues the historical method. Bolingbroke and other deists had affirmed that the truth of Christianity ought to be proved by historical arguments. Paley and Lardner took the hint. In working out his plan, Paley seeks to establish the two propositions, that "there is clear proof that the apostles and their successors underwent the greatest hardships rather than give up the gospel, and cease to obey its precepts," and "other miracles than those of the gospel are not satisfactorily attested." To these

evidences he appends "auxiliary" arguments drawn from the "morality of the gospel," "originality of Christ's character," etc., and a consideration of some popular objections. Paley's *Evidences* does not touch upon the pantheistic objections to Christianity current at the present day, and is consequently not fully adapted to our present wants. The author has no claim to originality, as the substance of his arguments had been given before in Lardner's *Credibility*, and the *Criterion of Miracles* by Bishop Douglas. A German translation appeared at Leipsic, 1797.

The *Horæ Paulinæ* (German translation by H. P. C. Henke) is an able presentation of the "undesigned coincidences" between the Epistles of Paul and the Acts. The *Natural Theology* (German translation by Hauff, Stuttgart, 1837) is a clear popular presentation of the teleological argument for God's existence.

Able as Paley was as an apologete for Christianity, we miss in his writings a deep conviction of sin, and the recognition of the central significance of the doctrines of the atonement and justification. See MEADLEY: *Memoirs of W. Paley*, Edinburgh, 1810; [and *Lives* by CHALMERS (in an edition of the author's works, 1821); EDMUND PALEY, 1825]. FR. LÜHRS.

**PALIMPSEST.** See BIBLE TEXT, p. 268.

**PALISSY, Bernard**, better known as Palissy the Potter, a Huguenot artisan of humble origin, who by force of natural abilities, indomitable perseverance, and rare integrity of character, has won for himself an enviable place in history. He was born about 1510, at Chapelle-Biron, on the confines of the old French provinces of Périgord and Agénois, in the modern department of Lotet-Garonne. Little is known of his youth, except that he enjoyed few opportunities for obtaining an education. When he reached manhood, he set out on his travels through France, seeking to gain a living as a painter on glass, and at the same time to satisfy the cravings of a singularly inquisitive mind. At length, about 1539, he settled at Saintes, in the present department of Charente-Inférieure, where he shortly afterward married. From this time forward, his life became a desperate struggle at once to solve the secrets of nature and to ward off the poverty entailed upon him by his devotion to his chosen pursuit. The demand for colored glass had much diminished; and the images of saints which Palissy had formerly painted seemed likely to be banished from the homes of the people in consequence of the progress of the Reformed doctrines. But the artistic instinct of Palissy saw in pottery, could he but succeed in covering it with a suitable enamel, a material upon which he could realize some of the conceptions of his mind. For fully fifteen years did he pursue his search. He had begun with scarcely any knowledge of the properties of the clay with which he had to deal; but his repeated failures were less exasperating than the scorn he experienced abroad as a visionary or possibly even worse, a secret counterfeiter of the king's money; while at home he was reproached by his wife for the scanty means he contributed to the common board. Meantime before his success was assured, Palissy had imbibed (1546) the truths of the gospel, first preached in their purity by some obscure monks who

the intolerant legislation of Francis I. soon put to death. From a convert, Palissy soon became a lay-preacher; and, though he never was ordained as a minister, his exhortations led to the formation of the Protestant church of Saintes. He has himself left us an affecting description of the wonderful change produced in the course of a few years upon the morals of the people of the city and its neighborhood by the work, of which his simple reading and expounding of the Bible was the humble origin. Toward the close of the reign of Henry II. the remarkable abilities of the Huguenot potter of Saintes at last obtained recognition. Constable Anne de Montmorency became his patron, and somewhat relieved his poverty by furnishing him the means of building suitable ovens for baking his novel productions. But even the safeguard given him by the constable did not prevent Palissy from being thrown into prison as a heretic, when in 1562, during the course of the first "religious war," Saintes was the scene of a violent re-actionary movement. At the request of Montmorency, Catharine de' Medici issued an order for the potter's release, and from that time forward became his protector. In 1572 he owed his safety, during the massacre of St. Bartholomew's Day, to the queen-mother's commands. At that time, or shortly before, Palissy with his sons was employed by Catharine (through whose influence he had received the formal title of "*inventeur des rustiques figulines du roi*") in decorating the gardens of the Palace of the Tuileries, then in process of construction. It was impossible, however, for so outspoken a Protestant to live in Paris unharmed during the troublous years of the close of the reign of Henry III. In 1588 Palissy was again in prison because of his faith. It was on this occasion that he is said to have been visited in the Bastille by the weak king, who in vain begged him to recant, at the same time informing him, that, should he refuse, he would be compelled to leave him to his fate. The fearless answer of the humble potter, as given by Agrippa d'Aubigné in his *Confession de Sancy*, has become famous in history: "Sire, you have several times told me that you pitied me; but it is I that pity you, who have uttered the words, 'I am compelled.' That was not spoken as a king. These girls my companions, and I, who have a portion in the kingdom of heaven, will teach you this royal language, that neither the Guises, nor all your people, nor you, will know how to compel a potter to bow the knee to images." There is no sufficient reason for doubting the substantial correctness of the reply, as it has been transmitted to us, although the form may be somewhat affected by the style of the epigrammatic writer to whom we are indebted for its preservation. It is certain that Palissy remained in the Bastille, together with other prisoners for the faith, until after the death of the king, and himself died there, of want and bad treatment, in 1590, at the age of about eighty years. The transcendent merits of the Huguenot potter as an artist have long been acknowledged; and his productions, many of which occupy places of honor in the museums of the Louvre, of Cluny, and elsewhere, are greatly sought after. It is only within our own times that the skillful artisan has been accorded high rank as a sound thinker

on political economy and as a writer of the French language inferior to few other men in the sixteenth century. Lamartine, no incompetent judge in such matters, says of him, "It is impossible not to proclaim this poor workman in clay one of the greatest writers of the French tongue. Montaigne does not excel him in freedom, Jean Jacques Rousseau in vigor, La Fontaine in grace, Bossuet in lyric energy." It may be mentioned as an historical curiosity, that a Roman-Catholic committee erected a statue to Palissy at Saintes in 1868, and in its proceedings on the occasion made light of the Protestantism of a man with whom religious convictions always held the highest position. The secretary of that committee naturally attempted to prove Palissy's reply to Henry III. to be apocryphal. Monographs on Palissy's life and works abound in the French language. For contemporary references to him, see LESTOILE: *Journal de Henri III.*, and AGRIPPA D'AUBIGNÉ: *Confession catholique de Sancy*. The *Bulletin* of the French Protestant Historical Society contains numerous instructive articles. O. DOUEN contributes a thorough sketch to LICHTENBERGER: *Encyclopédie des Sciences religieuses*. See also HENRY MORLEY: *Life of Bernard Palissy*, N.Y., 1852, 2 vols. HENRY M. BAIRD.

**PALL**, from the Latin *pallium*, "cover," "mantle," is used in several ways,—as the name of the white linen cloth which is spread over the altar-table during the celebration of mass, and which represents the winding-sheet of the Lord; as the name of the black velvet cloth which is spread over the coffin while it is borne to the tomb, etc. See **PALLIUM**.

**PALLADIUS**, the opponent of Epiphanius and Jerome in the Origenistic controversy; b. in Galatia about 368; went, when he was twenty years old, to Egypt, to make himself acquainted with the great fathers of monasticism. Though the hermits whom he first approached, in the vicinity of Alexandria, were so severe that he did not feel strong enough to join them, he lived for a long time among the hermits of the Nitrian Mountains, the Skitic Desert, and the Thebais. From Egypt he went to Palestine, where he spent three years among the monks of Mount Olivet, and became acquainted with Rufinus. In 400 he was consecrated bishop of Helenopolis in Bithynia by John Chrysostom, at that time patriarch of Constantinople. As an ardent adherent of Chrysostom, he became in 403 entangled in the Origenistic controversy. The reports are obscure and confused concerning this point. It is certain, however, that he went to Rome, probably in order to invoke the aid of Honorius in behalf of the exiled Chrysostom. On his return to the East he was seized, and banished to Syene in Upper Egypt. After many sufferings, he was recalled, and made bishop of Aspona in Galatia, where he died at the time of the Council of Ephesus, 431. Three works, still extant, have been ascribed to him; but only one of them, *Historia Lausiaca*, is of undoubted authenticity. It is a collection of lives of Egyptian and Palestinian monks, written in 420, partly from own experience, partly from the work of Rufinus, and dedicated to Lausias, governor of Cappadocia. It is found in MIGNE: *Patrol. Græc.*, xxxiv.; see also WENGARTEN: *Der Ursprung des Mönchtums*, Gotha, 1877, and BERING-GOULD, in

*Contemporary Review*, October, 1877. Whether the *Dialogus de vita Chrysostomi*, edited by E. Bigot, Paris, 1680, and the *De Gentibus Indiae*, edited by E. Bissæus, Lon., 1665, are by the same author as the *Historia Lausiaca*, or by some other Palladius, is very questionable. ZÖCKLER.

**PALLADIUS, Scotorum Episcopus.** Date and place of birth are unknown. Prosper Aquitanus says in his chronicle for A.D. 429, that Palladius, then a deacon, induced Pope Celestine to send St. Germain of Auxerre to Britain against the Pelagians. In the same chronicle for A.D. 431 occurs the well-known passage, "*Ad Scotos in Christum credentes ordinatur a papa Celestino Palladius, et primus episcopus mittitur.*" None now doubts that by *Scoti* the Irish are meant. The Irish "Lives" of St. Patrick all represent the mission of Palladius as a failure, and as lasting only a few months. Most of them say that he left the country, and died among the Britons or the Picts, although Tirechan says (and the author of the fourth "Life" of Colgan's collection countenances the tradition) that he suffered martyrdom in Ireland. This account is irreconcilable with the successes recorded in these very lives, and with the statement of Prosper, who knows nothing of St. Patrick, that Celestine had made Ireland Christian. It seems probable that the papal commission, together with the connection with St. Germain and other facts in the life of Palladius have been transferred to St. Patrick, and then the date of the death of the former made early enough to admit the possibility of his successor having a commission from Celestine, who died in April, 432. There is no good authority for holding as genuine any of the writings attributed to Palladius. See COLGAN: *Acta sanctorum veteris et Majoris Scotiæ, seu Hiberniæ sanctorum insulæ*, Louvain, 1615, fol. ROBERT W. HALL.

**PALLAVICINO or PALLAVICINI, Sforza**, b. in Rome in 1607; d. there in 1667. He entered the order of the Jesuits in 1637, and was appointed professor of philosophy at the Jesuit college in Rome in 1639, and professor of theology in 1643. His principal work is his history of the Council of Trent. In 1619 appeared the work of Paolo Sarpi, and it was considered urgently necessary to encounter its violent attacks. Consequently the Jesuit Terenzio Alciati was charged by Urban VIII. with collecting the necessary materials; and when he died, in 1651, the execution of the work was confided to Pallavicino. The book, written in Italian, appeared in two volumes folio, in Rome, 1656, 1657, and was received with great satisfaction by Roman-Catholic critics, though it is very far from having overthrown the censures of Sarpi. The best edition of it is that in six volumes quarto, Faenza, 1792-99. The Latin translation of it was made by the Jesuit Giattinus, Antwerp, 1673, 3 vols. In 1659 the author was made a cardinal by Alexander VII. HERZOG.

**PALLIUM** (Latin *pallium*, "a cover," "a mantle"), a white woollen scarf of the breadth of a hand, and adorned with six black crosses, is an ecclesiastical ornament borne by the highest officers of the Roman-Catholic Church on the most solemn occasions. Its origin is variously explained; some referring it to the head-band of the Jewish high priest, others to the mantle of the Roman emperor. Most probably, however,

it is connected with the *ὑποφόριον*, *super-humale*, shoulder-band of the high priest, which, by being adopted by the Christian Church, came to symbolize the Lord seeking after the lost lamb, and carrying it, when found, on his shoulder. From the East it was early transferred to the West, where it became a custom for the bishop of Rome to present it to the metropolitans connected with his see. The testimonies to the existence of this custom in the beginning of the sixth century are spurious; but under Gregory I. (590-604), it appears to have been firmly established; and from the time of Boniface IV. (608-615) the popes protested that it was necessary for every metropolitan or archbishop to obtain the pallium from Rome. See WÜRDTEWEN: *Bonifacii Epistolæ*, Mayence, 1789, *Ep.* 73. Though the candidate might have been confirmed and consecrated, the title of *Archiepiscopus* and the full pontifical authority, the *plenitudo pontificalis officii*, still depended upon the actual possession of the pallium: before receiving that, the archbishop could, for instance, not call a synod. On its reception, the archbishop took an oath of obedience to the pope. Originally the pallium was given gratis, but later on a very high price was paid for it. With respect to the fabrication of palliums, it was enacted that the wool should be taken only from certain sheep. On Jan. 21, the Day of St. Agnes, a number of white lambs are driven by the Vatican, where the pope speaks a benediction over them, into the Church of St. Agnes. The nuns of St. Agnes then take care of the lambs, cut and spin the wool, and make up the palliums. These are laid on the altar of the Church of the Vatican, that is, on the tomb of the apostle Peter; and on June 28, the festival of St. Peter and St. Paul, the palliums are blessed by the pope. In the East every bishop has his pallium; in the West, only the pope, the metropolitans, the archbishops, and such bishops as are "exempt." When, in 1753, the pallium was presented to the bishop of Würzburg, though he stood under the authority of the metropolitan of Mayence, the measure aroused considerable criticism. See CASP. BARTHEL: *De pallio*, Bamberg, 1753 (*pro*); and J. G. PERTSCHE: *De origine, usu et auctoritate pallii archiepiscopalis*, Helmstadt, 1754 (*contra*). H. F. JACOBSON.

**PALMER** meant originally a pilgrim who returned home from the Holy Land, having fulfilled his vow, and bringing back with him the palm-branch to be deposited on the altar of his parish church; but came afterwards to denote the perpetual pilgrim, who, without any fixed abode or any settled purpose, roved about from shrine to shrine.

**PALMER, Christian David Friedrich**, eminent as a pulpit orator of the evangelical church in Württemberg; b. at Winnenden, near Stuttgart, Württemberg, Jan. 27, 1811; d. at Tübingen, May 29, 1875. He studied theology at Tübingen, 1828-33, and was appointed preacher at Marbach in 1839, and at Tübingen in 1843, and professor of practical theology in the university in 1851. He published *Evangelische Homiletik*, Stuttgart, 1842, 5th ed., 1867; *Evangelische Katechetik*, 1844, 6th ed., 1875; *Evangelische Kasualreden*, 1846, 4th ed., 1865; *Evangelische Pädagogik*, 1852, 5th ed., 1882; *Evangelische Predigten*, 1857; *Evangelische*

*gelische Pastoraltheologie*, 1860, 2d ed., 1863; *Evangelische Hymnologie*, 1864; *Predigten aus neuerer Zeit*, 1874; *Die Gemeinschaften u. Sekten Württembergs*, 1877, etc. He wrote eighty-one articles, mostly on homiletical topics, in the first edition of Herzog.

**PALMER, Edward Henry**, English orientalist; b. in Cambridge, Aug. 7, 1840; murdered by the Bedawin in the Wady Sudr, Desert of Et Tih, Sinaïtic Peninsula, Friday evening, Aug. 11, 1882. He was graduated at St. John's College, Cambridge, 1867; went with the British Ordnance Sinai Survey Expedition in 1868, 1869, and in 1869, 1870, in company with Mr. C. F. Tyrwhitt Drake, explored the Desert of Et Tih and Moab, having acquired perfect familiarity with the language and manners of the Bedawin. On his return he was appointed Lord-Almoner's professor of Arabic at Cambridge, November, 1871. About the end of June, 1882, on the outbreak of the war between Egypt and England, he volunteered to attempt "to dissuade the Bedawin from attacking the Suez Canal, to collect camels for transport, and to raise the wild men of the Tih against the rebels." For this end he landed at Jaffa, and came by the short desert route to Suez. He left Suez with two European companions, Capt. Gill and Lieut. Charrington, R.N., Aug. 8; but at midnight of Aug. 10, the little party was captured in the Wady Sudr by a large body of Terabin and Huwaytat Bedawin, acting under the direction of the Turkish governor at Nakhl, who probably had received his orders; and the next night the three Europeans were shot. Palmer was a remarkable linguist, and performed very valuable services to literature. His works, bearing directly upon biblical and religious studies, were *The Negeb, or South Country of Scripture and the Desert of Et Tih*, London, 1871; *The Desert of the Exodus: Journeys on Foot in the Wilderness of the Forty Years' Wandering*, 1871, 2 vols. (a valuable volume, throwing light upon the Bedawin); *History of the Jewish Nation from the Earliest Times*, 1874; *Outline of Scripture Geography*, 1874; *The Quran*, 1880, 2 vols., besides reports on the nomenclature of Sinai, the Bedawin of Sinai, and their traditions, etc. See WALTER BESANT: *The Life and Achievements of Edward Henry Palmer*, London, 1883.

**PALMER, Herbert**, b. March 29, 1601, at Wingham, County Kent, Eng.; entered St. John's College, Cambridge, March 23, 1615 (16); took the master's degree in 1622; became fellow of Queen's College, July 17, 1623; ordained to the ministry in 1624; was made lecturer at Alphage Church, Canterbury, in 1626; removed to the vicarage of Ashwell by Archbishop Laud in 1632; and in the same year was made university preacher at Cambridge. In 1643 he was appointed a member of the Westminster Assembly of Divines, and was chosen one of the assessors in 1646. Soon after, he became minister of Dukes-place Church, London, and was subsequently transferred to the larger field of the new church, Westminster. April 11, 1644, he was made master of Queen's College, Cambridge. He died Aug. 13, 1647, in the prime of life. Palmer was a devout man, scholarly, moderate, and a powerful preacher. He was especially devoted to catechising. He prepared several forms, the most mature of which

is his *Endeavour of making the principles of Christian Religion, namely, the Creed, the Ten Commandments, the Lord's Prayer, and the Sacraments, plaine and easie*, 6th ed., 1645. The peculiarity of his method is a double series of answers; first, either yes or no, then a definite proposition summing up replies to several questions. This Catechism became the basis of the Westminster Catechism, as the minutes of the Westminster Assembly clearly show. Palmer was chairman of the committee on the directory of worship, and the subject of catechising was especially committed to him. He then became chairman of the committee on the Catechism, and acted as such until his death, when Anthony Tuckney was appointed in his place. Palmer was also earnest for sabbath observance. He united with Daniel Caudrey in composing one of the best works on the sabbath in existence, e.g., *Vindicia Sabbathi*, London, 1645-52, 2 vols. 4to. He was a moderate Presbyterian, and hesitated about the divine right of ruling elders, and favored a presiding bishop. He was appointed by Parliament one of the Committee of Accommodation in 1645. His deep piety is manifest in his *Memorials of Godliness and Christianity*, in three parts, 1641, 11th ed., 1673, 13th, 1708, including the Christian Paradoxes, wrongly ascribed to Lord Bacon. This work is equal if not superior to Jeremy Taylor's *Holy Living*. He frequently preached before Parliament. His sermons exhibit eloquence and power. He was an excellent linguist, especially in French and Latin, and was intrusted with drawing up the correspondence of the Westminster Assembly with the various churches of the Continent. He was a man of wealth, and used his means especially in the aid of candidates for the ministry. He was one of the noblest spirits among the Westminster divines. See CLARKE: *Lives*, London, 1677; REID: *Memoirs*, Paisley, 1811; and GROSART: *Lord Bacon not the Author of Christian Paradoxes*. C. A. BRIGGS.

**PALM-SUNDAY**, the last Sunday in Lent, is celebrated in many Christian churches, both in the East and the West, in commemoration of the entrance of our Lord into Jerusalem, when the multitude saluted him by waving with palm-branches, and strewing them before him (Matt. xxi. 1-11; Mark xi. 1-11; John xii. 12-16). In the East the celebration dates back to the fifth century: in the West it is somewhat later.

**PALM-TREE.** When the Bible speaks of palm-trees, it always means the date-palm, as the only other kind of palm-trees occurring in Palestine. The dwarf fan-palm, does not fulfil the various requirements of the passages. The date-palm—Hebrew, תָּמָר, which in Aramaic and Arabic denotes the fruit—is found in various places in Palestine, both along the coast of the Mediterranean and in the interior of the country, sometimes in forests: Phœnicia is said to have received its name from it, φοινῖς. At present it cannot ripen its fruit in Palestine, except in the sub-tropical climate of Jericho and the Dead Sea: it requires an annual average temperature of 16° 48' R.; and that of Jerusalem, for instance, is only 14° 16' R. In antiquity it was cultivated with great care in the above-mentioned places. As the male and female flowers occur on different trees, it is necessary, in order to secure a plentiful harvest, to

facilitate the fructification by cutting off the male flowers, and suspending them above the female. Five months later on, the reddish, sweet fruit is ripe. It is eaten fresh or dried. A kind of wine and a honey-like sirup are made from it. The tree is very graceful, with its slender, branchless trunk, between one and two feet in diameter and from forty to fifty, rarely eighty, feet high, and its evergreen crown of from forty to eighty feathery leaves, each from six to twelve feet long. No wonder, therefore, that it made a deep impression on the imagination of the people. Thamar (*palm*) was a favorite name for girls (Gen. xxxviii. 6; 2 Sam. xiii. 1, xiv. 27), and for cities, among which Jericho was specially called the "city of palm-trees" (Deut. xxxiv. 3; 2 Chron. xxviii. 15; Ezek. xlvii. 19, xlviii. 28). Palm-branches were used at the feast of tabernacles, in triumphal processions, etc. Palm-leaves were stamped on the Hebrew coins, and occur, also, as architectonic ornaments (1 Kings vi. 29, xxxii. 35). RÜETSCH.

**PAMPHILUS**, the great patron of learned theology; descended from a distinguished family at Berytus in Phœnicia; studied at Alexandria under Pierius, a pupil of Origen; and was ordained a presbyter by Bishop Agapius of Cæsarea. For the study of theology he did very much, — by supporting poor students; by defraying the expenses of copying the Scriptures and the works of the Fathers, especially those of Origen; and by enriching, if he did not find, the library of Cæsarea, from which not only Eusebius, but also Jerome, derived so great advantages. It contained the Hexapla and Tetrapla of Origen, the Hebrew Gospel which was connected with the name of Matthew, and translated by Jerome, and many other works written by the hand of Pamphilus. As a great admirer of Origen, he became entangled in the Origenistic controversy. In 307, during the Maximinian persecution, he was thrown into prison by Urbanus, prefect of Palestine. In 309 he suffered martyrdom. During his imprisonment he wrote in connection with Eusebius, who (on account of the intimate relation in which he stood to him) bears the surname *Pamphili*, an apology of Origen in five books, to which Eusebius afterwards added a sixth; but only the first book is still extant, and that only in a not so very reliable translation by Rufinus, found in the editions of Origen's works by De la Rue, Lommatzsch, etc. For the life of Pamphilus see EUSEBIUS: *Hist. Eccl.*, VI., 32, 33; VII., 32; *De Mart. Pal.*, 11; SOCRATES, III., 7; JEROME: *Cat.*, 75; PHOTIUS: *Cod.*, 118. W. MÖLLER.

**PAMPHYLIA**, a province of Asia Minor, bounded south by the Mediterranean, east by Cilicia, north by Pisidia, and west by Lycia. Its chief cities were Perga and Attalia. Paul first entered Asia Minor through the city of Perga, coming from Cyprus (Acts xiii. 13); and he again visited the city on his return from the interior of the country (Acts xiv. 24), though he left Pamphylia through Attalia.

**PANACIA** (*παναγια*, "all-holy"), a surname of the Holy Virgin, occurring in the later confessions, but also used among the later Greeks as a name for the consecrated bread. In the Greek monasteries it became custom to place a piece of the consecrated bread and a cup of wine before the image of the Virgin. Prayers were then

offered, incense was burned, and finally the bread and wine were distributed among those present. This rite, which was generally performed at the beginning of a journey, or some other important undertaking, was called *παναγιας ινους*. See GOARUS: *Eucholog.*, p. 867; CODINUS: *De officiis*, 7, 32. GASS.

**PAN-ANGLICAN SYNOD.** This has become the popular title of certain conferences held at Lambeth (A.D. 1867 and 1878), to which all bishops in communion with the Primatial See of Canterbury were invited. In 1851 Archbishop Sumner invited the American bishops who derived their episcopate from his predecessors to unite in the celebration of the hundred and fiftieth anniversary of the Venerable Society for the Propagation of the Gospel; and to the very cordial and fervent words in which he referred to "the close communion which binds our churches in America and England in one" must be attributed the awakening of a general desire for the open manifestation of this unity. Cordial responses were elicited, and the idea took root and grew, till in 1867, on Washington's birthday, as it happened (Feb. 22), Archbishop Longley issued a call to the American and Colonial bishops "in visible communion with the United Church of England and Ireland," to assemble at Lambeth on the 24th of September in the same year, under his presidency. The sessions were limited to that and the three following days; and the subjects to be discussed were pre-arranged by the primate in correspondence with the home and foreign prelates. At the appointed time *seventy-six* bishops assembled accordingly, in the ancient chapel at Lambeth, when the Holy Communion was celebrated, and a sermon preached; none being present save the bishops only. The conferences were held in the great hall of the library, and the following were the subjects discussed, upon most of which conclusions were reached with very marked unanimity: (1) The best way of promoting the re-union of Christendom; (2) The establishment of new sees, how to be made known to the churches; (3) Letters commendatory, i.e., for intercommunion; (4) Colonial churches and their metropolitans; (5) Metropolitan discipline; (6) Courts for the same; (7) Appeals; (8) Colonial and home churches, conditions of union; (9) New missionary bishoprics, how to be made known to the churches; (10) Missionary jurisdiction. But the most interesting and most important result of this conference was the ratification of the sentence of deposition passed upon the bishop of Natal (Dr. Colenso) by the bishop (Gray) of Capetown and his comprovincial bishops, although this was not a formal act of the conference as such, which was not assembled for purposes of discipline. An encyclical letter was issued to the churches, and the same, in the Latin and Greek languages, was sent to divers parts of Christendom.

The second conference was held at Lambeth, in 1878, under the presidency of Archbishop Tait. It was attended by English, Scottish, Irish, and American bishops, "gathered from the Ganges to Lake Huron, from New Zealand to Labrador, from both shores of the Pacific, and from the Arctic and Antarctic circles." One of these was of African lineage. This conference, after pre-

lininary services in the Cathedral of Canterbury, at which the primate welcomed his brethren from abroad to the seat of their historic unity, was formally opened at Lambeth on the 2d of July, and was closed by public solemnities at St. Paul's, London, on the 27th of the same month. During the session (and afterwards at Farnham Castle, July 31, to discuss the work of Père Hyacinthe, under the presidency of the Bishop of Winchester), many informal meetings were held, for missionary and ecclesiastical purposes, which were greatly influenced by the conference itself, and reflected its spirit in a striking manner.

The matters less informally disposed of at this conference were chiefly these: (1) The best mode of maintaining union; (2) Voluntary boards of arbitration; (3) Relations of missionary bishops and missionaries meeting in the same fields of labor from divers churches of this communion; (4) Anglican chaplaincies on the Continent of Europe; (5) The Old Catholics; (6) West-Indian dioceses; (7) Marriage laws; (8) Missionary boards of reference; (9) Ritual and confession. A report on all these subjects was sent to the churches, with a letter, of which the concluding words express the true character and spirit of these conferences: "We do not claim to be lords over God's heritage; but we commend the results of this our conference to the reason and conscience of our brethren enlightened by the Holy Spirit of God, praying that all throughout the world who call upon the name of our Lord Jesus Christ may be of one mind, may be united in one fellowship, may hold fast the faith once delivered to the saints, and may worship their one Lord in the spirit of purity and love." This second conference was attended by precisely one hundred bishops, and, though not a synod itself, its counsels have been greatly respected in the synodical action of the churches represented. See *The Second Lambeth Confer.*, a personal narrative, by the bishop of Iowa (PERRY), Davenport, 1879.

A. CLEVELAND COXE (Bp. of Western New York).

**PANEGYRICON** was in the Greek Church the name of a kind of homiliary, or collections of panegyrics on the saints, arranged after the months, and destined to be used at the celebration of the respective saints' days. Manuscript collections of this kind are still current in the Greek Church, but they have no official character any more. See LEO ALLATIUS: *De libris Græcorum ecclesiasticis*; diss. i.

**PANIS LITERÆ** ("bread briefs") were letters of recommendation by which a secular lord ordered a monastery or hospital, or other institution of charity, to receive a certain person for support. The right of issuing such letters was connected with the duty, originally imposed upon such institutions, of showing hospitality to princes and other great lords when they were travelling. During the middle ages the Emperor of Germany exercised a very extensive right of this kind; but the custom existed also in other countries.

**PANORMITANUS**, the common surname of the celebrated canonist, Nicholas de Tudeschis; b. at Catania in Sicily, 1386; d. at Palermo, 1445. He entered the order of the Benedictines in 1400; studied canon law at Bologna, under Francesco Zabarella, and taught it afterwards himself, with great success, at Siena, Parma, and Bologna.

From Martin V. he received in 1425 the abbey of Maniacum, in the diocese of Messina, and was shortly after called to Rome, and made *auditor* of the *Rota Romana* and *referendarius Apostolicus*. In 1427, however, he entered the service of King Alphonso of Sicily, and went as his representative to the Council of Basel, where he took the side of Eugenius IV. When the latter removed the Council of Ferrara, Panormitanus remained in Basel (see his treatises of defence, in Mansi: *Coll. Conc.*, xxxi., and Wurdwein: *Subsidia diplomatica*, vii.) until the council deposed Eugenius. He then left, but returned soon after, on the order of King Alphonso, and was in 1440 made a cardinal by Felix V. His commentaries on the decretals of Gregory X. and the Clementines, his *Questiones, Consilia*, and treatises, which fill nine volumes folio, in the last edition (Venice, 1617), enjoyed great respect among his successors, even among the Reformers. Melancthon quotes him as an authority in the *Apologia*, art. 4. See PANCIROLUS: *De claris legum interpret.*, Leipzig, 1721; SCHULTE: *Gesch. d. Quellen u. Literatur d. canonischen Rechts*, 1877, 2 vols. H. F. JACOBSON.

**PAN-PRESBYTERIAN COUNCIL.** See ALLIANCE OF THE REFORMED CHURCHES.

**PANTÆNUS** was the first teacher of the catechetical school of Alexandria. Very little is known of him; but, as the principal teacher of Clement of Alexandria, he is, of course, of great interest. Philip of Side (fifth century) calls him an Athenian. A notice by Clement seems to indicate that he was a native of Sicily. In the first year of the reign of Commodus, when Julian was bishop of Alexandria (that is, in 180), he was already active as a teacher in the school, and during the reign of Septimius Severus he was succeeded by Clement. After the persecution of 203 he is not heard of any more. The missionary tour, which, according to Eusebius, he made to India, and on which he discovered the Hebrew Gospel according to Matthew, — brought thither by the apostle Bartholomew, — is by some placed after 203; but as Jerome says that he was sent by Bishop Demetrius, and Demetrius was bishop in 190, he must have made the tour while he was still a teacher in the school. According to Jerome, he wrote numerous Commentaries on the Scriptures; but all his writings have been lost, with the exception of two small fragments, found in Potter's edition of the works of Clement, and in Routh: *Reliq. sacr.*, i. His original philosophical stand-point was stoicism, from which he passed through the Platonic-Pythagorean eclectisms prevalent in the second century, to Christianity. As a teacher, he gave the catechetical school of Alexandria that peculiar scientific stamp which it has retained ever since. See literature under ALEXANDRIA.

W. MÖLLER.

**PANTHEISM** and **PANTHEIST** are names of very recent origin, not yet two centuries old. In the works of Aristotle, the expression *πάνθειον* occurs, but only once, and in the sense of *πάνθειον ἱερόν*, denoting a temple or holy place dedicated, like the Pantheon in Rome, to all the gods. In a similar sense, the phrase *πάνθειος τέλετη*, translated by Scaliger *pandiculare sacrum*, occurs three times in the so-called "Orphic hymns," probably products of the Neo-Platonic philosophy. Otherwise the names are entirely unknown to antiqui



ty, nor are they found in the middle ages. Down to the eighteenth century, all pantheistic doctrines were designated with the odious name of "atheism." Even Boyle objects to Spinoza, not that he was an atheist, but that he was the first to bring atheism into system. Neither Leibnitz, Wolff, Brucker, nor the Protestant theologians of the seventeenth century, know the word, though several of them are adroit enough in combating the idea. The first to use it, and probably its inventor, is the English free-thinker Toland, in his *Socinianisme Truly Stated recommended by a Pantheist to an Orthodox Friend*, 1705. Four years later, the word "pantheism" occurs in J. Fay's *Defensio religionis*, 1709; and after that time both names become frequent.

On the first page of his *Pantheisticum sive formula Societatis Socraticæ*, etc., 1720, Toland thus defines pantheism: *Ex Toto quidem sunt omnia et ex omnibus est Totum* ("From the whole come all the parts, and from all the parts comes the whole"), which on p. 8 he further explains by adding, *Vis et energia Totius, creatrix omnium et moderatrix ac ad optimum finem semper tendens, est Deus, quem Mentem dicas si placet et Animum Universi, unde Sodales Socratici appellantur Pantheistæ* ("The power and energy of the whole, creating all the parts ruling over them, and always leading them towards the good as their goal, is God, whom you may call the mind of the universe, or its soul; and thence the *Sodales Socratici* are called pantheists"). Fay contented himself with saying, *Pantheistarum enim Natura et Numen unum idemque sunt* ("To the pantheists nature and God are one and the same thing"); and this vague formula became the current definition, though Buhle, and, in harmony with him, also Kant, gave him more explicit descriptions, until with Schelling pantheism, which had hitherto been left rather unnoticed in the corner, came to the foreground, at least in German philosophy. In order to defend himself and his spiritual cousin, Spinoza, against the reproach of pantheism, Schelling endeavored to confine the name to "the doctrine of the immanence of all things in God." But every thing depends upon in what way this "immanence" is explained. The ways are many, and the name "pantheism" might thus be made to cover quite enormous differences. Schleiermacher's definition corresponds to his conception of the inseparableness of God and the world, which presupposes not only their identity and difference, but also a third something; and he protests that pantheism will always be the result whenever the idea of the identity of God and the world succeeds in throwing the idea of their difference into the shade. A new constituent was introduced in the definition of pantheism by A. Tholuck, in his *Sufismus sive theosophia Persarum*, 1821: *Emanatismus*, he says, *doctrina illa antiqua vocanda est respectu ad placitum de origine mundi ex Deo, Pantheismus calenus, quoad malum tollit hominemque prope modum in requo ponit Deo*: that is, the doctrine of emanation and the doctrine of pantheism are identical, with the only distinction between them, that the former refers to the problem of the origin of the world, and the latter to the problem of the origin of evil; and, indeed, no pantheistic conception of the world can admit the existence of evil in the full sense of the word, nor explain

creation, without employing some form of emanation. Whenever Hegel speaks of pantheism, he always returns to the distinction between  $\pi\alpha\nu$  in the sense of "all," and  $\pi\acute{\alpha}\nu$  in the sense of "every thing;" protesting that the doctrine of the absolute identity of the substance in the "all" is pure "monotheism," which was only exaggerated into "acosmism" by Spinoza's denial, not of the existence of God, but of the existence of the world; while the doctrine that "every thing" which exists has a substance, and that the substantiality of all those "every thing" existences is God, is an "idolatry" which no philosopher has ever taught. H. Ritter, finally, in his *Die Halb-Kantianer und der Pantheismus* (1827), written against G. B. Jäsche's *Der Pantheismus nach seinen verschiedenen Hauptformen* (1826, 3 vols.), explains pantheism as a dissolution of the difference between God and the world, either by the immersion of God into the world, or by the immersion of the world into God, "so that either God alone is, or the world alone." See E. Böhmer: *De Pantheismi nominis origine et usu et notione*, Halle, 1851.

Amidst these differences of definition, what is the true meaning of the term "pantheism"? The Greek  $\pi\alpha\nu$  means both "all" and "every thing." In the latter sense, comprising all that exists without any exception, it is left undecided whether the "every thing" is in any way held together by some sort of a unity, or whether it is split up in a mere multitude of separate things indifferent to each other. According, however, to the general acceptance of the word, "every thing" means simply the sum total of all the things that are; but as Hegel is perfectly right, when protesting that a doctrine making every single thing that is, divine, and God the mere sum total of existing things,—that is, an absolute polytheism has never been propounded,—it is necessary to refer the term "pantheism" to the other sense of  $\pi\alpha\nu$ , that of "all." Now, "all" denotes, indeed, a unity of "every thing," a whole, a totality; but here, again, it is left undecided whether the totality indicated is an absolute identity, excluding all difference, or whether it is an organization into unity of manifold differences. In the former case, the apparent manifoldness and difference which characterize existence must be explained away as mere appearance, or illusion—as the Eleatic school did, at least Parmenides and Zeno, and as Spinoza did again when he declared the "attributes" and "modes" of the one absolute substance, God, to be mere subjective ideas of the human mind, dependent on the peculiar organization of the organ of conception. This form of pantheism may be called the abstract, or absolute, excluding every and any difference between God and the world. Another form of pantheism, the concrete and relative, appears when the totality is conceived as a unity of the manifold, a harmony of differences; and, as a rapid glance over the natural growths of religion shows, it presents a great variety of individual characteristics, according as the relation between unity and manifoldness, between harmony and differences, is explained.

Tholuck remarks, that pantheism is as old as the human race; and, so far as the religious development of the view is concerned, he is right. From Shamanism and Feticism, up to the most

elaborate mythologies, all natural forms of religion started, not from the deification of some single natural or spiritual phenomenon, but from a vague and obscure idea of something abstractly divine, from an awe-inspiring feeling of a highest Being standing behind the phenomena as their true cause. Only by degrees, as knowledge of nature increased, this primitive and fundamental deity was gradually identified with some special natural power, which, beginning as its representative, ended with superseding it. But, even in the most developed polytheism, the pantheistic foundation never fully disappeared. See A. Wuttke: *Geschichte des Heidenthums*, Breslau, 1852; E. Burnouf: *La science des religions*, Paris, 1872; Max Müller: *Introduction to the Science of Religion*, London, 1873; Ulrici: *Gott und die Natur*, Leipzig, 3d ed., 1875; Réville: *Prolegomènes de l'histoire des religions*, Paris, 1881; [but see also Herbert Spencer: *Sociology*, i., London, 1879]. In India the original conception of God as the vivifying power of light and heat gradually changed under the overwhelming impression of the vegetative productivity of the soil. As the plants burst forth from the earth in astounding multitudes, only to stay a little while, and then return to the earth again, giving room for new multitudes, so gods and men, and animals and plants, issue forth from the bosom of Brahma, not to stay, and persevere in that diversity, but soon to sink back again into the source whence they came, the one Absolute Being in which there is no form, no difference, no change. In the Persian religion a strongly marked dualism was developed; and the "all" was actually split into two halves under the rule, respectively, of Ormuzd and Ahriman. Nevertheless, the difference between the two gods was not merely a fixed contrast, but a conflict ever going on; and as the result of the conflict should be the overthrow of Ahriman by Ormuzd, and the swallowing-up of the realm of darkness by the realm of light, the pantheistic monism was still preserved. In the star-worship of the Babylonians, Phœnicians, Arabs, etc., the so-called Sabeism, the pantheistic idea of one God, seems at first glance lost in the multitude of star-gods, each of whom represents some law in the course of nature and history; and yet, dimly behind the iron necessity of the stars looms up the autocratic god of chance, who gives good or bad fortune arbitrarily, just as he likes. But there is here no contradiction. Necessity without reason is only another name for chance without reason: the idea is the same. The Egyptian religion was, so to speak, based on the contrast between life and death. But death was only a transition from life in time to life in eternity; and that general power of life which manifested itself at once in time and in eternity was, indeed, the one great God of Egypt. With the conception of Godhead as the soul of the world, religious pantheism reaches its consummation; and this form was developed to perfection by the Greeks. Though so thoroughly anthropomorphic as to become the fully adequate and perfectly artistic expressions of the Greek ideas of manhood and womanhood, the Greek gods were, nevertheless, not severed from nature. Each of them had his own part of nature, smaller or larger, which was his field of activity, his

abode, his body; and, thus organized, the world was governed rationally and morally by the gods.

At two different points, pantheism has endeavored to domicile itself in Christianity; viz., the doctrine of the omnipresence of God and the Logos doctrine. But the omnipresence of God does not mean omnipresence of substance, but only omnipresence of energy invisibly present, acting at a distance, like gravitation, light, electricity, etc.; and the Logos doctrine simply propounds that creation by God was the beginning of all things, and reconciliation to God their final goal. By its doctrine of a creation out of nothing, Christianity has placed an efficient bar against any pantheistic mixing together of God and the world. As an element of Christianity, pantheism is a foreign importation. From the Gnostics and the Neo-Platonists it penetrated in antiquity into Christianity through the writings of Pseudo-Dionysius and in the form of mysticism. Thence it was brought by John Scotus Erigena to the mystics of the middle ages; but, the sharper and more logically it was developed, the more decidedly it again separated itself from Christianity.

LIT. — *Essay sur le Panthéisme*, Paris, 3d ed., 1857; J. HUNT: *An Essay on Pantheism*, London, 1806; J. B. FELLENS: *Le Panthéisme*, Paris, 1873; R. FLINT: *Anti-Theistic Theories*, Edinburgh, 1879; W. DRIESENBERG: *Theismus und Pantheismus*, Vienna, 1880; C. E. PLUMPTRE: *General Sketch of the History of Pantheism*, London, 1881, 2 vols.

II. ULRICI.

**PANTHEON** (πᾶνθειον), a place consecrated to all the gods. The Pantheon of Rome, built on a circular foundation, surmounted by one of the largest domes in the world, was erected in 27 B.C., by Marcus Agrippa, the son-in-law of Augustus, and originally consecrated to *Jupiter Indigator*, but afterwards destined to contain statues of all the gods. Despoiled of all its treasures by the barbarian invaders, it was falling into decay, when it was saved from ruin by Boniface IV., who in 608 restored it, and transformed it into a Christian church dedicated to the Virgin and the saints, and hence called *Sancta Maria ad Martyres*, or *Sancta Maria Rotunda*.

**PAPACY and PAPAL SYSTEM.** According to the doctrine of the Roman-Catholic Church, Christ has, in founding the Christian Church as a visible institution, given to the apostle Peter the precedence of the other apostles, made him his representative and the centre of the Church, and conferred on him the highest sacerdotal, doctrinal, and administrative authority (Matt. xvi. 18, 19; Luke xxii. 32; John xxi. 15-17). Now, as the Church was founded for all time, Peter must have a successor; and, as the see of Rome was a foundation of Peter, the succession of the primacy, with all the rights therein involved, was forever united to that see. It descends from bishop to bishop; and in the bishops of Rome, the popes, Peter is still living. See the union decree of the Council of Florence, 1439, in Mansi: *Coll. Con.*, 31, 1031; the Roman Catechism, P. i. c. 10, qu. 11, and P. ii. c. 7, qu. 24; and the *Constitutio Dogmatica*, i., of the Council of the Vatican, 1870. According to history, however, the primacy of the Pope is the result of a long development, going on for centuries, and so is the very doctrine of the Roman-Catholic Church itself. Of course,

the Romanists cannot deny, that, during the first period after the foundation of the Christian Church, the bishops of Rome exercised no primacy; but they protest, that, though not exercising it, they still possessed it.

It is true, that, as early as the second and third centuries, the congregation and the Bishop of Rome enjoyed great respect throughout the whole Occident. Not only was the Roman Church considered a foundation of Peter, but it was the only Occidental church which could boast of apostolic foundation. But though it may have tried in the third century to support its claim on precedence by an appeal to the succession from Peter, the prince of the apostles, the Council of Nicaea (325) knows nothing of a primacy of Rome over the rest of the Church. The much discussed Canon 6 places the Bishop of Rome, on account of his greater power,—that is, his right to ordain all the bishops of Italy,—beside the Bishop of Alexandria, who had the right to ordain all the bishops of Egypt, Libya, and the Pentapolis; but it does not contain the slightest hint of a primacy. It was other circumstances which proved decisive for the bishops of Rome in their endeavors to acquire a legally fixed and generally recognized primatial power: first, their riches; next, their residence in the political centre of the world, with the prestige it gave them and the immense facilities of communication it afforded; and, finally, the truly diplomatic position they assumed in the dogmatical controversies beginning with the fourth century,—cautious, persevering, always on the orthodox side. In 343 a council of Sardica allowed any bishop who had been deposed by a metropolitan synod to appeal to the Bishop of Rome, who might give a *prima facie* verdict, or institute a new examination of the case by his legate and a number of bishops, just as he found it necessary; and thus the see of Rome became established as a kind of supreme court. In 445 Valentinian III. issued the famous decree which recognized the Bishop of Rome as the primate of the Christian Church, and that, not only in judicial, but also in legislative respects, authorizing not only the appeals which came to him, but also the orders which issued from him. The Council of Sardica, however, was never accepted as œcumenical; and the decree of Valentinian was valid only in the West, and enhanced the power of the pope, without emancipating him from the still higher power of the emperor. The claims, therefore, based on such a council and such a decree, might easily prove to be mere pretension. Nevertheless, in the latter part of the fifth century, Rome was able to make its influence felt in many important questions, even in the Orient. And though the process of centralization already begun was arrested by the invasion of the Germanic tribes; and though the new kingdoms which were organized in Britain, Gaul, and Spain, seemed to have left no door open for the Pope,—Rome was as patient under adverse circumstances as it was bold when its opportunity came.

Though in Merovingian France the Pope was respected as the first bishop of Christendom, and though it was considered necessary to keep up community of faith with him, he was, nevertheless, by law excluded from any direct interference

in the affairs of the Frankish Church: he could even not send the pallium, a mere token of honor, to an archbishop without the consent of the king. The king retained the power of deciding in all ecclesiastical matters: he convened the national synod, and its decrees became legally binding only by his confirmation. In the course, however, of the eighth century, under the rule of the Carolingian *Majores Domus*, a change took place. They entered into communication with Boniface, and adopted his plans for the reform and reorganization of the Frankish Church. But Boniface acted as the legate of the Pope in accordance with instructions received from Rome; and thus it came to pass that the primacy of Rome was actually established in Gaul, though the Pope was not formally recognized as the highest authority. This state of affairs continued under Charlemagne, who exercised the highest power in the Church as in the State, and bestowed privileges and immunities on the Pope simply as the first bishop of his realm; but his whole ecclesiastical policy aimed at complete conformity between the Frankish Church and the Church of Rome. After the death of Charlemagne, during the political contests between Louis the Pious and his sons, and the ecclesiastical controversies between the Frankish bishops and their metropolitans, the royal and imperial power proved too weak to maintain its leadership of the Church; and gradually the moral influence which the Pope had hitherto exercised grew into a direct and decisive interference, not only in ecclesiastical, but also in political affairs. It was especially Nicholas I. (858–867), who, adroitly availing himself of every opportunity, proved successful in the realization of the grand papal scheme,—the subjection of every secular power to the Church, and of the Church to the Pope; and he received, in that respect, a mighty help from the Pseudo-Isidorean decretals, which became known just at that time.

But the policy of Nicholas I. was not allowed to develop without interruption. The dissolution of the Frankish Empire brought confusion also into Italy. Rome was under the thumb of an aristocratic faction, which again was swayed by a couple of scandalous women. Without the aid of the young German Empire the degraded Papacy would perhaps never have been able to raise itself from the mire. Now, it is very true, that, from the middle of the tenth century (Otto I., Roman Emperor, 962) to the middle of the eleventh century, the German emperor was the real ruler of the Church; but he ruled on another moral and legal basis than the Frankish emperor had done. He never arrogated to himself the highest judicial or legislative power in ecclesiastical affairs. If he considered himself the head of the universal State, he considered the Pope the head of the universal Church; and many of the most important branches of the administration of the Church he left entirely to the Pope, such as the foundation of new bishoprics, the enforcement of older ecclesiastical laws, the introduction of reforms, etc. Then, in the middle of the eleventh century, there arose in Rome, under the leadership of Hildebrand (Gregory VII., 1073–85), a party whose settled purpose it was to free the Papacy from any influence from any secular

power, and establish the Pope as the umpire of the world, politically as well as ecclesiastically. Gregory VII. protested that he was subject to no judge on earth, that he had power to depose the emperor; that he had a right to wear the imperial insignia, that he alone could convene a general council, depose a bishop, transfer him to another see, etc.

On the question of the right of investiture, it came to a deadly contest between the Papacy and the German Empire; but the result was the complete emancipation of the Pope from the imperial power. He stood from that moment as the highest, the absolute, authority in all ecclesiastical affairs; and, in his further conflicts with the German emperor, it was political rather than ecclesiastical questions which occupied the foreground. He wanted to make himself the corner-stone of the political system of Europe; and under Innocent III. (1198-1216) the goal was reached. The Pope claimed to be the representative of Christ, of God on earth, and was considered as such. All power was consequently his, not only in spiritual matters, but also in matters of the world. His power in the latter sphere he left in charge of the princes, though under his control; but in the former sphere he exercised his power personally, and without responsibility to any judge on earth, not even to the œcumenical council. His power of legislation was not limited by the older canons or the œcumenical councils: it was only circumscribed by the dogma. His power of absolution and dispensation was absolute. He could appoint, depose, and transfer bishops *ad libitum*; and he could tax the clergy in general, or any individual church. Certain benefices were reserved exclusively for him, and appeals could be made to him from everywhere. Finally, he sent out his legates, to be implicitly obeyed according to his instructions; for not only was all power imaginable his, but all power existing was derived from him. This idea of the Papacy, the so-called Papal system, found its classical expression in the bull of Boniface VIII., *Unam sanctam ecclesiam*, 1302.

The rigid monarchical form, however, which the government of the Church had assumed in the twelfth and thirteenth centuries, could not fail to call forth a reaction; and in the fourteenth century the opposite tendency, leading to a more aristocratic form of government, the so-called episcopal system, began to develop. The episcopal system is based upon the view that Christ has conferred the power to bind and to loose on all the apostles equally, and given to Peter a kind of precedence only, in order to establish a visible token of unity. It is not opposed to the primacy of the Pope, or unwilling to grant him those rights and privileges without which no primacy could exist; but, considering the episcopate itself as a divine institution, the Bishop of Rome can never be any thing more than *primus inter pares*. In the ancient church these views were generally adopted, as may be seen, for instance, in the works of Cyprian (*De unitate ecclesie*, etc.); and they were now again set forth with great force in the fourteenth and fifteenth centuries by Pierre d'Ailly, J. Gerson, Nicholas of Clemanges, and others, while at the same time public opinion was well prepared to accept them by the startling

encroachments of the curia upon all old established rights, by the scandalous behavior of many of the popes, and more especially by the great schism. They were espoused by the councils of Pisa, Basel, and Constance; and in the course of the sixteenth century they assumed definite shape in the French Church. See Pierre Pithou: *Les libertés de l'Eglise Gallicane* (1594), and the article "Gallicanism." Towards the close of the eighteenth century they found in Germany a brilliant spokesman in Nikolaus von Houthen, and an ardent champion in Joseph II.; and, though steadily denounced by the Pope, they were steadily gaining ground in the Church up to the middle of the nineteenth century. But the reaction which set in everywhere in Europe after 1818 once more gathered the bishops around the Pope; and in 1870 it was possible for Pius IX. to have the episcopal system condemned, and the papal system formally recognized by an œcumenical council. See, for list of popes, art. POPE.

LIT. — ELLENDORF: *Der Primat der römischen Päpste*, Darmstadt, 1811-46, 2 vols.; ROHENSEE: *Der Primat des Papstes*, Mainz, 1846; MAASEN: *Der Primat des Bischofs von Rom*, Bonn, 1853; RIDDLE: *History of the Papacy*, London, 1854, 2 vols.; T. GREENWOOD: *Cathedra Petri, a Political History of the Great Latin Patriarchate*, London, 1856-72, 6 vols.; WATTENBACH: *Geschichte des römischen Papstthums*, Berlin, 1876; [FEVRE: *Histoire apologetique de la papauté depuis s. Pierre jusqu'à Pie IX.*, Paris, 1878-82, 7 vols.]; J. FRIEDRICH: *Geschichte des Primatus in der Kirche*, Bonn, 1879; [E. FOURNIER: *Rôle de la papauté dans la société*, Paris, 1881; J. V. PFLUGK-HARTUNG: *Die Urkunden der päpstlichen Kanzlei vom x.-xiii. Jahrh.*, München, 1882, pp. 76; J. N. MURPHY: *The Chair of Peter: or, the Papacy and its Benefits*, London, 1883]. See also HINSCHIUS: *Kirchenrecht*, Bd. I. § 22, 22-25, 74; [JAFFÉ: *Regesta pontificum romanorum*, Leipzig, 1851, 2d ed., 1851 sqq.; KENRICK: *Primacy of the Apostolic See vindicated*, N.Y., 1845, 7th ed., 1855; BRYCE: *Holy Roman Empire*, Lond. and N.Y., 5th ed., 1875; CREIGHTON: *Papacy during the Reformation*, Lond. and N.Y., 1882, 2 vols.].

P. HINSCHIUS.

PAPAL ELECTION. See CONCLAVE.

PAPEBROECK. See BOLLANDISTS.

PAPHNUTIUS, b. 275 (?); d. 350 (?); Bishop of a city in the Upper Thebais; a confessor of the Diocletian persecution, in which he had lost an eye. He was one of the most prominent members of the Council of Nicea (325), where he spoke against the proposition that all bishops, presbyters, and deacons should send away the wives they had married while they were laymen. His high character, and known absolute and inviolate continence, gave great weight to his opposition; and the *status quo*, according to which marriage was forbidden only after ordination, was continued. Different from him is the Paphnutius, abbot of a monastery in the Scetic Desert, who in 399 caused a considerable commotion among the monks by adopting and supporting the views of Bishop Theophilus of Alexandria concerning the creation of man in the image of God. See, for the first, MACCRACKEN: *Lives of the Leaders of the Church Universal*, pp. 57-59; and SCHAFF: *History of the Christian Church*, new edition, vol. ii. p. 411.

**PA'PHOS**, a city of Cyprus; was visited by Paul, who converted the proconsul of the island, Sergius Paulus, and smote Elymas, the Jewish sorcerer, with blindness (Acts xiii. 7-13). See *Lives of Paul* by Conybeare and Howson, Lewin and Farrar. See also, for description of Cyprus, *DE CESNOLA: Cyprus*, New York, 1870.

**PAPIAS**, Bishop of Hierapolis in Phrygia. He was born probably between 70 and 75 A.D., and died, perhaps, A.D. 163.<sup>1</sup> No fact save his episcopacy is definitely known about him, yet he is of great interest from his relation to the apostolic age. He was, according to Irenæus (*Adv. Her.*, v. 33, 4), "a hearer" of John the apostle, "a companion of Polycarp," "an ancient man," i.e., a man of the primitive days of Christianity. By "John," Eusebius (*Hist. Eccl.*, iii. 39) understands the presbyter, not the apostle, of that name, and declares that Papias had no personal acquaintance with any apostles. Papias, who was certainly acquainted with the present New Testament, wrote in Greek, about A.D. 130, *An Interpretation of the Sayings of the Lord*, in five books. His work appears to have been a collection of the words and works of the Master and his disciples, with explanatory matter derived from oral testimony. It has entirely perished, with the exception of a few small fragments preserved by Irenæus and Eusebius. The "fragments" in later writers are somewhat dubious. The first passage Eusebius quotes (i.e.) is from the preface of Papias' work, as follows:—

"But I shall not regret to subjoin to my interpretations, also, for your benefit, whatsoever I have at any time accurately ascertained and treasured up in my memory as I have received it from the elders, and have recorded it in order to give additional confirmation to the truth by my testimony. For I have never, like many, delighted to hear those that tell many things, but those that teach the truth; neither those that record foreign precepts, but those that are given from the Lord to our faith, and that came from the truth itself. But, if I met with any one who had been a follower of the elders anywhere, I made it a point to inquire what were the declarations of the elders; what was said by Andrew, Peter, or Philip; what by Thomas, James, John, Matthew, or any other of the disciples of our Lord; what was said by Aristion and the presbyter John, disciples of the Lord. For I do not think that I derived so much benefit from books as from the living voice of those that are still surviving."]

Besides quoting this passage, Eusebius speaks of Papias' stories of the daughters of Philip, who raised one from the dead, and of Justus, surnamed Barsabas, who drank poison with impunity (probably told by Papias in illustration of Mark xvi. 18), of Papias' strange accounts of the Lord's parables and doctrinal sayings, which were "rather too fabulous," and of his recital concerning a woman accused of many sins, apparently an allusion to the story of the woman taken in adultery, now found inserted in the *textus receptus* of John's Gospel (viii. 1 sqq.).

But of more account is the other verbal quotation from Papias which Eusebius gives (i.e.):—

"And John the presbyter also said this, Mark being the interpreter of Peter, whatsoever he re-

corded he wrote with great accuracy, but not, however, in the order in which it was spoken or done by our Lord, for he neither heard nor followed our Lord, but, as before said, was in company with Peter, who gave him such instruction as was necessary, but not to give a history of our Lord's discourses. Wherefore Mark has not erred in any thing, by writing some things as he has recorded them; for he was carefully attentive to one thing, not to pass by any thing that he heard, or to state any thing falsely in these accounts. . . . Matthew composed his history in the Hebrew dialect, and every one translated it as he was able."]

Eusebius mentions Papias' use of 1 John, 1 Peter, and the Epistle to the Hebrews; the first two, probably, with the intention of showing that only these Epistles were rightly attributable to John and Peter. But out of the omission to speak in any way of the third and fourth Gospels and the rest of the New Testament, nothing can be made; for the failure to speak lies to the charge of Eusebius, not of Papias; and the silence arose merely from Eusebius' desire to quote a few characteristic things from Papias. The attempt to prove from this silence that Papias was ignorant of the other books is vain.

Besides the quotations already given, there are several fragments of Papias of interest. [See Routh, *Reliquiæ sacre*, vol. i., Eng. trans., in *The Apostolical Fathers*, Ante-Nicene Library, vol. i. pp. 441-448.] Thus in the *Scholia* of Maximus Confessor on Dionysius the Areopagite's *De celesti hierarchia* (c. 2, p. 32), it is stated, on the authority of Papias in the first book of his *Interpretation*, "The early Christian called those children who practised guilelessness toward God." Georgius Hamartolos (ninth century) cites in his Chronicle the second book of Papias as authority for the incredible statement that John, the brother of James, was killed by the Jews at Ephesus. Irenæus (*Adv. Her.*, v. 33, 3) quotes the fourth book of Papias as authority for our Lord's saying:—

"[The days will come in which vines shall grow, having each ten thousand branches, and in each branch ten thousand twigs, and in each true twig ten thousand shoots, and in every one of the shoots ten thousand clusters, and in every one of the clusters ten thousand grapes; and every grape when pressed will give twenty-five metretres (i.e., two hundred and twenty-five English gallons). And when any one of the saints shall lay hold of a cluster, another shall cry out, 'I am a better cluster: take me. Bless the Lord through me.' In like manner he said that a grain of wheat would produce ten thousand ears, and that every ear would have ten thousand grains, and every grain would yield ten pounds of clear, pure, fine flour; and that apples and seeds and grass would produce in similar proportions; and that all animals, feeding then only on the productions of the earth, would become peaceable and harmonious, and be in perfect subjection to man."]

Eusebius apparently refers to this passage (*Hist. Eccl.*, iii. 39) in proof that Papias interpreted the future millennium as a corporeal reign of Christ on this very earth, and further says that Papias misunderstood the apostolic mystical narrations. Eusebius, moreover, charges Papias with leading Irenæus and most of the ecclesiastical writers to chiliastic notions. Another quotation from the fourth book in Cæcumenius relates to the last sickness of Judas the apostate, in flat contradiction to the New-Testament account,—a proof that Papias credulously rested upon lying tradition, not that he was ignorant of Matthew and

<sup>1</sup> [But as the date of Polycarp's martyrdom has by recent research been put back to A.D. 155, the date of his contemporary friend Papias must likewise be put about ten years earlier.—Ed.]

the Acts. Other quotations show his preference for typico-allegorizing exposition. A note in a Vatican Vulgate manuscript of the ninth century speaks of Papias as the amanuensis of John. Eusebius appears to vacillate in his judgment of Papias; for whereas in iii. 36 he calls him "a man most learned in all things, and well acquainted with the Scriptures" in iii. 39 he says he had "a small mind" [referring to his allegorizing tendency]. The former statement lacks satisfactory manuscript support, and is probably an interpolation. Not enough of Papias is left upon which to form an independent judgment [except that he was pious, credulous, and industrious].

[The work of Papias was extant in the time of Jerome. Perhaps it may yet be recovered; for some work with the name of Papias is mentioned thrice (231, 267, 556) in the catalogue of the Library of the Benedictine Monastery of Christ Church, Canterbury, contained in a Cottonian manuscript, written in the thirteenth or beginning of the fourteenth century (E. Edwards, *Memoirs of Libraries*, London, 1859, vol. i. pp. 122-235); and according to Menard, the words 'I found the book of Papias on the Words of the Lord' are contained in an inventory of the property of the church at Nismes, prepared about 1218."—DONALDSON, pp. 401, 402.]

LIT.—The Papias fragments are in ROUTH: *Reliquiæ sacre*, ed. ii. Oxford, 1846, vol. i. 8 6; VON GEBHARDT UND HARNACK: *Patrum apostolicorum Opera*, 1 fasc. Ap., Leipzig, 1875, [Eng. trans., Ante-Nicene Fathers, vol. i.; FUNK: *Patrum Apos.*, Tübingen, 1881, vol. ii. 276-300]. — Monographs. HALLOIX: *Vita S. Papiæ* ([purely imaginary], in *Illus. ecc. orient. script. sec. I. vita et documenta*, Douay, 1633, fol. 637-645); JAMES DONALDSON: *The Apostolical Fathers*, London, 1874, [published in 1864 as the first volume of *A Critical History of Christian Literature and Doctrine from the Death of the Apostles to the Nicene Council*, 1864-66, 3 vols.]; W. WIEFFENBACH: *Das Papiasfragment bei Eusebius*, Giessen, 1874; C. L. LEIMBACH: *Das Papiasfragment*, Gotha, 1875; WIEFFENBACH: *Das Papiasfragment über Markus u. Matthäus*, Berlin, 1878; LÜDEMANN: *Zur Erklärung d. Papiasfrag.* (*Jahrb. für protest. Theologie*, 1879, pp. 365 sqq.); [cf. Canon (now Bishop) J. B. LIGHTFOOT, in *Contemp. Rev.*, Lond., 1875]. G. E. STEITZ. (C. L. LEIMBACH.)

PAPIN, Isaac, b. at Blois, March 24, 1657; d. in Paris, June 19, 1709. He studied theology at Saumur, but could obtain no certificate, as he would not sign a condemnation of Paganism. Having been ordained in England by the Bishop of Ely, he published in Holland his *La Foy reduite à ses véritables principes*, and was appointed pastor of the Reformed congregation in Hamburg, but was soon dismissed on account of the intrigues of Jurien. After a short stay in Dantzic, he returned to Paris, abjured the Reformed faith, and embraced Romanism, 1690. After his death, his collected works were published by a relative of his, Pajan of the Oratory.

PAPYRUS. See BIBLE-TEXT, WRITING.

PARABLES. Figurative speech is natural to all primitive peoples, but especially to those of the Shemitic race, because among them imagination and feeling have the ascendancy over the intellect. By the word *maschal*, from a root denoting "to compare," the Hebrews designate all forms of speech in which an abstract idea is

clothed with an image; as, for instance, the maxims of Proverbs, consisting of two propositions, the one setting forth the image almost in the form of a riddle, and the other giving in a direct manner the corresponding moral truth. In the teaching of Jesus, figurative speech plays a conspicuous part; as, for instance, in the following passages: "And if the blind guide the blind, both shall fall into a pit;" "Ye are the light of the world;" "The salt of the earth;" "Neither do men light a lamp and put it under the bushel, but on the stand." The image may extend beyond the single sentence, and through a whole discourse; as, for instance (in Isa. v.), the song which the prophet sings to his well-beloved touching his vineyard; or (Ezek. xvii.) the picture of the great eagle and the highest branch of the high cedar; or, still more striking, the tale which Nathan tells David, and by which he compels the king to look into his own soul for the evil deed (2 Sam. xii.); or, finally, the fable in which Jotham, the son of Gideon, shows the people of Shechem that the man who would consent to become their king would be the one least worthy of the position, and most likely to become a scourge to them (Judg. ix.). It is to this last kind of figurative speech that the so-called parables of Jesus belong. The word "parable," from a root signifying to place things beside each other for the purpose of comparing them, is the Greek translation of the Hebrew *maschal*, and denotes, as a special term, a higher kind of figurative speech than the fable. The fable is inferior in dignity to the parable. It uses the image in order to inculcate natural truth and practical advice, or to turn certain faults into ridicule. It can consequently allow the imagination a very wide scope, putting beings into activities contrary to their nature, lending intelligence and speech to animals and plants, etc. It is play. The parable has a higher purpose. Its teaching refers to the kingdom of God and the salvation of souls. The imagery, consequently, by which it images forth the truth, must conform strictly to reality. Each being must act in accordance with its nature: each action must be described accurately as it could have occurred. The object of the representation is too sacred to allow the imagination free scope.

It appears from the Gospels that Jesus began to teach in parables at a certain given moment of his ministry; and that circumstance naturally leads us to ask why he did not do so from the very beginning. Of course, he always used images in order to express his ideas more strikingly. By the incompatibility of an old garment and a piece of undressed cloth, he demonstrated the impossibility of maintaining the old dispensation by merely introducing into it some new elements borrowed from a different order of things (Mark ii. 21). Under the image of two house-builders, one prudent and the other foolish, he represented that hearer who contents himself with simply knowing the truth, and that one who carries out the teaching he has received in the practice of his every-day life (Matt. vii. 24-27). But in the very midst of his career, and, so to speak, at its point of culmination, there came a day when he suddenly began to employ this form of teaching so largely, that his disciples were surprised, and

asked for an explanation (Matt. xiii., Mark iv., Luke viii.). The explanation, however (Matt. xiii. 10-17), is not so easy to understand. Some have found in that passage, simply the idea that Jesus clothed the truths of the kingdom of heaven with images in order to make them more intelligible, and imprint them with greater force on the mind of his hearers. At first glance the interpretation seems very natural. Nevertheless, a second reading of the words of Jesus cannot fail to show that they contain just the opposite meaning: "Unto you it is given to know the mysteries of the kingdom of heaven; but to them it is not given. Therefore speak I to them in parables; because, seeing they see not, and hearing they hear not, neither do they understand." How could the multitude who heard the parables of the sower and the tares, which Jesus told on that very occasion, ever understand those parables, when even the apostles themselves did not apprehend the meaning of Jesus, but were compelled to ask him about it? Was it, then, for the purpose of making his teaching unintelligible, that Jesus used the parable? There are some who think so. They consider that the moment had arrived when the people who had heard the appeals of Jesus without repentance, deserved no better than falling under that judgment of obduration of which Isaiah speaks in the very words which Jesus quotes on the occasion. Of course, there is added, the parable was intended to make the divine truth clearer and more intelligible to those whose hearts had been prepared by repentance and faith; but at the same time it also served to veil the truth to the eyes of those who had not been moved by the teachings of Jesus. A kind of sorting, preparatory to judgment, was thus effected.

The latter explanation is certainly more in harmony with the words of Jesus than the former. Nevertheless, there is room for doubt whether it hits the sense exactly, and exhausts it. It seems probable that the divine truth, if set forth directly and without veil, would be more likely to produce the effect of obduration than in a state of half-concealing figurativeness. Nor is it a gospel preached so as not to be generally understood, of which the apostle says, "To the one, a savor from death unto death; to the other, a savor from life unto life" (2 Cor. ii. 16).

It seems to me that the true explanation lies in the middle, between those two extremes. The moment had arrived, when, after the moral teaching of which the Sermon on the Mount is the type, Jesus found it necessary to reveal the true nature of the kingdom of heaven, of the new order of things which he had come to establish. But that was just the point at which the divine plan, whose interpreter he was, stood in the most direct opposition to popular expectation. On questions of moral obligation the conscience of the multitude followed him with ease, and was willing to do homage to the sublimity of his teaching (Matt. vii. 23, 29). But the foundation and development of the kingdom of heaven were the secrets, or, as Jesus called them, the mysteries of God. They were the heavenly things between which and the earthly things he made a sharp distinction (John iii. 12). How could he say openly to the people, that the Messiah

should not found the kingdom of God by a stroke of omnipotence, but by the slow and peaceable action of the Word and the Holy Spirit? that, in the new order of things, the wicked must still be endured, because human existence should not be transformed in a moment, but in a progressive and spiritual manner? that the judgment, separating the true members from the false, should not come until the end of the kingdom of heaven? To say such things to people who expected to see the Roman Empire overthrown, and the sovereignty of Israel over the universe established, by some grand revolution of the Messiah, would be like crying out from the roofs, that he, Jesus, was not the Messiah, and his work not the fulfilment of the prophecies. And yet the moment had arrived when it had become necessary to reveal the new order of things, of which the apostles were to take charge after his own death, and for which every faithful follower was to work. But that which it was necessary to reveal to some, it was necessary to conceal from others; and this double object could not have been attained by any other means so surely as by the parables which Jesus explained in private to those who ought to understand the secrets of God, while to others they were like a veil thrown over the truth. Compare the precept of Jesus (Matt. vii. 6).

The number of parables which have come down to us exceeds thirty, but cannot be precisely stated, as several pieces of the teaching of Jesus are by some considered parables, by others, simple metaphors; as, for instance, Luke xii. 35-40, 42-46, xiv. 34, 35, etc. Classifications of the parables have been attempted, on various principles. From an historical point of view, Goebel, in his *Die Parabeln Jesu*, 1880, arranges them in three groups: (1) those belonging to the stay of Jesus near Capernaum, and collected in Matt. xiii.; (2) those belonging to his journey from Galilee to Jerusalem, and collected in Luke xxviii.; and (3) those belonging to his last days in Jerusalem. The first group refers to the kingdom of heaven as a totality; the second, to the individual members of it; and the third, to the end of the existing economy and the judgment of the members of the kingdom. These observations are all very just. Nevertheless, we propose another classification, which seems to us to be more natural. Out of the thirty parables, properly speaking, six refer to the kingdom of heaven in its preparatory existence under the old dispensation; six, to its actual realization in the form of a church, that is, to the new dispensation from its foundation to its consummation; and eighteen, finally, to the life of the individual members of the church.

The first group consists of: 1. *The Vine-dresser* (Matt. xxi. 33-41), representing the criminal conduct of the Israelitish authorities against the Lord, acting through the prophets, and then through his son; 2. *The Marriage of the King's Son* (Matt. xxii. 1-14), representing the conduct of the Jewish people in response to the summons of Jesus and the apostles to enter the kingdom of heaven, then the call of the Gentiles, and, finally, the judgment which awaits also them; 3. *The Great Supper* (Luke xiv. 16-24), which by some is considered identical with the preceding, though

it differs from it in several essential features; 1. *The Strait Gate* (Luke xiii. 21-30), in which Jesus predicts that the larger portion of the Jewish people shall be excluded from the kingdom of heaven, because they will not enter through the strait gate of humiliation, while the Gentiles shall enter in multitudes; 5. *The Barren Fig-Tree* (Luke xiii. 6-9), an image of the condemnation hovering over Israel, and the intercession of the Messiah, which alone averts the fatal blow; 6. *The Two Sons* (Matt. xxi. 28-32), in which Jesus places the conduct of the Pharisees (who pretend to obey God, but in reality are filled with revolt against him) over against that of the toll-gatherers, who externally refuse obedience, but at heart hesitate, and end with surrendering themselves.

The second group consists of: 1. *The Sower*, which seems to have been the first perfect specimen of this kind of teaching, and still stands forth as the typical parable (it describes the different reception which the Word finds in the hearts of the hearers, from complete indifference to perfect devotion; and thus it emphasizes the foundation of the kingdom of heaven by preaching the Word, and not, as the Jews expected, by a sudden intervention of the arm of God); 2. *The Tares*, representing the co-existence of good and bad members of the church as the true method of development in the new order of things, though so contrary to Jewish expectation; 3 and 4. *The Mustard-seed* and *The Leaven*, which form a pair of parables representing the same idea, but under two different aspects, a combination which occurs often (the final victory of the kingdom of heaven is the idea common to both; but the former refers to its external extension, from its first apparition in the sole person of Jesus to its final consummation in the whole human race; and the latter, to its internal action, transforming spiritually the whole human life); 5. *The Draw-net*, describing the end of the kingdom of heaven by a sorting of the good and the bad members which the preaching has brought pell-mell into the visible church. To these five parables, which are found in Matt. xiii., together with several others — *The Hidden Treasure*, *The Pearl* — belonging to the third group, may be added, 6. *The Widow* (Luke xviii. 1-9), representing on the one side the dangerous state of the church from the departure of its chief to its final deliverance, and on the other side the only power which still remains to her during that period. — perseverance in prayer.

The last group consists of eighteen parables referring to the realization of the kingdom of heaven in individual life. 1, 2, and 3, *The Lost Sheep*, *The Piece of Silver*, and *The Prodigal Son* (Luke xv.), describe the entrance into the kingdom by the grace of God and the faith of man. 4 and 5, *The Pharisee and the Publican* and *The Friend at Midnight* (Luke xviii. 9-11 and xi. 5-10), set forth the indispensable conditions of effective prayer, — repentance and faith. 6 and 7, *The Hidden Treasure* and *The Goodly Pearl* (Matt. xiii. 44-46), and 8 and 9, *Building a Tower* and *Declaring War* (Luke xiv. 28-33), form two pairs of parables treating nearly the same subject, — the absolute decision and complete sacrifice of every thing else, without which no one can take possession of the kingdom. Properly speaking,

these nine parables refer all to such as are entering the kingdom, while the rest of this group refer to those who have already become members. 10 and 11, *The Chief Sear* (Luke xiv. 7-11) and *The Laborers in the Vineyard* (Matt. xx. 1-16), inculcate humility — the former with respect to brethren, the latter with respect to God — as the true disposition of the faithful. 12 and 13, *The King taking Account of his Servants* (Matt. xviii. 23-35) and *The Good Samaritan* (Luke x. 29-35), inculcate charity: the former in spiritual things, — forgiveness of other people's faults; the latter in practical things, — pity on other people's sufferings. 14 and 15, *The Unjust Steward* and *The Rich Man and Lazarus* (Luke xvi. 1-9 and 19-31), teach the right use of the good things of this world; not for the sake of a momentary and egotistic enjoyment, but in the service of charity. The same lesson is inculcated by 16, *The Rich Man* (Luke xii. 16-21). 17 and 18, *The Talents* and *The Ten Virgins* (Matt. xxv. 14-30 and 1-13) demand of the faithful that to the virtues of humility, charity, mercy, etc., he unites a practical activity and perpetual vigilance in the service of Christ. The ten virgins represent the total membership of the church, of which some profess the faith merely swayed by an instantaneous and fugitive emotion; that is, they have no other provision of oil than that which happens to be in the lamp, and which may be soon exhausted, while others hold a separate provision of oil, which allows them to renew the flame of the lamp; that is, they stand in permanent communication with the very source of celestial life, — Christ.

Such is the system of the parables which the Lord told at different times and on various occasions. And what a wealth of religious and moral intuitions it contains! All the stages of the history of the kingdom of heaven, from its beginning under the old dispensation to its consummation at the threshold of eternity, are spread out before us. In some of the teachings of Jesus it is the powerful popular orator we admire; in others, their profound philosophical spirit. But in the parables it is the poet, or rather the painter, who lets the creations of his genius pass before our eyes. For in Jesus all the gifts of the human soul were united, and each and every one of them was put in play for the instruction and salvation of humanity.

LIT. — Outside of dissertations in the various *Lives of Christ*, the following books treat of the parables: VITRINGA. *Schriftmassige Erklärung d. evangelischen Parabeln*, 1717; SAMUEL BOURN: "Discourses on the Parables" (vol. 3, 1763, and vol. 4, 1764) of his *Series of Discourses*, London, 1760-64, 4 vols.; ANDREW GRAY: *A delineation of the parables of our blessed Saviour*, London, 1777; N. VON BRUNN: *Das Reich Gottes, nach den Lehren Jesu Christi, besonders seine Gleichnissreden, erklärt*, Basel, 1816, 2d ed., 1831; F. GUSTAVUS LISCO: *Die Parabeln Jesu*, Berlin, 1832, 5th ed., 1841, [Eng. trans. by P. Fairbairn, Edinburgh, 1840]; E. BUISSON: *Paraboles de l'Évangile*, Basel, 1849; TRENCH: *Notes on the Parables of our Lord*, London, 1841, 14th ed., 1882; S. GÖBEL: *Die Parabeln Jesu*, Gotha, 1880; OXENDEN: *Parables of our Lord*, London, 1865; THOMAS GUTHRIE: *The Parables*, London, 1866;



W. ARNOT: *The Parables of our Lord*, London, 1870; A. B. BRUCE: *The Parabolic Teaching of Christ*, London, 1882]. F. GODET.

**PARABOLANI**, from *παράβλεσθαι*, "to expose one's self," was, in the congregations of the ancient church, the name of the voluntary nurses of the sick. They occur chiefly in Egypt and Asia Minor, rarely, if ever, in the Latin West. They were rough but spirited fellows. At the robber synod in Ephesus (449), they acquired a sad celebrity. Even before that time, they had become obnoxious; and, in Alexandria, Theodosius placed them under the superintendence of the prefect. HERZOG.

**PARACELSUS**, Philippus Aureolus Theophrastus Bombastus, b. at Einsiedeln in Switzerland, 1493; d. at Salzburg, 1541. He studied medicine and natural science; visited all the European universities; became a furious antagonist of Galen and Aristotle; acquired great fame on account of his wonderful cures; was appointed professor of medicine at Basel in 1526, but expelled from the city two years later, probably on account of the jealousy of his colleagues; strolled about as a mountebank and charlatan, though often sought for by the highest personages on account of his great medical skill; and found finally an asylum at the court of the Archbishop of Salzburg. His collected works appeared at Strassburg, 1616-18, in three volumes folio. The second volume contains his philosophical works. His system is a combination of the theosophy of the Cabala and natural science, founded on experience and experiment,—a kind of pantheism, whose mysticism every now and then becomes superstitious. His distinction, however, between faith and reason as two different organs of perception, with two different fields of activity, is not unlike modern attempts of the same tendency.

**PARACLETE**. See HOLY SPIRIT, TRINITY.

**PARACLETICÉ** or **PARACLETICON** is, in the modern Greek Church, the name of a kind of prayer-book, containing prayers to God and the saints appropriate to the various canonical festivals. Its general plan is due to John of Damascus, though since his time it has undergone considerable modification. The first printed edition appeared in Venice, 1625.

**PARADISE** (פֶּדֶס, Neh. ii. 8; Ecl. ii. 5; Song iv. 13; also the Targums and the Talmud; *παράδεισος* LXX. and N. T.) means in Persian, whence the word has been adopted into all other languages in which the Bible has appeared, a wooded garden or park. But in the Bible it is used in a twofold sense: (1) for the garden of Eden; (2) for the abode of the blessed in heaven, of which Jesus spoke to the penitent robber (Luke xliii. 43), to which Paul was caught up (2 Cor. xii. 4), in which are those who have overcome (Rev. ii. 7). For the determination of the word in the geographical sense, see EDEN. Attention is limited in this article to its Jewish and patristic interpretation. I. It was taken *allegorically*. The chief representatives of this view are Philo (*Νημων τερών ἀλληγορία*), Origen (*Hom. ad Gen., Contra Celsum*, iv., *Principia*, iv. 2), and Ambrose (*De Paradiso ad Sabinum*). To Philo, Paradise stood for virtue; its planting toward the east meant its direction toward the light; the division of the one river into four, the

fourfold aspect of virtue as cleverness, thoughtfulness, courage, and righteousness. This method of allegorical interpretation came over into the Christian Church, and appears in Papias and Irenæus, Pantænus, and Clement of Alexandria; and although it at first encountered great opposition from the sober-minded, especially from the Antiochian school, and from such scholars as Euphrasianus and Jerome, it was finally so triumphant under the lead of Origen and Ambrose, that the latter counted the majority of the Christian writers of his time as its advocates. To Origen, who in the Old Testament, and particularly in the account of the creation and the Paradise, found much that was derogatory of God, Paradise was a picture of the human soul, in which flourish the seeds of Christian virtues; or a picture of heaven, wherein the "trees" represent the angels, and the "rivers" the outgoings of wisdom and other virtues. He did not, however, deny a literal Paradise: he only sought in allegorizing the harmonization of the Mosaic and New-Testament conceptions. To Ambrose, the Pauline Paradise was the Christian soul. He also distinguished between the literal and the Pauline Paradise. Many of the other Fathers trifled in similar fashion with the sacred text. II. Paradise was interpreted *mystically*. The Mosaic and the New-Testament representations of Paradise were considered identical, and place was found for it in a mysterious region belonging both to earth and heaven. The chief representatives of this interpretation were Theophilus of Antioch (*Πρὸς Αὐτόλκυον περὶ τῆς τῶν Χριστιανῶν πίστεως*), Tertullian (*Apologeticus*), Ephræm Syrus, Basil (*Oratio de Paradiso*), Gregory of Nazianzum, Gregory of Nyssa, Cosmas Indicopleustes (*Χριστιανικὴ Τοπογραφία*), and Moses Bar-Cepha (*Tractatus de Paradiso*). Those who doubted the identity of the two paradises were few, as Justin Martyr, the Gnostic Bardesanes, and Jerome. The Scriptures were not to blame for the identification,—for they clearly set forth the geographical character of the one, and the unearthly character of the other,—but the commentators themselves. Excuse for the latter is to be found in the laxness of the prevailing exegesis, in its ascetic character, in the ignorance of the times respecting geography, and in the influence of the classical mythology. In the poems of Ephræm (fourth century), which embody the speculations of Theophilus, Tertullian, and Basil, Paradise was generally conceived to have three divisions. The first begins at the edge of hell, around which flowed the ocean, and in a mountain which overtops all earthly mountains. The one river of Paradise flows from under the throne into the garden, divides itself into four streams, which, when they have reached the border of hell upon the lowest division, sink under hell, and, through underground passages, flow to the ocean and a part of the earth, where they reappear in three different localities, forming in Armenia the Euphrates and the Tigris, in Ethiopia the Nile (Gihon), and in the west of Europe the Danube (Pishon). Cosmas Indicopleustes (sixth century) represents the divisions as rising in trapezoid form, and understands by "Pishon" the Ganges. Moses Bar-Cepha (tenth century) puts Paradise this side of the ocean, but behind mountains which remain inaccessible to mortals;

giving as his reason for this change of position, that he could not conceive of another earth on the hither side of the ocean.

The synagogue teachers, influenced first by Josephus, and later by the great mediæval Jewish exegetes, in their commentaries upon Genesis and in some dictionaries, put Paradise in the very centre of the earth, somewhere in the shadowy East, far removed from the approach of mortals. The four streams were Euphrates, Tigris, Nile, and Danube. "Cush" was Ethiopia, "Havilah" was India. Paradise was the intermediate home of the blessed. Islam gave the name Paradise to four regions of the known earth, famed for their beauty: (1) On the eastern spurs of Hermon; (2) Around Bavan in Persia; (3) Samarkand in the Bucharest; (4) Basra on the Shatt el Arab. The true Paradise was a future possession, on the other side of death.

Cf. the elaborate article by WILHELM PRESSEL, in Herzog, 1st ed., vol. xx. pp. 332-376.

It is remarkable that the word "paradise" occurs but once in Christ's discourses, public or private. The explanation probably is, that it had become associated with sensuous ideas of mere material happiness. But in speaking to the penitent robber (Luke xxiii. 43) he uses the word, because it was the most intelligible expression for the salvation our Lord promised him. Paul only uses the word when speaking symbolically (2 Cor. xii. 4); so also John in the Revelation (ii. 7).

**PARAGUAY**, a republic of South America, situated between the Rivers Paraguay and Parana, between 27° 32' and 22° 20' south latitude, with a population of 293,511, according to the census of 1876. With the exception of a few immigrants, all the inhabitants belong to the Roman-Catholic Church, which has established an episcopal see at Asuncion, the capital of the republic. In the history of the country the Jesuit mission forms an interesting chapter. In 1586 the society sent its first missionaries to Paraguay. They founded stations among the Guarani Indians, learned their language, and began to teach them, not only Christianity, but also agriculture and the simplest branches of manufacturing industry. In spite of many difficulties, they finally succeeded; but they gradually assumed the complete government of their converts, secular as well as ecclesiastical, and, in order to protect their flocks from the various vices and temptations of European civilization, they excluded from the country, not only foreign immigrants, but also visitors. Under such circumstances, nobody could vouch for the truth of the charming tales which were circulated in Europe about the Paraguayan paradise established by the Jesuits; but it was apparent to all that there reigned peace and order in the establishments, and that the Fathers grew immensely rich. But in 1768 the Jesuits were expelled from Spanish America; and in an incredibly short time the whole fabric collapsed, leaving no other trace of itself but the decaying cathedrals and palaces, and a fatal talent for submissiveness in the character of the people. See MURATORI: *Christianesimo felice nelle missioni nel Paraguay*, Venice, 1713; IBÁÑEZ: *Regno da Succed.*, etc., Lisbon, 1770; DUGRATY: *La république de P.*, Brussels, 1864; MASTERMAN: *Seven Years in Paraguay*,

London, 1869; WASHBURN: *History of Paraguay*, New York, 1871; GOHMEN: *Der christlich-soziale Staat der Jesuiten in Paraguay*, Leipzig, 1883 (pp. 68).

**PA'RA'N** (*place of caverns*). Wilderness of, bounded on the north by the Wilderness of Shur and the Land of Canaan, on the east by the Arabah and the Gulf of Akibah, on the south by a sand-belt which separates it from Sinai, on the west by the Wilderness of Etham. It is now called *Badut et Tih* ("desert of the wandering"), the scene of the thirty-eight years' scattering of Israel between Egypt and Palestine. It is a high limestone plateau, crossed by low ranges of hills. Its few water-courses run only in the rainy season. The vegetation is scanty. The north-eastern portion of this plateau is the *Negb* ("south country") of Scripture. The caravan-route to Egypt crossed Paran.

**PARDEE, Richard Gay**, Sunday-school worker; b. at Sharon, Conn., Oct. 12, 1811; d. in New-York City, Feb. 11, 1869. He was a Presbyterian layman, from 1853 to 1863 agent of the New-York Sunday-School Union, and all his life an enthusiastic and wise champion of the Sunday-school cause. He was the author of two widely used volumes, *The Sunday-School Worker*, and *The Sunday-School Index*.

**PAREUS, David**, b. at Frankenstein, Silesia, Dec. 30, 1548; d. at Heidelberg, June 15, 1622. He studied theology in the *Collegium Sapientie* in Heidelberg, and was in 1584 appointed teacher there, and in 1598 professor of theology. His so-called *Neustadter Bibel*, 1587, the text of Luther's translation, with notes of Pareus, involved him in a violent controversy with Agricola, Siegwart, and others; and his Commentary on the Epistle to the Romans, 1609, caused still more strife, and was publicly burnt in England, on the order of James I. He was, however, not a controversialist himself: on the contrary, besides his commentaries, *Summarische Erklärung der wahren Katholischen Lehr*, etc., his principal work is his *Irenicum sive de unione et synodo evangelicorum liber votivus*, 1614, which, however, was not well received by the orthodox Lutherans. A life of him and a complete list of his works are found in the unfinished edition of his works, by his son, Francfort, 1617.

NEY.

**PARIS**, the capital of France, and, next to London, the most populous city of Europe, has for the past four or five centuries exerted an influence second to that of no other city in the world upon the destinies, civil and religious, of Christendom. In a sense in which it is true of no other capital, Paris has shaped and still shapes the prevalent sentiment of France, as it has again and again made and overturned its government. Under the name of Lutetia Parisiorum, a small town existed in the time of Julius Cæsar, on an island in the River Seine, about a hundred and ten miles from its mouth, which is still known as the Ile de la Cité. This town gradually extended to the banks on either side, until, by the time of the Crusades, it had come to be regarded as one of the largest and wealthiest of European cities. Two special causes may be mentioned as having contributed to its growth,—the choice of Paris by the kings of France for their customary abode, and the possession of the most famous educational

establishment of the middle ages. The University of Paris, under the patronage of the monarchs, and enjoying the services of such eminent teachers as Abelard and Peter Lombard, Gerson and Clemangis, was thronged with scholars from all parts of the West, who were divided, according to their origin, into the four "nations" of France, Picardy, Normandy, and England. In the fifteenth century they are said to have numbered not less than twenty-five thousand; and so important an element of the population did they constitute, that the entire southern part of Paris, commonly called, even to the present day, the "quartier Latin," was known as the "Université." The various disasters of pestilence, famine, and siege, that have befallen Paris, have not checked its steady growth. A hundred years or more ago the city had spread far beyond its former fortifications, of which traces remain only in the line of its razed bulwarks (boulevards), now turned into broad and stately avenues. While the increase of the population of France has of recent years been alarmingly slow, Paris has advanced from 1,525,912 in 1856, to 1,696,141 in 1861, 1,852,000 in 1872 (despite the great loss of life during the siege by the Germans and the conflict of the Commune), and 1,988,806 in 1876. Of this immense population the most careful estimates allow 75,000 at the utmost for the adherents of Protestant churches (i.e., 35,000 Reformed, 30,000 Lutherans, and 10,000 belonging to other branches of the Protestant stock), and 32,000 to 35,000 for the Jews, chiefly natives of Alsace and Lorraine. With the exception of this small minority, all the rest of the Parisians are claimed by the Roman-Catholic Church, although no insignificant part is composed of more or less avowed free-thinkers or atheists.

The Roman-Catholic Church in the city of Paris is, perhaps, as thoroughly organized as in any other city of the world. The archbishop is assisted by a coadjutor and six vicars-general. The chapter of the cathedral church of Notre Dame consists of 98 canons, resident, titular, or honorary. The city and its suburbs are divided into three arch-deaconates. The archdeacon of Notre Dame has under him 50 curates, and 355 vicars; the archdeacon of Ste Geneviève, 20 curates and 144 vicars; and the archdeacon of St. Denis, 74 curates and 81 vicars: total, 144 curates, and 580 vicars. These figures do not include the clergymen constituting the Roman-Catholic faculty of the Sorbonne (seven professors and one adjunct professor), nor those engaged in the Seminary of St. Sulpice and in the University or Roman-Catholic Institute of Paris, in the Rue de Vaugirard, etc. There are sixty-three Roman-Catholic chaplains attached to the public prisons, hospitals, and other benevolent institutions. Their gradual removal is, however, believed to be only a question of a few years. The number of schools supported by the Catholic Church, both for primary and for secondary education, has heretofore been large; but the hostile attitude of the government in respect to clerical instruction, as well as the greatly increased efficiency of the government itself in the matter of the training of the young, tends inevitably to the rapid diminution of the number of establishments under ecclesiastical control. In 1870 the annual appro-

priation made by the city for education was only about \$1,200,000. In the first ten years of the present republic it has risen to three times that sum. Before the decree of June 19, 1880, ordering the dissolution of all unauthorized congregations (or societies of friars and nuns) to take effect Nov. 5, 1880, there were 10 authorized and 24 unauthorized congregations of men. There were also 88 congregations of women, of which 40 were more especially devoted to teaching, or the care of orphans. A large number of orphan-asylums, hospitals, houses of correction, and charitable and missionary associations, are intimately connected with the Roman-Catholic Church, being sustained in great part by endowments, or by the voluntary contributions of adherents of that church.

The Protestants of Paris belong mostly either to the Reformed Church or to the Lutheran (Confession d'Augsbourg).

The Reformed Church of Paris dates from the year 1555, when the handful of persecuted "Lutherans," or "Christaudins" as they were for the moment styled (the name "Huguenot" was not known throughout Northern France until five years later), first attempted an ecclesiastical organization. The great development of this church did not take place until after the Edict of Nantes secured to the Huguenots a good measure of religious liberty. (See HUGUENOTS.) Even then, however, the Protestants of Paris were not permitted to worship within the walls, or in the immediate suburbs, but were compelled to resort, at great inconvenience and with no little personal exposure and peril, to the village of Ablon. (See ABLON.) Subsequently the king was induced to grant a more accessible spot, the village of Charenton. Here a "temple," or Protestant church, was erected, which was so large, and skilfully planned, that with its galleries it was said to be able to seat not less than fourteen thousand worshippers. This remarkable building was destroyed, and all open profession of Protestantism was suppressed, at the time of the Revocation of the Edict of Nantes (1685). When Protestantism was, after the lapse of over one hundred years, re-organized, and made a state religion by Bonaparte as first consul, by the law of the eighteenth Germinal, year x (1802), the adherents of that religion in Paris (of the Reformed faith) were constituted a single consistorial church. The number of pastors (from two in 1808) and of places of worship has gradually increased during the past three-quarters of a century; but no division of the church was made until 1882. For thirty years the evangelical party in the church had commanded the majority of the votes in the election for members of the consistory, and had secured the church an orthodox ministry. At length the "Liberal" party prevailed upon the government, without consulting the wishes of the people, to dismember the church. By a decree signed by President Grévy, March 25, 1882, the consistorial church of Paris was split up into eight parishes. In consequence of this arrangement, the Liberals, in the election of May 14, 1882, secured the control of one of the parishes,—the important parish of the Oratoire; and they have since then succeeded in introducing a single minister of their sentiments into the con-

sistory. There are (1883) 17 pastors and 10 assistant pastors, chaplains, etc., and 18 churches, besides other places of worship. Several of the church edifices, and among them the Oratoire, were formerly Roman-Catholic churches. Provision is made for the care of the poor by the appointment of 120 deacons, by whom the sum of about \$20,000 is annually distributed to the needy. The number of electors entitled to vote for members of the consistory of Paris is 3,500. Of these 2,144 exercised their privilege in the election of May 14, 1882, in which the orthodox or evangelical party had a majority of 620 in all the parishes.

The "Confession d'Augsbourg" (Lutheran Church) is composed of Protestants of German origin, descendants, for the most part, of families belonging to Alsace and Lorraine. There are (1883) 21 pastors and assistants, including clergymen officiating in the German, Swedish, and Danish languages, and 16 churches and other places of worship. The number of electors is estimated at 1,300.

Belonging to the union of the free churches, there are five churches and chapels and seven ministers. The well-known Chapelle Taitbout is the principal place of worship. The Methodist Church has six places of worship, and five ministers preaching in French, besides two preaching in English. The Baptist Church has two places of worship, and four ministers.

The government supports at Paris a theological seminary lately established, in part, to take the place of the theological school for the training of young men for the ministry of the Lutheran Church, formerly, and until the session of Alsace to Germany, maintained by the State at Strassburg. The new seminary (Faculté de théologie protestante de Paris) is, however, intended to meet the wants of the Reformed as well as of the Lutheran Church. Of the ten professors and teachers, two teach respectively the Lutheran and the Reformed dogmatic theology.

It is not practicable here to enumerate the various missionary, educational, and benevolent institutions under Protestant control. Reference may, however, be made to the important work done by the Société de l'histoire du Protestantisme français in throwing fresh light upon the history of the Huguenots, by means of its monthly bulletin and other publications. The remarkable mission to the working-men of Paris, begun under the auspices of Rev. R. W. M'All, is treated in a separate article. (See M'ALL MISSION.)

LIT. — J. A. DULAURE: *Histoire physique, civile et morale de Paris*, 10 vols., with atlas, Paris, 1823, 1824; *Bulletin de la Société de l'histoire du Protestantisme français*, vols. iii., iv., and v. (arts. upon the "temple" and "worship" at Charenton); *Almanach des Réformés et Protestants pour 1808*, contenant "Le Code protestant," Paris, 1808; F. LICHTENBERGER: art. "Paris," in his *Encyclopédie des Sciences Religieuses*, vol. x., Paris, 1881; DECOFFET: *Paris protestant*, 1876; FRANK PUAUX: *Agenda protestant pour l'année 1883*, Paris, 1883.

HENRY M. BAIRD.

PARIS, François de, b. in Paris, June 3, 1690; d. there May 1, 1727. He studied theology, and was ordained deacon, but retired, and led, in a house of one of the suburbs of Paris, a life of

seclusion and austere asceticism. He wrote some commentaries, and was a zealous opponent to the bull *Unigenitus* but he is chiefly of interest to church history on account of his connection with Jansenism and the miracles which were said to take place at his tomb in the Cemetery of St. Médard. See his life, written by Barbeau de la Bruyère, by Barthélemy Doyen, and by Boyer, in 1731; also P. F. MATTHIEU: *Histoire des Miracles et de Conversions de Saint Médard*, and the art. JANSENISM.

PARIS, Matthew. See MATTHEW OF PARIS.

PARISH (*parochia*, *παροικία*), the Christian congregation so far as it is represented by a territorial circumscription, the circuit of ground committed to the spiritual care of one priest, or parson, or minister. The first Christian congregations were formed in the cities, and such a city congregation was originally called a *παροικία*. In the Eastern Church the name was retained for a long time, even though the *παροικία* gradually developed, both externally and internally, so as to become what we now call an episcopal diocese (*διοίκησις*). The bishop arose above the presbyters, and became the head of the college of presbyters. Congregations were formed in the country by missionaries, and superintended, first by their founders, then by appointed presbyters, but in both cases under the authority of the city bishop. Only in his church complete divine service was celebrated. He consecrated the elements of the Lord's Supper, and sent them to the country churches. Even in the third century, when complete service was generally celebrated also in the dependent churches, the bishop still reserved the administration of baptism to himself. But in the Eastern Church the *διοίκησις* still continued to be called *παροικία*.

The distinction between *parochia* and *diæcesis* was first made in the Western Church by degrees, as it developed its great missionary activity. The dioceses were so large, that a district subdivision of them became necessary for administrative purposes. Churches were built in which complete service was celebrated every Sunday, and in which baptism, burial, etc., were duly performed by the appointed presbyter. These first subdivisions, however, *tituli majores*, *ecclesia baptismales*, were not yet the present parishes: they were still much larger, and corresponded, in many cases, to the present superintendencies in certain Protestant countries. But by degrees, as the population grew denser, a new subdivision became necessary. Oratories and chapels were built in the castles, in the monasteries, or near by; and when, in course of time, these new subdivisions, the *tituli minores*, became definitely established, with well-defined boundaries and fully organized administrations, the present parish system may be said to have fairly entered into existence, though of course, it was, and still is, subject to many modifications.

At what time the development was definitely completed cannot be stated; it took place at various times in the various countries. The city of Rome had forty fully organized parish churches before the end of the third century. Parish organization is spoken of in France in the beginning of the fifth century. In England the first legislation on the subject is found in the laws of

Edgar, about 970. Before the Reformation, however, the connection between the bishop of the diocese and the priest of the parish continued very close. The *plenitudo potestatis ecclesiasticæ* was vested solely in the bishop, and the priest was nothing but his representative. After the Reformation, the connection became, in the Protestant countries, much laxer, and in many particular points the State assumed the power of the bishop; and in more recent times also, the connection between the State and the parish has loosened, the whole idea of a parish system, as a system of territorial circumscriptions, gradually giving way to the idea of free congregations. In the United States the Roman-Catholic and the Protestant-Episcopal churches have retained the parish system, though in a modified form, on account of the complete separation between State and Church.

**PARITY**, a technical term first occurring in the instrument of the peace of Westphalia, 1648, denotes equality between various religious denominations in their relation to the State. Before the Reformation, the European States recognized only one religion within their respective dominions; but by the peace of Augsburg, 1555, the old legislation of the German Empire was cancelled, and parity was established between Roman Catholics and Protestants. It must be noticed, however, that the parity thus established concerned only the empire, not the particular states of which it was made up. In each single state the territorial system, with its *cujus regio ejus religio*, prevailed, and it was only when the states met to decide upon the affairs of the empire, that Protestants and Roman Catholics had equal rights. In the separate states of the German Empire, parity was not introduced until the beginning of the present century. Prussia took the lead by the religious edict of July 9, 1788; and, later on, the great changes which took place in the boundaries of the German States during the Napoleonic wars induced them to follow her example. See TOLERATION.

MEJER.

**PARKER, Matthew**, the second Protestant archbishop of Canterbury; b. in Norwich, Aug. 6, 1501; d. at Lambeth, May 17, 1575. Entering Corpus Christi College, Cambridge, in 1522, he was made fellow in 1527, and during the succeeding five years devoted himself to the diligent study of the Church Fathers. His scholarship is attested by Wolsey's fruitless effort to secure his services for his new college at Oxford. In 1533 he publicly espoused the cause of the Reformation in a sermon preached before the university. He became quite famous as a preacher, and Anne Boleyn appointed him her chaplain. The king nominated him to the mastership of Stoke-Clare College, near Cambridge, and in 1541 to the same office at Corpus Christi. In 1545 he was chosen vice-chancellor. Parker distinguished himself at the university, and was an earnest student and admirable administrator. It would have been well for him if he had remained at the university, for he had not the administrative talents for a larger sphere. He did not hesitate to meet an opponent with the pen, but he was by nature too timid and cautious to meet him face to face. Under Edward he remained in the background, and rose no higher than the deanery of Lincoln

Under Mary he lost every thing but his life. Soon after her accession, Elizabeth appointed him Archbishop of Canterbury, Reginald Pole having died just before. He no doubt commended himself to the politic queen by the middle position he occupied between the two extreme parties in the church, and by the relation he had sustained to her mother, Anne Boleyn. The consecration took place Dec. 17, 1559. The difficult work lay before him of building up the Anglican Church at a time of ecclesiastical confusion, and under a queen whose religious purpose at least seemed to be fickle. Without himself being a Puritan, he sought to modify the severity of the measures passed by Parliament, Jan. 1, 1565, against all who refused to take the oath of supremacy. But at the queen's command he became more rigorous, and carried out the *Advertisements* which prescribed the rules (concerning dress, etc.) which the clergy were to obey in order to secure a license to preach. The Church of England honors his memory for his having enforced the Act of Uniformity. The Puritans blame him for forcing the division in the church.

Whatever may be the opinion about Parker's services to the church, there can be but one opinion about his services to letters. He was more prominent than any other single individual in arousing in England an interest in the records of antiquity, founded the Antiquarian Society, and was the instrument of rescuing a multitude of manuscripts from the ruins of the monastic establishments. The rich treasures of Corpus Christi and other colleges at Oxford are largely due to his assiduity. He was particularly interested in the antiquities of England, and had published the *Chronicles of Matthew Paris*, Thomas Walsingham, etc. It was with his co-operation that Ackworth wrote the *De Antiq. Britan. Eccles.*, 1572. His private virtues seem to have been many. He gave much away in charity to the poor, founded hospitals, endowed colleges, etc. His body lies buried in Lambeth. [Elizabeth, on one occasion, showed her resentment against Parker for his refusal to introduce the crucifix and celibacy, by an insult to his wife, which was characteristic of her temper. When Mrs. Parker advanced, at an entertainment at Lambeth, to take leave of the queen, Elizabeth said, "Madam I may not call you, and 'mistress I am loath to call you; however, I thank you for your good cheer." "Madam" was the title by which married ladies, and "mistress" the one by which unmarried ladies, were addressed.]

See *Lives of Parker* by STRYPE and JOSSELYN, and *Hook: Lives of the Archbishops of Canterbury*, vol. ix. C. SCHOELL.

**PARKER, Samuel**, Bishop of Oxford; b. at Northampton, September, 1640; d. at Oxford, May 20, 1687. He was graduated B.A. from Oxford, 1659; became F.R.S., 1665; published *Tentamina physico-theologica de Deo*, which pleased Archbishop Sheldon so much that he made him one of his chaplains, 1667, and in 1670 archdeacon of Canterbury. In 1672 Parker became prebendary of Canterbury, and in 1686 bishop of Oxford. He was a vigorous, if not formidable, defender of episcopacy, and was more than suspected of Romanism. See lists of his works in ALLIBONE and DARLING.

**PARKER, Theodore**, the son of John and Hannah (Stearns) Parker: b. at Lexington, Mass., Aug. 24, 1810; d. at Florence, Italy, May 10, 1860. His father—a farmer and wheelwright—and his mother were intelligent, highly respectable, and thoroughly conscientious. They had a large family, and but slender means of subsistence, so that they could do little for their children, except by their example and influence. Their distinguished son seems to have inherited largely from both his parents,—from his father, an inflexibility little short of sternness; from his mother, an emotional nature susceptible of great stress and tenderness of feeling. Theodore had in his boyhood little formal instruction other than that of the district-school, and that only in the winter after he was old enough to assist his father in the labor of the farm and the workshop; but by his greediness for knowledge, and his eager receptivity of whatever came within his reach, he attracted the special notice, interest, and aid of several of his teachers. At the age of seventeen he became a teacher, at first in a district-school, and continued to serve in that profession, in schools public and private, till 1834. Meanwhile he prepared himself for Harvard College, passed the examinations for admission in 1830, and subsequently pursued, or rather exceeded,—at least in the classical department,—the regular college course; so that, but for a required year of residence, he might have taken his bachelor's degree with his class. In the spring of 1834 he entered the Divinity School of Harvard University, having prepared himself to join the class that had entered the previous autumn. He had already studied the Hebrew language with a Jewish teacher then of high reputation, and had acquired sufficient proficiency in it to undertake the instruction of a class of under-graduates, and, during a long absence of the professor, to fill his place in the Divinity School. His capacity of continuous and various literary labor during his life at Cambridge, and, indeed, until the final failure of his health, can have been seldom equalled, perhaps never exceeded. At all times his reading of books demanding the closest attention was, perhaps, too rapid for accurate remembrance and citation; but the mass of his acquisitions and his facility in their use, in classical learning, history, philosophy, and theology, were almost unprecedented.

He graduated at the Divinity School in 1836. His sermons during his novitiate had been severely criticised by the professor of homiletics as dry and scholastic; but he no sooner appeared as a preacher before a larger public than he was heard with eager interest, and was regarded as a man of marked ability and promise. After several months of highly acceptable service in various churches, some of which sought to retain him permanently, he received and accepted an invitation to the pastorate of a church in West Roxbury, now a part of Boston. It was a small rural congregation, consisting in part of the families of intelligent and prosperous farmers, in part of persons whose social affinities were chiefly with the neighboring city. It is difficult to determine the period when he began to diverge from the then prevailing type of Unitarianism which was his by birthright, education, early choice, and, for

a time, sincere and devout loyalty. His private papers, obviously not meant for any eye but his own, yet unsparingly used by his biographers, indicate the progress of serious, anxious, and often painful inquiry, and at the same time a pervading and profound sense of religious obligation, and a deeply devotional spirit; so that, however little quarter may be given to his theology, it is impossible to doubt his integrity and honesty of aim and purpose. Early in his ministry, it became known that he was latitudinarian in his opinions and in the expression of them; and the more conservative of the Unitarian clergy, while not formally dissolving fellowship with him, were no longer ready to admit him into their pulpits. He, meanwhile, became intimate with George Ripley, Alcott, and other leaders of what was then called the "transcendental school;" and though his was a mind adapted to make, rather than to receive, strong impressions, this association undoubtedly broadened for him the field of speculation, and stimulated him on the career of free thought by the consciousness of sympathy. He cannot be said to have belonged to their school, though his philosophy was certainly transcendental in contradistinction to the sensualism of Locke and his adherents. On the most fundamental of all religious truths—the personality of God, with the correlative truth, the reality of the communion of the human spirit with him in prayer—he seems never to have entertained a doubt; while in this entire region of thought they were utterly befogged and adrift, though some of them ultimately came out into clearer light, and upon solid ground.

Parker's first open and fully avowed dissent from prevailing religious beliefs was in 1841, in a sermon preached at the ordination of Rev. Charles Chauncy Shackford, at South Boston. The subject was *The Transient and Permanent in Christianity*, the text, "Heaven and earth shall pass away: but my words shall not pass away." In this sermon, while maintaining the identity of Christ's teachings with the absolute and eternal religion, and presenting his character as the else unapproached ideal of human perfection, he put the brand of exaggeration, myth, or fable, on all that is supernatural in the Gospel narrative, the full authenticity of which was by implication denied. The alarm-note was thus struck for vehement controversy. Not only dissent, but strong dissidence was almost unanimously expressed by the Unitarian clergy. This feeling was intensified by several lectures delivered in Boston during the ensuing autumn, and afterward published, in which Parker expounded more at large, illustrated, and defended the views, which, at the first statement, had awakened such surprise and consternation. There remained very few of his clerical brethren who were willing to exchange pulpits with him; and those few did so at the imminent risk, and in some instances with the loss, of their professional standing. It is believed that no then settled minister avowed agreement in opinion with him, though some were disposed to regard his ground as within the legitimate limits of Christian speculation. The Boston Association of Ministers, to which he belonged, took prompt action of dissent and disapproval, and, without a formal vote of dismissal,

held a position which led to his virtual withdrawal from their body. But among the laity he had a strong following. In 1845 he was urged by many friends to commence a regular religious service in Boston, and early in the following year he became the minister of a congregation which assumed the name of the Twenty-eighth Congregational Society. The permanent members of this society were not numerous; but they were, for the most part, of superior intelligence and culture, and of deservedly high social position,—some of them in full sympathy with him in opinion; some, who did not agree with him, won by his simplicity, frankness, earnestness, and fervor; some, attracted by his firmness in the advocacy of the great philanthropic enterprises then under popular odium; yet others, dissatisfied with the previously existing churches, and, from weariness of the old, inclined to make experiment of the new. His audiences from the first were large. The smaller hall rented at the beginning for the Sunday service was soon found inadequate; and the Music Hall, to which the society early emigrated, with at least three thousand sittings, was always well filled, often crowded. His parishioners organized under his direction various local and general charities which were liberally sustained, while he busied himself equally in diligent parochial work, in the instruction of classes of his stated hearers, in the advocacy by voice and pen of the antislavery and temperance reforms, and in meeting the constant applications for counsel and aid which multiply upon a city minister in proportion to his willingness to bear the burden. At the same time he carried through the press several volumes, and not a few sermons, lectures, and addresses. In fine, but for the evidence remaining in contemporary records, reports, and documents, the amount of labor crowded into the few years of his Boston pastorate would transcend belief.

But he was undoubtedly becoming a victim to overwork. Though in appearance robust and hardy, he had inherited from his mother a tendency to pulmonary disease; and, during his student life, he must have enfeebled his constitution, though unconsciously, by insufficient food and clothing, by scanting the hours of sleep, and by the utter neglect of exercise and recreation. As early as 1850 there are entries in his journal that indicate declining health, though his own is almost the only record of it for the seven following years. In 1857 the exposure and fatigue of a lecturing tour in the interior of New York resulted in an illness of several months' duration. After a brief but intensely busy period of convalescence, he was seized in 1859 with a severe hemorrhage from the lungs. It was then found that tubercular disease was far advanced; and immediate arrangements were made for sending him, first to the West Indies, then to Europe. Change of scene and a genial climate may have retarded the progress of the fatal malady, but there were at no time any hopeful symptoms; and, after several weeks of extreme debility, he died in Florence on the 10th of May, 1860.

If Parker's theology be defined as anti-supernaturalism, the definition needs to be still further limited. There is a school of physico-theology, which, without denying the being of God, makes

him the mere figure-head of a self-developing, automatic Nature. With this school Parker had no sympathy. His faith in the universal and discretionary providence of God, in his nearness to the individual soul, in the influence of his Spirit and man's need of that influence, and in the reality of prayer and of the answer to prayer, corresponded in all respects with the literal and commonly received interpretation of the Christian Scriptures. His private papers abound in devotional thought, which often, especially at marked epochs, as on a birthday, or the close of a year, takes the form of direct address to the Supreme Being in thanksgiving and petition. The Divine Providence, in his theory, assigns to every man his place, his endowments, his life-work: to some, pre-eminence; to others, subordinate offices. Jesus Christ was, like all others, a providential man, but unlike, because transcending, all others in the perfectness of the divine image borne in various degrees of resemblance by all God's children. Jesus he characterizes "as the highest representation of God we know;" and thus as holding in the divine will and purpose a unique and unapproached position as a teacher of eternal truth, and "as the noblest example of morality and religion." He regards the divine inspiration as the source of all in man that is not "of the earth, earthy;" of all in philosophy, art, and literature, that can enrich and ennoble the spiritual nature; of all high aspiration, virtuous aim, and worthy endeavor; and of whatever of the true and the good there may have been in the ethnic religions. Inspiration in any given instance is a question, not of fact, but of degree. It is not the communication of truth, but the quickening and energizing of those perceptive and apprehensive powers by which truth is discerned and appropriated. There is no express revelation, nor is there need of any. There is absolute truth, in God, in nature, in the soul of man, which is perceived intuitively, and can be verified by intuition alone. Jesus Christ had a fuller, clearer, more profound intuition of absolute truth, than any other human being, inasmuch as his pre-eminent godlikeness clarified and intensified his spiritual vision. His teachings, therefore, are of inestimable worth; and on all the essentials of religion and morality they are their own sufficient proof to the recipient soul. But they have, and from their very nature could have, no other verification. Objective truth can be proved only by becoming subjective, and thus forming a part of the believer's consciousness. But, while Christ's moral perfection made him incapable of false intuitions, on matters outside of the range of spiritual consciousness he was liable to error. His predictions were mere conjectures. He had false notions as to the authority of the Hebrew Scriptures. He believed in a personal devil and in demoniacal possession. Nor was he entirely free from distinctively Hebrew prejudices.

Parker did not account miracles as impossible; but he regarded them as irrelevant and worthless as credentials of religious truth, as therefore improbable, and as resting on insufficient evidence. Nothing was more natural than that reverence for a teacher of superior sanctity and of commanding influence should surround his common

life, and especially his deeds of mercy, with a supernatural halo; that such narratives should grow by tradition; and that biographies written in a succeeding generation should in perfect good faith blend myth with fact. In this respect Judaism and Christianity belong to the same category with other religions that have had their origin within the period covered by history.

The Hebrews were, according to Parker, endowed with a special religious genius, or aptitude; and their sacred writings have a superior religious and ethical value, though by no means free from gross anthropomorphism, false representations of the Divine character, and instances in which the Divine approval is ascribed to deeds, persons, and maxims, that merit disapproval and condemnation. With these qualifications, the Old Testament is, in large part, a veracious record of the development of the religious sentiment, under the most favorable auspices, in a people destined to hold the foremost place in the religious history of mankind. The Gospels are honest transcripts of such traditions with reference to the life and teaching of Christ, as were current in the Christian Church at the several dates of their authorship; and when allowance is made for exaggerations on the side of the marvellous, and for misconceptions incident to the limited intelligence of the writers, they may be regarded as furnishing an authentic biography of the Founder of our religion.

Parker's principal publications were, *Discourse of Matters pertaining to Religion*, 1842; *Critical and Miscellaneous Writings*, 1843; *Ten Sermons of Religion*, 1853; *Sermons on Theism, Atheism, and the Popular Theology*, 1853; and four volumes of *Speeches, Addresses, and Occasional Sermons*, 1852 and 1855. To these must be added a very large number of articles, sermons, and lectures. A collective edition of his works, in twelve volumes octavo, was published in London in 1863-65. Among his earlier literary works should be named a translation of De Wette's *Critical and Historical Introduction to the Canonical Scriptures of the Old Testament*, with annotations by the translator. This appeared in 1843. His *Prayers* were posthumously published, Boston, 1861, new ed., 1882. His *Life* has been written by WEISS, Boston, 1864, 2 vols., and by FROTHINGHAM, New York, 1874.

A. P. PEABODY.

**PARKHURST, John**, Church-of-England lexicographer; b. at Catesby, Northamptonshire, June, 1728; d. at Epsoin, Surrey, March 21, 1797. He was graduated B.A. at Cambridge, 1748; entered into orders, but soon thereafter retired to his estate at Epsom, and devoted himself to biblical studies. He is remembered for his *Hebrew and English Lexicon, without Points, with a Hebrew and Chaldee Grammar, without Points*, London, 1762 (three editions in the author's lifetime, and five since; the prefaced Hebrew and Chaldee grammar was subsequently separately reprinted by James Prosser, London, 1840), and *Greek and English Lexicon to the New Testament, to which is prefixed a Plain and Easy Greek Grammar*, 1769, last edition by Rose and Major, 1851. These works are now superseded, but they have done long and excellent service.

**PARNELL, Thomas, D.D.**, b. at Dublin, 1679; d. at Chester, July, 1718 (or 1717); was educated

at Trinity College, Dublin; ordained, 1700; archdeacon of Clogher, 1705; prebendary of Dublin, 1713; and vicar of Finglass, 1716. He frequently visited London, and was intimate with Pope and Swift. Pope published in 1722 his *Poems*, to later editions of which was prefixed a sketch of his life by Goldsmith. Another volume appeared, 1758; its contents were chiefly on sacred themes. Their authenticity has been doubted, it would seem without reason. Campbell found "a charm in the correct and equable sweetness of Parnell;" and Goldsmith considered him "the last of that great school that had modelled itself upon the ancients." To the devout reader the later book ascribed to him is the more interesting of the two.

F. M. BIRD.

**PARSEEISM** was, under the Achemenides and the Sassanides, the ruling religion of Persia, but is now professed only by a few congregations, the so-called Parsees living in and around the Persian city of Yasd and in the western portion of India. To India the Parsees emigrated in the middle of the seventh century after Christ, in order to escape the persecutions of the Moslem caliphs; but very little is known of their settlement and later vicissitudes there. In 1852 they numbered 50,000 souls; of whom 20,184 lived in Bombay, 10,507 in Surate, and the rest scattered around in the districts of Barotsh, Balsar, Nausari, and Ahmedabad. In 1879 they numbered 8,499 in Persia.

The origin of Parseeism dates back to prehistoric times. Its fundamental ideas must have been formed at a time when the Hindus and the Persians still lived together as one people; that is, at a time when the Vedas were not yet produced, at least fifteen hundred years before Christ. The contrast between light and darkness, the most prominent characteristic of Parseeism, must have been developed by both peoples in common, as also the first outlines of certain deities which afterwards, after the separation, assumed differently specialized features,—Andra among the Persians, Indra among the Hindus, Mithra and Mitra, Násatyan and Nāonghaithya, and others. But it was only the very beginning of a religion and a civilization which was thus made. The two peoples separated, at what time and for what reason, we know not. And among the Persians the contrast between light and darkness was gradually raised to a moral contrast between good and bad, and developed into an elaborate dualism. Ormuzd, in the older idiom Ahura-Mazda, is the cause of every thing good, and dwells in the perfect light: Ahriman, or Angra-Mainyas, is the cause of all evil, and dwells in the densest darkness. The inscriptions of Darius mention the good principle, under the name of Aura, or Auramazda: the evil principle they do not mention, but it may be that the omission is accidental. Plato and Aristotle knew both the principles, as well as several of the subordinate spirits ranging under each principle.

On the relation between those two fundamental principles, Ormuzd and Ahriman, depends the whole visible world, its origin, the course of its history, and its end. The cosmology of the Parsees is somewhat differently held by the different sects. An elaborate representation of it is found only in writings from a later period. We give



below the most common, and probably, also, the oldest, version of it which was known to Plutarch, at least in all its principal features.

From the very beginning, Ormuzd and Ahriman were in decided opposition to each other. The one dwelt in perfect light, the other in complete darkness; but between them was an interval of empty space. Somehow, however, Ahriman discovered the existence of Ormuzd; and, full of wrath, he rushed against him to destroy him. By virtue of his omniscience, Ormuzd was aware of the existence and movements of Ahriman; and he also knew that the contest with him would present formidable difficulties. The victory was, indeed, very doubtful; as the two principles were of equal strength, and each of them perfect in its own way. But while it is in the character of Ormuzd to think first, and then to act, it is in the character of Ahriman to act first, and then to think. Ormuzd, after taking a survey of his means of contest, saw that he could secure victory by protracting the contest. He then began creating spirits, or beings suitable for his purpose; and Ahriman immediately took up imitating him. Three thousand years thus passed away. Then Ormuzd persuaded Ahriman to make a truce with him for nine thousand years; but hardly had the contract been concluded, before Ahriman understood its true bearing, and, seized with despair, he rushed down into the depths of darkness, and there he remained for three thousand years, dumb and idle. During this whole period Ormuzd continued creating; first the heaven, then the water, finally the earth with the trees, the cattle, and the human race. He was aided by the spirits he had first created (Bahman, the protector of all living beings; Ardibihisht, the spirit of fire; Shadévar, the spirit of the metals; Spendarmat, the spirit of the earth; Chordād and Amerdād, the spirits of the waters and the trees), while the corresponding spirits created by Ahriman (Aco-man, Andar, Saval, Nāghaithya, Taritsh, and Zaritsh) were doing their utmost to disturb him. But Ahriman had no truly creative power. He could produce only the negations of Ormuzd's works. Thus when Ormuzd created the stars, four hundred and eighty-six thousand in number, and arranged them like an army to defend heaven (Tistar in the east, Satvéç in the west, Vanant in the south, Haptoirang in the north, and Mes-gāh in the middle), Ahriman created evil stas to counteract them, and placed Tir against Tistar, Ormuzd (Jupiter) against Vanant, Anāhid against Satvéç, Behrain (Mars) against Haptoirang, and Kevan (Saturn) against Mes-gāh. When the earth was done, it was lowered from heaven, and suspended as a kind of outpost in the empty space between the realms of Ormuzd and Ahriman. Meanwhile the latter awakened from his stupor, and saw with amazement what had happened, but determined to risk the last before succumbing. He bored a hole through the earth, and appeared on its surface. Urstier and Gayomard, the first two human beings created, could not withstand him, but were utterly destroyed. Ormuzd then created Meshia and Meshiane; but they, too, fell a prey to the temptations of Ahriman; and hunger, sleep, old age, sickness, and death were the result of their fall. Thus the earth became the true arena on which

takes place the great contest between Ormuzd and Ahriman; but, however fearful this contest may be, there can be no question, that when the nine thousand years of the truce have run out, and the great battle begins, the power of Ormuzd will have increased so much that he will easily overthrow Ahriman.

For twelve thousand years the world shall last. Of this period the first quarter is taken up with the creation; the second reaches from the completion of the creation to the appearance of Ahriman on the earth; and the third, from that moment to the birth of the great prophet of Parseeism, Zarathustra, or Zoroaster. This third quarter is the heroic or mythical age of Parseeism. Serpents, dragons, and evil kings — Dahak, Zohak, Afrasiab, and others — are poured down upon the earth by Ahriman; and Ormuzd is hardly able to counteract the effect by the creation of great heroes, such as Jenjib, Feridan, Caicobad, and others. To send his great prophet he dares not; the power of Ahriman is still too great. Not until the opening of the third quarter Zoroaster can be born. Ahriman knew of the event, and understood its importance. By the aid of the evil spirits he first tried to prevent the birth of Zoroaster; and, having failed in that, he endeavored to destroy him. In his thirtieth year he was summoned before Ormuzd, and received from him the necessary instructions and commandments. He then presented himself before the king, Vishtāspa; and, by the miracles he wrought, he succeeded in gaining the king and his court over to the new doctrine. The accounts, however, of Zoroaster, are wholly legendary, and give not the smallest evidence with respect to time and place. Persian theologians simply tell us that Zoroaster was born three thousand years before the occurrence of the last judgment; and when foreign historians place him five thousand years before the Trojan War, or six hundred years before Xerxes, they have as little historical evidence to offer. Vishtāspa has by some been identified with Hyastaspes, the father of Darius; but the supposition is very little probable. The immediate result, however, of the appearance of Zoroaster is described as being very great; for the divine word which he brings along with him is a weapon which has the same effect on the supernatural adherents of Ahriman, the Dévs, as natural weapons have on natural bodies. After the appearance of Zoroaster, the Dévs are unable to assume an earthly body: they can act only invisibly. There are now, also, other ways in which Ormuzd can fight against Ahriman. Every thousandth year he shall send a new prophet, — Oshedar, Oshedar-māh, and Sosiosh; and though mankind may still have many sore trials to go through, there can be no doubt that in the last moment, when the mountains sink, the ocean roars with streams of molten metals, and the whole earth is on fire, Ahriman will be utterly overthrown, and Ormuzd will gather the whole human race into the eternal light where he dwells.

The practical bearing of this theoretical construction is clear and decisive. Living on the earth, where the great contest takes place between Ormuzd and Ahriman, man is not allowed to remain neutral. He must make his choice. If

he chooses Ormuzd, it is not impossible that he may become very unhappy in life, for Ahriman's power on earth is very great; and for the very same reason he may become very happy in life, though he chooses Ahriman. But the end of life is not the end of him. Three days after his death, judgment will be passed on his life on earth. His good and evil deeds will be weighed in the balance. If there is an overweight of good, he will pass directly across the bridge Jinvad into Paradise; but, if there is an overweight of evil, the bridge will prove so narrow and steep, that he will become dizzy, and tumble down into the depths of darkness, where Ahriman and the Dévs will receive him with laughter and scorn, and torture him until the day of the final judgment comes.

In his choice, however, the Parsee is not left without the necessary guidance. His sacred book, Avesta, contains the commandments of Ormuzd, by obedience to which he will soon find himself on the right path. First, he must believe in Ormuzd; and he must prove his belief, not only by his words, but also by his thoughts and actions, avoiding all arrogance and envy, all lying and slander, all unchastity, magic, and vice of any kind. Next, he must show his reverence for the Amshaspands by protecting those creations in which they live, — Bahman, by keeping sacred all clean living beings; Ardibihisht, by maintaining the fire; Shahrivar, by preserving the metals pure; Chordād and Amerdād, by taking care of the trees and the waters. Nor must he neglect the still more subordinate spirits, but aid them in their working by his own doing. To gather a fortune by useful activity, to raise cattle, to make waste land fertile, to destroy serpents and weeds, and other vicious animals and plants, are meritorious works, which contribute to the extension of the realm of Ormuzd. But more especially he must always keep himself clean. Of all uncleanness, contamination by a corpse is the worst. As soon as the soul has left the body, evil spirits take possession of it; and any one who comes in contact with a corpse must undergo a purification, generally consisting simply in ablutions, but sometimes requiring ceremonies which cannot be properly performed without the assistance of a priest. It is, however, not enough to keep the body clean; also the soul must be preserved pure. Evil thoughts and passions are, indeed, nothing more or less than Drujas, a sort of evil spirits, less powerful than the seven Dévs, which Ahriman has succeeded in introducing in the human soul. The way by which they enter is always some evil action; and the only means by which they may be expelled are free and open confession to a priest of the sin committed, and proper fulfilment of the penance he enjoins, which often consists in killing a certain number of vicious animals, but often, also, in saying a certain number of prayers. The Avesta, however, does not simply give a system of personal morals: it contains a complete code of civil law, based upon the two fundamental ordinances, to tell the truth, and to keep one's word. To tell a lie, and to break a promise, are still, in our times, by the Parsees considered as almost inexpiable crimes. Hence the reason why they everywhere occupy so respected and so influential a position in society. Of all contracts, mar-

riage is considered the most sacred; and, probably on account of the great pride of the ancient Persian families, the best form of marriage is that between very near relatives. For the dead it is the duty of the Parsee to pray during the three days intervening between the death and the judgment. General prayers are also offered up for the dead during the last ten days of the year, as it is generally believed, that during that term the dead are allowed to revisit the earth.

Between Ormuzd and the spirit-world on the one side, and man on the other, the priest acts as a kind of mediator. Formerly the priesthood most probably belonged to one certain tribe; but at present it is not inherited, but acquired. The priest shall know the law by heart. He is ordained with many ceremonies, and his principal duty is to celebrate service every day. The service begins at midnight, the moment at which the spirits of darkness exercise their highest power, and lasts until morning. It consists of three parts: first, hymns, and offering of sacrifices; then hymns, and recitation of portions of the law; and, finally, hymns and prayers. As sacrifices are offered small breads, called Darun, of the size of a dollar, and covered with a piece of meat, incense, and Haoma or Hom, the juice of a plant unknown to strangers. The Darun and the Hom are afterwards eaten by the priests. Besides celebrating service, it is also the duty of the priest to confess his flock. It is, indeed, the duty of each Parsee family to have a confessor among the priests, to whom one-tenth of the income of the family shall be paid. The young Parsee becomes a member of the congregation when he is fifteen years old: after a preparatory instruction by the priests, he undergoes an examination, performs certain ceremonies, and then receives the sacred cord, the so-called Costi, which he never puts off any more.

The Parsees acknowledge that their sacred books such as they now exist are not complete. The teachings they contain were in old times rarely put down in writing, but simply confided to the memory; and thus it can easily be understood how parts of them could be lost during the whirlwind which Alexander brought down upon Persia. What has remained falls into two groups, — an older and a younger. The older group contains, besides some minor collections of prayers and hymns, the Avesta; which again consists of the two liturgical works, Vispered and Yaçna, and the law-book, Vendidad. These three books are sometimes put together in parts, such as they are used in the divine service, and sometimes separately, each provided with a translation, and with *glossæ*, called Zend. The proper name of the book would consequently be Avesta and Zend, and not Zendavesta. The younger group contains, besides the older books translated into Pehlavi, a Persian dialect spoken under the Sassanides, the Bundelesh, a treatise on the creation, the Bahmanyascht, a treatise on the resurrection, the Minokbired, a dialogue on moral questions, and the Arda-Viraf-name, a Persian transcription of the apocryphal ascension of Isaiah. The oldest translations of the Avesta are the French by Anquetil du Perron, Paris, 1771, and the German by Kleuker, Riga, 1776. The latest translations are the German by Spiegel (Leipzig, 1852-62,

3 vols.), the English by J. Darmesteter, in M. Muller's *Sacred Books of the East* (London, part first, 1880), and the French by Harlez (Paris, 1876-78, 3 vols., 2d ed., 1881). See M. HAUG: *Essays on the Sacred Language, Writings, and Religion of the Parsis*, Bombay, 1862, 2d ed. by E. W. West, London, 1875; SPIEGEL: *Iranische Alterthumskunde*, Leipzig, 1871-78, 3 vols.; A. HOVELL: *L'Acacia, Zoroastre et le Mazdéisme*, Paris, 1880; W. GEIGER: *Ostiranische Kultur im Alterthum*, Erlangen, 1882. SPIEGEL.

**PARSONS, Robert.** See PERSONS, ROBERT.

**PARSONS, Levi**, Congregational missionary; b. in Goshen, Mass., July 18, 1792; d. at Alexandria, Egypt, Feb. 22, 1822. He was graduated at Middlebury College, 1811; sailed Nov. 3, 1819, with Pliny Fisk, for the East, under commission of the American Board. They landed at Smyrna; and on Feb. 12, 1820, Mr. Parsons arrived at Jerusalem, the first Protestant missionary to enter that city. He left it May 8. On his journey to Smyrna, where he arrived Dec. 3, he was detained by severe illness on the island of Syra, and shortly thereafter died. See his biography by D. V. MORTON, Boston, 1824, also SPRAGUE'S *Annals*, ii. 644-648.

#### PARTICULAR AND GENERAL BAPTISTS.

Among the Baptists of England are the General Baptists and Particular Baptists; the former being Arminian in theology, and holding to a "general" atonement; and the latter Calvinistic, holding to a "particular" atonement. The General Baptists are descended from the company, which, having embraced Baptist doctrines, withdrew from the main body of the Separatist exiles in Holland, and afterwards returned to England in 1612, under the lead of Thomas Helwys. The Particular Baptists are descended from the company, which, under the lead of John Spilsbury, withdrew in 1633 from Henry Jacobs's Independent congregation at Southwark. See J. CLIFFORD: *The Origin and Growth of the English Baptists*, London, n.d., and arts. BAPTISTS and (in the Appendix) GENERAL BAPTISTS.

**PASAGIANS, The (Pasagii, Passagini)**, were a sect which we first hear of in the latter part of the twelfth century, and were condemned at the Council of Verona in 1184. We learn something of their doctrines from Bonacursus (*Manifestatio her. Catharorum*, in d'Achery, *Spicilegium* i., 212) and Bergamensis (*Specimen opusc. c. Catharos et Pasagios*, in Muratori, *Antiq. ital. med. ævi*, v. 152). Both say that the Pasagians taught that the Mosaic law was still in force, the offerings only excepted, and denied the doctrine of the Trinity. Frederick II., in his law against heretics (1224), calls them "the Circumcised." According to Landulphus the younger (*Hist. Mediolan.* 11), the excommunication which the archbishop of Milan pronounced upon the opponents of Pope Anacletus in 1133 was the occasion of many Christians falling away to Judaism. A more probable explanation of the origin of the sect may be found with Neander in the intercourse of Jews with Christians. It is, however, best to look to Palestine for their origin; the term *passagium* ("passage") pointing to pilgrimages. Du Cange falsely derived the name from *πάσ ἅγιος* ("all holy"). Erroneous is also the view that Pasagians was another designation for

the Cathari. The sect seems to have shown itself principally in Italy. C. SCHMIDT.

**PASCAL, Blaise**, one of the greatest thinkers of the seventeenth century; a master of French prose above all his contemporaries; an original investigator in the physical sciences and mathematics; prominent as a philosopher and theologian, and one of the most conscientious, pious, and noble sons of the Catholic Church; was b. at Clermont, June 19, 1623; d. at Paris, Aug. 19, 1662. He came from an old and respected family, and was one of three children. His sister Gilberte (b. Jan. 7, 1620), who married her cousin Florin Perier, became his biographer. His younger sister, Jacqueline (b. at Clermont, Oct. 4, 1625; d. at Port Royal, where she was sub-prioress, Oct. 4, 1661), was endowed with the gifts of genius, as well as the graces of womanhood, developed her remarkable powers at an early age, and became one of the principal figures at Port Royal. In 1626 the mother died; and in 1631 the father went to Paris in order to devote himself wholly to the education of Blaise, whose fine talents he had already discerned. The son made excellent progress in the classics, and was to be kept for the time being from mathematics. But his mathematical genius burst forth naturally into expression, and the boy was found to have discovered several of Euclid's propositions before he was twelve years old. In 1640 his father was sent to Rouen by Richelieu, and Blaise invented the counting-machine as a help for him in his duties. He spent five years upon its perfection. The years 1647, 1648, he devoted to investigations about atmospheric pressure, confirmed Toricelli's law, and discovered the principle of barometric measurements. These are only examples of his investigations in the department of natural science. In 1646 the Pascal family became acquainted, through some friends, with the writings of Arnauld, St. Cyran, Jansen, etc., and the Jansenist pastor, Guillebert. Jacqueline, at the death of her father (1651), who had opposed it, took the vows of a nun at Port Royal. Blaise, on the other hand, seemed to lose his religious disposition. He indulged in play, and lost. His favorite author was the sceptical Montaigne. But he was not satisfied. An unrequited affection for a lady of high rank increased his dissatisfaction, and the evangelical piety of Port Royal won his admiration. The poorly accredited accident on the bridge of Neuilly, when the horses ran over into the river, and the carriage was left behind on the bridge, is not to be regarded as having had much influence on his conversion. The strange document which was found, after his death, carefully wrapped up, and sewed in his coat, dated his conversion on Nov. 23, 1654. The document was designed to keep him always mindful of the divine grace which had impressed him so powerfully that night. A sermon by Singlin (Dec. 8) confirmed him in his new purpose; and at his advice Pascal retired to the quiet of Port Royal, where De Sacy became his confessor. His remarkable conversation with De Sacy about Montaigne and Epictetus proves how difficult it was for him to crush his doubts, and shows that he was determined to secure peace of heart by a severe ascetic discipline. Without assuming monastic vows, he resided at Port Royal, renoun-

cing the world, practising a strict discipline of fasting, nocturnal church attendance, wearing a girdle of thorns, etc., and enjoying the respect of all.

In the contest against Port Royal, which broke out after the Pope's condemnation, on May 31, 1653, of the five articles of Jansenism, Pascal took the side of Port Royal, and became its bold and witty champion. On June 23, 1656, his first *Provincial* letter (*Lettre écrite à un Provincial par un de ses amis*) appeared, and was followed by seventeen others. They were, in the best sense of the word, tracts for the times; for, when Pascal was writing the first, he did not think of any others. Put in the form of a dialogue, and written in a lively style, they unmasked to the public the inconsistencies and weakness of the Jesuits' code of ethics. They were earnest in tone, and free from all scurrility, and in this particular furnish contrast to the famous *Epistolæ obscurorum virorum*. The author was concealed for a long time under the pseudonym of Montalte. The letters were scattered far and wide. Their publication was forbidden, but the police strove in vain to stop the circulation. In the first three letters, Pascal defended the theological tenets of Arnauld; but in the fourth, reminded by a friend that a severe theological controversy would soon weary the reader, he passed over to a tilt with Jesuitism, and struck it at its most vulnerable point, — its moral principles, and their danger to the state. He showed up with wonderful skill the laxity of their ethical maxims and practices. In the last letters he seeks to exonerate Port Royal from the charge of heresy, and to show that Jansenism is in accord with the Universal Church. These letters are the most able and powerful condemnation that Jesuitism has ever received from the Catholic side. They did not secure very visible results at the time, because court and clergy were in favor of the Jesuits; but the wound was a deadly one, nevertheless. In 1700 a synod of French clergy condemned Jesuitical casuistry, and they prepared the way more than any thing else for the expulsion of the Jesuits from France in 1764. In spite of these several attacks, Pascal was a good Catholic, and remained so, even after the condemnation of his *Letters* by Pope Alexander VII. (Sept. 6, 1657), and their burning by the hand of the public hangman (Oct. 14, 1660). He positively denied all connection with the Calvinists.

These years (1656, 1657) in which Pascal wrote his *Provincial Letters* were his happiest years. It was at this period that the celebrated miracle of the holy thorn occurred. On March 24, 1656, a thorn from Christ's crown of thorns was put upon the high altar at Port Royal. As the teacher of the children was passing by, she took the thorn, and touched it to the diseased eye of Pascal's niece, Margaret Perier. In the evening it was suddenly discovered that the eye was healed. This rendered the proposed operation unnecessary; and, eight days subsequently, the physician affirmed that the cure was a miracle. Other miracles were afterwards accomplished with the holy thorn. Pascal was deeply impressed with the miraculous cure of his niece, and determined to make much of the proof from miracles in his *Apology* for Christianity. He never succeeded

in carrying out his plan, but left behind those thoughts and reflections which after his death were published in the much praised *Pensées*.

From 1656 Pascal spent most of his time in Paris. His health, always poor, declined very perceptibly after 1658; but he continued to devote himself to a severe ascetic discipline and works of charity. His last years were made painful by the measures of the court and Rome (1660) for the suppression of Port Royal, and by the concession of Arnauld, Nicole, and the nuns in agreeing to the pastoral letter. (See PORT ROYAL.) He received the sacrament from his confessor. He lies buried in the Church of St. Étienne du Mont. A bronze statue at the Tower of St. Jacques, Paris, bears witness to his wonderful experiments as a natural philosopher in determining the weight and elasticity of air.

Pascal stands for the reaction of an offended and pious conscience against Pelagianism and Jesuitism. The depth of his nature and the strength of his Christian convictions are attested by thousands of passages in his *Pensées*, from whose flashes of thought, acute observation of human nature and its needs, multitudes have drawn spiritual comfort, strength, and hope. He broke a new path for the defence of Christianity by emphasizing its adaptation to the needs of the human heart, and bringing out its ethical element. He is one of those rare religious characters whom both Catholics and Protestants love to claim; and his defence of Christianity is, to use the fine words of Neander, "a witness to that religious conviction which is founded in immediate perception, and is elevated above all reflection."

LIT. — Complete edition of Pascal's works by BOSSUT, La Haye, 1779, 5 vols.; later editions, Paris, 1819, 1830, 1858, 1861, etc. The *Provincial Letters* at first appeared under the title *Lettres écrites à un provincial par un de ses amis sur la doctrine des Jésuites*, 1656 (no place), and later under the title *Les Provinciales ou les lettres écrites par Louis de Montalte*, Cologne, 1657, innumerable editions since. Latin translation by WENDROCK, 1658, Spanish by GRATIAN CORDERO, Italian by COSIMO BRUNETTI, German by HARTMANN, 1850, English by ROYSTON, 1657. The *Pensées sur la Religion* were published in 1670 (1669?) but, to soothe the Jesuits, with some changes. The original text was published by FAUGERE, Paris, 1844, 2 vols. Innumerable editions have appeared, including those of CONDORCET, 1776, VOLTAIRE (with notes), 1778, ROCHER, 1873, J. DE SOYRES, English notes, Cambridge, 1880; Eng. trans. of *Thoughts and Provincial Letters*, by WIGHT, New York, 2 vols.

In 1723 Pascal's conversations with De Sacy about Montaigne and Epictetus was published. The literature about Pascal is very large. Lives by GILBERTE PERIER, 1684; REUCHLIN: *Pascal's Leben*, etc., Stuttgart, 1810 (reliable); ST. BEUVE: *Port Royal*, Paris, 1842-48, vols. ii. iii. (able, accurate, and elegant); MAYNARD, Paris, 1850; VINET: *Études sur B. P.*, Paris, 1856 [Eng. trans., Edinburgh, 1859]; COUSIN: *Études sur B. P.*, Paris, 1857; DREYDORFF: *Pascal, sein Leben u. seine Kämpfe*, Leipzig, 1870 (a minute critical study); H. WEINGARTEN: *Pascal als Apologet d. Christenthums*, Leipzig, 1863.

[The miscellaneous works, letters, and poems of Jacqueline Pascal, were edited by FAUGERE, Paris, 1845, and her life written by COUSIN, Paris, 1849, and SOPHY WINTHROP WEIZEL (*Sister and Saint*, New York, 1880.) TH. SCHOTT.

PASCAL, Jacqueline. See p. 1752.

**PASCHAL CONTROVERSIES.** The anniversary of Christ's death was called "the passover" in the second and third centuries. From the fourth century this designation included the festival of the resurrection; and at a later period the idea of the passover was confined to the festival of Easter. The controversies concerning the differences of opinion about the special day of celebrating the anniversary of our Lord's death are known as the "Paschal Controversies."

1. *The Celebration of the Passover in the First Three Centuries.*—There is no doubt that Jesus was crucified during the week of the Jewish passover. According to the synoptists, Jesus ate the regular Paschal meal on the 14th, and died on the 15th, of Nisan. According to John, he died on the 14th, "the preparation of the passover" (John xix. 14, 31). The attempts to reconcile this difference have proved unsatisfactory for the unprejudiced exegete. [Some of the most eminent commentators and chronologists deny, and justly, that an irreconcilable difference exists between John and the synoptists. Among these critics are Lightfoot, Wieseler, Robinson (*Harm. of the Gospels*, pp. 212-223), Lange, Ebrard, Westcott, Milligan, Plumpton, and Schlaff.]

It is difficult to determine when the celebration of the passover originated in the Christian Church. There is no doubt that the Jewish Christians continued to observe the Jewish feasts, associating with them Christian ideas. It may be that the reference in 1 Cor. v. 7, 8, justifies the assumption that the feast was celebrated with Christian rites at Corinth. The Christian festivals are not mentioned, either by the apostolic Fathers or Justin Martyr, and are not noticed till the second half of the second century. These considerations, and the evident connection in which they stood to the weekly festivals, have made Neander's view the prevailing one,—that the Christian festivals of the early church were developed out of the weekly festivals. The resurrection gave to the first day of the week a joyous character; and the memories of Christ's passion must have given to Friday an impressive and solemn significance. According to *Hermas*, Friday was passed in fasting, and the Lord's Supper was generally regarded as inappropriate to it. Every week was made to bear the impress of the week in which the Saviour was crucified. At the annual anniversary of the passion, these two days, Friday and Sunday, would have an augmented significance, and the solemnity of the former, and the joyousness of the latter, be intensified. The Christian celebration of the passover did not assume this double character in the second century, as Neander and Hilgenfeld suppose. The two features referred to were associated with the passover and Pentecost. In the wider application of the term, Pentecost covered fifty days, and commemorated the resurrection and ascension of Christ, and the outpouring of the Holy Spirit, and was a period of joyous festivity. The passover, in the second and third centuries, was exclusively a memorial

of the passion and crucifixion, as is apparent from the following considerations: (1) All the oldest Fathers agree that Christ was the true Paschal lamb, and looked upon *πάσχα* ("passover") and *πάσχειν* ("to suffer") as related terms (Justin: *Dial.*, 40; Iren., IV. 10; Tertul.: *Adv. Jud.*, 10). Augustine was the first to declare definitely against this relation. Starting with this assumption, they concluded that Christ's offering of himself could only have occurred on the day of the passover offering, the 14th of Nisan. (2) Tertullian (*De bapt.*, 19) speaks of the passion of the Lord and Pentecost as proper times for baptism: on the former we are baptized into Christ's death; on the latter, into his resurrection. Origen (*c. Celsum*, VIII. 22) speaks of those who are risen with Christ as continually walking in the days of Pentecost; and, as he contrasts the passover with Pentecost, he cannot have associated the resurrection with the passover. According to Hippolytus, the annual Christian passover, as late as the third century, was celebrated on the Friday which fell on the 14th of Nisan, or the one next following it. It was marked by fasting, which, as Tertullian states, was continued through Saturday (*De jejun.*, 14), or even to Sunday morning (*Ad uxor.*, II. 1). Some fasted forty hours. The Roman Christian prolonged the fast till the cock-crowing on Sunday morning. In the fifth book of the *Apostolic Constitutions* the rules are further elaborated. "The fast of the forty days" preceded Paschal Week, and lasted each week five days. During Paschal Week, only bread, salt, and vegetables could be eaten. The congregations were assembled in the vigil preceding the sabbath for the baptism of catechumens, and the reading and preaching of the gospel. At the cock-crowing the Eucharist was observed, and the evidences of joy substituted for the signs of mourning.

2. *The Celebration of Passover in the Church of Asia Minor, and the Paschal Controversy.*—The Church of Asia Minor differed from the Roman Church in regard to the observance of the passover. In the second century this difference was the occasion of a protracted controversy which agitated all Christendom, and remained for the historian, for a long time, one of the darkest pages in the history of early Christianity. The Church of Asia Minor celebrated the passover on the 14th of Nisan. The older theologians supposed it was the festival of the resurrection. Herrmann (*vera descriptio priscae contentions de paschate*, 1745) properly looked upon it as the festival of the Lord's passion. But Neander, in 1823, made the assertion that these churches, following the Jewish custom, partook of a lamb on the 14th of Nisan, commemorating thereby the Last Supper. The Tübingen school developed this idea more fully, using it as a proof against the genuineness of John's Gospel. Baur urged, that if this Gospel was designed to represent Christ as the true Paschal lamb, and to prove that the 14th of Nisan was the day of the crucifixion, it could not have been written by John; for the churches of Asia Minor based their practice upon his testimony, but, notwithstanding, must have regarded the 15th as the day of the crucifixion. But Neander, in the second edition of his *Church History*, proved that the churches of Asia Minor looked upon the 14th as the day

on which Christ died, because the Paschal lamb was the type of Christ's sacrifice.

When, in the year 160 (according to Lipsius, 155), Polycarp of Smyrna visited Anicetus, bishop of Rome, the question of the passover was discussed. Anicetus could not persuade Polycarp to relinquish the observance of the 14th of Nisan as the day of the passover; the latter referring, in his justification, to the example of the apostle John. They parted on friendly terms. The controversy finally broke out in 190 (Lipsius, 192-194), when the Roman bishop Victor, with the presentiment of the primacy of his bishopric, attempted to force the Roman practice upon the churches of Asia Minor. Victor came to an understanding with other territorial churches. Synods were held in Palestine, Pontus, Gaul, Ōsroëne, Alexandria, Corinth, and Rome; and the Roman practice was confirmed. The aged Polykrates of Ephesus replied in the name of all the bishops of Asia Minor, appealed to the apostles Philip and John, to Polycarp, Thraseas, etc., all of whom had celebrated the passover on the 14th of Nisan, and added that he himself had studied up the Scriptures, and would not be intimidated by Rome. Victor declared the Oriental churches heterodox, broke communion with them, and attempted to induce the other churches to do the same. Irenæus and many other bishops declared against this course. Victor was unsuccessful in influencing the other churches to follow him, and the rupture confined itself to Rome and Ephesus.

Between 160 and 190 there was another controversy, which fell in 170, and was confined to the churches of Asia Minor. Eusebius (IV. 26, 3), speaks of a "great controversy about the passover in Laodicea." Melito and Apollinaris wrote about it, but only fragments of their writings are preserved.

The difference between Rome and the churches of Asia Minor is thus described by Eusebius (V. 23):—

"The churches of all Asia believed, upon the basis of older traditions, that the passover of the Saviour was to be celebrated on the fourteenth day of the month, on which the Jews were enjoined to offer the lamb; so that the fast might be terminated on this day, no matter on what particular day of the week it fell. The other churches of the world did not adopt this practice, but held fast to the practice founded upon apostolic tradition, and still in vogue, that it was not fitting to break the fast on any day but the day of the resurrection."

The synods, with the exception of that of Asia Minor, declared that the festival of the resurrection was only to be kept on a Sunday, and that not till that day was the Paschal fasting to be concluded.

From the above it is evident, that, as the churches of Asia Minor concluded their fasting on the 14th of Nisan, this day was regarded as the anniversary of the Lord's death. This conclusion is confirmed by the later accounts of the Quartodecimans (the Fourteeners; that is, those who commemorated the Lord's death on the 14th). Epiphanius states further (*Hær.*, I. 1), that the festival of the passover in Asia Minor continued only during a *single* day. The majority of the churches fixed the celebration by the day of the week (Friday) on which the crucifixion

occurred; the churches of Asia Minor, by the day of the month of the Jewish passover.

The case was different with the Laodicean controversy of 170. Apollinaris, Clemens, and Hippolytus opposed a party, which, proceeding upon the assumption that Jesus ate the Paschal meal on the 14th, and was crucified on the 15th, celebrated a feast on the 14th in commemoration of the last passover. These Quartodecimans, these three Fathers agree in opposing, on the ground that the true Paschal lamb suffered on the 14th. This party, although orthodox, had Jewish sympathies, and referred more especially to the Gospel of Matthew, the Gospel which the Ebionites used. It aroused the heated controversy at Laodicea, in which Melito of Sardis, and Apollinaris of Hierapolis, took part. A certain Blastus, who, Tertullian says (*De præser.*, 53), wanted to smuggle in Judaistic practices, transplanted the party to Rome, and secured a following (Eus., V. 15). The increase of these schismatic Quartodecimans undoubtedly formed the occasion of Hippolytus' treatment of them in his *Reputation of all Heresies*. Baur, Hilgenfeld, and others falsely assert that the distinction between Christian and Judaizing Quartodecimans is an arbitrary one. The Laodicean discussion was only a passing act in the great passover controversy, and the Roman Church succeeded in securing a representative for its views in Apollinaris. The churches of Asia Minor continued to cling to the old Christian Paschal celebration as it had been introduced by John. It must be remarked (1) That every attempt to reconcile the fragments of the Paschal writings which have been preserved, and the notices about the practice of the churches of Asia Minor, has failed, so that the Laodicean discussion was not a mere passing act; (2) The Tübingen school goes upon the false assumption, that John, after Paul's death, and in a hostile spirit, introduced the Judaistic practice; and (3) That the celebration of the Eucharist in Asia Minor was marked by features which distinguished it from the usual celebration in the church, and was more nearly like the celebration in the church of the first days, etc.

The church at large, appealing to the testimony of Peter and Paul, saw an approach to the Judaistic mode of observance in the practice of the churches of Asia Minor. The more intense the conflict of the Gentile churches was with Ebionism, the more keen was its vision to spy out Judaizing tendencies. The observance of the 14th of Nisan was beyond dispute the only ground of this charge; and historians failed to observe that the spirit of the Paschal celebration in Asia Minor was as much at variance with Judaizing Christianity as was that of Rome.

In consequence of this divergence, and other differences in the time of observing the passover feast (the Romans putting the day of the equinox on March 18; the Alexandrians, on March 21), the passover and resurrection days often fell in the different churches in different weeks. The synod of Arles (314) sought, but in vain, to secure a uniform practice. This result was brought about by the Council of Nicæa (325), the Oriental churches agreeing to the new ordinances. (See EASTER.) In spite of the decree of the council, many Oriental congregations held to the old prac-

tice. The synod of Antioch (341) punished its advocates with excommunication. In the canons of the councils of Laodicea (364) and Constantinople (381) they were called τεσσαρεκαίδεκαριται, or *Quartodecimani* ("Fourteeners"). In the fourth century, Peter, bishop of Alexandria (d. 311), had a controversy with the Quartodeciman, Tricentius. The latter rejected the accusation of Judaistic leanings when he said, "We intend nothing else than to commemorate the passion of our Lord, and at the very time which the early eye-witnesses have handed down." Epiphanius distinguished three factions. Theodoret, in the fifth century (*Hæret. fabul.*, III. 4), states that the Quartodecimans "say that John the evangelist, when he was preaching in Asia Minor, taught them to observe the 14th; but, as they misunderstood the apostolic tradition, they do not wait for the day of the resurrection, but commemorate the Lord's passion on Tuesday, Thursday, Saturday, or any other day on which the 14th of Nisan might fall. The Quartodecimans seem to have completely disappeared in the sixth century. For the further history and celebration, see EASTER.

LIT. — HILGENFELD: *D. Passahstreit u. d. Evang. Johannis*, in the *Theol. Jahrb.*, 1849 (pp. 209 sqq.), 1857 (pp. 523 sqq.); *Noch ein Wort über den Passahstreit*, in *Zeitschr. f. wissenschaftl. Theol.*, 1858 (pp. 151 sqq.); BAUR: *D. Christenthum d. ersten Jahrhunderte* (2d ed., pp. 156 sqq.), and arts. against Dr. Steitz, in the *Theol. Jahrb.*, 1857 (pp. 242 257), and *Zeitschr. f. wissenschaftl. Theol.*, 1858 (pp. 298 sqq.); STEITZ: *D. Differenz d. Occidentalen u. d. Kleinasien, in Stud. u. Kritiken*, 1856 (pp. 751 sqq.), and arts. against Dr. Baur, in *Studien und Kritiken*, 1857 (pp. 772 sqq.) and 1859; SCHÜRER: *De controvers. paschalibus*, 1869; RENAN: *L'église chrétienne*, pp. 445 sqq.; [the Church Histories of NEANDER and SCHAFF (revised edition, vol. ii., 1883, pp. 209-220, where a different view is presented); art. "Paschal Controversies," in SMITH and CHEETHAM: *Dict. of Chr. Antiq.*]. — G. E. STEITZ. (WAGENMANN.)

**PASCHALIS** is the name of two popes and two antipopes. — Paschalis, antipope, is ignored as a schismatic in the list of popes, but was chosen bishop of Rome in September, 687. Knowing that the infirmities of Pope Conon indicated the speedy termination of his life, he prevailed, by a bribe upon John, Exarch of Ravenna, to instruct his officials at Rome to vote for him as Conon's successor. A second candidate, Theodorus, was elected at the same time. The majority of the clergy finally agreed upon Sergius I., who was consecrated Dec. 15, 687; and Paschalis was shut up in a cloister, where he is said to have survived five years. See MURATORI: *Rev. Ital. scr.*, iii. pp. 117 sq.; JAFFÉ: *Reg. Pontif. Rom.*, pp. 170 sq. — Paschalis I., pope (Jan. 25, 817-824), was abbot of the convent of St. Stephen when he was elevated to the chair of St. Peter. When Ludwig the Pious, in 817, nominated Lothaire at Aix-la-Chapelle to share his imperial throne, Paschalis summoned Lothaire to Rome to receive the crown at his hands, as the successor of Peter alone had the right to confer the imperial dignity. Lothaire obeyed, and was crowned at Rome, April 23, 823. Paschalis had made himself so unpopular among the Romans by his administration, that at his death they refused to allow his remains to be

buried in the Lateran. He has, however, been canonized. If fame he has, he owes it to his reconstruction of the churches of St. Cecilia in Trastavara, St. Prassede on the Esquiline, etc. See MURATORI: *Rev. Ital. scr.*, iii. 213 sqq. JAFFÉ: *Reg. Pontif.*; SYBEL: *D. Schenkungen d. Karolinger an d. Päpste*, in Sybel's *Kleinen hist. Schriften*, Stuttgart, 1881, 3 vols., pp. 108 sqq. — Paschalis II., pope (Aug. 13, 1099-Jan. 21, 1118), whose family name was Rainer, was b. in Bleda, Tuscany, probably; became a Cluny monk, fully sympathized with Gregory VII. in all his movements looking to church reforms, and was by him made cardinal. The security of his power as pope was assured by the death or silencing of three rival claimants, — Clement III., who died 1100; Theodorich of St. Rufina, who was imprisoned; and Maginulf, who was declared pope Nov. 18, 1105, under the name of Sixtus IV., and for a time occupied the Lateran, but was compelled in 1111 by Henry V. to submit to Paschalis. In France, Paschalis confirmed his authority by compelling Philip I., who had separated from his wife in 1092, and was living with Bertrade of Montfort (the wife of Fulk, Count of Anjou), to give up the adulterous connection. Very different was the result of his efforts to extend his authority in England and Germany. In the appeal of Anselm, Archbishop of Canterbury, and Henry I. of England, to the papal chair, Paschalis decided, in favor of the former, that the right of investing bishops with ring and staff did not belong to the temporal power. Henry, who at first refused to submit to the decision, in 1105 accepted it, after receiving the right to demand the oath and service of fealty from the bishops. This conclusion of peace between the Church and the State was exceedingly favorable to the latter. The conflict between Paschalis and the German emperors turned out likewise to the disadvantage of the papal power. Paschalis pronounced "eternal excommunication" against Henry IV. on March 12, 1102, and carried his bitterness so far as to release his son from the obligation of filial obedience. Henry IV. died in 1106, and Henry V. was pledged to defend the interests of the church with the sword; but after the Council of Troyes (1107), at which the Pope asserted his sole right of investiture, he found in Paschalis his most dangerous enemy. When, in 1110, Henry marched upon Rome with the purpose of demanding the crown, and settling the question of investiture, Paschalis determined to make a treaty on the basis of the principles he had learned as a Cluny monk. He proposed, in lieu of the right of investiture, that the German bishops should renounce all their rights as temporal princes, and depend upon voluntary gifts and tithes for their support. As an idealist, he never dreamed of opposition. Henry V. agreed to the stipulations on Feb. 9, 1111; but when they were made public, three days subsequently, on the occasion of Henry's coronation, the German bishops refused to accept them, and demanded their revocation. Paschalis, remaining firm, was taken prisoner by Henry, was forced to put the crown on his head April 13, 1111, and to acknowledge his authority of investiture. These concessions aroused a tumult in Italy and France; and even such temperate ecclesiastics as Ivo of

(Chartres and Peter of Porto thought the Pope had gone too far. The strict Gregorian party demanded the annulling of the concessions and the excommunication of Henry V.; but Paschalis remained true to his oath. The synod of Vienna of Sept. 16, 1112, and other synods, excommunicated the emperor. In 1117 Henry again marched upon Rome to take measures to prevent the gift of Mathilde of Canossa falling to the papal chair, and to again treat about his right of investiture, fearing the Pope would give way. Paschalis fled from the city, and his death soon after his return stopped any further measures against the emperor. He was a man of religious earnestness and high ideals, but was destitute of firmness. See *Vita a Petro Pisano*, in WATTERICH, *Pontif. Rom. vita*, ii. 1 sqq.; JAFFÉ: *Reg. Pontif. Rom.* His letters are found in MIGNE, vol. 163; HASSE: *Anselm von Canterbury*, HEFELE: *Concilien-gesch.*, vol. v.; GÉRYAIS: *Polit. Gesch. Deutschlands unter d. Regierung Heinrich V. u. Lothar III.*, Leipzig, 1841; GIESEBRECHT: *Geschich. d. deutschen Kaiserzeit*, 2d part, 4th ed., Braunsch., 1877. — **Paschalis III.**, anti-pope (1164–68). See ALEXANDER III., p. 51. R. ZOEPFFEL.

**PASCHASIUS, Radbertus.** See RADBERTUS.

**PASQUALIS, Martinez**, b. in Provence in 1715; d. in St. Domingo in 1779. He was of Jewish origin, and the Cabala was the source from which he drew his ideas. He introduced cabalistic rites in several of the Masonic lodges in France, and finally developed them into a kind of theology, by the aid of which he pretended to be able to work miracles. He staid in Paris from 1768 to 1778, and formed a kind of sect called the "Martinists." One of his principal disciples, Louis Claude de St. Martin, was a quite prolific author. Perhaps the most characteristic of his works are *Des erreurs et de la vérité*, Lyons, 1782; *L'esprit des choses*, Paris, 1800, 2 vols.; *L'homme de désir*, new edition, Metz, 1802.

**PASSION, The, of our Lord**, is his crucifixion. Cf. F. L. STEINMEYER *Die Geschichte der Passion des Herrn in Abwehr des kritischen Angriffs betrachtet*, Berlin, 1868, 2d ed., 1882; Eng. trans., *The History of the Passion and Resurrection of our Lord considered in the Light of Modern Criticism*, Edinburgh, 1879. See CROSS; JESUS CHRIST.

**PASSION-PLAYS.** See RELIGIOUS DRAMAS.

**PASSION-WEEK.** See HOLY WEEK.

**PASSIONEI, Dominic**, b. at Fossombrone, Dec. 2, 1652; d. near Rome, July 5, 1761. He entered the service of the church; was used in various diplomatic missions, and was in 1738 made a cardinal, and librarian of the Vatican. He published *Acta apostolicæ legationis Helvetiæ*, Zug, 1724; and after his death his letters and his collection of inscriptions were published, — *Inscript. Antiq.*, Lucca, 1765.

**PASSIONISTS, The**, or members of the Congregation of the Holy Cross and Passion of the Saviour (*Congregatio clericorum exaltatorum SS. Crucis et Passionis*), are an order of the Roman-Catholic Church, dating from the eighteenth century. The founder, Paolo della Croce (b. at Ovada in Piedmont, Jan. 3, 1694, d. in Rome, Oct. 18, 1775), resembled in disposition, Liguori. At first fired with enthusiasm for military pursuits, he devoted himself to a religious life, and, with the sanction of the bishop of Alexandria,

founded in 1720 the Order of the Cross, and in 1727 was consecrated priest. The first establishment of the new order was founded on Monte Argentaro; the second, at Orbitello in Tuscany, etc. Benedict XIV., in 1741, sanctioned the order; and Clement XIV., in 1769, sanctioned it again. The latter pope sent a special letter to the founder, whose zealous missionary labors and penitential severity had won for him the fame of unusual sanctity. The object of the order is to preserve and propagate the memory of Christ's atoning passion and death. The members wear a black robe with the name of Christ printed on the left side, and a small heart, over which is a white cross. Pius IX. canonized Paolo della Croce on May 1, 1867. See *D. M. Paul v. Kruze Leben*, Regensb., 1846; PIUS A SPIRITU SANCTO: *Life of St. Paul of the Cross*, Dublin, 1868. ZOEFKLER.

**PASSOVER, The**, one of the three principal festivals of the Jews, is designated by the Hebrew word *Pessah* (פסח), which was also used of the lamb offered, and is derived from a verb meaning "to pass by," "to spare." The Bible connects it with the exodus of Israel from Egypt. At the command of the Lord the people on that occasion killed and ate a lamb, striking the blood on the doorposts as a protection against the destroying angel (Exod. xii. 3–10). At that time the annual repetition of the custom was instituted. The laws governing its observance are preserved by the Elohist writer in Exod. xii. 1–20, 42 51; Lev. xxiii. 5–14; Num. ix. 10–14; xxviii. 16–25.

*Celebration.* — The celebration of the passover was put in the month of the exodus (Nisan). Every head of a family was commanded to choose, on the 10th of the month, a male lamb or goat, without blemish, and to kill it on the 14th, "between the two evenings" (Exod. xii. 6, margin). The Karaites and Samaritans explain the last expression to mean between sunset and darkness; the Pharisees, between three o'clock and sunset; Raschi and Kimchi, of the time just before and after sunset. The lamb was roasted, and eaten with unleavened bread and bitter herbs. No bone was to be broken, and no parts were either to be removed from the house, or left over to the next day. The meal was to be taken in haste, the partakers having their loins girded, shoes on their feet, and staff in their hand (Exod. xii. 11). Only the circumcised could partake of the meal. This meal introduced the seven days of the Feast of Unleavened Bread. From the 15th to the 21st, leavened bread was forbidden, on penalty of extermination. The first and last days were great holidays, on which no work was done, and people gathered for worship. Connected with this feast was the offering of the sheaf of the first-fruits (Lev. xxiii. 10 sqq.), which does not mean crushed grains of wheat, as Josephus supposes (*Ant.*, III. 10, 5). The use of the harvest was forbidden till after this offering had been made. The Jehovist document contains accounts of the passover in Exod. xii. 21–39, xiii. 3–16. Here, likewise, the institution of the feast is connected with the exodus; and the failure to leaven the bread is explained as a result of the people's great haste. Deuteronomy also gives an account of the passover (xvi. 1 sqq.), which is shorter than that of the Elohist, but presupposes more extensive regu-



lations. Distinct mention is made of only a few passovers in the historical books of the Old Testament, although there can be no doubt that the passover was the principal feast after the time of Moses. Moreover, it is plain that the Mosaic ordinances respecting it were not always rigidly obeyed (2 Chron. xxx. 5). The failure of all Israel, from "Dan to Beersheba," to observe it, was, at least in part, due to the political troubles of the period. We have mention of the first passover celebrated after the crossing of the Jordan (Josh. v. 10), and two others are specially mentioned before the period of the exile. In the notice of the one under Hezekiah (2 Chron. xxx. 26), it is stated that such a feast had not been celebrated in Jerusalem since the days of Solomon, by which the length and ostentation of the festivities are meant, the feast lasting fourteen days. In the notice of the other passover, under Josiah, the same historian observes (2 Chron. xxxv. 18), that no such passover had been kept since the days of Samuel. He means by this, as a comparison of 2 Kings xxiii. 21 sq. shows, that in no case had the legal regulations been so strictly kept.

*Meaning.*—The passover was at once an agricultural festival of thanksgiving and an historical anniversary. It was a feast of consecration at the beginning of harvest (Deut. xvi. 9), and an anniversary in honor of the emancipation from Egypt by the divine hand. Some modern scholars, like Hopfeld, Schultz, and Wellhausen, hold that the historical plea had a secondary place, and was associated with the harvest festival at a later period, and look upon the lamb as having been, in the first instance, an offering of the first-born, on the part of the shepherds. But this is mere assumption. All the accounts dating from Moses give no indication of any such idea, and agree in associating the passover with the exodus; and the unleavened bread is distinctly referred to, not as an offering of the first-fruits of the ground (Exod. xxi. 19), but as the "bread of affliction," to remind the people of the Egyptian servitude.

The passover lamb was a sacrifice; and this we say in spite of the Reformers, who denied to it this character. Such expressions as, "it is the sacrifice of the Lord's passover" (Exod. xii. 27), "an offering," קרבן (Num. ix. 7), etc., fully justify our classification. The idea of sacrifice is not brought out in the first celebration in Egypt; for there was then no priesthood and no altar. At a later time, the blood was sprinkled, and probably the fatty pieces burned on the altar (Exod. xxi. 18, xxxiv. 25). It belonged to that class of offerings in which the meal was the principal part, and in which that was a representation of the communion between God and man. It was a home or family offering, where the members of the family united, and confessed themselves to be the Lord's people. Every family was a little congregation of worshippers by itself. The blood had an expiatory efficacy, by keeping the divine wrath away from the home. The sacrificial nature of the occasion is shown by the regulations governing the selection of the lamb (or goat); and the injunction against breaking its bones points to its consecrated character. The hurried completion of the meal brings out the importance of the moment of salvation, when

the people were waiting anxiously for deliverance. The bitter herbs referred back to the Egyptian oppression, and the unleavened bread also had an historical meaning (Exod. xiii. 8; Deut. xvi. 3). In the New Testament, the passover lamb is a type of Christ (1 Cor. v. 7), whose sacrificial death secures deliverance from the wrath of God for his church, which enters into communion with God by partaking of his body and blood.

*Celebration at the Time of Christ.*—Our authorities on this point are, for the most part, the later Talmudic and rabbinical writers. The Paschal lamb, like the other sacrifices, might only be slain in the forecourt of the temple. For this reason the passover feast attracted an immense concourse of people to Jerusalem,—a fact which gave rise to great fear of, and precautions on the part of the Romans against, national revolts at this season of the year (Matt. xxvi. 5; Josephus, *Ant.*, XVII. 9, 3, XX. 5, 3). The custom which the governor practised, of giving up a prisoner, was designed to make a favorable impression upon the Jews, and quiet them. A terrible fate overtook the people at the destruction of Jerusalem by Titus, when they were shut in, and involved in its horrors. Josephus (*Bell. Jud.*, VI. 9, 3) states, that a few years previous, the Paschal lambs were counted at the solicitation of Cestius, and found to number 256,500. Reckoning ten men to a lamb, this would give a throng of nearly 3,000,000 in attendance upon the feast. The pilgrims could not find room in the city, and were obliged to resort to the surrounding towns, or live in tents. The time of celebrating the feast depended upon the condition of the harvest. If the fruits of the field were not far enough advanced in the middle of the twelfth month to seem to justify the harvest a month later, the twelfth month was regarded as an intercalary month, and a thirteenth was added. The Sanhedrin announced when the Paschal month began as soon as the new moon had been seen, and the news was spread through the country by means of fire-signals. But when the Samaritans began to deceive the Jews by false signals, the news was communicated by messengers. The lambs were killed in the afternoon of the 14th of Nisan, at half-past two, and offered an hour later. If the day was the preparation of the sabbath, the killing began an hour earlier. The priests received the blood in silver vessels, and poured it upon the altar, and put the pieces to be offered up in another vessel. Then the Levites began to sing the Hallel. Not less than ten, seldom more than twenty, men partook of one lamb. The Talmud enjoined that each party should eat a portion, at least as large as an olive. Josephus and the Mishna assume that women also partook of the meal, but according to the Gemara they were not obligated to do so. After the first cup was drunk, the first-born son asked for an explanation of the passover ceremonies, whereupon followed a detailed account of their institution (Exod. xii. 26 sq., xiii. 8). The company then started the Hallel (Ps. cxiii.—cxviii.), and, after singing the first two psalms, drank the second cup followed by two others, and then completed the Hallel. It was after this that our Lord went out and sang a hymn with his disciples (Matt. xxvi. 30; Mark xiv. 26).

[The Samaritans still celebrate the passover at the same time as the Jews did; namely, on the full moon of Nisan. Dean Stanley, who witnessed the rites in 1862, describes the scene in a note appended to vol. i. of his *Jewish Church*. The community of Nablûs, numbering a hundred and fifty-two individuals, gathered on Mount Gerizim, a few hundred feet below its summit. At sunset they collected about a trench; and, after the chanting of some praises and prayers, six sheep were driven into their midst. The history of the exodus was then recited, after which the sheep were killed, and the noses and foreheads of the children touched with the blood. The parties then all saluted one another with a kiss, and the sheep were deuced, and roasted in holes dug in the ground. After midnight the feast began, and proceeded in silence, and as if in haste. In ten minutes all was consumed but a few remnants, which were thrown into the fire, care being taken that none should be left.]

LIT. — BOCHART: *Hieroicoicon*, London, 1663 (i. pp. 551 sq.); SPENCER: *De legg. Hebræorum*, Lips., 1705; HITZIG: *Ostern u. Pfingsten*, Heidelberg, 1838; BACHMANN: *Die Festgesetze d. Pentateuchs*, 1858. For the later Jewish rites; HORTINGER: *Juris Hebræ. leges*, Zurich, 1655; OTHO: *Lex rabbin. phil.*; EWALD: [*Antiquities of the Old Testament*]; OEHLER: [*Theology of the Old Testament*, N.Y., 1883]; STANLEY: *Hist. of the Jewish Church*, vol. i.; E. SCHÜRER: *Ueber pharisæen und sadducæen*, John. ccciii. 28. Giessen, 1883]. VON ORELLI.

**PASTORAL LETTERS** are letters addressed by the pastor, the shepherd, to his flock, generally by the bishop to the clergy under his jurisdiction, or to the laity of his diocese, or to both parties at once. At various times and in various places the secular government has claimed the right of exercising a kind of censure over such pastoral letters; but the claims have always been met with the most decided protest from the side of the clergy. The term also applies to letters issued by ecclesiastical bodies to the pastors under their jurisdiction, e.g., by a Presbyterian synod.

**PASTORAL THEOLOGY.** Theology is divided into two parts, — *Theoretical* and *Practical*. Under the second division are included *Homiletics*, *Catechetics*, *Liturgics*, and *Poiménics*. Of these subdivisions the first three are treated in other articles under their respective headings: the fourth, *Poiménics*, is the one to be considered here.

The qualifications and the call of the ministry are themes incidental and introductory, and may be passed without discussion, as the proper limits of this article demand. We have to do rather with the practical work of the pastor.

A presbytery, or other ecclesiastical body, in licensing a candidate for the ministry, passes its verdict upon his fitness for the service. That verdict is to be confirmed by the call of a church and congregation to the licentiate to become their pastor: without such a call, or its equivalent in a missionary appointment, the licensure is not to be consummated by ordination. The call of a church and congregation, when accepted, involves reciprocal obligations. These obligations are represented, but cannot be fully expressed, much less can they be limited by the terms of the call;

for the church and congregation owe the pastor, and the pastor owes them, more than can be put into any writing. The call made and accepted is a contract, but it is more than that. Not only must it be fulfilled on both sides with business-like fidelity, but it must be fulfilled in the largeness of the spirit of mutual Christian love.

The true minister will never be a place-seeker. In the spirit of the saying of Confucius, — "I am not concerned that I have no place, I am concerned how I may fit myself for one," — the true-hearted minister, having done his work of preparation with fidelity, will trust the Great Head of the church to find him a place; and the old proverb will hold good, "A stone that is fit for the wall will not be left in the roadway." Absolute personal consecration to Christ and to his kingdom is fundamental to the true idea of an evangelical ministry. Considerations of adaptation and of family ties must have weight; but always should predominate the question, "Lord, what wilt thou have me to do?"

Once settled in a parish, the pastor needs, not only power in the pulpit, but also power to reach and sway men by personal contact and influence. Preaching prepares the way for pastoral work; and pastoral work inspires and guides and warms the preaching, and gives it practical adaptation and power. The true pastor finds the themes of his sermons among his people, rather than in his own tastes and tendencies; and so he preaches, not for himself, but for his hearers. If for preaching, talent is first, and tact is second, for pastoral work, tact is first, and talent is second; piety being equally necessary in both relations. Tact is defined as "a finer love;" it is of the heart; and, other things being equal, the heart that is the warmest will have the most of that address, facility, and skill which we call tact. The large and general relation of the preacher to his congregation as a whole becomes in the pastor a personal and an individual relation to each member of the flock, without regard to condition or character. This involves the dealing with a great variety of natures, each one of whom is a separate and a sacred responsibility to the pastor. The work is endless. There are always some souls in need of personal ministrations. Men are reached and saved one by one, and not in mass. The preacher must be a pastor to gather in one by one the souls to whom he has spoken from the pulpit the words of truth.

As the pastor goes among the people, what he is will condition what he says: his character and life will help or hinder his work. "The visible rhetoric" of the minister's daily conduct is more decisive in influence than the audible rhetoric of his sermons. Clerical affectations and assumptions can no longer deceive or awe the people: there must be in the pastor a simple, transparent manliness sanctified by the love of Christ, and yet only the more intensely human because christly. Once the minister was first, and the man second: now the man is first, or the minister has no place or power. In St. Paul's Epistle to Titus (i. 7-9), there are thirteen virtues enjoined as conditioning the one thing, — ability to preach; as if to show that character is to pulpit-power as thirteen is to one.

Scholarly tastes and habits must be watched,

lest they disqualify for genial and effective converse with the common people. The scholarly must be qualified by the christly, then the small courtesies, which are of such value in the commerce of society, will not be neglected, and love will make the pastor a gentleman, welcome to every household and heart.

There is an old saying, as trite as true, "A house-going minister makes a church-going people." The work of pastoral visitation must be systematized. A "calling-book" should be kept, in which, with the name of each family, the names of the children should be recorded. The date of each call should be noted, so that the pastor can learn at any time where his next calls should be made. Only in this way can thoroughness, regularity, and impartiality be secured in the visitation of the people. The pastor in these calls should not be always preaching; for a minister who is always preaching, never really preaches. The aim should be to enter into the sympathies of the people, to know their home-life, and to win their confidence and affection.

Besides this general visitation there should be special calls made upon the sick and the afflicted. The tenderness and the sympathy of Christ as toward the suffering, and the words of promise, of counsel, and of comfort with which the Bible abounds, will suggest to the true pastor how he should minister among the sick and the sorrowing. Such calls should be short and frequent, and the words spoken should be few and careful.

Other special calls must be made to reach particular cases of spiritual need. As soon as may be, the pastor should inform himself concerning the spiritual condition of every member of his congregation. His work should begin with the officers of the church, to enlist them in active co-operation; then the membership of the church should be roused to prayer and labor; then Christians outside of the church should be urged no longer to delay confessing Christ. By this method of working from the centre outward, by the time he comes to seek those who are without Christ (beginning with the thoughtful, then approaching the careless, and then the sceptical), the pastor will find that the way has been prepared for him.

Meanwhile the course of preaching should correspond with the course of pastoral labor, beginning at the centre of the church, and working outwards toward those who are farthest from the truth. There will be morbid Christians, given to too much introspection, who make the radical mistake which Hamman has characterized as "the attempt to feel thought, and to comprehend feeling." Such spiritual egoism can be cured only by Christian work. The morbid Christian must stop feeling his own pulse, and go out into the vineyard, and try to win souls for Christ: there can be no spiritual health and vigor without such work. Hence that pastor will be the most successful, who, instead of trying to do all the work of the parish himself, strives to enlist and stimulate the members of the church to work with him as their appointed leader.

There are such varieties of temperament, disposition, character, and condition, that the pastor must break from bondage to himself and to his experience, and learn to judge men, not by himself, but in themselves, making large and gener-

ous allowances for differences that come of nature or of education, of antecedent or of present circumstances. In order to this, he must be a many-sided man, always studying in a docile way the endlessly varied manifestations of human nature. He must be stimulated and sustained in his systematic pastoral work, not by natural personal attractions, but by divine motives. He should school himself to see in each soul a special responsibility, for which he must account to Christ. He should see men, not in the common human way, but as made in the image of God, and as redeemed by the blood of the Son of God. This will make the pastor impartial, and faithful to all; and so his parochial work will not depend upon fitful impulses, but will be sustained by the deepest and divinest principles.

There are special relations which the pastor sustains to the officers of the church and congregation and to the heads or leaders in the organized work of the parish. The trustees, or those in charge of the secular interests of the congregation, may ask counsel of him, and then he should give it; but he should not interfere with them, always recognizing the principle that business men should manage the business interests of the parish. The pastor's relations to the spiritual officers of the church should be cordial and confidential. He should not dictate to them, but rather counsel with them, treating them with studied respect and consideration, while maintaining his personal independence.

As to the heads or leaders in the organized work of the church, the general rule is, that the pastor should be loyal to their leadership, and should show respect for the positions they have been appointed to occupy. The sabbath-school should be under the care of the spiritual officers of the church, and the same may be said of the choir, or the conductors of the music. It may be remarked, however, in passing, that it would be an inexcusable egoism in the pastor to demand that the devotional music in the sabbath worship should be adapted only to his individual taste and culture, and not rather to the average taste and culture of the whole congregation. And of the other relation it may be said, that, for the sabbath-school, teachers should be selected, not primarily with reference to the good they may get by having such work to do, but rather with reference to their competency to do the children good. The sabbath-school is not a gymnasium for feeble Christians, but rather is it the institution for the religious education of the children of the congregation. Not all good people will make good teachers. The pastor should visit both the choir and the sabbath-school in the spirit of courteous Christian sympathy with the departments of church life there represented.

There may be within the church, organizations for varied Christian work; such as young people's associations, young men's Christian associations, Dorcas or sewing societies, missionary societies, foreign and home; and to the leaders in these organizations the relations of the pastor are always delicate, and sometimes difficult. It is a question how far it is wise to multiply organizations within the church; since the church is itself the divinely appointed organization as against all evil, and for all good.

Some things must be said with reference to the pastor in his relations to the ordinances of public worship. Here we must not trespass upon the subject of homiletics, elsewhere treated. There is a danger in almost every parish, that the people will demand more frequent calls or visits than the pastor can make consistently with what he owes to his study and pulpit. There should be a careful division of time between the claims of the study and the demands for household visitation. Five hours a day at least should be kept sacred for reading, study, and writing. During these hours, besides what is required for the preparations for the sabbath, some portion of time should be given to systematic courses of study. The time thus devoted should be protected in all possible ways from unnecessary interruptions. To be a good pastor, a minister must be a good preacher; and the converse is equally true, — to be a good preacher, a minister must be a good pastor. Nothing in the way of activity and zeal can take the place of systematic, close, sustained study; and no amount of study can take the place of systematic, house-to-house visitation. The two departments of work, pulpit and parochial, must not conflict, but be proportionate, harmonious, and mutually subsidiary. There should be preparation in the study, not only for preaching, but also for the other parts of public worship. The Scripture-reading should be, in spirit and manner, instructive and interesting. Regular courses of reading, continued from sabbath to sabbath, with brief expository hints, may be profitable to both preacher and hearer. The hymns should be selected with care, not merely to enforce the lesson of the sermon, but mainly to kindle and express the devotions of the people. There should be thoughtful preparation for leading the people in prayer, so that the actual condition of the congregation and of the country may be represented in the thanksgivings and supplications of the sanctuary.

The benevolences of the church constitute an important part of public worship. The pastor should not only keep himself informed concerning all the aggressive work of the church, so that he can inform his people, but he should study methods of reaching their hearts, so as to make them feel the claims of Christ in all departments of his work. They should be taught, not only that giving is worship, but that, under existing conditions, it is doubtful whether there can be true and acceptable worship unless the offerings of the heart and the lips are accompanied, sometimes at least, by the generous offerings of the hand.

The sacraments of the church involve some special pastoral obligations. As to baptism, the pastor should know the condition and habits of his people. He should know what parents have had their children baptized, and he should kindly and faithfully instruct such parents as to their covenant privileges and obligations; and, with those parents who are neglecting this ordinance for themselves and for their children, he should remonstrate, urging them to the performance of their duty.

As to the Lord's Supper, the pastor should exercise the greatest care, lest, on the one hand, he may be the means of admitting to the ordi-

nance those who are not truly regenerated; or, on the other hand, he may repel or restrain those timid and doubting Christians who need that spiritual refreshment which Christ gives only at his table. The celebration of the sacramental feast should be made bright and hopeful, self and sin disappearing, for the time, in the ascendancy of the exalted Christ.

The prayer-meeting, or, as it is sometimes called, the conference-meeting, under the sole conduct of the pastor, it is to be feared is fast changing into a mere lecture, and so is losing its social character. It is a question whether it is better that the prayer-meeting should be conducted by the pastor, or by such of the officers and members of the church as have the spirituality, the tact and skill, to make this social service both interesting and profitable. No one method should constrain the liberty of the pastor in this relation: a variety of methods is more conducive to the freshness and effectiveness of this important service. A schedule of topics may be prepared, printed, and distributed, so that the people will know from week to week the theme that will be considered. Questions may be sent in to the pastor to be answered in the prayer-meeting. A course of familiar exposition, if not too long or labored, may be tried with profit. The pastor should be bound by no method, but should impress his people with the deep significance, sacredness, and power of united prayer.

Unselfish consecration, the love of men for Christ's sake, power in the pulpit, tact, tenderness, a profound knowledge of human nature, and a Christlike manliness, are the fundamental necessities to success in pastoral work.

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HAIRN: *The Pastoral Epistles*, Edinb., 1874, and *Pastoral Theology*, 1875; C. H. SPURGEON: *Lectures to my Students*, Lond., 1875, 1877, 2 series; THOMAS MURPHY: *Pastoral Theology*, Phila., 1877; J. C. MILLER: *Letters to a Young Clergyman*, N.Y., 1878; VAN OOSTERZEE: *Practical Theology* (trans. by M. J. Evans), Lond. and N.Y., 1878; C. J. ELLICOTT: *Homiletical and Pastoral Lectures*, Lond., 1880; Bishop G. T. BEDELL: *The Pastor*, Phila., 1880; Bishop LITTLEJOHN: *Conciones ad clerum*, N.Y., 1881. See also the Yale Lectures on Preaching by H. W. BEECHER (1871-74, 3 vols.), JOHN HALL (1875), W. M. TAYLOR (1876), PHILLIPS BROOKS (1877), R. W. DALE (1878), HOWARD CROSBY (1879), Bishop SIMPSON (1880), E. G. ROBINSON (1882), D. C. A. AGNEW (*The Theology of Consolation*, London), J. SPENCER PEARSELL (*Public Worship*, London, 1869). For works on Revivals, see CHARLES G. FINNEY: *Lectures on Revivals of Religion*, Bost., 1835; ALBERT BARNES: *Sermons on Revivals*, N.Y.; EDWIN F. HATFIELD: *Revivals of Religion*, Phila., 1882; NEWELL: *Revivals, How and When*, N.Y., 1882; and the art. REVIVALS. For untranslated German works upon Poimenics see EBRARD: *Praktische Theologie*, Königs., 1854; NITZSCH: *Praktische Theologie*, Bonn, 1857, 3d vol. (separately issued); HAGENBACH: *Grundzüge d. Homiletik u. Liturgik*, Leipz., 1863; OTTO: *Evangel. praktische Theologie*, Gotha, 1869, 2 vols. THOMAS S. HASTINGS.

**PASTORELLS.** Those risings of the lower classes, which, under the name of *pastorales* or *pastorauz*, took place several times in France, were no doubt chiefly caused by the excitement produced by the Crusades; but it is apparent that also other causes, such as hatred to the clergy, despair of the miserable state of affairs in general, etc., were at work. When, in 1251, the report reached France that Louis IX. had been taken a prisoner, a former Cistercian, Jacob of Hungary, announced that he was called by God to liberate the king, and placed himself at the head of swarms of peasants and shepherds, boys and girls, whose number soon swelled into several thousands. At first the queen looked with favor upon the movement; but when the swarms began to maltreat the priests, the monks, and the Jews, she was compelled to use armed force against them. Jacob was defeated at Bourges, his adherents were dispersed, and all the leaders decapitated. Half a century later on, in 1320, it was again the report of a new crusade which caused a similar rising in Southern France, under the lead of a deposed priest and a runaway monk. The Jews were massacred, the monasteries were robbed, and at last the swarms began to threaten Avignon, where the Pope and the cardinals promised rich spoil; but then the movement was put down with military force.

C. SCHMIDT.

**PATARENES** (Patarini, Patareni, Patarelli, etc.), a name given in the eleventh century to the deacon Arialdus, a zealous opponent of clerical marriages, and, later, to the Cathari, who condemned marriage altogether. The name does not come, as Du Cange supposes, from a certain Paternus Romanus, who spread the heresy of the Cathari in Italy and Bosnia; for then one would have expected *Paternicini*, but from *pataria* ("collector of rags"), a low quarter of the city of Milan, where the followers of Arialdus were wont

to gather in 1058. Early in the thirteenth century the Cathari appropriated the name, erroneously affirming that it came from *pati* ("to suffer"), because they were called upon to suffer for their faith.

C. SCHMIDT.

**PATEN** (*patena*, *δίσκος*), the wide, shallow plate on which the sacramental bread is put and consecrated. In the primitive church, the bread for the Eucharist was supplied by the members of the congregation, and the "paten" was an ordinary plate; but, in course of time, wafers expressly prepared took the place of bread, and the paten became an ecclesiastical vessel. Patens are and were most commonly made of silver; but they are found in glass, gold, alabaster, agate, and other substances. In shape they are commonly round, but oblong and octagonal patens exist. They have always been appropriately decorated to indicate their sacred use. By law, in the Roman-Catholic Church the paten must be of the same material as the accompanying chalice, and both must be blessed by the bishop.

**PATER-NOSTER** ("Our Father"), the name by which is generally designated the Latin translation of the Lord's Prayer, especially in the Roman-Catholic Church. As in the rosary of the Virgin Mary the Pater-noster is generally combined with the Ave Maria, the rosary itself is often called a *Pater-noster*.

**PATIENCE** is that moral power by which the soul preserves its equanimity under all exciting and oppressive circumstances, and freely submits to the unavoidable, with the presentiment that it is a divine dispensation. In the most general sense, patience is the soul's dependence upon itself over against opposing elements from without, in contrast to the soul's active effort to overcome this opposition. God's whole government of the world is from this stand-point, and, in view of the opposition of men and demons, brings out the divine, patient, long-suffering gentleness and mercy. The real kernel of the work of salvation was in the patience of Christ, his patient endurance underneath the oppression of the curse which had gone forth upon the world (Heb. xii. 2; 1 Pet. ii. 21); and the fundamental principle in the Christian's temper is patience, which continues faithful unto the end (2 Tim. ii. 13). Adam's fall was an act of selfish anticipation, and therefore an act of impatience, which is a prominent element in all sin and crime. Despair is the culmination of impatience. From this general conception we derive the special Christian grace of patience. Pagan ethics as little reached to the full idea of patience as to the idea of an atoning cross. It has no place among the virtues of the Platonic and Aristotelian systems. The Stoics seem to have recognized it; but the patience of Stoicism is only a dogged submission, which seeks to build itself up on an unfeeling, impassive indifference (*patientia impatiens*). We have an exemplification of the principle in the lives of Moses (Num. xii. 3), Job (Job ii. 10; Jas. v. 11), and the servant of the Lord (Isa. liii.). The New Testament presents a perfect picture of patience in Jesus Christ the Lamb of God (John i. 36).

The virtue of patience very early received a prominent place in the systems of Christian ethics. Hermas mentions it among the four principal Christian graces. Thomas Aquinas,

however, in the middle ages, regarded it as a constituent of courage (*fortitudo*). Protestant systems of ethics should properly honor it upon the basis of such passages as Rom. ii. 7, v. 3, viii. 25; Col. iii. 12; 2 Pet. i. 6; Heb. x. 36, xii. 1. As a fruit of Christian faith, patience is the persistence of the believer in a state of sanctification in spite of temptations. Born of Christian love, it supplements Christian hope (Rom. viii. 25). It gradually learns to bear all things, endure all things, hope all things, to wait contentedly for the coming of the Lord (Jas. v. 7). Its foundation is the Lord's faithfulness. Scriptural songs of patience are found in Ps. xlii., lxii., lxiii., etc.

LANGÉ.

**PATMOS**, a rocky and barren island of the Ægean, twenty-five miles in circumference, and situated near the coast of Asia Minor, between Naxos and Samos. It was used as a place of banishment in the time of the emperors, and the apostle John wrote there his Revelation (Rev. i. 9). The cave is still shown, where, according to tradition, he had his visions: above it stands now a celebrated Greek monastery, built by Alexius Comnenus. The island is now called "Patmo" or "Patmosa." See GUÉRIN: *Description de l'Île de Patmos*, Paris, 1856; TISCHENDORF: *Reise ins Morgenland*, Leipzig, 1845-46, 2 vols. (ii., 257 sq.), and Commentaries on the Apocalypse.

**PATOUILLET**, Louis, b. at Dijon, 1699; d. at Avignon, 1779. He entered the Order of the Jesuits, and taught for some time philosophy in their school at Laon. He published an enlarged edition of Colonia's *Dictionnaire des Livres Jansénistes*, Antwerp, 1752, which was put on the *Index*. *La progrès du Jansénisme*, Quiloa, 1753; *Histoire du Pelagianisme*, Avignon, 1763-67, 2 vols.; and was one of the chief editors of the *Supplément aux Nouvelles ecclésiastiques* and *Lettres édifiantes*.

**PATRIARCH**, as a title in the Christian Church, was given in the fourth century as a mark of respect to bishops. For the proofs, see Suicer, *Thesaur.*, 640 sq., and especially Gregory Nazianzen, *Orat.* 42, 23. It was used in this sense in Gaul as late as the fifth and sixth centuries (*Vit. Roman.*, 2; Gregor. Tur. *H. Fr.*, 5, 21). When the bishops of Alexandria, Antioch, Constantinople, and Jerusalem, asserted authority over the metropolitans, the title was limited to them. The ecclesiastical divisions corresponded to the political division of the Roman Empire.—dioceses, eparchates, and states (*vicinates*). The bishoprics corresponded to the states; and the metropolitan sees, to the eparchates. At first there were no ecclesiastical divisions corresponding to the dioceses, but the metropolitans of the larger cities early began to lay claim to extra authority. Alexandria was the first metropolitan see to attain the position of diocesan or patriarchate authority. The sixth canon of Nicæa recognizes this. In the Meletian schism, the bishop of Alexandria assumed the right to call the synod which deposed Meletius. The situation was about the same at Rome and Antioch, except, that, in the case of the latter, the bishop only ordained the metropolitans, and not the other bishops (Innoc. I., *Ep.* xviii.).

The prominence of the metropolitans of the more important cities was the origin of the patriarchal system. The West never had a patriarch, the claims of Rome to the primacy being a suffi-

cient assurance of her authority. By the second canon of the Council of Constantinople in 381, five larger districts (Alexandria, Antioch, Asia Minor, Pontus, and Thrace) are designated. Constantinople had already at this time taken the place of Herakleas as the centre of the Thracian diocese. The bishops of Ephesus (the central see of Asia Minor) and Cæsarea in Cappadocia (the central see of Pontus) did not long retain the dignity of the other three sees, and they were put under the authority of Constantinople by the twenty-eighth canon of the Council of Chalcedon (A.D. 451. Mansi, vii. 369). To the three remaining patriarchates—Alexandria, Antioch, and Constantinople—Jerusalem was added. An abortive attempt to give it the patriarchal dignity was made at the Council of Ephesus in 431. Theodosius II. assured it by the subordination of the three eparchates of Palestine. This action was confirmed by the Council of Chalcedon (Mansi, vii. 178 sqq.). This same council gave to Constantinople the primacy (Mansi, vii. 361). The metropolitans of Ephesus and Cæsarea in Cappadocia were hereafter called "exarchs" (Mansi, xi. 687, 689). For the patriarchate of the Russian Church, see art. GREEK CHURCH. The bishops of Aquileja, Grado-Venice, and Lisbon, bear the title "patriarch," but derive no special ecclesiastical prerogatives from it. [There are eleven patriarchs in the Roman-Catholic Church. Nine were present at the Vatican Council.]

See BINGHAM: *Orig.*, i. 232 sq.; AUGUSTI: *Denkwürdigkeiten*, xi. 148 sq.; HINSCHLUS: *System d. kathol. Kirchenrechts*, i. 535 sq.; HEFLE: *Conciliengesch.*, i. ii. HAUCK

**PATRICK**, St., Apostle of Ireland. The early references to St. Patrick are few. The first is made by Cumminianus in A.D. 631; Adamnan, in the same century, also makes reference to the saint; and of later authorities there is no lack. Prosper of Aquitania, the Venerable Bede, Columban, and others are silent on the subject: the remoteness of Ireland is sufficient to account for this.

Our chief sources of information are two writings which seem undoubtedly to be the work of St. Patrick,—the *Confession*, and the *Epistle to Coroticus*. The former is found in the *Book of Armagh*, an Irish manuscript of about the year 800; and both, in later but independent manuscripts. The Armagh copy professes to be transcribed from an original in the handwriting of the saint. The earliest lives extant quote from the *Confession*, showing that at an early date the work was considered genuine: so the external evidence is not without value. The internal evidence is so overwhelming that the two treatises are accepted practically universally as authentic.

The poem known as *The Hymn or Loricum of St. Patrick* has been considered genuine. It is in very ancient Irish, gives no facts, and, whether genuine or not, is valuable as showing the simplicity of doctrine of the early Patrician Church.

The secondary sources of information are (1) *The Hymn of Secundinus*. This dates probably about A.D. 500, gives no facts, and has only the same value as the *Loricum*. (2) *The Hymn of Fiacc*. This bears internal evidence of being later than A.D. 551. It gives only a few names, and already the miraculous and legendary has

crept in. (3) *The Acts of St. Patrick*, by Muirchu Maccumachtheni. This life is found in the *Book of Armagh*, belongs to about A.D. 700, and is probably the oldest life of St. Patrick. The author admits that even then the facts of the saint's life were hopelessly obscured, and we see legend already gathered about it. (4) *The Annotations of Tirechan*. This is also found in the *Book of Armagh*, and is of about the same date as the *Acts*, but contains more legendary matter. The mission is ascribed to Pope Celestine. (5) *Legendary Lives*. Of these Colgan has collected seven, some of which are very ancient. They make St. Patrick study with St. Germain of Auxerre and St. Martin of Tours, visit Rome, receive episcopal ordination and commission to preach from Pope Celestine, and work miracles. Much of this, of which no trace appears in the *Confession* or *Epistle*, is, perhaps, taken from some *Acts* of Palladius, now lost: it is repeated, with additions, in successive lives, and culminates in that by Jocelyn in the twelfth century. It is possible that comparative study of the older lives might extract some truth; but at present, as historical authorities, we can only reject them.

It is impossible to settle the dates of St. Patrick's life. Nicholson labors to show that his work belongs to the third, instead of to the fifth century, but brings forward little in support of this view. Killen dates his mission A.D. 405 on insufficient and contradictory grounds. All the earlier ecclesiastical writers assume that St. Patrick was commissioned by Pope Celestine, and so fix the date of the mission A.D. 431 or 432. Todd makes out as strong a case as we can perhaps hope to have for about A.D. 440. A passage in the *Confession* fixes his age at this period as forty-five, which would give A.D. 395 for his birth: this passage is, however, doubtful, not being found in the Armagh manuscript. The *Annals of Connacht* make the year of St. Patrick's birth 336; Ussher, Tillemont, and Petrie, 372; Lannigan, 387; the Bollandists, 378. The year of his death is equally uncertain. Tillemont gives 455; the Bollandists, 460; Nennius, 461; Lannigan, and many following him, 465; Ussher, Petrie, and Todd, 492 or 493. Lannigan's date (465), which is the favorite with recent writers, rests on the assumptions of the commission from Celestine and of a regular succession of bishops, such as prevailed at later date, at Armagh, of which St. Patrick was the first. There is nothing against the ordinary date of 492, and all tradition ascribes extreme old age to the saint.

From the *Confession* we learn that St. Patrick was carried away captive at sixteen from Bonavem of Taberniæ in the "Britanniæ," and it is usually assumed that he was born there. His father, Calpornius, was a deacon, and at the same time a Roman civil officer: his grandfather, Potitus, was a priest. The fact that a priest and deacon were married men does not seem to St. Patrick to have needed any explanation. Research has failed to identify Bonavem of Taberniæ. The authorities are divided between some point on the coast of Armorica Gaul, possibly Bologne-sur-Mer, and the place since called Kilpatrick, near Dumbarton, in Scotland. The probabilities are in favor of Gaul; the strongest argument against the supposition, namely, that the *Confession* distinguishes between

Gaul and Britain, being explicable. But it is quite possible that neither of these places is the right one.

The young Patrick, being carried away with many others, was sold in Ireland. Tirechan tells us, to a chieftain called Milcho. There he was set to watch cattle, and the religious teachings of his youth bore fruit. In six years, guided, as he believed, by a divine vision, he made his escape; and after long wanderings, and undergoing another captivity of sixty days, Patrick, now twenty-two years old, regained his friends. All is unknown until the mission to Ireland; and, if we assume his age at that period to have been forty-five, here is a gap unfilled of twenty-three years. His Latinity, his ignorance of the doctrine and practice of the Roman Church and of the Hieronymian Vulgate, show that the time was not spent in study under learned doctors, like St. Germain of Auxerre, or St. Martin of Tours. But we know nothing of his private life, which might explain all. We learn from the *Confession*, which is largely a justification of his life, that he formed the plan of preaching to the Irish himself, that he persisted in it in spite of the opposition of his friends, and that he attributed his mission to no pope, bishop, or church. Patrick was consecrated bishop, and sailed for Ireland with a few companions. Again the *Confession* fails us: we have almost no details of the work in Ireland. The pages of Lannigan and Todd may be consulted by any one who wishes to see arranged in the best form possible the conflicting accounts. We can gather, however, that the work was by no means the easy and perfect conquest of tradition. Danger and opposition were encountered, and the final success was only partial. Leoghaire, the over-king, lived and died a ferocious Pagan: heathen practices survived the saint many years. His plan, in fact, seems to have been to win the chiefs, and trust to tribe feeling to draw the clan. Such Christianization must, of course, have been superficial; but the work was done, and a native church with native clergy established. Of his death and burial-place we know nothing; although, of course, tradition and invention have been active enough in the interest of various churches. In the authentic writings of St. Patrick we find no trace of purgatory, adoration of the Virgin Mary, transubstantiation, or the authority of the Pope. Still we must not think of St. Patrick as opposing these doctrines: he seems merely to have been ignorant of them. The church he founded was monastic, ascetic, and sacramental. To represent St. Patrick as a protester against the special doctrines of the Roman-Catholic Church is not less absurd than to represent him as a Roman bishop, teaching the doctrine and practices of the twelfth century.

LIT. — VILLANEUYA: *Synodi, Canones, Opuscula et fragmenta Scriptorum*, etc., Dublin, 1835; MIGNE: *Pal. Cursus, Series Prima*, tom. liii., Paris, 1817; COLGAN: *Triadis Thaumaturgæ, sive Dierum Patricii, Columbæ et Brigide*, etc., tom. ii., Lovan, 1647; *The Life and Acts of St. Patrick*, etc., translated from the original Latin of Jocelyn, by E. L. Swift, Dublin, 1809; LEDWICH: *Antiquities of Ireland*, Dublin, 1793; LANNIGAN: *Ecclesiastical History of Ireland*, Dublin, 1829, 4 vols.; TODD: *St. Patrick, Apostle of Ireland*,

Dublin, 1864; NICHOLSON: *St. Patrick, Apostle of Ireland*, Dublin, 1868; KILLEN: *Ecclesiastical History of Ireland*, London, 1875, 2 vols.; SKENE: *Celtic Scotland: a History of Ancient Alban*, Edinburgh, 1876, 3 vols.; SHEARMAN: *Loca Patriciana: an Identification of Localities chiefly in Leinster, visited by St. Patrick*, Dublin, 1879, 2d ed., 1882. Cf. SCHÖLL's art. *Patricius*, in Herzog, 2d ed., vol. xi. pp. 292-300. ROBERT W. HALL.

**PATRICK**, Symon, b. at Gainsborough, in Lincolnshire, in 1626; d. at Ely, May 31, 1707. He was educated at Queen's College, Cambridge, where he became fellow in 1648. Under the Commonwealth, in 1651, when Episcopacy was repressed, he obtained ordination from Dr. Hale, the ejected bishop of Norwich. After holding the vicarage of Battersea, upon which he entered in 1658, he obtained the rectory of Covent Garden in 1662,—the year when the Act of Uniformity was passed; and during the plague year (1665) he courageously remained at his post when many of the incumbents fled from the city. In 1672 he was appointed to a stall in Westminster Abbey, and in 1679 reached the deanery of Peterborough. That office he continued to hold until 1689, when he was chosen bishop of Chichester, whence he was translated to Ely in 1691. His *Autobiography* contains many interesting notices of passing historical events. He informs us how news reached him of the intention which the Prince of Orange had of coming over to England in the autumn of 1688, how Dr. Jenison called on him in the Westminster cloisters to have some private conversation with him on the subject, and how the people at Hastings were frightened out of their wits in 1690 from an expected French invasion.

He was one of the commissioners intrusted with the consideration of a scheme for comprehension immediately after the Revolution, and took an active part in the proposed revision of the Prayer-Book. He drew up new forms of prayer couched in language unsuited to devotional services, and recommended several important changes in the Liturgy. He was a voluminous author, his publications amounting to no less than fifty-one distinct works. He is best known as a commentator. His Paraphrases of Job and the Psalms appeared in 1678. They were followed in 1681 by others on Proverbs, Ecclesiastes, and Solomon's Song. Then came Commentaries on Genesis (1694), Exodus (1696), Leviticus (1698), Numbers (1699), Deuteronomy (1700). Joshua, Judges, and Ruth came out the same year; and, before the end of 1705, he issued volumes on Joshua, Judges, Ruth, the Books of Samuel, Kings, and Chronicles, Ezra, Nehemiah, and Esther.<sup>1</sup> He added to biblical work treatises on *Christian Sacrifice*, *The Sacraments*, and *The Popish Controversy*, and even attempted allegory in his *Parable of the Pilgrims*, first published as early as 1665. Of course it cannot be compared with John Bunyan's dream; but Southey says, though "poorly imagined, and ill sustained," it contains sound instruction felicitously expressed. Burnet speaks of Patrick as a great preacher. He is ranked amongst the Cambridge latitudinarian divines through his connection with John Smith and Henry More, and he caught something of a Pla-

tonic tincture from his philosophical reading; but from the bolder spirit of inquiry cultivated in his day he was an utter alien. He was emphatically Anglican in his dogmatic teaching, and attached authority to the decisions of the early church. He attacked dissent in his *Friendly Debate* (1668), and that in no very friendly spirit; but in the House of Lords, after the Revolution, he expressed regret "for the warmth with which he had written against dissenters in his younger years." He was openly accused of favoring nonconformists, and on this account, it is said, "lost the love of the gentry." He was a good man, and aimed at maintaining in his diocese an unusual strictness of discipline. He wished to see an improvement in psalmody, and early published a *Century of Psalms* for the use of the Charter House. See *PATRICK'S Autobiography*, Oxford, 1839, and *Complete Works*, Oxford, 1858, 9 vols. His commentary was combined with those of Whitby, Lowman, and Arnauld (see those arts.). JOHN STOUTON.

**PATRIPASSIANS** (from *pater passus*, "the suffering father"), a name applied to those Christians, who, denying that there is a definite distinction between the personalities of the Father, the Son, and the Holy Spirit in the Trinity, said that the Father had suffered in the Son. It occurs for the first time in the treatise of Tertullian against Praxeas, about 200. See *CHRISTOLOGY*, p. 453.

**PATRISTICS** and **PATROLOGY** are the names of that department of theology which gives instruction concerning the lives, writings, and theological doctrines of the Church Fathers, and all else which has a direct bearing upon the study of the Church Fathers. If a distinction is to be made between the two names, then patrology concerns the external history, lives, etc., of the Fathers; patristics (*patristica sicut doctrina*), their doctrinal teachings.

1. *Definition of a Church Father*.—The honorable title "father" was used in the early church to designate ecclesiastical teachers and officers who had exercised a positive and permanent influence upon the doctrinal system or growth of the church. The view subsequently got currency that the Fathers were the theological witnesses to the system of doctrine of the Christian Church, and that the consensus of the Fathers was a source of ecclesiastical authority co-ordinate with the Scriptures. Such theological importance was ascribed to the Fathers by the great church councils; such as that of Chalcedon, when it speaks of obeying the faith of the Fathers (*ut patrum fidem sercenus*), or that of Constantinople (680), when it professes to follow the holy councils and the holy and chosen Fathers (*τοῖς ἁγίοις καὶ ἐκλεκτοῖς πατράσι*). The Roman-Catholic Church now distinguishes three classes of church teachers,—writers, fathers, and doctors (*scriptores, patres, doctores*). The "holy fathers" must possess four requisites: (1) Sufficient antiquity, a definition usually stretched to include Thomas Aquinas; (2) Orthodoxy—Origen, Tertullian, Lactantius, Eusebius, etc., for this reason being numbered only among the "writers;" (3) Sanctity of life; and (4) The approbation of the church, which is doubtful in the cases of Hippolytus, Theodoret, etc. A "doctor of the church" must possess the additional quality of eminent learning (*eruditio em-nens*, comp. the Bull of Benedict XIV., *Militantis*

<sup>1</sup> His labors in this respect are criticised by Lord Macaulay, in his *History of England*.



*ecclesiae*, 1754). Ambrose, Augustine, Jerome, and Gregory represent this dignity among the scholars of the Western Church; Athanasius, Basil, Gregory Nazianzen, and Chrysostom, of the Eastern Church. At a later time the number of doctors has been arbitrarily increased, and made to include Hilary, John of Damascus, Anselm, Thomas, Bonaventura, Alfonso da Liguori, etc. The Protestant Church includes under the designation Church Fathers all those teachers and authors of the ancient church who made essential contributions to the development of Christian life and doctrine. The period to which the designation may be properly regarded to refer is extended to Gregory the Great (d. 604), or to John of Damascus (d. after 754).

2. *Scope of Patristics.*—According to the old definition, patristics included all kinds of facts about the personal life, writings, and doctrines of the Fathers. It was, therefore, an introduction to church history and the history of Christian doctrine. In the stricter and more scientific sense patrology is concerned with the literature of the Fathers, its history and contents, and (1) investigates and determines the text of the writings and monuments of the patristic age, and (2) presents the biographies, literary works, and doctrines of the Fathers individually. Three periods are to be distinguished in the patristic literature,—that (1) of the early church in the apostolic and post-apostolic age, (2) the struggling church in the ante-Nicene age, and (3) the victorious church. Others distinguish only two periods,—(1) the ante-Nicene, and (2) the post-Nicene. The Fathers of each of the various periods are distinguished into Greek or Latin; or, according to nationality, into Orientals, Greeks, Occidentals; or, according to the literary form and contents of their works, into dogmatists, writers on ethics, exegetes, historians, etc.

3. *History and Literature.*—We distinguish two periods separated by the Protestant Reformation. (1) The first preliminary work for a history of Christian literature was done by the historians of the ancient church, and especially Eusebius. He gives many very valuable notices of Christian authors, and excerpts from their writings. The real father of patrology is Jerome, whose work on the writers of the church (*De viris illustribus s. de scriptoribus ecclesiasticis*), as he distinctly says in a note to his friend Dexter, was designed to "briefly describe all those, who, from the passion of Christ to the fourteenth year of Theodosius, had produced any thing worthy of preservation about the Holy Scriptures." Beginning with James and Peter, he gives in a hundred and thirty-five sections short biographies and notices of works. This production was much admired, translated into Greek by Sophronius, and continued by Genadius of Massilia (who about 492 wrote notices of ninety-five or a hundred ecclesiastical authors, mostly of the fifth century), Isidore of Seville (d. 636), and Ildefonsus of Toledo (d. 667).

In the middle ages monks copied the writings of the Fathers, carefully preserved them in the convents, and made collections of excerpts; but there was no critical study of these writings. Collections of notices were, however, made, some of which, uncritical though they be, are invaluable. Here belong the collections of Photius (d. 890),

especially his *Bibliotheca*, or *Μυριοβιβλιον*, the so-called *Nomenclatores veteres*, who continued or imitated Jerome's Catalogue; especially Honorius of Autun (d. 1120), who beginning his work *De luminaribus eccles.*, etc., with the apostles, carries it down to Anselm; Sigebert of Gemblours (d. 1112); and Johann Tritheim (d. 1516) who begins with Clement of Rome, and concludes with the author himself, nine hundred and seventy writers being noticed.

(2) A new period in the history of patrology dates from the rise of Humanism and the Reformation. The immense strides in culture in the fifteenth century, the classical studies of the Humanists, the growing acquaintance with the Greek language in the West, the invention of printing, etc., all redounded to the interest of this science. Patristic writings were discovered, edited with notes, first those of Latin, then of Greek authors. Special mention in this connection is due to Erasmus, Beatus Rhenanus, Ecolampadius, and the learned booksellers Robert and Henry Stephens, Froben, Oporin, and others. Editions appeared of Lactantius (1465), the *Letters* of Jerome (1468-70), Augustine's *City of God* (1470), Leo's *Sermons*, Cyprian's *Letters*, Orosius, and Origen's *Contra Celsum* (all 1471). In the sixteenth century Erasmus, in quick succession, issued editions of the works of Cyprian (1520), Hilary (1523), Jerome (1526), Irenæus (1526), Ambrose (1527), Augustine (1528), [Epiphanius, 1529], Chrysostom (1530), [Origen, 1531], Athanasius, and also Basil (1532).

The Reformers, while denying to the Fathers an equal authority with the Scriptures, got weapons for the struggle in which they were engaged from their writings. Luther was well read in them; although he passed an unfavorable judgment upon Jerome, Origen, and Chrysostom. Melancthon urged very earnestly the study of the Fathers, collected their opinions about the Lord's Supper (*Sententias patrum de cæna domini*, 1530), etc. The Württemberg theologian, Schopff, wrote *Academia J. Chr. s. brevis descriptio Patrum ac Doctorum ecclesie* (Tübingen, 1593); and Scultetus wrote the *Medulla theol. Patrum* (Amberg, Neustedt, and Heidelberg, 1598-1613, 4 vols.). Of the seventeenth century, deserve to be mentioned, Gerhard's posthumous work, *Patrologia s. de prin. eccl. doctorum vita et lucubrationibus* (Jena, 1653, 1673), Hulsemann's *Patrologia* (Leipzig, 1670), Meelfürer's *Corona patrum* (Giessen, 1670), Olearius' *Abacus patrologicus* (Jena, 1673, new ed., Jena, 1711, under the title *Bibl. scr. eccl.*). None of these works have any critical value. In the seventeenth century, the Roman-Catholic Church did far more in this department than the Protestant. Among the Italians, Baronius and Bellarmine deserve mention; the latter writing the *liber de script. eccl.* (*The Writers of the Church*, Rome, 1613, Paris, 1616), which was often republished, and supplemented by Labbé (1660) and Oudin (Paris, 1686). The Belgian theologian, Anbertus Miraux, published a *Bibliotheca eccl. et Auctar. de script. eccl.* (Antwerp, 1639; reprinted, A. Fabricius, *Bibl. Eccles.*, 1718). The French Congregation of St. Maur did a work of imperishable value in this department, by publishing editions (known as the "Benedictine;" for list see BENEDICTINE) of the Fathers superior in

learning, completeness, and critical acumen to any thing that had preceded them. Du Pin published *Nouvelle bibliothèque des auteurs eccl.*, Paris, 1686 sqq., 3d ed., 1698 sqq., 47 vols.; Le Nourry, *Apparatus ad biblioth. max. Patrum*, Paris, 1703-15; Remy-Ceillier, *Hist. générale des auteurs ecclésiastiques*, Paris, 1729 sqq., 23 vols., new ed., Paris, 1860 sqq., 13 vols.; and Tillemont, *Mémoires*, etc., 1693 sqq., with their thorough, rich, patristic excursuses. The more recent works in France are of less importance, as Caillau's *Introd. ad Patrum lection.*, Charpentier's *Études sur les pères de l'Église*, and the meritorious but somewhat uncritical and manufactured works of Abbé Migne, *Bibl. universalis s. patrum et scriptorum eccl.*, or *Patrologia cursus completus*, — *Series Lat.*, 221 vols., *Series Græca*, 162 vols.

In England, Ussher (d. 1656) distinguished himself by his patristic investigations; as also Grabe (d. 1706), by his *Synecrismum patrum* and his editions of Justin and Irenæus, Pearson (d. 1686), Henry Dodwell (d. 1711), William Cave (d. 1713), and Lardner (d. 1768), who exhibits an abundance of patristic erudition in his *Credibility of the Gospel History*. [For the works of these authors, see the special articles.] Of the German works and authors of the eighteenth and nineteenth centuries, the following Roman-Catholic works and authors deserve mention: Wilhelm, *Patrolog. ad usus acad.* (Freiburg, 1775), Schramm, *Anal. fidei opp. ss. Patrum et script. eccl.* (Augsburg, 1780-95, 18 vols.), Lumper, *Hist. theol. crit. de vita, scriptis et doct. Patrum*, etc. (Augsburg, 1753-99, 13 vols.), Permaneder, *Patrol.* (Landshut, 1841-44, 2 vols.), and the treatises and text-books on patrology of Lochner (Mainz, 1837), Möhler (incomplete, Regensburg, 1840), Magon (Regensburg, 1864, 2 vols.), Alzog (Freiburg, 1866, 3d ed., Leipzig, 1877), J. Schmid (Freiburg, 1880), Nirschl (Mainz, 1881). Among the Protestant works, those of Fabricius deserve prominent mention as of special value; viz., his *Bibl. eccl.* (Hamburg, 1715), *Bibl. græca* (1705-28, 14 vols., new ed. by Harless, 1790 sqq.), *Bibl. latina* (1697, new ed., 1774 sqq.), and their continuation, *Bibl. lat. mediæ et infimæ latinitatis* (Hamburg, 1734 sqq.). We mention further, Ittig, *Schediasma de auctoribus*, etc. (Leipzig, 1711), Walch, *Bibl. patrist.* (Jena, 1757, 1770, new ed. by Danz, Jena, 1834), Schöne-mann, *Bibl. Patrum latin.* (Leipzig, 1792-94, 2 vols.), Thilo, *Bibl. patr. dogmat.* (Leipzig, 1854), and the treatises on patrology of Pestalozzi (Göttingen, 1811), Danz (Jena, 1839). For special editions of authors, see the special articles.

LIT.—In addition to the literature already given, see the Manuals of Church History, the Histories of Philosophy of RITTER and UEBERWEG [Eng. trans., New York, 1872, 2 vols.]; EBERF: *Gesch. d. christl.-lat. Lit.*, Leipzig, 1874-80, 2 vols. A comprehensive treatise on patrology is a great desideratum. [Alzog's work, above referred to, is the most satisfactory manual on patristics. The fragments of Fathers of the second and third centuries have been published by ROUTH: *Reliquæ Sacre*, Oxford, 1816, 5 vols. See also GEBHARDT and HARNACK: *Texte und Untersuchungen zur Gesch. d. altchristl. Lit.*, Leipzig, 1882 sqq. For English translations of the ante-Nicene Fathers, see CLARK's *Ante-Nicene Library*, ed. by Roberts and Donaldson, Edinburgh,

1867-71, 24 vols.; of both ante-Nicene and post-Nicene Fathers, see *Library of the Fathers of the Holy Catholic Church, anterior to the Division of the East and West*, translated by Members of the English Church, Oxford, 1839 sqq. (vol. 47, *St. Cyril of Alexandria against Nestorius*, 1880); and of AUGUSTINE, edited by Dods, Edinburgh, 1871-78, 12 vols. (supplements the translations already in the Oxford Library; cf. Lowndes, *Manual*, Bohn's ed., vol. iv., pp. 278-81). The most elaborate English treatise upon a limited field is DONALDSON: *Critical History of Christian Literature and Doctrine, from the Death of the Apostles to the Nicene Council*, Edinburgh, 1864-66, 3 vols. See also SPRINZL: *Die Theologie der apostolischen Väter*, Vienna, 1880. For a glance at the ante-Nicene Fathers, see the *Early Christian Literature Primers*, edited by Professor G. P. Fisher, New York, 1879 sqq. Good biographies of different Fathers have been published by the S. P. C. K., London. See separate arts. The great *Dictionary of Christian Biography*, by SMITH and WACE (London, 1880 sqq., 4 vols.), should always be consulted].

WAGENMANN.

**PATRONAGE** (*jus patronatus*). In the fifth century the opinion became current, both in the East and the West, that it was proper to grant to the founder of a church or some other religious institution the right of appointing not only the manager of the property set aside for the purpose, but also the priest or other ecclesiastics to be maintained from the donation (*Nov. Justin.* 131, c. 10 (c. 545), c. 1, C. XVI. qu. 5, and *can.* 10, Council of Orange, 441). This tendency was further strengthened by a peculiar feature of the social organization of the Germanic nations. Among them the owner of the soil, the lord of the peasant-community, exercised full right of possession over any thing in or on the glebe, and had perfect control over the temple or over the Christian church erected on the ground, appointing and dismissing the priest according to will (*can.* 7, 26, 33, Council of Orleans, 511). This arrangement was continued during the Carolingian age, and the consecration of the building had no influence whatever on the title-deed of the owner. But, after that time, the church endeavored to impose such restrictions upon the owner as to prevent him from any actions contrary to the ecclesiastical purpose. He was forbidden to cancel the donation, to have co-proprietors, to appoint incapable persons, to dismiss an incumbent without the consent of the bishop, etc. It was not, however, until the twelfth century that the popes, more particularly Alexander III., succeeded in re-organizing the whole arrangement on a new and firmer basis. Maintaining that the ecclesiastical character of the foundation, and not the ownership of the founder, was the decisive feature in the legal position of the institution, he denied the proprietorship of the lord of the ground, and confined his right of appointment to a mere right of presenting a candidate to the bishop. Thus arose the *jus patronatus*.

The introduction of the Reformation brought no very considerable change in the ruling practice as developed by the Roman-Catholic Church, though it gave rise to some curious complications, as, for instance, when a Roman-Catholic lord came to exercise patronage over a Protestant church.

[In Norway the right of patronage was never established, as Christianity was introduced in the country, not by the voluntary adoption of the people, but by the forcible imposition of the kings. In Denmark it was completely abolished by the constitution of June 5, 1849. In Prussia it was abolished during the revolution of 1848, but quietly re-established when the re-action came into power again in 1850. In England, where the greater part of the benefices are presentative, it has proved impossible to abolish patronage. As real patronage—that is, a patronage which belongs to the glebe, in contradistinction to personal patronage, which belongs to the person, and is extinguished with the family of the founder—has a market-value, and can be the object of buying and selling, its abolition would bring along with it a very difficult conflict with the established ideas of property; and in 1875 The Church Private Patronage Association was founded, for the purpose of maintaining, by every legal means, the immemorial rights of private patrons. In 1649 patronage was abolished in Scotland, but re-established in 1661. Once more abolished in 1690, a pecuniary compensation having been voted to the patrons, it was suddenly restored by Queen Anne in 1712, and the patrons did not pay back the compensation received in 1690. The feeling against it was steadily increasing, however; and in 1842 a motion for its entire abolition was carried in the General Assembly. But the practical result was only the so-called “Lord Aberdeen’s Act,” which, in rather vague expressions, gives a certain scope to objections from the side of the congregation. In the Roman-Catholic Church a patron saint is a saint who is chosen as a protector, it may be of a nation, a city, a village, a church, a class, or an individual. The earliest witness of this usage is Ambrose of Milan (386).]

LIT.—LIPPERT: *Entwicklung d. Lehre v. Patronatrechte*, Giessen, 1849; KAM: *D. Kirchenpatronatrecht*, Leip., 1845, 2 vols.; BRENO SCHILLING: *Das kirchliche Patronat*, Leip., 1846. P. HINSCHUS.

PATTESON, John Coleridge, D.D., Bishop of Melanesia; b. in London, April 1, 1827; murdered at Santa Cruz, by the Melanesians, Sept. 20, 1871. He was the son of Sir John Patteson, an English judge, and studied at Eton, and afterwards at Oxford, where he was elected fellow of Merton College, 1850. After being some time curate at Alington, Devonshire, he went out to New Zealand in 1855, to assist Bishop Selwyn in his missionary work among the South Sea Islands, and in 1861 was consecrated Bishop of Melanesia. Possessing great linguistic talent, he reduced to writing and grammar several languages which had only been spoken before. His work among the islands was noble and self-denying. In time of sickness he would watch and nurse the poor natives himself, and by love and kindly example lead them up to the thought of God, till he knew their speech sufficiently to instruct them correctly. The kidnapping of the islanders, to be sent to the plantations of Queensland and Fiji, was the chief hindrance to the work in which he was engaged; and the ill feeling engendered by this traffic, to which he was much opposed, may be said to have been the cause of his death: the natives mistaking, it is likely, the missionary ship in which he was cruising about among the islands of his dio-

cese, for a kidnapper’s craft. Accordingly, they opened fire, and he was killed.

See *Life of Bishop Patteson*, London (S. P. C. K.), 1872; FRANCES AWDRY: *The Story of a Fellow-soldier*, 1875; C. M. YONGE: *Life of J. C. Patteson*, 1878. ROBERT S. DUFF.

**PAUL THE APOSTLE AND HIS EPISTLES.** This article will consider the life of the apostle and the scope and contents of his writings.

**LIFE.**—The life of Paul falls into three periods: (1) The period before his conversion, (2) The period between his conversion and the Roman imprisonment, (3) The period beginning with the Roman imprisonment. The sources of Paul’s life are the letters by his hand and the Acts of the Apostles.

1. *The Period before his Conversion.*—Paul was of pure Jewish descent (2 Cor. xi. 22; Phil. iii. 5); belonged to the theocratic part of the nation after the exile, being of the tribe of Benjamin, an ardent Pharisee (Acts xxiii. 6); and was born at Tarsus in Cilicia (Acts ix. 11, etc.). The statement of Jerome (*Cat.* 5; *Ad Phil.*, 23), that he lived at Giskalis in Galilee until it was taken by the Romans, when Tarsus became his abode, cannot be accepted, as no record exists of a Jewish war at the time of Paul’s childhood (Josephus, *B. J.*, iv. 2, 1). Paul inherited the dignity of Roman citizenship (Acts xxii. 18). How his ancestors or father had secured the title is unknown. (See Cellarius: *De Pauli Rom. civitate*, Hal., 1706; Arntzen: *De civ. Pauli*, Traj.-ad-Rh., 1725; Eckermann: *De Rom. Ap. Pauli civ.*, Ups., 1746.) His Hebrew name in its hellenized form was *Saulos* (Σαῦλος), in its Aramaic form, *Saoul* (Σαούλ). His Roman citizenship explains his Roman name *Paul*, by which he is uniformly known by the writer of the Acts, after Paul’s meeting with Sergius Paulus on the Island of Cyprus (Acts xiii. 9). He did not get the name from his connection with the conversion of Paulus, as the teacher would hardly be called after the pupil; nor from his insignificant stature (2 Cor. x. 10); nor did he assume it as an expression of humility (1 Cor. xv. 9), *Paul* meaning *little*. It was customary for Jews who were Roman citizens to have two names, a Hebrew and Latin (Acts xii. 25, xiii. 1); and the use of the Latin name *Paul*, from the apostle’s visit to Cyprus, is to be explained by the fact that he began to employ it exclusively in his relations to extra-Jewish peoples. The theory, based upon Rom. xvi. 22, that Paul had three names, is untenable (Roloff, *De tribus P. nominibus*, Jen., 1731).

The accounts of Paul’s youth are meagre. The date of his birth is unknown. It is not fair to conclude from 2 Cor. viii. 22 that he had a brother, as Rückert and Hausrath do; but he had at least one sister (Acts xxiii. 16). Tarsus at that time was a very flourishing city, and, like Athens and Alexandria, a seat of schools and art (Strabo, xiv. 5, 13). If Paul belonged to the upper classes of society, as his Roman citizenship would seem to imply, he must have had access to these privileges of culture. But his character was formed under the strict Jewish discipline of his home and his training at Jerusalem. The time of his going to Jerusalem is not stated; but the statements that he was “brought up” there (Acts xxii. 3), and that he was a “young man” (Acts vii. 58) at the

death of Stephen, lead us to suppose that he left Tarsus at an early age. The object of his going to Jerusalem was probably to secure the training of a rabbi. He was the pupil of the celebrated Gamaliel (Acts xxii. 3), whose moderation of spirit he did not imbibe (Acts v. 34 sqq.). He probably, as Goulet also affirms, witnessed the public activity of Jesus in Jerusalem; but nowhere is it said that he saw Jesus, not even in 2 Cor. v. 16, where the reference is to a carnal conception of him before his conversion. His sudden appearance at Jerusalem at the death of Stephen has suggested the idea that his sojourn there had been interrupted for a while (Neander, Mangold, Wieseler, Beysslag, etc.). Following the usual custom of the rabbis, Paul learned and practised a trade, — the trade of a tent-maker (Acts xviii. 3). During this period, Paul was a zealot for the law and the doctrines of the Pharisees. It has often been affirmed that Paul was married (Clem. Alex.: *Strom.*, III. 6; Origen: *Op.*, IV., pp. 461 sq.; Eusebius: *H.E.*, III. 20; Luther, Grotius, Hausrath, Ewald). Erasmus and others explain the term "yoke-fellow" in Phil. iv. 3, of a wife [Canon Farrar zealously defends the theory of Paul's marriage, on the ground of his alleged membership in the Sanhedrin (Acts xxvi. 10), his accurate description of domestic life, etc.]; but the way Paul writes of his continence in 1 Cor. vii. 7, and his argument in 1 Cor. ix. 5, absolutely forbid the view that he was married. Paul was bitterly hostile to Christianity, as his share in the stoning of Stephen as an approving witness of the bloody scene shows. In the persecution which began at that time, he took a zealous and fanatical part, going from house to house, dragging Christians to prison and to death (Acts xxii. 4, etc.).

In the midst of this persecuting activity an event occurred which completely changed the attitude of the inquisitor Paul to Christianity. On his way to Damascus to persecute the Christian sect, he was suddenly arrested by a brilliant light, above the brightness of the noonday sun. Paul declares he had seen Christ (1 Cor. ix. 1); but this can hardly have been the historical Christ, as he derives his apostolic dignity from the vision. In 1 Cor. xv. 5-8 we have a better guide for determining the nature of this vision. Mangold very justly has called this passage the "Achilles heel" of the so-called vision hypotheses of Baur, Holsten, and others, which resolves Paul's vision of Christ into a mere subjective experience. The apostle put himself among the number of those who were witnesses of the resurrection, because the appearance of Christ to him on the road to Damascus had objective reality. This event was the turning-point in Paul's life from an inquisitor to an apostle of the new faith. Three times the event is narrated in the Acts (ix., xxii., xxvi.). The rationalistic critics (Baur, Zeller, Holsten, etc.) have explained the occurrence as simply an ecstatic condition of Paul's own mind; so that Paul was a Christian before the event, and had fought his way through spiritual conflicts to faith, so that the vision was "an appearance of his own faith rising out of his own soul." Others, like Ammon, Winer, and Ewald, have explained the light and sound which Paul saw and heard to be lightning and thunder.

Arbitrary as this explanation is, it fails to explain Paul's conversion. According to Luke, the real objective appearance of Christ made Paul a Christian; and Paul's own testimony (1 Cor. xv. 9; Gal. i. 13; Phil. iii. 5) forbids the thought that a psychological preparation had been going on in Paul's mind through the influence of Gamaliel and the speech and calmness of Stephen, as Olshausen, Neander, [Farrar, Schaff, and others] urge.

The date of Paul's conversion has repeatedly been derived from 2 Cor. xi. 32, 33 (comp. Gal. i. 17 sqq.; Acts ix. 19 sqq.), and, according to the best view, is put in 34.

2 *From the Conversion to the Roman Imprisonment* — Paul's conversion opened up to him a world-wide mission. He enjoyed a valuable external preparation. He had no graces of person. The descriptions of the *Acta Pauli et Thecle* and Nicephorus (*H.E.*, II. 37), which Renan accepts, are to be put down as distorted fancies; but from 2 Cor. iv. 7, x. 10, Acts xiv. 12, we gather that he was insignificant in stature; and in 2 Cor. ii. 3, Gal. iv. 13, physical infirmities are mentioned. The "thorn in the flesh" (2 Cor. xii. 7), from which he prayed in vain to be delivered, was not a spiritual temptation (Luther), but either an ophthalmic infirmity [Howson, Farrar, Plumtre], or epilepsy [Holsten, Ewald, Hausrath, Lightfoot, Schaff]. For pictorial representations of Paul, see Schultze: *D. Katakomben*, Leipzig, 1882, pp. 149 sq.; [Howson: *Life of St. Paul*, chap. vii.; Mrs. Jamieson: *Legendary Art*]. Paul had received ineffaceable impressions from the Greek world of culture, although he did not possess encyclopedic learning (Schraumm: *De stupenda eruditione Pauli*, Herb., 1710), or exhaustive knowledge of philosophy (Zobel: *De Paulo philosopho*, Alt., 1731) or jurisprudence (Stryck: *De jurispr. Pauli*, Hal., 1695; Kirchmaier: *De jurispr. Pauli*, Vit., 1730; March: *Specimen jurispr. Pauli*, Leipzig, 1736).

He cited Greek poets (Acts xvii. 8), but such sentences were too proverbial in their tone to justify us in attributing to the apostle large acquaintance with Greek literature. At Tarsus, Paul became thoroughly conversant with the Greek idiom, and there can be no doubt [?] that he learned to understand Latin (Ehrhardt: *De latinitate Pauli*, 1755). Paul's spiritual preparation for his apostolate was derived from his conversion. He undoubtedly had, prior to that occurrence, some historical knowledge of the life and teachings of Jesus, and refers in his Epistles to sayings of Jesus (1 Cor. vii. 10, 25, etc.; compare Acts xiii. 25; xx. 35). To this were added special revelations (Gal. i. 12, ii. 2; 1 Thess. iv. 15) and ecstatic visions (2 Cor. xii. 1 sqq.).

Baptized by Ananias (Acts ix. 17), Paul went from Damascus to Arabia (Gal. i. 17) for the purpose of avoiding the influence of the older apostles, and devoting himself to meditation. Three years later he returned to Damascus, where he was rescued from a plot (Acts ix. 25; 2 Cor. xi. 32). Thence he went for the first time to Jerusalem to become acquainted with the apostles (Acts ix. 26; Gal. i. 17). Thence he went to his old home at Tarsus, where he remained until Barnabas sought him out, and took him to Antioch in Syria (Acts xi. 26), where he labored successfully, making the local church the mother of

the Gentile churches. In company with Barnabas, he went up to Jerusalem with the collection of the Antiochean Christians (xi. 30). Retiring to Antioch, and under the impulse of the Holy Spirit, and with the consecration of the church, he started out with Barnabas and John Mark on his *first missionary journey*, the account of which is preserved in Acts xiii., xiv. The route was to the Island of Cyprus (where the sorcerer Barjesus was humbled, and the proconsul Sergius Paulus converted), to Perga in Pamphylia (whence Mark returned to Jerusalem), Antioch in Pisidia, Iconium, Lystra, and Derbe. At these places, Paul preached, first to the Jews, and then to the Gentiles; and, although he received harsh treatment, his preaching won converts. The journey was brought to a close by the return of the two missionaries to Antioch in Syria after an absence of probably two years (46-48?).

After Paul had been for some time (Acts xiv. 28) in Antioch, extreme Jewish Christians from Jerusalem ("the Ultramontanes of that age," Hilgenfeldt) came, insisting that Gentile converts should submit to circumcision (Acts xv. 1). The trouble which resulted in the Antiochean Church was the occasion for Paul and Barnabas to go up to Jerusalem, and discuss the question of liberty with the local church. An account of this council is given in Acts xv. 1 sqq. and Gal. ii. 1 sqq. The differences, real or apparent, cannot be entered into here. According to Zimmer (*Galaterbrief u. Apostelgeschichte*, Hildburghausen, 1881), "all the differences may be explained from the different aims of the two accounts." After Paul's return, Peter met him at Antioch. Paul rebuked Peter for demanding, in spite of his own example, the Gentile Christians to live as the Jews. Barnabas was likewise carried away into the same error; and perhaps it was differences growing out of this difficulty that led Paul to refuse the proposition of Barnabas (Acts xv. 36-39) to take Mark with them on a second missionary journey. Paul chose Silas as his companion.

The account of the *second missionary journey* is given in Acts xv. 40-xviii. 22. After visiting some of the churches in Syria, Cilicia, and Lyconia, accompanied by Timothy, a disciple of Lystra (Acts xvi. 1-3), he went in a north-westerly direction to Phrygia and Galatia (a province settled by Celtic tribes about 250 B.C.), where he met with a warm reception (Gal. iv. 14 sq.). Travelling thence through Mysia, he came to Troas, where he received a vision of a man of Macedonia calling him to Europe (Acts xvi. 8 sqq.). Joined by Luke, the little company of four crossed over the sea, and preached at Philippi, where Lydia, Paul's first European convert, was admitted to the church, and Paul and Silas, thrown into prison on account of the healing of a sorceress, were miraculously delivered, and the jailer converted. From Philippi, Paul went to Thessalonica (Acts xvii. 1), where he formed his first Christian church in Greece from Jewish and Gentile converts (Acts xvii. 4), and, forced by the violence of the Jews to leave, went to Berea, which he was likewise compelled to leave by the violence of Jews from Thessalonica. Leaving Silas and Timothy behind, the apostle went to Athens, probably taking the sea-route. At Athens (Schlosser: *Annot. ad gesta Pauli in*

*urbe Athen.*, Gis., 1726) he disputed in the synagogue with the Jews, and on the market-place with the Stoics and Epicureans, and delivered on the Areopagus (not before the court) an impressive address (whose genuineness Baur, Zeller, Schweigler, Overbeck, and Hausrath deny). He came in contact for the first time with the centre of Greek popular life at Corinth (Acts xviii. 1-18), the home of trade, art, and the sciences, and also the seat of Hellenic conceit, luxury, and immorality (Strabo: *Athen.*). In this city he gathered a large congregation, which included persons of note (Acts xviii. 8-10). It was at Corinth that Paul met and was entertained by Aquila and Priscilla; and here he wrote the First, and, a few months later, the Second, Epistles to the Thessalonians. From Corinth, he returned, by way of Ephesus, to Jerusalem, for the passover, and thence to Antioch (Acts xviii. 22).

After a brief sojourn in Antioch, Paul started on his *third missionary journey* (Acts xviii. 23-xxi. 15), this time without a companion, and, after preaching in Galatia and Phrygia, arrived in Ephesus, where he remained nearly three years. His labors were abundantly blessed, and a wide door was opened into Asia (1 Cor. xvi. 9). Here he wrote the Epistle to the Galatians, which bears witness that enemies had crossed his path in Galatia, — Judaizing teachers preaching another gospel than he had preached (Gal. i. 8 sq.). To this sojourn in Ephesus is also to be attributed his First Epistle to the Corinthians, whom he had already visited a second time when he wrote 2 Cor. ii. 1, xii. 21, xiii. 1 sq. The letter was designed to counteract certain abuses of which he had received reports. Since his first visit, different parties had arisen in the church, acknowledging Paul, Peter, and Apollos as leaders. Paul turns their attention to Christ. About the time of writing this Epistle, Paul left Ephesus, and went, by way of Troas (2 Cor. ii. 12), to Macedonia, where he met Timothy (2 Cor. i. 1) and Titus (2 Cor. vii. 6 sqq.), both of whom came from Corinth. No doubt influenced by them, the apostle wrote from Macedonia (perhaps Philippi, as in the Peshito) the Second Epistle to the Corinthians (2 Cor. i. 16). After a tour in Illyria (Rom. xv. 19), Paul went in person to Achaia, probably spending most of his time in Corinth (Acts xx. 2). To this period, without doubt, belongs the composition of the Epistle to the Romans, which mentions Phœbe, a deaconess in Cenchrea, the eastern seaport of Corinth (Rom. xvi. 1), and Gaius (xvi. 23), who can be no other than the Gaius of 1 Cor. i. 14. The collection for the Jerusalem Christians, mentioned in Rom. xv. 25 sqq., is the same which Paul urged in 2 Cor. viii., ix. Paul's Epistle to the Romans was designed to prepare for his own visit to the city by contributing to the progress of the gospel (Rom. xv. 4 sqq.). Influenced by Jewish plots to give up his original plan to return to Syria by sea (Acts xx.), he went by way of Philippi and Troas (xx. 3-6) to Miletus, where he bade goodbye to the elders of Ephesus (xx. 17 sqq.), and from there, by way of Casarea, in spite of the warnings of Agabus (xxi. 10 sqq.), to Jerusalem.

Arrived in Jerusalem, Paul soon discovered a bitter hostility against himself, as an enemy of the law, on the part of legalistic Jewish Chris-

tians. In order to preserve peace, he gave a proof of his regard for the law by submitting as a substitute to the Nazarite's vow (Acts xxi. 18-26). But his efforts were in vain. Fanatic Jews from Asia Minor excited a mob against him, which, but for the protection of Claudius Lysias, would have killed him (xxii. 1-21). His defence before the people, and subsequently before the Sanhedrin, was without effect. In order to elude a Jewish conspiracy, Claudius conveyed him by night to Cæsarea, where he came under the jurisdiction of the procurator Felix, and remained his prisoner for two years, till the arrival of his successor, M. Porcius Festus. Another hearing was granted him (xxvi. 1-23); and he might have been released, but for the fact, that, earnestly desiring to see Rome (Acts xix. 21, xxiii. 11; Rom. xv. 21, 28), he had used his right as a Roman citizen to appeal to the emperor (Acts xxvi. 32). Under the guard of Julius, he sailed from Cæsarea, changed vessels at Myra, but, after a stormy passage, was shipwrecked off the coast of Malta (Boysen: *Eclogie arch. ad difficile Pauli iter*, Hal., 1713; Eskuche: *De naufragio Pauli*, Bern, 1730; Walch: *Autq. mantisse ad itin. Pauli rom.*, Jena, 1767; *Antiq. naufragii in itin. Pauli*, Jena, 1767; Lassen: *Tentam. in iter Pauli*, etc., Aarhus., 1821; J. Smith: *The Voyage and Shipwreck of St. Paul*, 4th ed., London, 1880). Paul reached Rome by way of Syracuse and Rhegium. His arrival occurred in the spring of 61, Festus having become procurator in the summer of 60. Paul's conversion is set by Wieseler in the year 40; Anger and Ewald, 38; Schott, Godet, [Alford, Schaff], etc., 37; [Howson, 36]; Meyer, [Ussher], 35; [Bengel, 31]. For a tabular view of the chronology of Paul's life, as fixed by various chronologists, see Lange's *Com. on Acts*, and Farrar, *Life and Work of St. Paul*, ii. 623.

3. *The Period beginning with the Roman Imprisonment.*—Paul was cordially received by the Christians of Rome. He had been familiar with the condition of the local church, as the Epistle to the Romans proves (i. 8, ii. 17 sqq., iv. 1, xvi. 3, 5, 7, 9, etc.). It had probably been founded at an early date, perhaps by some of the converts of the first Pentecost (Acts ii. 10). Paul remained two years in Rome, guarded by a Prætorian soldier, yet dwelling in his own hired house (Acts. xxviii. 16, 30 sq.). Four of his Epistles were written during this captivity. The Epistle to Philemon commends the slave Onesimus to the generous treatment of his master Philemon, from whom he had fled. The Epistle to the Ephesians is encyclical in its character, as is clear from the inscription (i. 1), the general statement of the truth, and the absence of greetings. Ephesus is mentioned, because it was a metropolitan city. This Epistle is probably the same as the Epistle to the Laodiceans (Col. iv. 16; see Anger: *Ueber d. Laodiceenerbrief*, Leipzig, 1843). The Epistles to the Colossians and Philippians likewise belong to this period.

There are no reliable records of the length of Paul's life. Only of this are we sure, that the apostle suffered martyrdom under Nero. Clement of Rome (*Ad Corinth.* v.) indicates this. According to Dionysius of Corinth (Euseb., II. 25), and Irenæus (*Adv. Hæer.*, III. 1), Peter and Paul were put to death at the same time; and Caius, Roman

presbyter (Euseb., II. 25), states that their graves were sacredly kept. Others speak of the time of Paul's martyrdom and the place of his grave (Euseb., II. 25). A difference of opinion exists as to whether Paul suffered martyrdom at the close of the Roman imprisonment, with which the Acts closes, or whether that event occurred after a period of freedom, during which he preached the gospel in Spain. The theory of a second imprisonment is advocated by Michaelis, Bertholdt, Hug Credner, Neander, Bleek, von Hofmann, Lange, Godet, [Ussher, Howson, Farrar, Lightfoot, Schaff, Plumptre], and denied by Le Wette, Baur, Hilgenfeld, Reuss, Hausrath, Wieseler, Otto, Thiersch. The theory is not excluded by any thing in the Acts. Paul was not kept a prisoner by the procurator because he was a Christian, but because he had appealed to Cæsar. He himself hoped to be liberated (Philem. 22, Phil. i. 25 sq., ii. 24). It likewise has in its favor some ancient testimonies, as the statement of Clement of Rome, who speaks of Paul's going to the extremity of the west (*ἐπὶ τὸ τέμα τῆς διόσεως*), referring, no doubt, to Spain. The Muratorian Fragment says definitely that Paul journeyed from Rome (*ab urbe*) to Spain. The authenticity of the three Pastoral Epistles depends upon this assumption of a second imprisonment. They are addressed to two of Paul's companions in work (Timothy and Titus), are directed against the same heresy, and have the same peculiarities of style. Attempts have been made to find a place for the composition of these Epistles before the close of Paul's first imprisonment. Titus has been put before 1 Corinthians (Reuss, Otto), or between 1 and 2 Corinthians (Wieseler), 1 Timothy, between Galatians and 1 Corinthians (Planck, Schrader, Wieseler, Reuss); and 2 Timothy has been referred to the Cæsarean imprisonment (Böttger, Thiersch), or the beginning (Otto, Reuss), or close of the Roman imprisonment (Wieseler). The contents of the letters preclude these dates; and, in our view, the genuineness of the three stands or falls with the theory of a second Roman imprisonment. Paul was released before July, 64, the date of the great Roman conflagration. He then went by way of Crete (Tit. i. 5), Miletus (2 Tim. iv. 20, and Ephesus (1 Tim. i. 3), to Macedonia (1 Tim. i. 3), where he wrote 1 Timothy. Then returning by way of Troas (2 Tim. iv. 13), Corinth (2 Tim. iv. 20), and Nicopolis (Tit. iii. 12), he went to Spain, and was again imprisoned at Rome.

SCOPE AND CONTENTS OF THE EPISTLES.—The Epistles of Paul were, in the best sense of the word, tracts for the times (*Gelegenheitsschriften*), intimately connected with the writer's circumstances at the time of composition, and the needs of the correspondents. The investigations of Mangold, Weizsæcker, and others, have shown this to be true of the Epistle to the Romans. Side by side with letters full of messages of friendship (Philemon, Philippians) are letters with a decided polemical purpose, with strong words of rebuke (Galatians, Colossians), and others prevailingly didactic in aim, and dialectic in method (Romans and Ephesians). Of the lost letters of Paul—if there be any such—no fragments remain; the Latin letter to the Laodiceans (Fabricius) not being found in the Muratorian Frag-

ment, but mentioned by Jerome (*Cat.*, 5). The Latin correspondence, in six letters, between Paul and the philosopher Seneca, mentioned by Jerome (*Cat.*, 22), is also spurious. Paul wrote in Greek, and not in Aramaic (Bolten, Bertholdt). His training and personality are plainly reflected in his Epistles. With the exception of the letter to the Galatians (vi. 11), and perhaps Philemon (19), Paul did not write his Epistles with his own hand (Rom. xvi. 22; 1 Cor. xvi. 21; Col. iv. 18; 2 Thess. iii. 17). [It is held by Farrar and others that this was due to his weak eyes.] The traces of rabbinic culture are everywhere patent. He employs Hebrew and Chaldean terms (*abba*, Rom. viii. 15, etc.; *amen*, Rom. xv. 33, etc.; *maranatha*, 1 Cor. xvi. 22; *pascha*, 1 Cor. v. 7, etc.), Hebraistic combinations (*respect of persons, προσωποληψία*, Rom. ii. 11, etc.), turns of expression (1 Cor. xv. 50; Eph. iv. 18; Col. i. 21), parallelism of clauses (Rom. ii. 7, xi. 12, etc.), and uses Judaistic dialectics in striking antitheses (Rom. i. 23, iii. 5; 2 Cor. xiii. 4; Phil. iii. 7, etc.), in short interrogations (Rom. iii. 9, vi. 15; Gal. iii. 19), etc. He also resorts to the rabbinical method of allegorical exposition, as in the typical meaning of Abraham's faith (Rom. iv. 1 sqq.; Gal. iii. 6 sqq.), the allegory of Sara and Hagar (Gal. iv. 22), etc. The Greek, however, Paul had perfectly at his command, as the rich use of alliteration (Rom. i. 29, 31, xi. 17; 1 Cor. ii. 13; 2 Cor. viii. 22, etc.), the participial construction (1 Cor. xv. 58; Phil. ii. 7, etc.), and single words (2 Cor. vi. 14 sq.), show. The consummate art of the psalm of trusting love (1 Cor. xiii.), and the noble dithyramb of faith, in Rom. viii. 31 sqq., led Longinus to place Paul amongst the greatest Greek orators. Some of his expressions are peculiar to him, and invented to express something inexpressible; as *ὑπερπερισσεύω* (Rom. v. 20; 2 Cor. vii. 4), and *ὑπερκεπερισσεύω* (Eph. iii. 20; 1 Thess. iii. 10, etc.). See Kirchmaier: *De Pauli eloquentia*, Vit., 1695; Sellach: *De P. eloq.*, Gryph., 1708; Walch: *De obsecratione Epp. P. falsis tributa*, Jen., 1732; Baden: *De eloq. P.*, Havn., 1786, etc.

In considering the contents of the Pauline Epistles, or the Pauline theology, we will examine the features of the Pauline gospel in the letters written before the Roman imprisonment, in those written during the imprisonment, and in the Pastoral Epistles. In the letters written before the imprisonment, it is to be remembered that Paul constantly has in view the Judaizing teachers.

Paul starts with the idea of how a man shall be just with God. Human righteousness consists in complete submission to the will of God. The law is the norm, but righteousness of the law is proved by experience to be impossible to man (Rom. x. 3). God, therefore, in his grace, has opened a way of righteousness which comes by faith (Rom. iv. 13, x. 6). The righteousness of the new covenant is contrasted with that of the old covenant; and no one was better fitted, by reason of experience, than Paul himself, to state and elaborate this contrast. He allows the heathen world to speak for itself, and shows how it had darkened its own understanding (1 Thess. iv. 5; Rom. i. 28, etc.), and given itself up to all manner of vice (Rom. i. 24 sqq.; 1 Thess. iv. 3 sqq.; 1 Cor. v. 10). Israel had this advantage over the heathen world, that it possessed the

oracles of God; but it did not keep the law (Rom. ii. 1 sq.). The whole world failed to get righteousness by the works of the law. He refers the origin of sin to Adam (Rom. v. 12), and death came upon all men through him. Sin, as transgression of the divine law, is enmity against God (Rom. v. 10, viii. 17), and exhibits itself in desires (Rom. i. 24, etc.) and passions (Rom. i. 26, etc.). The law was given because of transgression, and was designed to be a schoolmaster to lead Israel to Christ (Gal. iii. 24). To Israel the promise was given of redemption, and with its fulfilment the reign of grace began (Rom. vi. 14). Grace excludes works (Rom. xi. 6), and righteousness henceforth is a gift (Rom. iii. 24). The mediator of grace is Christ. The two facts in Christ's life most prominent before Paul's mind are his resurrection and glorification. He was declared to be the Son of God by the resurrection (Rom. i. 4), who, after that event, entered into the glory he possessed before the world began (2 Cor. viii. 9). He became the mediator of grace by purchasing redemption by his death (Rom. iii. 24), and so reconciling the world unto God (2 Cor. v. 19). He is the propitiation for sin, and on account of him God declares the sinner righteous (Rom. iii. 25 sq.). The sinner becomes partaker of the benefits of Christ's work by faith, which is not merely knowledge, but an act of the whole man, mind, will, and affections (Rom. x. 10), resting upon Christ as its Mediator with God, and Redeemer. But faith is not a work of human merit, but rather an operation of God in the human soul. The sinner is pronounced righteous on the ground of such faith, and kept from the wrath of God (Rom. iv. 8, v. 9; 2 Cor. v. 19). The aggregate of those who believe constitute the church of God (1 Cor. x. 32), which is represented under the figures of a temple (1 Cor. iii. 16 sq.) and a body (1 Cor. x. 7). The Spirit of God dwells in it (2 Cor. vi. 16); but in its present condition it is not an ideal organization. It will be consummated after the final crisis (1 Thess. iv. 17; 2 Thess. ii. 1, etc.), which will be preceded by the culmination of apostasy in Antichrist (2 Thess. ii. 3 sq.).

The Epistles of the imprisonment have been aptly called "the Christological Epistles." They emphasize, if possible, more strongly, the redemption of the world through Christ. He is equal with the Father (Phil. ii. 6), the Creator of the world (Col. i. 15 sq.), and possesses the fulness of the Deity (Col. ii. 9), but emptied himself, and humbled himself even to the death of the cross. The true Christian is a new man (Col. iii. 10), belongs to heaven (Phil. iii. 21), lives in the world, but is not of it (Col. iii. 3), and will be led by Christ to absolute purity (Eph. v. 27); so that, through Christ, all separation from God is overcome. The church is an ethical organization.

The contents of the Pastoral Epistles are determined largely by the obstacles to the growth of the church to which the apostle directs himself. They emphasize that a sound faith depends upon sound doctrine, which is found in the word of God (1 Tim. vi. 3 sq., etc.); such doctrine should be cordially received (1 Tim. i. 15, iii. 1, etc.); the church, which is the organization of God's chosen people, should be well organized, its affairs properly managed by chosen and godly officers (1 Tim. v. 19; 2 Tim. i. 6, etc.),—presbyters, deacons,

widows, deaconesses. The core of the Christian life is described as piety (*εὐσέβεια*), godliness of heart, — an idea nowhere else found in the New Testament, except in the Acts and 2 Peter (1 Tim. ii. 2, iv. 7 sq.; 2 Tim. iii. 5; Tit. i. 1, etc.). Its principal fruit is self-control (*σφροσύνη*). The expression is a different one, but no new doctrine is urged by Paul in the Pastoral Epistles. They, too, strongly urge, as the only ground of salvation, the grace of God in Christ, who was made manifest in the flesh (1 Tim. iii. 16), gave himself up as a ransom (1 Tim. ii. 6; Tit. ii. 14), and destroyed death (2 Tim. i. 10). Righteousness comes not by works (Tit. iii. 5), but by grace. The Pastoral Epistles do not, as has been asserted (Pfleiderer), represent the transition from Paulinism to Catholicism.

LIT. — LIVES OF PAUL. By HEMSEN, Göttingen, 1830; SCHRADER, Leipzig, 1830–36, 5 vols.; BAUR, Stuttgart, 1845, 2d ed., Leipzig, 1866, 2 vols., [Eng. trans., London, 1873–75, 2 vols.]; HAUSKATHE, Heidelberg, 1865, 2d ed., 1872; RENAN, Paris, 1869, [Eng. trans., New York, 1871]; KRENKEL, Leipzig, 1869; LUTHARDT, Leipzig, 1869; KÄMMLITZ, Frauenberg, 1881; [CONYBEARE and HOWSON, London, 1850–52, 2 vols. (many editions and reprints); LEWIN, London, 1851, new revised edition, 1874, 2 vols.; FARRAR, London and New York, 1879, 2 vols.; WILLIAM M. TAYLOR, STIMONS, N.Y., 1882]. More General Works. — NEANDER: *History of the Planting . . . of the Christian Church*; LANGE: *D. Apost. Zeitalter*, EWALD: *History of the People of Israel*, vol. vi.; LECHLER: *D. apost. u. nachapost. Zeitalter*; THIERSCH: *D. Kirche im apost. Zeitalter*, 3d ed., Augsburg, 1879; [SCHAFF: *Apostolic Church and History of Christian Church*, new edition, 1882, vol. i.; SABATIER: *L'apôtre Paul*, Paris, 1870, 2d ed., 1882; PRESSENSÉ: *The Early Years of Christianity*, vol. i., New York, 1879; F. A. MALLESON: *The Acts and Epistles of St. Paul*, London, 1881; JAMES SMITH: *Voyage and Shipwreck of St. Paul*, London, 1848, 4th ed., 1880]. Theology of Paul. — GOTTLÖB W. MEYER: *Entwicklung d. paul. Lehrbegriffs*, Altona, 1801; CARL SCHRADER: *D. Apostel Paulus*, Leipzig, 1832, vol. iii.; USTERI: *Entwicklung d. paul. Lehrbegriffs*, Zürich, 1824, 6th ed., 1851; DAHNE: *Idem*, Halle, 1835; [WHATELY: *Essays on St. Paul's Writings*, London and Andover, 8th ed., 1865; IRONS: *Christianity as taught by St. Paul*, London, 1879, 2d ed., 1876; P. J. GLOAG: *Introduction to the Pauline Epistles*, Edinburgh, 1874]; MENEZES: *Le péché et la rédemption d'après St. Paul*, Paris, 1882; the *Theologies of the New Testament* of SCHMID, VAN OOSTERZEE, WEISS. Representing the Tübingen School. — BAUR: *Neutest. Theol.*, Leipzig, 1861; HOLSTEN: *Zum Evangelium d. Paulus u. Petrus* (Rostock, 1868), *D. Evang. d. Paulus* (Berlin, 1880); J. H. SCHOLTEN: *D. Paulinische Evangelium*, Elberfeld, 1881; and to some extent PFLEIDERER: *D. Paulinismus*, Leipzig, 1873. Chronology of Paul. — ANGER: *De temporum in Actis App. ratione*, Leipzig, 1833; WIESELER: *Chronol. d. apost. Zeitalters*, Göttingen, 1818.

[Commentaries. — Among the innumerable Commentaries upon St. Paul's Epistles, those by the following recent writers deserve to be mentioned. On all the Epistles. — MEYER (English trans.),

DE WETTE, LANGE (various authors, American edition), WHEDON, ELLICOTT, COWLES; *Bible* (Speaker's) *Commentary* (various authors), ELLICOTT'S *New-Testament Commentary* (various authors), SCHAFF'S *Popular Commentary* (various authors), *Cambridge Bible for Schools* (various authors). On Single Epistles. — *Romans*: HODGE, Philadelphia, 1835, new revised edition, 1870; J. BROWN, Edinburgh, 1837; VAUGHAN, London, 1874; BEET, London, 1877, 3d ed., 1882; GODET (Eng. trans., Edinburgh, 1880–81, 2 vols.), New York, 1883, 1 vol.; McCAUL, London, 1882; VALDES (Eng. trans. from the Spanish by J. T. Betts), London, 1883; D. BROWN, London, 1883. *Corinthians*: STANLEY, London, 1855, 2 vols., 4th ed., 1876, 1 vol.; HODGE, Philadelphia, 1857, 1859, 2 vols.; F. W. ROBERTSON, London, 1872; BEET, London, 1882, 2d ed., 1883. *Galatians*: J. BROWN, Edinburgh, 1853; LIGHTFOOT, London, 1865, 6th ed., 1880; EADIE, Edinburgh, 1869; SCHAFF, New York, 1880; DALE, London, 1882. *Ephesians*: HODGE, Phila., 1856; EADIE, London, 1861. *Philippians*: EADIE, Lond., 1859; VAUGHAN, London, 1861, 4th ed., 1882; LIGHTFOOT, London, 1873, 4th ed., 1878. *Colossians*: EADIE, Lond., 1856; LIGHTFOOT, Lond., 1875, 2d ed., 1879; KLOPPER, Berl., 1882. *Thessalonians*: LILLIE, N.Y., 1860; EADIE, Lond., 1877. *Pastoral Epistles*: FAIRBAIRN, Edinb., 1874. *Philemon*: G. CUVIER, Geneva, 1876, and in LIGHTFOOT'S *Colossians*.] WOLDEMAR SCHMIDT.

### Chronology of the Life and Writings of the Apostle Paul.

	A. D.
Paul's conversion	37
Sojourn in Arabia	37–40
First journey to Jerusalem after his conversion (Gal. i. 18); sojourn at Tarsus, and afterward at Antioch (Acts xi. 26)	40
Second journey to Jerusalem, in company with Barnabas, to relieve the famine	44
Paul's first great missionary journey, with Barnabas and Mark; Cyprus, Antioch in Pisidia, Iconium, Lystra, Derbe; return to Antioch in Syria	45–49
Apostolic council at Jerusalem; conflict between Jewish and Gentile Christianity; Paul's third journey to Jerusalem, with Barnabas and Titus; settlement of the difficulty; agreement between the Jewish and Gentile apostles; Paul's return to Antioch; his collision with Peter and Barnabas at Antioch, and temporary separation from the latter	50
Paul's second missionary journey from Antioch to Asia Minor, Cilicia, Lyconia, Galatia, Troas, and Greece (Philippi, Thessalonica, Berea, Athens, and Corinth). From this tour dates the Christianization of Europe	51
Paul at Corinth (a year and a half); First and Second Epistles to the Thessalonians	52, 53
Paul's fourth journey to Jerusalem (spring); short stay at Antioch; his third missionary tour (autumn)	54
Paul at Ephesus (three years); Epistle to the Galatians (56 or 57); excursion to Macedonia, Corinth, and Crete (not mentioned in the Acts); First Epistle to Timothy (?); return to Ephesus; First Epistle to the Corinthians (spring, 57)	54–57
Paul's departure from Ephesus (summer) to Macedonia; Second Epistle to the Corinthians	57
Paul's third sojourn at Corinth (three months); Epistle to the Romans	57, 58
Paul's fifth and last journey to Jerusalem (spring), where he is arrested, and sent to Cæsarea	58
Paul's captivity at Cæsarea; testimony before Felix, Festus, and Agrippa (the Gospel of Luke and the Acts commenced at Cæsarea, and concluded at Rome)	58–60
Paul's voyage to Rome (autumn); shipwreck at Malta; arrival at Rome (spring, 61)	60, 61
Paul's first captivity at Rome; Epistles to the Colossians, Ephesians, Philippians, Philemon	61–63
Conflagration at Rome (July); Neronian persecution of the Christians; martyrdom of Paul (?)	64
Hypothesis of a second Roman captivity, and preceding missionary journeys to the East, and possibly to Spain; First Epistle to Timothy; Titus (Hebrews?); Second Timothy	63–67



PAUL is the name of five popes. — **Paul I.** (757-767) was raised to the papal throne, April 26, 757, at the death of his brother, Pope Stephen II. He was supported by the Frankish party, and followed his elevation with a letter to Pippin, the Frankish king, asking him to confirm his election, and appealing "to his help and mighty protection." The hostile attitude of Desiderius, king of the Lombards, soon made this aid necessary. Desiderius laid hands upon the duchies of Spoleto and Beneventum, which had placed themselves under the protection of the Frankish king and the Pope, and refused to deliver Bologna and other cities to the papal see. With the aid of France, Paul secured most of his demands, but practised a double-faced policy with Desiderius to do it. Paul lived in constant anxiety lest the Byzantine emperor should form an alliance with the Lombards or Pippin. He died June 28, 767. See his *Life*, in *Liber pontif.* (Muratori, *Rer. Ital.* iii., 172 sq.), his *Letters*, in Migne (vol. lxxxix.) and JAFFÉ (*Bibl. rer. Germ.*, pp. 67 sq.); JAFFÉ: *Reg. Pontif.*; BARONIUS: *Annales*, the Histories of the city of Rome of REUMONT and GREGOROVICUS; HEFELE: *Conciliengesch.*, vol. iii. pp. 420, 431 sqq. (2d ed.). — **Paul II.** (1464-71), whose civil name was Pietro Barbo, a nephew of Pope Eugenius IV., was b. in Venice, Feb. 26, 1418; d. July 26, 1471. After occupying various positions of ecclesiastical dignity, he was made cardinal-priest of St. Mark's, Venice, by Nicholas V., and on Aug. 30, 1461, unanimously chosen pope. He was obliged to sign a document, pledging himself to do away with nepotism, continue the war against the Turks, call an œcumenical council, etc., but understood how to break the stipulations. He showed promptitude and courage in putting down plots against his life. His opposition to the Humanists led him to pass the ridiculous measure commanding the Romans to confine the education of their children to reading and writing. His tastes were luxurious; and his introduction of public carnivals, horse-races, etc., tended to corrupt the morals of the city. From an ecclesiastical standpoint, Paul's pontificate was not one of the most brilliant. He spent his forces in settling little controversies between the states of Italy, instead of resisting the progress of the Turk. He even pursued George Podiebrad, king of Bohemia, and chief opponent of the Turk, as a heretic, because he kept the Compact made with the Utraquists at Basel. (See HCS.) The king was cited to appear at Rome, Aug. 2, 1465; and soon afterwards a papal commission directed the Bishop of Lavant to pronounce the king's subjects free from their allegiance. A crusade was preached against him, and led by the king of Hungary (1468), but was unsuccessful. Measures looking to a reconciliation of the Pope were terminated by the king's death, March 22, 1471. See CANNESIUS: *Vita P. II.*, in Muratori, *Rer. Ital.* iii. pp. 994 sq.; GASPAR VERONEN-SIS: *De gestis tempore pontif. Max. Pauli II.* (*ibidem*, p. 1026); PALACKY: *History of Bohemia*. ZAVN: *Rudolf von Rüdesheim, Fürstbischof von Lavant u. Bresslau*, Frankfurt, 1881. — **Paul III.** (1534-49), whose civil name was Alexander Farnese, was b. at Carino, Feb. 28, 1468; d. at Rome, Nov. 10, 1549. His mother's family had given Boniface VIII. to the papal chair. Alexander was made cardinal-

deacon in 1493 by Alexander VI., who sustained a forbidden relation to his sister. At the death of Leo X. (1521) he came within two votes of being made pope; was again unsuccessful at the death of Hadrian VI. (1523), but secured the prize at the death of Clement VII., and at his suggestion. Alexander's ability to secure the favor of one pope after another is a sufficient evidence of his diplomatic endowments. His election as pope occurred Oct. 13, 1534, and was in spite of his transgression of the rule of celibacy. He had four children, one of whom, Pier Luigi, became notorious for his debauched habits. Alexander adopted the name of Paul III., and soon after his promotion, Dec. 18, 1534, gave his grandchildren (Alexander Farnese, a boy of fourteen, and Guido Ascanius Sforza, a boy of sixteen) cardinal's hats. The remonstrance of the emperor the Pope answered by saying that boys had been appointed cardinals in the cradle. The bad impression created by this act was counteracted by the speedy admission of learned and devoted ecclesiastics to the college of cardinals, such as Contarini, Pole, and Sadolet. The Pope declared in favor of an œcumenical council to correct the abuses of the church, and stem the tide of the Reformation, and, encouraged by the emperor, issued a bull (June 2, 1536) for its convention at Mantua. The Duke of Mantua declining to receive the council unless all the expenses were paid by the Pope, it was appointed for May 1, 1538, at Vicenza. In June, 1538, he secured the conclusion of a peace between Charles V. and Francis I. at Nice. In 1536 Paul appointed a commission to prepare a programme for the council, which brought in thirty propositions for the reformation of the church (*consilium de emendanda ecclesia*). These propositions, which were not received with favor, were translated by Luther into German (1538), with preface and notes, who, ignorant of the good intentions of the commissioners, calls them "distracted fellows, who want to reform the church with the tails of foxes." Paul's deep interest in the proposed council is vouched for by the excommunication of Henry VIII. of England, 1538 (projected in 1535), after he had declared against the council in two tracts. The Pope was intensely loyal to his family, and got into wars and controversies in the endeavor to promote the interests of his grandchildren and nephews. The refusal of Perugia to pay a salt tax which he levied, called forth from him in 1540 an interdict, and was punished with the army he sent out under his son. In 1540 he confirmed the order of Ignatius Loyola, which helped him to check the progress of Protestantism by violent measures. But he did not give up the idea of settling matters through a council, sent delegates to the disputation at Worms (1540, 1541), and Cardinal Contarini to the Colloquy of Regensburg. In consequence of a meeting between the Pope and the emperor at Lucca, the proposed council was appointed for Nov. 1, 1541, at Trent. This delay afforded time for the consummation of other measures for checking the spread of heresy. Cardinal Caraffa proposed that all heresies should be crushed from Rome as a centre; and Paul, acting upon the idea, issued the bull *Licet ab initio* (July 21, 1542), and appointed a tribunal of inquisitors, with headquarters at Rome, whose office it was to extirpate

heresy. It was the aim of Charles V. to gain Paul for his policy. This he failed to do when he refused to pay Paul's price, — the transfer of Milan to his nephew Ottavio Farnese. Paul threw his influence on the side of Francis I. Hostilities again broke out, and the Council of Trent was suspended July 6, 1543. In the mean while the Inquisition had done its work well in Italy. Paul's feelings against Charles V. were intensified by his concluding peace with France (Sept. 18, 1544) without consulting him, and granting some concessions to the Protestants at Spire (June 10, 1544); and he wrote to the emperor, comparing him to the worst persecutors of the church from Nero to Henry IV. The Reformers no sooner heard of the Pope's letter than Luther (*Wider d. Papstthum zu Rom vom Teufel gestiftet*) and Calvin (*Admonitio paterna Pauli III.* ad inrectiss. Cæs. Carolum V., 1545) wrote tractates full of biting sarcasm at his presumption. A bull was issued, calling the Council of Trent for March 15, 1545. In the mean while Cardinal Alexander Farnese, the Pope's grandson, began new measures to check the Reformation. No other papal legate exerted such a bad influence in imbittering the feelings of the two parties as he. June 15, 1545, Paul obligated himself to furnish twelve thousand five hundred men, and a hundred thousand crowns, for the war against the Protestants: the emperor, on his side, confirming the gift of Parma and Piacenza to Paul's son, Pier Luigi. In the Council of Trent, at last convened Dec. 15, 1545, Charles V. demanded the passage of reforms; Paul, the consideration of the doctrinal controversies. This difference, and Paul's fear that the emperor, who by this time had reduced Southern Germany, might interfere too much in the affairs of Italy, led him to hope for the success of the arms of the Reformers. Charles V. was obliged to conclude the compact at the Augsburg diet (1548) on his own responsibility. Paul's consent to three of the articles — granting to the Protestants dispensation concerning celibacy, the gift of the cup, and fasting — was secured; but Charles had to agree to refer all future measures of Reformation to a committee of prelates at Rome. The intrigues went on; the Pope's policy, looking to the enrichment of his family, finally suffering a severe defeat. Charles refused to give up Piacenza, and determined to lay his hand upon Parma. Paul resolved to claim the cities which he could not secure for his family for the papal see, but died during the progress of the intrigues. Venetian, Spanish, and French diplomates represent Paul's prominent traits as cunning, foresight, tenacity in the execution of his plans, but irresoluteness at the critical moment. The Protestant historian will deem it a mark of the Divine Providence over the affairs of the Reformation, that the emperor placed such mighty impediments in the way of the execution of the papal plans for the suppression of Protestantism.

LIT. — PAOLO SARPI: *History of the Council of Trent* [Eng. trans. by Brent, London, 1675]; QUIRINI: *Imago opt. pontificis expressa in gestis Pauli III.*, Brescia, 1745; KIESLING: *Epist. de gestis Pauli III.*, Leipzig, 1747; *Calendar of State Papers, Henry VIII.*, vol. 7; LANZ: *Correspondenz Karl V.*, Leip., 1845, 2 vols.; DITTRICH: *Regesten*

*u. Briefe d. Cardinals G. Contarini*, Braunsb., 1881; RANKE: *History of the Popes* [Eng. trans., Lond., 1847, 3 vols.]; PASTOR: *Die kirchliche Reunionsbestrebungen während d. Regierung Karls V.*, Freib.-i.-Br., 1879; [the Histories of the Reformation of FISHER, D'AUBIGNÉ, etc.]. R. ZOEPFEL.

Paul IV. (1555-59), an energetic and violent opponent of the Reformation, whose civil name was Giovanni Pietro Caraffa; of a noble Neapolitan family; was b. June 28, 1476; d. at Rome, Aug. 18, 1559. He enjoyed the favor of his uncle, Cardinal Oliviero Caraffa, who opened to him the way to ecclesiastical promotion. Julius II. made him bishop of Chieti (Theate) in 1504, and used him for political missions. Leo X. despatched him as papal legate to England to demand the payment of Peter's pence, and to Spain to induce Ferdinand to form a general alliance of Christian princes against the Turks. The second mission was unsuccessful; but Caraffa secured the Spanish king's favor, and received the appointment of vice grand chaplain, which he held for several years. Soon after the king's death he returned to Italy, and after 1520 resided in Rome. He was one of the commission of eight appointed by Leo X. to destroy the hydra of heresy, but was disappointed in its failure to take energetic measures. He was a member of the Oratory of the Divine Love, which developed into the order of the Theatines. Caraffa, true to its profession, set the example in renouncing worldly possessions. In 1527 he was in Venice, and began the rôle of a violent enemy of the heretics, which he pursued for thirty years. In a letter to the Pope, he said, "Heretics are heretics, and must be treated as such," etc. Paul III. made him cardinal; and he soon took sides in the conclave against the party led by Contarini, which was in favor of mild and conciliatory measures towards the Protestants. After Contarini's failure to come to any agreement with the Protestants at the Regensburg Colloquy (1541), the radical party at Rome secured the preponderance of influence. Caraffa was energetic in spying out any indications of the Reformation in Italy; and by the bull *Licet ab initio*, promulged July 21, 1542, the Holy Office of the Inquisition was established at Rome. Caraffa threw all his force into it. His elevation to the papal throne, May 23, 1555, enabled him to carry out his plans fully, covering Italy with a network of Inquisition offices. He extended his efforts in opposition to the Reformation, to Spain, France, and England; and the order of the Jesuits was favored by him to such an extent, that he was hailed as its second founder (Orlandini, i. 15). His last dying words to the cardinals assembled at his death-bed were in commendation of the Inquisition. His death was hailed with jubilation by the people, who stormed the house of the Inquisition (freeing the prisoners), broke his statue, and dragged the head through the streets. But the next day all Rome thronged to see the remains of the great Pope, who had impressed the stamp of his mind and will upon the future history of the Papacy. See notices of the early lives of Paul in BROMATO: *Storia di Paolo IV.*, Ravenna, 1748-53, 2 vols. Very important is the manuscript work, *Vita e Gesti di G. P. Caraffa*, in the British Museum, etc. RANKE: *History of the Popes* (an excellent description of his character

and work). [See also the Histories of the Reformation of FISHER, etc.] BENRATH.

**PAUL V.** (1605-21), whose civil name was Camillus Borghese, was b. Sept. 17, 1552, at Rome; studied philosophy at Perugia, and law at Padua; d. Jan. 28, 1621, at Rome. He was made cardinal in 1596 by Clement VIII., in recognition of his service as papal legate in Spain, and afterwards inquisitor. He was elected pope, May 16, 1605. He endeavored to increase the authority of the papal throne, but, instead, weakened it. In the controversy between the Jesuits and Dominicans over the work of the Jesuit Molina (see art.), he decided in favor of the former. He placed Venice under an interdict (April 17, 1606) on account of the State's interference in ecclesiastical matters (imprisonment of two priests, etc.). Paolo Sarpi, as well as the Senator Quirino, opposed the assumptions of Rome in able writings; and all the orders, with the exception of the Jesuits, Theatines, and Capuchins, refused obedience. Services went on, the communion was dispensed, and the refractory orders banished. The Pope endeavored to excite Spain to a crusade against the refractory State. The measure miscarried, and the Pope was obliged to submit. The State refused to acknowledge the justice of the interdict, or to deliver up the prisoners; but Cardinal Joyeuse, who conducted the proceedings, made the sign of the cross secretly, with his hand concealed behind his baretta, in order to give out that the papal censures had been recalled, and dispensation granted in the usual way. This was the last papal interdict. Paul succeeded, too, in getting worsted in his relations with England when he forbade the Catholics to take the oath of allegiance, and with France after the murder of Henry IV. The Jesuit Mariana's work, commending the murder of tyrannical kings, was burned by the public hangman, by order of the French Parliament; and Bellarmine's work, written in the same spirit, against the king of England, was, by an act of Parliament, forbidden to be sold in the land. The work which Paul commissioned Suarez to write against the English king was publicly burned by order of James I. Paul was more successful in promoting art than the affairs of the church. St. Peter's was finished by Carlo Maderno, by his order, and the great palace of Borghese built by his gifts. The city of Rome owed the repair of its water-works to him, as did also the Vatican Library its enlargement. Exempt from moral stain, he approached close to Pius IX. in his willingness to be apotheosized, and allowed himself to be called "Vice-God." See BZOVIVUS: *Vita Pauli V.*, Rome, 1625; PLATINA: *Historia Pontif.*, Cologne, 1626; CIACONIUS: *Vita et res gestae Pontif. Rom.*, Rome, 1677; GARDINER: *History of England*, 1603-16, Lond., 1863; RANKE: *Hist. of the Popes*, SCHNEEMANN: *Wittere Entwicklung d. thomistisch-molinistischen Controverse*, Freib.-i.-Br., 1880. R. ZOEPFFEL.

**PAUL, Father (Paolo Sarpi).** See SARPI.

**PAUL OF SAMOSATA.** See MONARCHIANISM, p. 1519.

**PAUL OF THEBES.** See MONASTERY, p. 1551.

**PAUL, Vincent de.** See VINCENT DE PAUL.

**PAUL THE DEACON,** son of Warnefried, the historian of the Lombards; was b. about 720 or 725; d. April 13, probably in the year 800. He

conducted the education of Adelperga, daughter of the Lombard king Desiderius. He entered the clerical order, and became intimate with Charlemagne, at whose court he remained for some time. In 787 he returned to his former cloister at Monte Casino, Italy. Paul was versatile as a writer. From one of his poems on John the Baptist, Guido of Arezzo got names for the notes:—

"Ut queant laxis  
Re-sonare fibris  
Mi-ra gestorum  
Fa-muli tuorum  
Sol-ve pollutum  
La-bii reatum  
Sancte Joannes."

His historical works are a *Life of Gregory the Great* (a compilation from Bede, and Gregory's own writings), *Gesta episcoporum Mettensium* (a *History of Rome* down to the time of Justinian, written for Adelperga), and especially a *History of the Lombards* to Liudprand's death (744), which preserves many valuable popular traditions. German translations of the last work by SPRUNER (Hamb., 1838) and ABEL (Berlin, 1849); DAHN: *Des Paulus Diaconus Leben und Schriften*, 1876; WATTENBACH: *Deutschland's Geschichtsquellen*, 4th ed., Berlin, 1877. JULIUS WEIZSÄCKER.

**PAULA**, a Roman lady of the highest rank and of great wealth; married, and mother to four children; settled, after the death of her husband Toxotius, most of her property on her children, and followed Jerome to the Holy Land, where she founded a monastery, nunnery, and hospital at Bethlehem, and spent her life in devotional practices. She died in 404, and is commemorated by the Roman-Catholic Church on Jan. 26. See *Act. Sanct. Boll.*, Jan. 26.

**PAULICIANS**, a dualistic sect of the Orient, whose name was derived from their respect for the apostle Paul, rather than from their third leader, the Armenian Paul, as Photius and Petrus Siculus affirm.

*History.*—The founder of the sect was a certain Constantine, who hailed from Mananalis, a dualistic community near Samosata. He studied the Gospels and Epistles, combined dualistic and Christian doctrines, and, upon the basis of the former, vigorously opposed the formalism of the church. Regarding himself as called to restore the pure Christianity of Paul, he adopted the name Silvanus, one of Paul's disciples, and about the year 660 founded his first congregation at Kibossa in Armenia. Twenty-seven years afterwards he was stoned to death by order of the emperor. Simeon, the court official who executed the order, was himself converted, and, adopting the name Titus, became Constantine's successor, but was burned to death in 690 (the punishment pronounced upon the Manichæans). The adherents of the sect fled, with the Armenian Paul at their head, to Episparis. He died in 715, leaving two sons, Gegnæsius (whom he had appointed his successor) and Theodore. The latter, giving out that he had received the Holy Ghost, rose up against Gegnæsius, but was unsuccessful. Gegnæsius was taken to Constantinople, appeared before Leo the Isaurian, was declared innocent of heresy, returned to Episparis, but, fearing danger, went with his adherents to Mananalis. His death

(in 745) was the occasion of a division in the sect; Zacharias and Joseph being the leaders of the two parties. The latter had the larger following, and was succeeded by Baanes, 775. The sect grew in spite of persecution, receiving additions from the opponents of image-worship. Baanes, an immoral man, was supplanted by Sergius, 801, who was very active for thirty-four years, and was received into the number of the saints. His activity was the occasion of renewed persecutions on the part of Leo the Armenian. Obligated to flee, Sergius and his followers settled at Argaum, in that part of Armenia which was under the control of the Saracens. At the death of Sergius, the control of the sect was divided between several leaders. The empress, Theodora, instituted a new persecution, in which a hundred thousand Paulicians in Grecian Armenia are said to have lost their lives. Under Karbeas, who fled with the residue of the sect, two cities, Amara and Tephrica, were built. His successor, Chrysocheres, devastated many cities; in 867 advanced as far as Ephesus, and took many priests prisoners. In 868 the emperor, Basil, despatched Petrus Siculus to arrange for their exchange. His sojourn of nine months among the Paulicians gave him an opportunity to collect many facts, which he preserved in his *ἱστορία περὶ τῆς κενῆς καὶ ματαίας αἵρεσεως τῶν Μανιχαίων, τῶν καὶ Παυλικιανῶν λεγομένων* ("History of the empty and vain heresy of the Manichæans, otherwise called Paulicians"). The propositions of peace were not accepted, the war was renewed, and Chrysocheres killed. The power of the Paulicians was broken. In 970 the emperor, John Tzimisce, transferred some of them to Philippopolis in Thrace, and, as a reward for their promise to keep back the Scythians, granted them religious freedom. This was the beginning of a revival of the sect; but it was true to the empire. Several thousand went in the army of Alexius Comnenus against the Norman, Robert Guiscard: but, deserting the emperor, many of them (1055) were thrown into prison. Efforts were again put forth for their conversion; and for the converts the new city of Alexiopolis was built, opposite Philippopolis. When the Crusaders took Constantinople (1201), they found some Paulicians, whom the historian Gottfried of Villehardouin calls Popelicans. According to a Greek writer, Constantine (*ἐγχειρίδιον περὶ τῆς ἐπαρχίας Φιλιππουπόλεως*, Vienna, 1819, p. 27), adherents of the ancient sect were living in Philippopolis in the early part of this century.

*Doctrines.*—Little is known of the tenets of the Paulicians, as we are confined for information to the reports of opponents and a few fragments of Sergius' letters which they have preserved. Their system was dualistic. There are two principles, two kingdoms. The Evil Spirit is the author of, and lord of, the present, visible world; the Good Spirit, of the future world. Of their views about the creation of man, little is known but what is contained in the ambiguous words of Sergius, "ἡ πρώτη πορνεία, ἥν ἐκ τοῦ Ἀδὰμ περικεϊμεθα, εὐεργεσία ἐστίν. ἡ δὲ δευτέρα μείζων πορνεία ἐστὶ περὶ ἧς λέγει ὁ πορνέων εἰς τὸ ἴδιον σῶμα ἀμαρτάνει." This passage seems to teach that Adam's sin of disobedience was a blessing in disguise, and that a greater sin than his is the sin against the church (*σῶμα*). The Paulicians accepted the four Gospels, fourteen

Epistles of Paul, the three Epistles of John, James, Jude, and an Epistle to the Laodiceans, which they professed to have. The Old Testament they rejected. They rejected the title of *θεοτοκος* (mother of God), and refused all worship to Mary. Christ came down from heaven to emancipate men from the body and from the world, which are evil. The reverence for the cross, they looked upon as heathenish. The outward administration of the sacraments of the Lord's Supper and baptism, they rejected. Christ himself is our baptism. Their places of worship they called "places of prayer" (*προσευχαί*). Although they were ascetics, they made no distinction in foods, and practised marriage.

The Paulicians were not a branch of the Manichæans, as Photius, Petrus Siculus, and many modern authors have held. Both were dualists, but the former ascribed the creation of the world to the evil God; Manes, to the good God; and the former held the Scriptures in higher honor. They even condemned Manes, comparing him to Buddha. Gieseler and Neander, with more probability, derive the sect from the Gnostic Marcionites. Muratori, Mosheim, Gibbon, and others regard the Paulicians as the forerunners of the Cathari; but the differences between them in organization, ascetic practices, etc., forbid this opinion. [The Seventh Council of Twin (719) forbade all intercourse with them.]

LIT.—PHOTIUS, in *Gallandii Bibl. Patrum*, PETRUS SICULUS, ed. by Gieseler, Gottingen, 1816, 1849; JOHANNES OZNIENSIS, in his *Opera*, ed. by Aucher, Venice, 1834; F. SCHMIDT: *Hist. Paulic. Orientalium*, Copenhagen, 1836; the *Church Histories* of GIESELER and NEANDER; [A. LOMBARD: *Paulicians*, Geneva, 1879]. C. SCHMIDT.

PAULINUS OF AQUILEJA, one of the ornaments of the Carolingian period; was b. in Friaul, Italy; d. about 802. Elevated by Charlemagne in 787 to the patriarchal chair of Aquileja, he took an active part in the ecclesiastical controversies of the day, and was one of Charlemagne's chief counsellors in matters of ecclesiastical concern. He took part in the synods of Regensburg (792) and Frankfurt (794) against the Adoptionists, and in 796 held a provincial synod, at Forum Julii, against the Greek doctrine of the procession of the Holy Spirit and the Adoptionists. The acts of the last synod are given in Mansi and Hefele. Alcuin, who was very intimate with Paulinus, never wearied of his praises. Paulinus left behind him a number of *Letters* to Charlemagne, Leo III., and Heistulf (at one time ascribed to Stephen V.), who murdered his wife on the suspicion of adultery, and the following works: *Sacrosyllabus contra Etyandum* (a statement against Adoptionism); *Libri tres contra Felicem*, *Lib. exhortationis seu de salutaribus argumentis* (a work directed to Henry, Duke of Friaul, enumerating the vices he should avoid, and the virtues he should practise, and at one time ascribed to Augustine); a tract on penance, ascribed to him by the *Histoire littéraire de la France*, and some poems, among which, a statement of faith in the Trinity and Incarnation, under the title *De regula fidei metrica*, etc., deserves special mention. The works of Paulinus have been edited, with a Life, by MADRISIUS (Venice, 1737) and ALIGNE.

HERZOG.

**PAULINUS**, Pontius Meropius Anicius, usually called **Nolanus**, from the town of which he was bishop; a devoted ecclesiastic; was b. at Bordeaux, 353; d. June 22, 431. He belonged to one of the noblest and richest families of the land, and inherited such vast wealth, that Augustine (*De civit. Dei*, i. 10) could speak of him as *opulentissimus dives*. His youth was spent in the pursuit of pleasure. In 379 he was consul, and might have occupied the most distinguished civil positions. But turning his thoughts seriously to religious concerns, and under the influence of Martin of Tours, and Ambrose, he determined upon a clerical life, and separated from his wife Therasia, and with her full consent. In 393 or 394 he was made presbyter at Barcelona, and relinquished his wealth, but, retaining a certain control over it, dispensed it in charities, — building hospitals for monks and the poor, in constructing extensive water-works for Nola, etc. Martin of Tours, Augustine, and Jerome applaud his self-denial and devotion. He lived humbly, and practised strict ascetic habits. In 394 Paulinus made Nola his home, and was subsequently (409, according to Tillemont) chosen its bishop. Of Paulinus' writings there are preserved fifty letters to friends (Augustine, etc.), and thirty poems. Some of his letters contain valuable notices of the church architecture of the day, and the celebration of the Agapæ. (See Augusti: *Beiträge zur christl. Kunstgeschichte*, i. 147-179).

**LIT.** — The writings of Paulinus have been edited by ROSWEYDE and LE DUC (Antwerp, 1622), LE BRUN DES MARETTES (Paris, 1685, 2 vols.), MIGNE, MAI (*Nicetæ et Paulini scripta e Vaticanis codicibus*, ed. Rome, 1827). For his life, see CHIFFLEI: *Paulinus illustratus*, Dijon, 1662; TILLEMONT: *Mémoires pour servir à l'hist. ecclésiastique* (an excellent collection of materials); GILLY: *Vigilantius and his Times*, London, 1841; BUSE: *Paulin von Nola u. seine Zeit*, Regensburg, 1856; LAGRANGE: *Paulin de Nole*, Paris, 1877; E. CHATELAIN: *Notices sur les manuscrits des poésies de S. Paulin de Nole, suivies d'observations sur le texte*, Paris, 1880.

HENKE.

**PAULINUS OF YORK** came to England together with St. Augustine; accompanied, in 625, Ethelburga to Northumbria, where he labored as a missionary with great success; was made bishop of York in 628, but was in 633 compelled to flee before the invading Pagans, and died in 643 as bishop of Rochester. See MILMAN: *Hist. of Latin Christianity*, ii.

**PAULISTS**, a society whose proper designation is "The Congregation of the Missionary Priests of St. Paul the Apostle;" founded by Isaac Thomas Hecker, in New York, in 1858. The original band were Redemptorists, who at their own request were released from their vows, and organized into the new society, which was thought to be better adapted to missionary work in America. The members and houses of the society are held together by voluntary agreement, under one superior general, and the rules are enacted in general chapter. The society founded *The Catholic World*.

**PAULUS**, Heinrich Eberhard Gottlob, a leader of rationalism in the department of exegesis; b. Sept. 1, 1761, in Leonberg, Wurtemberg, in the same house with Schelling, whose colleague he

afterwards became at Jena and Würzburg; d. Aug. 10, 1851, in Heidelberg. His father, who was *Diakonus* at Leonberg, was not only a rationalist, but at one time had doubts about the resurrection. In order, if possible, to satisfy those doubts, he asked his wife on her death-bed to appear to him in bodily form after her death. This she did, so that her husband saw, or thought he saw, her with his bodily vision, and became such an ardent advocate of spiritualistic visions, that he was deposed, in 1771, from his office, "on account of his absurd and fanciful divine visions" (*ob absurdas phantasmagoricas visiones divinas*). Young Paulus was brought up with stern severity; entered the seminary at Tübingen, where he graduated in 1784, and then became teacher at Schorndorf. His intense application to study necessitated a prolonged vacation (1787, 1788), which he spent in travel through Germany, Holland, England, and France. In 1789 he was called to the chair of Oriental languages at Jena.

The period of rationalism can hardly produce a theologian who gave a more characteristic display of rationalistic tendencies than Paulus. The views he held as a young man he continued to hold in his old age. As a youth, he understood by righteousness intellectual probity, and by faith honesty of conviction; and just before his death he said, "I am justified in the sight of God by my desire of that which is good." He conceived of religion as the intellectual knowledge of God. All definitions which associated it with the emotional nature, or regarded it as an act of immediate consciousness, he discarded, as savoring of pietism, mysticism, etc. Paulus did not succeed as professor of Oriental languages, and at Döderlein's death (1793) he was transferred to the chair of systematic theology. He was, however, exceedingly busy as a student and author, and published, among other writings, the *Philological Key to the Psalms* (*Philologische Clavis über die Psalmen*), 1791 [2d ed., Heidelberg, 1815], and *Philological Key to Isaiah*, 1793; a critical commentary on the New Testament (*Philolog.-Kritischer Com. über d. N. Test.*), in three parts, 1800-04; and an edition of Spinoza's works (1502 sq., 2 vols.). His labors upon the Old Testament did not make much impression, but the principles which he sought to carry out in his criticism of the New Testament created a decided sensation. The so-called natural explanation of the miracles of Christ is indelibly associated with his name. This method of interpretation stood in close connection with his philosophical principle, which measures facts by the conception of their possibility. It is impossible that one who was really dead should rise again; therefore Christ was only apparently dead when he lay in the sepulchre. Christ could not walk on the lake — that is an impossibility; and the Gospels mean that he walked on the shore of the lake. No rationalist of our day who lays claim to exegetical culture can read such interpretations without smiling. The remark is attributed to a well-known philologist, that "the theologians are creating exegetical miracles in order to do away with the biblical miracles." It was Lavater, and none of the sages of rationalism, who resented the ridiculous hypothesis that Christ walked on the shore, and not on the lake itself. "We dare not pronounce such interpretations of

the plainest statements foolish and insolent, for our very tolerant generation would declare that intolerance; but I would like, in all modesty, to ask these philological illuminators, not whether a single philologist for the last seventeen hundred years can be found who stumbled upon the idea of translating the words "Jesus walked upon the sea" by "near the sea, on the shore," but whether, indeed, the three evangelists intended to teach that Jesus was able, like ourselves, to walk on *terra firma*. Wonderful statement! Oh, most marvellous of miracles!"

In 1803 Paulus left Jena, not much regretted, to accept the chair of theology at Würzburg. The effort was being made, of rendering this institution a distinguished centre of the new rationalism. Schelling and Huteland had already been called; Voss and Schleiermacher were to be. A good deal was expected from Paulus, especially in his lectures on theological encyclopædia; but disappointment came quickly. The Catholic students all left, and the number of the Protestants was decreasing. In 1807 Paulus went to Bamberg as school director, in 1808 to Nürnberg, and in 1810 to Ansbach, to fill a similar position. He longed to be again connected with a university; and in 1811 his wish was gratified by a call to the chair of church history at Heidelberg, where he remained during the rest of his life. At Heidelberg, Paulus was very active. His lectures spread over the whole field of Old and New Testament criticism. His publications, which were numerous, are enumerated by Reichlin-Meldegg. His most important work of this period was his *Life of Jesus as a Basis for a History of Early Christianity* (*Leben Jesu als Grundlage einer reinen Geschichte des Urchristentums*), Heidelberg, 1828, 2 vols. A learned supplement to it was offered in his *Commentary on the Three First Gospels* (*Exegetisches Handbuch über d. drei ersten Evangelien*), Heidelberg, 1830-33, 3 vols. Paulus acknowledged the miraculous feature of Christ's moral character. The miraculous in Christ is Christ himself, — his person. The results he produced are to be explained by natural causes, some of the circumstances not being handed down. [F. W. Krummacker, in his *Autobiography* (Eng. trans., p. 187), gives the substance of an interesting conversation with Paulus at Heidelberg: "When, in the course of my observations, I expressed the idea that to him Christ seemed to be nothing more than a mere man, he sprang suddenly from his seat, and replied with great passion and glowing cheeks, 'That is an unjust statement, which people are not weary of repeating against me! Believe me, that I never look up to the Holy One on the cross without sinking in deep devotion before him. No, he is not a mere man, as other men. He was an extraordinary phenomenon, altogether peculiar in his character, elevated high above the whole human race, to be admired; yea, to be adored!'" ] Hug, the Catholic theologian, who was much Paulus' superior in thoroughness and intellectual judgment, sharply opposed his exegetical principles; and Strauss, in his *Life of Jesus*, gave the final and crushing blow. The man who had restlessly striven to illuminate others by rationalistic methods was now left far behind, and superseded by the rapidly advancing intellectual culture. But he continued to be active, and in

his eightieth year proposed to found a new periodical, *The Sophronizon*. The philosophical method of thought had changed, but Paulus remained the same. He still clung to his "intellectual faith" (*Denkglauben*). One of his colleagues trenchantly explained the meaning of this when he said such an intellectual believer is one who "thinks he believes, and believes he thinks. There was neither thought nor faith in this intellectual faith." To the day of his death he remained the rationalist of 1790. We do not wish to underestimate the virtues which many admired in him; but we are not able to pronounce him an evangelical theologian, who, in his dying-hours, made the confession, "I am justified in the sight of God by my desire of that which is good." Paulus wrote a sketch of his own life (1839); and full details will be found in the work of REICHLIN-MELDEGG, professor of philosophy at Heidelberg, to whose hands Paulus intrusted his manuscripts and many hundreds of letters: *H. E. G. Paulus u. seine Zeit*, Stuttgart, 1853, 2 vols. KAHNIS.

**PAUPERES DE LUCDUNO.** See WALDENSES.

**PAVIA**, The Council of, was appointed by Martin V. in the forty-fourth sitting of the Council of Constance, and in accordance with its decree (Oct. 9, 1417) that another council should be held in five years. As the time approached for its convention, Martin was listless. Delegates from the university of Paris were despatched to urge him to keep the appointment. The council was opened April 23, 1423. At its close, only four German, six French, and several English prelates were present, and none from Spain or Italy. A pestilence suddenly breaking out, it was transferred (June 22, 1423) to Siena, without having accomplished any thing. See MANSI, XXVIII., 1081 sqq., 1057 sqq.; HEFELE: *Konciliengeschichte*, vii. 375-392. P. TSCHACKERT.

**PAVILLON**, Bishop of Alet; one of the four bishops who refused unqualified assent to the papal condemnation of the five articles from Jansen's writings; was b. at Paris, Nov. 17, 1597; d. Dec. 8, 1677. He deserves a place here as a perfect type of a Jansenist bishop. He was acquainted in early life with St. Vincent de Paul, under whose direction he engaged in charitable work at Paris, and secured some fame as a preacher. Appointed to the bishopric of Alet, in the Pyrenees, by Richelieu, he was very reluctant to accept. Following the counsel of Vincent de Paul, he was consecrated in 1639. The diocese of Alet had been wretchedly administered. Pavillon effected a complete re-organization and reformation of the habits of his clergy, for whose education he established a seminary at Alet. Among the other customs of the day, which he denounced, was the duel. Neither Richelieu, Mazarin, nor Louis XIV. liked the bishop; and the Capuchins and other religious corporations of his diocese opposed his administration. The opposition to him increased after his refusal to assent to the papal condemnation of Port Royal; but the purity of his life, and the esteem in which he was held, prevented his deposition. See REICHLIN: *Gesch. von Port-Royal*, Gotha, 1839-44, 2 vols. HERZOG.

**PAYSON**, Edward, b. at Rindge, N.H., July 25, 1783; d. at Portland, Me., Oct. 22, 1827. He was a graduate of Harvard College; studied divinity with his father, Dr. Seth Payson; and was

settled over the Second Congregational Parish in Portland near the close of 1807. Here he continued to labor with extraordinary zeal and success, until his death, at the age of forty-four. Dr. Payson was a highly gifted man intellectually and spiritually, and left his mark upon American piety. His Life, which had a very wide circulation both in this country and in Great Britain, endeared his name to the Christian world. He was of a melancholy temperament, and not without morbid tendencies, which mar somewhat the influence of his example; but, notwithstanding this drawback, the records of his religious experience and pastoral labors are so full of impassioned love to Christ and love for the souls of men, so inspired by seraphic devotion and all holy sympathies, so illuminated by light from heaven, that no one can easily read them without being stimulated to a better life. His fine natural traits—sportive humor, ready mother-wit, facetious pleasantry, and keen sense of the ridiculous—rendered him a delightful companion, and the centre of attraction alike in his home and in society. Just before his death he dictated a letter to his sister, which is one of the gems of religious literature. Here are the opening sentences:—

"Were I to adopt the figurative language of Bunyan, I might date this letter from the land of Beulah, of which I have been for some weeks a happy inhabitant. The Celestial City is full in my view. Its glories beam upon me, its breezes fan me, its odors are wafted to me, its sounds strike upon my ear, and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears but as an insignificant rill, that may be crossed at a single step, whenever God shall give permission. The Sun of righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as he approached, and now he fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun, exulting, yet almost trembling, while I gaze on this excessive brightness."

LIT.—*The Complete Works of Edward Payson* in 3 vols. 8vo, Portland, 1846. This edition contains the Memoir by Dr. Asa Cummings, first published in 1829; Payson's *Select Thoughts*, edited by his eldest daughter, Mrs. Hopkins; and his *Sermons*. G. L. PRENTISS.

PÁZMÁNY, Peter, the most distinguished Catholic prelate of Hungary; was b. Oct. 4, 1570, at Grosswardein; d. at Presburg, March 19, 1637. His parents, who were Calvinists, sent him to the Jesuit college at Kolozsvár. At the age of seventeen he entered the order of the Jesuits, and was sent to Rome to complete his education. Returning in 1597, he became professor of philosophy at Graz.

As a Writer.—In the sixteenth century the press and the schools in Hungary were almost exclusively in the hands of the Protestants: Pázmány completely reversed the state of affairs. In two writings (1603, 1605) he attacked the doctrines of Luther and Calvin. Both aroused a universal interest. These he followed up with a succession of brilliant controversial works against Protestantism. The most important was the *Isteni igazságra vezető Kalauz* ("Guide to the Divine Truth," Pozsony, 1613, 3d ed., 1637),—a work in which the doctrines of Catholicism were set forth in the style of Bellarmine. His volume of sermons (*Predikációk*, Pozsony, 1636) is used

to this day in Hungary. Pázmány was a master of the Magyar language, and by his style won for himself the title of the "Hungarian Cicero."

As a Politician.—At the death of the primate Forgács, the author of the *Kalauz* was made archbishop. From the moment of his elevation, he made it his object to confirm the Hapsburg dynasty in power; and he succeeded in gaining a complete victory for Catholicism in the kingdom. Pázmány was the Hungarian Richelieu. He succeeded in making converts of many of the nobles, secured the election of Ferdinand II. to the throne, in spite of the herculean efforts of the Protestant nobles at the Parliament. In 1629 he was made cardinal.

As an Ecclesiastic.—At the appearance of Pázmány the Catholic Church was much demoralized in Hungary, both intellectually and financially. The clergy were dissolute. He had to build up from the foundation. His first care was to provide the church with well-trained ecclesiastics. In 1623 he founded the seminary called the "Pazmaneum," at Vienna, which is still in a flourishing condition. Theological and other schools were established in many places, and richly endowed. The Protestant clergy were driven from their parishes, and their goods confiscated. The Jesuits were everywhere in power. That Europe possesses one Protestant nation less than she has is due to the zeal and ability of Pázmány. See FRANKL: *Pázmány Péter és kora* (P. Pázmány and his Times), Pest, 1868-72, 3 vols.; KAUKOFFER: *P. Pázmány, Cardinal*, Vienna, 1856. FRANZ BALOGH.

PEABODY, George, an illustrious philanthropist, descended from New-England Puritans, was b. in the part of Danvers, Mass., which now bears the name of Peabody, Feb. 18, 1795; and d. in London, Nov. 4, 1869. He was employed as a boy in a country store; but he soon broke away from its limitations, and, before he became of age, had engaged in business at Georgetown, D.C., and in 1815 at Baltimore, in a commercial house which soon established branches at Philadelphia and New York. He visited England for the first time in 1827, and was of much service in protecting the financial interests of the State of Maryland. He made his permanent home in London in 1843.

As his fortune increased, he cherished the purpose of devoting a large part of it to the good of his fellow-men. His generosity first became conspicuous when he gave a large sum to enable exhibitors from the United States to make a suitable display in the Universal Exhibition of 1851; then he made a liberal contribution toward the expense of the Grinnell expedition, which went in search of the Arctic explorer, Sir John Franklin; and in 1852, when the centennial anniversary of the settlement of his native place was commemorated, he sent to the committee a letter, offering as a sentiment this maxim, "Education, a debt due from the present to succeeding generations," and giving a generous foundation for a local library. Next came his proposal to establish in Baltimore, where he had long resided, an institute for the encouragement of literature and the fine arts. This was followed, in 1862, by his gift to the poor of London, which has been employed in building good dwellings to be rented at low rates to moral, industrious, and needy persons. This was fol-

lowed, in 1866, by a noble endowment for the promotion of education in the Southern States of this Union.

The magnitude of these three last-mentioned endowments eclipses several other gifts, which, taken by themselves, would have made his name distinguished. He established a museum of archæology at Harvard, of natural history at Yale, and endowed an academy of sciences at Salem. He founded a second library in his native town, at North Danvers; built a church at Georgetown, Mass., as a memorial of his mother; and gave liberal sums to Kenyon College (Ohio), Washington and Lee University (Virginia), Phillips Academy (Andover), and to the Maryland and Massachusetts historical societies. He also founded a library in Georgetown, D.C.

He received during his lifetime innumerable tokens of the gratitude of those whose appreciation he valued. The queen, it is said, offered him a baronetcy, and, when it was declined, presented him with her portrait; citizens of London caused a statue by William W. Story to be placed in his honor near the Royal Exchange. Oxford conferred on him the honorary degree of J.C.D.; while his countrymen, by large assemblies in the places where he had lived, and by other innumerable tokens, manifested their admiration and respect; Harvard conferred on him the degree of LL.D., and Congress caused a gold medal to be struck in his honor.

In all his good deeds George Peabody was as sagacious as he was generous. He gave in his lifetime for worthy objects, and he helped them on with a nice sense of their proportionate value. He gave for purposes in which he was personally interested, and which others had neglected, yet by methods which were likely to incite and call out the co-operation of others. His deeds of trust were prepared with remarkable skill, so as to secure in successive generations excellent managers, and so as to indicate clearly the main purpose of each foundation without fettering it by too many trivial regulations. His endowments are free from narrow sectarian or sectional limitations, but are for the purpose of promoting education in the United States, and for the relief of the poor in England. His trustees were selected with great discrimination. Consequently all his gifts have been well administered, and most of them are of increasing value. They have also suggested other benefactions. It is certain, for example, that the bequest of Johns Hopkins for a university in Baltimore was quickened by the example of his former townsman; and the John F. Slater Fund, for the education of freedmen, was indirectly due to the success of the Peabody Fund. His interest in every place where he had resided — Danvers, Thetford, Georgetown, Baltimore, and London — was shown by some endowment.

Mr. Peabody was never married. He was hospitable and patriotic, and during his residence in London was most useful in promoting a good understanding between England and the United States. His habits to the close of life were careful and thrifty; his demeanor was dignified, simple, and affable; he took great pleasure in his benefactions. When he died, his body, after funeral services in Westminster Abbey, was brought to his native land in a British man-of-war, and

buried in his native town. The eulogies by Hon. R. C. Winthrop (at the funeral) and by Hon. S. Teackle Wallis in Baltimore are among the best tributes to his memory.

Mr. Wallis closes his address with these words: "Peabody has shown how the rich may keep above their riches by clinging to the treasure of their souls."

It is impossible to give a complete list of his benefactions, but those which are of the most general interest are indicated in the following list:—

Establishment of a trust for the London poor by a gift which has increased (1882) by investments to the sum of	\$4,000,000
Establishment of a Southern educational fund (besides, in Mississippi bonds, \$1,000,000)	2,000,000
Foundation of the Peabody Institute, Baltimore (including \$1,000,000 in cash, \$300,000 in Tennessee bonds, and \$100,000 in Virginia bonds), total valued at	1,400,000
Repeated gifts for libraries in Danvers and Peabody, which amounted to	250,000
Peabody Museum of Archæology, Cambridge, Mass.	150,000
Peabody Museum of Natural History, New Haven, Conn.	150,000
Peabody Academy of Sciences, Salem, Mass.	140,000
For a church at Georgetown, Mass.	100,000
Kenyon College	25,000
Phillips Academy, Andover	25,000
Maryland Historical Society	20,000
Massachusetts Historical Society	20,000
Newburyport, Mass., for a library	15,000
United States department in the World's Fair	15,000
Georgetown (D.C.) Public Library	15,000
Grinnell expedition to the Arctic Ocean	10,000
United States Sanitary Commission	10,000
Peabody Library, Thetford, Vt.	5,500
Washington and Lee University <sup>1</sup>	

Most of the institutions which bear the name of Peabody publish annual reports giving full particulars in respect to their operations. The proceedings of the trustees of the educational fund fill two octavo volumes of several hundred pages each.

D. C. GILMAN.

**PEABODY, William Bourne Oliver, D.D.**, b. at Exeter, N.H., July 9, 1799; d. at Springfield, Mass., May 28, 1847; graduated at Harvard, 1817; studied divinity at Cambridge; and was from October, 1820, Unitarian pastor at Springfield. "A man of rare accomplishments and consummate virtue," he was one of the most distinguished ornaments of his denomination. He wrote much for the *North American Review*, *Christian Examiner*, and Sparks's *American Biography*, and prepared for the Massachusetts Zoological Survey a *Report on the Birds of the Commonwealth*, 1839. He was familiar with landscape-gardening, and gave some lectures on scientific topics. His *Sermons*, with a memoir by his twin-brother, appeared, 1849, and his *Literary Remains*, edited by his son, 1850. He published in 1823 a *Catechism in Verse*, with ten lyrics on the seasons, etc., among them, *Behold the Western Evening Light*, and in 1825 *The Springfield Collection of Hymns*. F. M. BIRD.

**PEACE, Kiss of.** See KISS OF PEACE.

**PEACE OFFERING.** See OFFERINGS, p. 1688.

**PEARSON, Eliphalet, LL.D.**, b. in Byfield, a parish in Newbury, Mass., June 11, 1752; d. at Greenland, N.H., Sept. 12, 1826. He entered Harvard College in 1769, and was graduated in 1773.

Soon after graduation he was called to teach a grammar-school at Andover, Mass., the home of

<sup>1</sup> Owing to the loss, on the Arctic, of certain bonds, the recovery of which is still in litigation, the amount of this donation cannot be exactly stated.



his friend Samuel Phillips, afterwards lieutenant-governor of Massachusetts. In 1775 Gov. Phillips was commissioned by the General Court to manufacture gunpowder for the Revolutionary army. In this enterprise he relied very much on the scientific attainments of Pearson. He relied on the same while he laid the foundation of Phillips Academy at Andover. Pearson became the first principal of the academy, and remained in office from 1778 to 1786. He was one of the twelve original trustees, and was the first president of the board who did not belong to the Phillips family.

In 1786 he was called to the professorship of the Hebrew and Oriental languages at Harvard College, — an office for which he was well qualified. He delivered to the students a valuable course of lectures on language. He was eminently successful as a teacher of rhetoric. Occasionally he spent the entire night in correcting the compositions of the students, in order that he might spend the day in the multiplied extra-official duties which were heaped upon him. He labored with rare zeal and tact for the financial as well as literary welfare of the college. He searched the documents which illustrated the claim of the university to certain disputed possessions; examined old deeds in the registry of probate, old notes pertaining to farms, ferries, and bridges, in which the university had, or was thought to have, an interest. For twenty years he was an uncommonly laborious professor in the college; for six years was a leading member of its Board of Fellows, and for a long time performed many of the duties belonging to the president. Among his pupils were some of the most eminent men of the day, such as John Quincy Adams, Judge Story, Presidents Kirkland and Quincy, Drs. William E. Channing and Edward Payson, John Pickering, Alexander H. Everett. It has been often said, that, if Gov. Phillips had lived, Pearson would have been elected president of Harvard College, as successor to Dr. Joseph Willard.

He resigned his office at Cambridge in 1806. He immediately repaired to Andover, where he gave the first impulse to the formation of the Andover Theological Seminary. He originated its remarkable constitution. He and Dr. Leonard Woods were the main instruments of effecting the union between the seminary planned at Andover and that which had been planned by Dr. Samuel Spring of Newburyport. He rode from Andover to Newburyport thirty-six times for the purpose of consummating that union. He was elected the first professor of sacred literature in the seminary. He was the first president of the Board of Trustees after the theological institution came under its care. He retained the presidency of that board nineteen years, — a longer period than any other one, either before or since his time, has held it. He continued a member of the board forty-eight years.

He was an adept in the fine arts; he possessed remarkable skill and taste in music; he had also an architect's eye and forecast. For many years he had been an industrious member, and also the secretary, of the American Academy of Arts and Sciences. He had associated mainly with men of letters, of science, and of political renown; he had not addicted himself to the niceties of

theological study. Not feeling at home in his Andover professorship, he retained it only one year (1808-09).

His person was noble and commanding; his manners were dignified and courtly. As a teacher, he was faithful; as a disciplinarian, exact and severe. He published a Hebrew grammar and also five pamphlets. He edited two or three important volumes and numerous tracts. He originated the Massachusetts Society for the Promotion of Christian Knowledge, and was the most conspicuous man in forming the American Education Society. His enterprising spirit made him a pioneer in many great and good works.

EDWARDS A. PARK.

**PEARSON, John**, b. at Snoring, Feb. 12, 1612; d. at Chester, July 16, 1686. He was educated at Eton, whence he proceeded to King's College, Cambridge, to be there chosen as fellow. He became prebendary of Sarum, 1629; chaplain to Lord-Keeper Finch, and incumbent of Torrington, 1640; minister of St. Clement's, Eastcheap, London, 1650; rector of St. Christopher's, London, prebendary of Ely, archdeacon of Surrey, and master of Jesus College, Cambridge, 1662; and bishop of Chester, 1672. This rapid promotion is accounted for when we find Burnet pronouncing him "in all respects the greatest divine of the age." His reputation stood excessively high in his own day, and it has retained a lofty position in the Church of England ever since; and, if the eulogium from Burnet just quoted be somewhat exaggerated, no one can fairly dissent from the words which follow, in which the historian of his own times speaks of Pearson as "a man of great learning, strong reason, and of a clear judgment." His great work is the *Exposition of the Creed* (1659), long a text-book with Church-of-England clergymen; and it is praised, not only by the general run of Anglican theologians, but by such men as Dr. Johnson, Dean Milman, and Henry Hallam. Pearson was by no means a high-flown Anglo-Catholic, but a cautious, moderate thinker, citing the Fathers in support of his positions, but nowhere exalting patristic authority. He must have been moderate in his ecclesiastical opinions, or he would not have retained his lectureship at St. Clement's, Eastcheap, where he delivered during the Commonwealth the theological lectures which formed the basis of his distinguished treatise. The passages in his *Exposition of the Creed* with regard to the church would not have satisfied Thorndike or Heylin, or even Bishop Bull. He uses strong expressions respecting the atonement, speaking of it as "the punishment which Christ, who was our surety, endured," and as "a full satisfaction to the will and justice of God;" and he defines faith as a "spiritual act, and consequently immanent and internal, and known to no man but him that believeth." His perspicuity of style and directness of reasoning are strong recommendations; and his orderly arrangement and compact manner of expression render him very helpful to divinity students.

Next to the *Exposition* in point of fame is Pearson's *Vindicie Epistolarum S. Ignatii* (1672). Bentley and Boyle highly esteemed this erudite work; so did Dr. Lardner, who pronounced it "unanswerable." It was very valuable at the time, and so it is still, in a measure; but much

new light has been thrown on the Ignatian Epistles since Pearson's day. Pearson wrote a book entitled *Annales Paulini*; and the posthumous publication of it has been translated by J. M. Williams, Cambridge, 1825. *Minor Theological Works* by the same divine were collected and edited by Churton, with a memoir, Oxford, 1844, 2 vols.

Pearson took part in the proceedings of convocation in 1661, and was one of the commissioners at the Savoy Conference the same year. Baxter describes him as a true logician, disputing "accurately, soberly, and calmly;" breeding a great respect, and a persuasion, that, if he had been independent, he would have been for peace. Pearson was remiss in his episcopal duties, and for some years before his death sunk into second childhood.

JOHN STOUGHTON

**PECK, George, D.D.**, Methodist; b. in Middlefield, N.Y., Aug. 8, 1797; d. at Scranton, Penn., May 20, 1876. He began his ministry (1816) in the Genesee Conference, and experienced those trials which accompany and characterize pioneer work. In 1824 he was appointed presiding elder of the Susquehanna district; in 1835 elected principal of the Oneida Conference Seminary; in 1839 resigned; from 1840 to 1848 edited *The Methodist Quarterly Review*, from 1848 to 1852, *The Christian Advocate and Journal*; re-entered the pastorate; from 1858 to 1872 was presiding elder of the Lackawanna district and Wyoming district; was superannuated in 1873. He enjoyed the confidence of his denomination to a high degree. In 1816 he was appointed by the New-York Central Conference a delegate to the General Convention of the Evangelical Alliance in London. He was a delegate to every General Conference from 1824, and was an authority in questions of polity. He was also an effective speaker and eloquent preacher. Among his numerous publications may be mentioned, *Scripture Doctrine of Christian Perfection*, New York, 1842, revised ed., 1848; *Rule of Faith: Appeal from Tradition*, 1844; *Wyoming; its History, Stirring Incidents, and Romantic Adventures*, 1858; *Early Methodism within the Bounds of the Old Genesee Conference from 1788 to 1828*, 1860; *Life and Times* (autobiography), 1874.

**PECK, Jesse Truesdell, D.D.**, Methodist-Episcopal bishop; b. at Middlefield, N.Y., April 4, 1811; d. in Syracuse, Thursday, May 17, 1883. He was licensed as a local preacher in 1829; in 1832 joined the Oneida Conference; from 1837 to 1841 was principal of the Gouverneur Wesleyan Seminary, from 1841 to 1848, of the Troy Conference Seminary at Poughkeepsie, N.Y.; from 1848 to 1852, president of Dickinson College, Carlisle, Penn.; pastor of the Foundry Methodist-Episcopal Church, 1852 to 1854. Subsequently, he was secretary of the Tract Society of the Methodist-Episcopal Church, and editor of its publications, pastor in New-York City, pastor and presiding elder of the San-Francisco district, pastor in Peekskill, Albany, and New-York City, N.Y. In 1872 he was elected bishop, and distinguished himself in this capacity. He was one of the founders of Syracuse University, 1870, and the first president of its board of trustees. He wrote *The Central Idea of Christianity* (New York), *The True Woman* (New York, 1857), *History of the Great Republic* (New York, 1868).

**PECK, John Mason, D.D.**, Baptist; b. in Litchfield, Conn., Oct. 31, 1789; d. at Rock Spring, Ill., March 14, 1857. With early poverty, and no more than common-school advantages, he succeeded in acquiring considerable information, and in exerting a wide influence. His parents were Congregationalists, and he joined that church; but in 1812 he was licensed to preach by the Baptists, and subsequently was one of the pioneer preachers of this denomination. After regular pastoral labor for five years, in 1817 he was appointed by the Baptist Triennial Convention a missionary to Missouri Territory. In 1820 the mission was closed, but he continued his itinerating work there and in Illinois. In 1822 he was appointed to the same work by the Baptist Missionary Society. He also was agent (1823) of the American Bible Society, and active in the organization of Sunday-schools. By reason of his advocacy of the plan in 1826, he deserves the epithet of "father" of the American Baptist Home Mission Society, which was organized 1832. In 1827 he established the Rock Spring Seminary (now Shurtleff College); in April, 1829, *The Pioneer*, the first Baptist, perhaps the first religious, newspaper west of the Alleghanies. In 1853 he projected the American Baptist Historical Society. His life was that of a pioneer, and fruitful in good works. He wrote *The Emigrant's Guide*, Boston, 1831 (it induced large emigration); *Gazetteer of Illinois*, Jacksonville, Ill., 1834; *Life of Daniel Boone*, in Sparks's *American Biography*, Boston, 2d ser., xiii.; *Life of Father Clark*, N.Y., 1855. See R. BARCOCK: *Forty Years of Pioneer Life: Memoir of John Mason Peck, D.D.*, edited from his Journals and Correspondence, Phila., 1864.

**PEDERSEN, Christiern**, b. at Svendborg, in the Danish Island of Funen, 1480; d. at Helsing, in the Island of Zealand, Jan. 16, 1551. He studied in Paris; became canon at the cathedral of Lund, but was implicated in the political vicissitudes of Christian II.; fled to Holland, and lived, after his return, in retirement, though active for the spread of the Reformation. He translated the New Testament into Danish, 1529.

**PEDOBAPTISM, PEDOBAPTISTS.** See PÆDOBAPTISM, PÆDOBAPTISTS.

**PELAGIUS AND THE PELAGIAN CONTROVERSIES.** While the Eastern Church engaged all her energies in the elaboration of the doctrines of the Trinity and incarnation, and the demonstration of the supernatural character of Christianity as a fact in the objective world, it fell to the lot of the Western Church to take up the doctrines of sin and grace, and demonstrate the supernatural character of Christianity as an agency in the subjective world. Not that those ideas were altogether wanting in the Eastern Church, but they were only partially developed. The problem was then and there to burst the bounds of Pagan naturalism, and rise to the higher level of spiritual morality. Both in the contest between the Greek philosophy and the old mythological spirit, and in the contest between Christianity and Gnosticism, the issue at stake was to make a definite distinction between nature and morality, to disentangle man from all his improper complications with nature, to make him feel himself an independent moral centre, to place him as a free, responsible personality in his relation to God.

Hence the constant and strong emphasis which all the Greek Fathers, from Origen to Chrysostom, lay on human freedom: hence the shyness they evince towards any thing which might make sin appear as a natural power. However grave the consequences of the fall may be,—the overpowering sensuality and death in its track; the weakness of the will, always open to the temptations of the world, the Devil, and the demons; the dulness and the errors of the intellect,—nevertheless, actual sin is always man's own deed, issuing from that point in him which cannot be obliterated without destroying him as a moral being,—the freedom of his will. The general state of sinfulness is recognized; but at the same time it is now and then hinted—as, for instance, by Gregory of Nyssa—that there might exist human beings who were sinless. Quite otherwise in the Western Church. Tertullian, and, after him, Hilary and Ambrose, recognized in human nature a *vitiositas animæ*, the effect of the fall of Adam, and since that time propagated in the race by generation; and they consequently define grace, not simply as an objective means of salvation, but also as the subjective cause of repentance and conversion. But it was not until the contest broke out between the British monk Pelagius and Augustine (the head of the African Church) that the development of these anthropological doctrines entered its decisive phase.

Of the earlier life of Pelagius nothing is known; but legend acknowledges the close correlation between him and his great antitype Augustine by assuming that they were born on the same day and in the same year. At what time he came to Rome from Britain cannot be ascertained; but his stay there must have been of some duration, since he gave an almost complete literary exposition of those views which soon were to cause such vehement opposition before (in 411) he left for Africa. He was thoroughly conversant with the Greek language and theology, and shows a certain affinity to the doctrinal tendencies of the Eastern Church, which seems to indicate that the original connection between the British monasteries and the Orient was still alive. In Rome he conversed much with Rufinus, the zealous propagator of Greek theology in the Latin Church, and the circle which gathered around Rufinus, Paulinus of Nola, Sulpicius Severus, and others. The odious stories told about him by Jerome and Orosius are completely refuted by the circumstance, that, even when the controversy was hottest, Augustine never ceased to pay an unstinted respect to his moral zeal and Christian conduct. The great work he wrote in Rome—his Commentary on the Pauline Epistles—exists only in the orthodox redaction of Cassiodorus; but even in that shape it gives a tolerably clear idea of his peculiar views. In speaking of a letter, which, during his stay in Rome, Pelagius wrote to Paulinus, Augustine complains that it is so completely occupied with the forces and faculties of nature, that it hardly mentions the grace of God; and, indeed, another letter by Pelagius, written somewhat later (415), and addressed to Demetrius, indicates exactly the same point of view. To Pelagius, religion was not the vital germ of morality, but only an external influence; and, when he sometimes mentions religion as the highest moral motive, he

means the fear of God as it is found under the dispensation of the law. Nowhere in the above letter does he speak of grace as an inner agency creating a new life. He acknowledges that in the course of history sin has increased so fearfully as to become almost an element of nature; but he nevertheless maintains that at any moment the will is able to burst the meshes of sinful habits, and vindicate its own independence. In the Commentary all the principal propositions which afterwards called forth the controversy are found,—the rejection of the doctrines of hereditary sin (*transmissio peccati*), of the connection between sin and death, of grace as the sole cause of conversion, etc. His very object in his Commentary on the Epistle to the Romans was to deprive those propositions of their scriptural basis because he considered them subversive of all morality.

It was, however, not Pelagius, but Cœlestius, who opened the campaign. He belonged to a distinguished family, and practised as a lawyer in Rome, when he became a monk, and joined Pelagius. In 411 they went together to Africa; but after a short stay there, during which he met with Augustine, Pelagius continued the journey to Palestine, while Cœlestius remained at Carthage, where he hoped to obtain the office of presbyter. In 412, however, he was accused of heresy by Deacon Paulinus of Milan, before a synod at Carthage, over which Bishop Aurelius presided. The accusation referred to six different points of heresy, of which the most prominent seems to have been that concerning infant baptism. Adam, Cœlestius was said to maintain, would have died, even if he had not sinned. Children are born in the same state as Adam was in before the fall, and consequently they have eternal life, even though they die unbaptized. Both before and after the Lord's appearance in the flesh, there have existed people who were without sin, etc. Cœlestius tried to show that the question whether or not there existed a true *transmissio peccati* was a theological problem, without any direct bearing on the general creed of the church. From the few fragments of the debate which have come down to us, it seems that in general his policy was to temporize; but the synod was not satisfied with his vague prevarications. He was excommunicated, and repaired to Ephesus.

Between this, the first act of the controversy, and the second, in which the scene changes to the East, Augustine wrote his *De peccatorum meritis*, etc. In Palestine, Pelagius was very well received by Bishop Johannes of Jerusalem; but he could not avoid coming into conflict with Jerome, who considered his views a revival of those old heresies of Origen which Rufinus had defended. Jerome stood at that very moment in close communication with Augustine, who in 415 sent the Spanish presbyter Orosius to him with letters of recommendation. Orosius also brought a report of what had recently taken place in Africa; and Jerome consequently lost no time in writing his *Dialogi contra Pelagianos*. The book is full of invectives, but without any deep understanding of the subject. Jerome confined himself to the question, whether, as asserted by Pelagius, a human being could be without sin; and that question became, indeed, the principal subject of debate at the synod of Jerusalem, which Bishop

Johannes convened for the purpose of settling the controversy between Jerome and Pelagius. Orosius was invited to give an account of what had taken place in Africa, and laid great stress upon the circumstance that the views of Pelagius had been rejected by such a man as Augustine. But as Pelagius simply declared that the authority of Augustine had nothing to do with the subject in question, and as Johannes took the side of Pelagius, Orosius had to content himself with claiming that the final decision should be referred to the Bishop of Rome, since Pelagius was a member of the Latin Church. Johannes consented; but it soon appeared that the adversaries of Pelagius could not abide with patience the result of so slow a process. Before the year (415) came to an end, two deposed Western bishops who happened to be in Palestine (Heros of Arles and Lazarus of Aix) laid a formal accusation of heresy before the synod of Diospolis, convened by Bishop Eulogius of Caesarea. To the great chagrin, however, of Jerome, Pelagius succeeded also this time in satisfying his Oriental judges, and was recognized as an orthodox member of the orthodox church. But Cœlestius was condemned; and, since Pelagius acquiesced in that condemnation, Augustine was certainly right when he afterwards, in his *De gestis Pelagii*, protested that Pelagius could not give his assent to that condemnation without condemning himself.

In the West these decisions caused considerable uneasiness, and it was generally determined to employ more effective measures against the new heresy. At a provincial synod of Carthage, convened in 416 by Bishop Aurelius, Orosius read a report of what had taken place in Palestine, written by the two Gallican bishops; and the synod decided to anathematize Pelagius and Cœlestius, unless they retracted. A letter was also sent to Pope Innocent I., asking him to anathematize any one who should teach that man is able by himself to overcome sin, and fulfil the commandments of God, or who should deny that by baptism children are raised from a state of perdition, and made heirs to eternal life. The Numidian bishops assembled at Mileve in the same year, and addressed the Pope in a similar strain; and so did five other African bishops, among whom was Augustine, in a private letter. The Pope was much flattered by these appeals, as he called them, to the authority of the Roman see, and declared himself in perfect accord with the African bishops. Pelagius now also presented a confession to the Pope, in which he expatiated at great length upon Christology, the Trinity, and other doctrines, but touched only vaguely the point in question, arguing against those, who, like the Manicheans, asserted that man cannot escape sinning, and against those, who, like Jovinian, asserted that man, when regenerated, can sin no more. This confession did not reach Innocent before his death; but his successor, Zosimus, received it very kindly, and seemed to be more in favor of Pelagius. Cœlestius, who had become a presbyter in Ephesus, and afterwards had staid for some time in Constantinople, came also to Rome about this time; and in the confession he submitted to Zosimus he tried to vindicate his old point of view, — that the whole question was, properly speaking, *præter fidem*. The result of these movements was,

that Zosimus, in two letters, openly blamed the African bishops because they had listened to the accusations of the Gallican bishops, two men of ill repute, and opened a controversy without properly investigating the matter.

The African bishops, however, would not brook the rebuke. A synod of Carthage immediately determined to adhere to the decision of Innocent as the only valid one; and, while Zosimus was trying to effect a decent retreat, the African bishops assembled in a general council (418), at which also delegates from Spain were present, and formally condemned the views of Pelagius. The propositions condemned were, that man was created mortal, and would have died, even though he had not sinned; that children were born without sin, and needed not baptism as an atonement; that grace works only forgiveness for sins committed, but does not help to avoid committing sins; that grace helps only by revealing the will of God, but not by communicating power to withstand sin, etc. The African bishops further succeeded in gaining the Emperor Honorius over to their side; and an edict of April 30, 418, banished all adherents of Pelagius, laymen or clergy, from the country. Zosimus now saw fit to break openly with Pelagianism, and by his *Epistola Tractoria* he solemnly confirmed the canons of the African council. All Western bishops were commanded to subscribe to the letter. A few Italian bishops refused. Among them was Julian of Eclanum in Apulia, the third great representative of Pelagianism, and a man both of talents and learning. He sacrificed his bishopric for his opinions, and in the literary contest which ensued he gave Pelagianism a broader and more consistent development. Meanwhile the Pelagians were everywhere hunted down. New and harder decrees were issued against them by Constantius. Pelagius himself disappears altogether after 420. Cœlestius is still seen wandering about for some years from place to place. In 424 he was in Rome, demanding a new investigation of the subject from Pope Cœlestius; in 428 he was in Constantinople, trying to make an alliance with Nestorius, etc. See CÆLESTIUS, NESTORIANISM, and SEMI-PELAGIANISM.

LIT. — The sources are the works of Pelagius, — *Expositiones in epist. Pauli*, *Epistola ad Demetr.*, and *Libellus fidei ad Innocentium* (preserved among the works of Jerome, ed. Mart. V.: the *Libellus fidei* was for a long time considered an orthodox work, and is quoted as such in the *Libri Carolini*, iii. 1); the pertinent works of Jerome, Augustine, Orosius, Julian, and Marius Mercator; the acts of the various councils (see in Mansi, IV.). Among modern treatments of the subject, F. WIGGERS: *Prag. Darstellung des Augustinismus und Pelag.*, Berlin, 1831-32, 2 vols. (vol. i. translated by R. Emerson, *Augustinianism and Pelagianism*, Andover, 1840); J. L. JACOB: *Die Lehr d. Pelagius*, Leipz., 1812; WÖRTER: *Der Pelagianismus*, Freib., 1866; KLASSEN: *Die innere Entwicklung des Pelagianismus*, Freiburg, 1882. W. MÖLLER.

PELAGIUS, the name of two Popes. — Pelagius I. (555-560), b. in Rome, and d. there March 3, 560. Under Pope Silverius he held the position of apocrisiarius at the court of Justinian I., and combined with the Empress Theodora, a secret advocate of Monophysitism, for the overthrow of

Silverius, a foe of Monophysitism, and the elevation of Vigilius. He stood in favor with Vigilius, and in 553 signed the *Constitutum* in favor of the Three Chapters (see THREE-CHAPTER CONTROVERSY) which Vigilius had drawn up. Vigilius and Pelagius were both banished by the Byzantine emperor, but the latter pardoned, and commended by the emperor for Pope, in the place of Vigilius. Two bishops and one presbyter assisted at his consecration. He was accused of heresy, on account of his connection with the Three-Chapter Controversy, and took great pains to rid himself of the charge. He had much opposition in Italy. It was an act humiliating to the Papacy, when, in 557, he decided, at the wish of Childebert, to furnish a confession of faith as a proof of his orthodoxy. But that he understood how to vigorously defend the Church against the claims of the State is seen in his demand upon Childebert to make good his invasions into the rights of the papal vicar Sapandus. See *Vita Pelagii* I., in MURATORI: *Rerum Ital.*, iii.; JAFFÉ: *Reg. Pontif. Rom.*, 2d ed., Leipzig, 1881. Pelagius' Letters are given in MIGNE: *Patrol. Latina*, vol. lxxix. — Pelagius II. (578-590), of Gothic extraction, the son of Winigild; was b. at Rome; elevated to the papal throne, July 30, 578; d. in Rome in January, 590. Pressed by the king of the Lombards, he sought aid from the Byzantine emperor, who, not being in a position to send an army, advised the Pope to free Rome from the army of besiegers by the payment of a sum of money. Pelagius, following the advice, secured temporary relief by the payment of three thousand pounds of gold to the Lombards. In order to secure permanent relief, he also solicited the aid of Childebert II., king of the Franks, who wrote to Laurentius, Archbishop of Milan, promising an army which should "destroy the cursed people that had armed its cruel hands with violence against the saints and for the murder of the faithful." The alliance between the Greeks and the Franks, for the purpose of breaking the power of the Lombards, was suddenly interrupted by the latter, who entered into a treaty of neutrality with the Lombards. The Greeks, in 584, concluded a three-years' treaty of peace with the enemy. This period was utilized by Pelagius in an effort to heal the schism which the Three-Chapter Controversy had created in the Western Church. He communicated with the archbishop, Elias of Aquileja-Grado, and the other bishops of Istria, using the words of 2 Tim. ii. 23, and trying to prove that the decree condemning the Three Chapters was not at variance with the first four oecumenical councils. They refused, however, to return to the Church till the condemnation was revoked, or to accept a proposition to meet papal commissioners. Pelagius also got into controversy with John the Faster, Patriarch of Constantinople, and protested against his assumption of the title of oecumenical bishop. The papal document rebuking the patriarch for his presumption has not come down to us, the Pseudo-Isidorian Decretals which profess to contain it being spurious. See *Vita Pelagii* II., in *Liber Pontif.* (MURATORI: *Rer. Ital. Scr.*, III.); his Letters, in MIGNE: *Patrol.*, vol. lxxii.; JAFFÉ: *Reg. Pontif. Rom.*, 2d ed., Leipzig, 1881, p. 137 sqq.; HINSCHLUS: *Decretales Pseudo-Isidor.*, Leipzig, 1863, p. 721.

R. ZOEPFFEL.

**PELAGIUS, Alvarus**, Spanish Franciscan, pupil of Duns Scotus, and bishop of Silves in Algarve [Portugal], d. 1352; is famous for his immoderate defence of the Papacy, in his work *De planctu ecclesie* (Ulm, 1471; Venice, 1560; Lyons, 1570): "The Pope is above every thing, even oecumenical councils. From him councils get their authority and the privilege of convention. The Pope may pronounce judgment upon all creatures, but be judged by none. As the Spirit was given to Christ without measure (John iii. 34), so authority upon earth is given to the Pope without measure." He also wrote a *Colloquium adv. hereses*, which has never been printed. See BELLARMINE: *De script. eccles.*; RIEZLER: *D. liter. Wider-sacher d. Päpste*, 1874, pp. 283 sqq. HERZOG.

**PELLIKAN, Konrad**, a distinguished Hebraist; b. Jan. 8, 1478, at Ruffach in Alsace; d. April 6, 1556, at Zürich. His German name, Kursner, was altered to Pellicanus by his uncle, who provided for his education at Heidelberg and Tübingen. In 1499 he began the study of Hebrew, which he pursued with intense avidity. His only help was the *Stern meschiah* of Peter Negri (Esslingen, 1477). In 1501 he prepared the *De modo legendi et intelligendi Hebræum*, which was the first Hebrew text-book ever written by a Christian. It was published in the *Margarita philosophica*, Strassburg, 1504. In 1501 Pellikan was consecrated priest in Ruffach, and, after filling various other academical positions, was, with Eccolampadius, made professor of theology at Basel, and in 1525 was, on Zwingli's invitation, induced to go to Zürich. His first lecture in Zürich, on Exod. xv., he began with the words, "Thanks be to my God, who, having snatched me from Egypt and from the Egyptian and papal captivity, has caused me to pass over the Red Sea." He threw aside the cowl, and married, although already arrived at the age of forty-eight. He died as professor of Greek and Hebrew, and librarian, at Zürich. Pellikan's text-book of the Hebrew was the first, but was soon displaced by Reuchlin's *Rudimenta*. He was also the first in the Reformation period to write a complete commentary of all the books of the Bible (*Comment. biblicher*, Zurich, 1532-39). See *D. Chronikon d. Konrad Pellikan*, ed. by Riggenbach, Basel, 1877. Riggenbach's excellent introduction to Pellikan's autobiography treats of his literary activity, and of his relation to the Reformation. Pellikan's Hebrew text-book was reprinted by Nestle, Tübingen, 1877.

HERMANN L. STRACK.

**PELT, Anton Friedrich Ludwig**, a theologian of comprehensive culture in the departments of philosophy, history, and exegesis, and a master in the department of theological encyclopædia; was b. at Regensburg, June 28, 1799; d. at Keimnitz, Jan. 22, 1861. Educated at Jena and Kiel, he became in 1826 docent at Berlin; 1829, professor at Greifswald; and, 1835, professor at Kiel, as Twisten's successor. His Latin commentary on the Thessalonian Epistles appeared at Greifswald, 1829. Pelt took a high position as a theological teacher; and, while he was originally in closer sympathy with the school of Hegel, he wrote *D. Kampf aus d. Glauben* (1837) in answer to Strauss's *Life of Christ*. He took part in the practical ecclesiastical movements of the day. When Schleswig-Holstein was finally made subject to the Danish

crown, in 1852, he lost his position at Kiel, and was nominated by the university of Greifswald to the pastorate of Kemnitz, which was in its patronage. In 1857 he was promoted to be superintendent of the diocese. Pelt's greatest work is the *Theol. Encyclopædie als System, im Zusammenhange mit d. Gesch. d. theol. Wissenschaft u. ihrer einzelnen Zweige*, Hamburg and Gotha, 1813. This work, which divides theology into historical, systematic, and practical, is brilliant in conception, and instructive in execution. I. A. DÖRNER.

**PENANCE**, the fourth of the seven sacraments of the Roman-Catholic Church, is a means of repairing a sin committed, and obtaining pardon for it, and consists, partly in the performance of expiatory rites, partly in voluntary submission to a punishment corresponding to the transgression. It is found in all religions. In the Old Testament it occurs under the form of purification, expiatory sacrifices, fasts, etc.; but this merely juridical form of expiation was afterwards, by the prophets, elevated to the more spiritual forms of repentance of the heart, and complete change of life. Adopting this more spiritual view of the prophets, the ancient Christian Church early developed a very severe practice. At the instance of Paul (1 Cor. v.), excommunication, that is, exclusion from community with the congregation, was employed. But such an excommunication was not final and absolute. The excommunicated could be re-admitted to the church (2 Cor. ii.) on condition of public confession and full expiation. See IRENEUS: *Adv. Hæres.*, l. 13; TERTULLIAN: *De penit.*, 2, 4, 9, 10; CYPRIAN: *Ep.* x., 13, 31; LACTANTIUS: *Instit. divin.*, iv., 30, etc. As public confession, however, carried with it not only great inconveniences, but even dangers, it was afterwards, especially by the efforts of Leo the Great, changed into private confession. On the whole, concerning confession, the views were for a long time uncertain. The thirty-third canon of the Council of Châlons, 813, says (MANI: *Coll. Council.* XIV.), "Some think it sufficient to confess to God alone, while others think it necessary also to confess to a priest: both ways have their advantages." In the twelfth century, however, the treatise *De vera et falsa penitentia*, generally but without good reason ascribed to Augustine, contributed much to the establishment of the idea that the priest had the power of pardoning or retaining sin; and though this doctrine was not accepted without certain restrictions (comp. PETRUS LOMBARDUS: *Sentent.*, lib. iv. dist. 18; RICHARD OF SAINT-VICTOR: *Tract. de potest. ligandi et solvendi*, 12; THOMAS AQUINAS: *Summa*, p. iii. qu. 84, art. 31), it served to spread the custom of confessing to a priest. Finally, the fourth Council of the Lateran (1215), presided over by Innocent III., and treating the heresies of the Cathari and Waldenses, made confession to a priest an indispensable part of penance, and consequently compulsory. With respect to the expiatory part of penance, or penance proper, the views were originally very severe. It lasted long, often the whole life through, and the penalties were very heavy. But, as time went on, the views became milder, the penalties were confined to prayers, fasts, and alms. At first the penalties were simply considered as evidences of the sincerity of the repentance; but in course of time they

became a real *opus operatum*. In the middle ages it was generally agreed that the penance imposed upon one person could be paid by another, at least in part; and in a collection of penance-rules found in Mansi (*Coll. Council.*, XVIII. p. 525) it is stated, that, by means of a sufficient number of co-fasters, a fast of seven years may be accomplished in six days. Penance was conceived of as a satisfaction; and consequently, as Thomas Aquinas has it, so long as the debt is paid, it does not matter who pays it. All these various features have been retained by the Council of Trent (*Sess.* XIV., c. 2 and 8) in its definition of the sacrament, though in a somewhat refined form. The conception of the Greek Church differs in no essential point from that of the Roman-Catholic. Penance is there considered a second baptism, the "baptism of tears" (BOISSARD: *L'Eglise de Russie*, i. p. 334). For further details and pertinent literature, see CONFESSION, PENITENTIALS, and REPENTANCE.

**PENITENTIALS** (*Libri Pœnitentiales*) were collections of rules for the guidance of the confessor, prescribing the penalty he ought to impose; that is, the satisfaction he ought to demand before granting absolution. In the ancient church the Councils of Ancyra (314), of Nicea (325), and others, gave such rules. Of great influence on the reigning practice were also the two epistles on the subject by Basil of Cæsarea (d. 379). In his *Synlogma*, Joannes Scholasticus (d. 578) gave sixty-eight canons, which were confirmed by the Trullan synod of 692; but the farther development of this literature in the Greek Church is of comparatively small interest. In the Latin Church the Letters of Basil formed the starting-point; though a work of similar kind, but of native growth, is mentioned in the middle of the third century. (Comp. CYPRIAN: *Epist.* 2, and *De lapsis*, 31, 52.) The monastic discipline exercised a special influence; and from it there grew up in the old British or Irish Church a number of penitentials, which, exactly in the fashion of a criminal code, prescribed certain penalties for certain transgressions. Fragments of the *Canones Patricii* (about 456), the *Liber Davidis* (about 544), a penitential by Veinianus, or Finnianus, another by Gildas (d. 583), are still extant. By Theodore, Archbishop of Canterbury (d. 690), those works were collected and arranged for the Anglican Church. He was a Greek by birth; and his book, which from the eighth to the twelfth century was considered the highest authority on questions of penance, contains many Greek and Roman traditions. It is doubtful, however, whether he ever wrote down his rules himself, or whether they were put in writing later on by others. The *Pœnitentiale Theodori*, such as it is published in *Ancient Laws and Institutes of England*, 1840, cannot belong to him. The same is the case with the penitentials of Bede Venerables (d. 735) and Egbert, Archbishop of York (d. 767). The Anglo-Saxon penitentials were brought by Columban into Gaul, and obtained great authority throughout the Frankish Empire. But works of the same kind poured into the country also from other sides; and a great confusion ensued, which a number of Frankish synods from the first half of the ninth century in vain tried to remedy. At the instance of Bishop Ebo of Rheims, Bishop

Halitgarius of Cambrai wrote, about 829, his celebrated *Liber Penitentialis*, in six books. The sixth book (published in Canisius: *Lectiones antiquæ*, tom. ii. part ii. p. 121) is designated as *Penitentialis Romanus, quem de scrinio Romane ecclesie adsumpsimus*, though it is certainly of Frankish origin. It must not be confounded with another *Penitentialis Romanus* which is often mentioned, but which had no papal authority either. There exists, indeed, no penitential specially authorized by the Roman *curia*, though it often happened that a penitential writer ascribed his work to a pope in order to make it more authoritative. Thus there is a *Penitentialis Gregorii III.*, but it belongs to a much later period. Prominent among the productions of the Frankish Church in this line during the ninth century is the *Liber penitentie*, or *Pœnitentium*, of Rabanus Maurus, Archbishop of Mayence (d. 855). See *Opera*, ed. Colvenerius, Cologne, 1627, vol. vi. None of these penitentials, however, succeeded in gaining authority throughout the whole Frankish Empire. The confusion continued. At last almost every diocese had its own penitential; and in many cases it would, no doubt, prove utterly impossible to disentangle the reciprocal relations of those books.

LIT. — WASSERSCHLEBEN: *Beiträge zur Geschichte der vorgratianischen Kirchenrechtsquellen*, Leipzig, 1839; *Die Bussordnungen der Abendländischen Kirche*, Halle, 1851; KUNSTMANN: *Die lateinischen Penitentialbücher der Angelsachsen*, Mayence, 1844; [H. J. SCHMITZ: *Die Bussbücher u. d. Bussdisciplin d. Kirche, Nach handschriftlichen Quellen dargestellt*, Mainz, 1883]. MEJER.

**PENITENTIAL PSALMS**, so called because of their expressions of repentance over sin, are seven in number; viz., vi., xxxii., xxxviii., li., ciii., cxxx., cxliii. They are placed together in the Roman breviary, and indulgences have been promised those who recited them. Pope Innocent III. ordered their recitation in Lent. The Fifty-first Psalm is the typical one of the seven.

**PENN**, William, son of Admiral Sir William Penn and of Margaret Jasper (of Rotterdam) his wife; was b. in London, Oct. 14, 1644; and d. July 30, 1718. At the age of fifteen he was admitted as a gentleman commoner at Christ Church College, at Oxford, where he made large acquisitions as a scholar, and was distinguished for his excellence in field-sports and manly exercises. The instructions of Dr. John Owen, dean of Christ Church, gave him serious views of life; and he was deeply impressed by the preaching of the Quaker, Thomas Loe, an old Oxford student. Expelled from college for nonconformity, he was harshly treated by his father, who soon sent him to France with a party of young nobles and gentlemen. Presented to Louis XIV., he was a great favorite at court, and added to his former accomplishments all the social graces for which the French capital was famed, while at the same time he was kept pure from vice. At Saumur he attended with great interest the lectures of the Calvinistic theologian, Moses Amyraut. After a short stay in Northern Italy, he returned to London, after two years' absence, a good French scholar and a finished gentleman, and entered as a student of law at Lincoln's Inn. The great plague, which broke out a year afterwards, gave

his thoughts again a serious direction, and his father, to distract his mind, sent him to the gay and splendid vice-regal court of the Duke of Ormond, in Dublin. Forming a warm friendship for the duke's son, the Earl of Arran, he joined him in an expedition to put down a mutiny at Carrickfergus, acquitting himself in the action with great courage. He wished to accept a commission now offered him in the army, but his father was unwilling. The only certainly authentic portrait of Penn is one taken at this time, representing him in a full suit of armor. Placed in charge of the family estates in Ireland, he showed great capacity for business. Being at Cork one day, he heard the preaching of his old friend, Thomas Loe, who began his discourse with these words: "There is a faith which overcomes the world, and there is a faith which is overcome by the world." Penn was so deeply moved, that he renounced the world at once and forever, and spent the rest of his life as a devoted servant of Christ. Attaching himself to the Society of Friends, he suffered much from persecution. Imprisoned in 1677, for attending a religious meeting of his fellow-worshippers in Cork, he wrote a letter to the Earl of Orrery, lord-president of Munster, in which he said, "Though to dissent from a national system imposed by authority renders men heretics, yet I dare believe your lordship is better read in reason and theology than to subscribe a maxim so vulgar and untrue." The earl ordered his release; but his father, hearing that he had turned Quaker, sent for him, and he returned home. Observing that his son did not uncover his head when he came into his presence, the admiral demanded an explanation. William answered that he could uncover only to God, and not in homage to any man. "Not even to the king?" asked the father. The son asked an hour for consideration, and, after meditation and prayer, returned with the answer, "Not even to the king." Enraged, his father beat him and turned him out of doors.

However excessive his scruples may have been, the servility of that age made greater demands for such a protest than our franker and more manly times. At all events, William Penn gave the fullest proof of his sincerity and Christian heroism. Never did a young man sacrifice more when he renounced the world. Enjoying the intimacy and the favor of the king, admired at court, handsome in person, graceful in manners, adorned with every manly accomplishment, expectant heir of a title of nobility (that of Lord Weymouth), which the king was ready to confer upon his father, he was entering upon life with the most brilliant promise of distinction and success. All this he gave up, to meet persecution and scorn. Hardest of all, he was forced to disappoint the fond and ambitious hopes of his father. But he never wavered. His father, the admiral, was before his death (1670) reconciled to him, and advised him to keep his "plain way" of life and of preaching.

Penn holds a high place as a champion of English liberty and of universal toleration. Imprisoned in the Tower, at the instance of the Bishop of London, (and this twenty-four years after the execution of Laud!) for writing a tract entitled *The Sandy Foundation Shaken*, he sent

word to his father, "My prison shall be my grave before I will budge a jot; for I owe my conscience to no mortal man." In the Tower he wrote, *No Cross, No Crown*, the most widely read of all his works. He said, in a letter to the secretary of state, "What if I differ from some religious apprehensions? Am I therefore incompatible with human societies? I know not any unfit for political society, but those who maintain principles subversive of industry, justice, fidelity, and obedience." "It ought to satisfy the most rabid sectarian that he can forbid his rival a share of heaven, without also banishing him from the earth." These views he maintained in his after-life, before kings and people, and defended them in speeches before the House of Commons and by his pen. He told Dr. Stillingfleet, sent by the king to endeavor to change his judgment, "whoever was in the wrong, those who used force for religion never could be in the right." After an imprisonment of nine months, he was released from the Tower by the king, through the intercession of the Duke of York.

In August, 1670, on going to the meeting at Gracechurch Street, he found the house guarded by a band of soldiers. Not permitted to enter, the Friends gathered about the door in silence, and held their meeting in the street. Penn preached, but was soon arrested by the constables, together with William Mead. Penn's bold assertion of the liberties of an Englishman, and the noble constancy of his jury in acquitting him against all the threats of the court, have made this trial ever memorable. Within three months he was again imprisoned for preaching. He travelled in Holland and Germany, preaching fidelity to the light of Christ in the soul; and with his courtly breeding (speaking also Dutch, German, French, and Italian) he mingled with the highest orders of society as well as with the lowly. The princess-palatine of the Rhine, granddaughter of James I., sought his society, and confided to him the story of her religious conflicts and experiences.

From early years Penn had nourished dreams of a home for the oppressed in the wilds of America. Becoming connected with New Jersey, and one of the proprietors of East Jersey, he drew up liberal laws for the Province, and many Friends migrated thither. In 1681 he obtained from Charles II. a grant of the lands now constituting the States of Pennsylvania and Delaware, in satisfaction of a claim of his father's against the crown for sixteen thousand pounds, and became the greatest land-owner in the world. The king insisted on prefixing "Penn" to the name of the principality, against Penn's protest. Here he had opportunity for his "holy experiment." He granted perfect toleration, and the fullest liberty consistent with order; he treated the Indians with justice and generosity; and under his government the province grew rapidly, and flourished. He spent a great part of his large estates in England and Ireland for the aid of the settlers,—in fact, thirty thousand pounds more, he says, than he ever got from the Province: and yet, with an excess of liberality, he refused to accept an impost on exports and imports which the Assembly voted him. He found it difficult to collect the moderate annual quit-

rents, which as feudal proprietor he was obliged to exact, and through the frauds of his steward he became for a time impoverished. He made two visits to his American possessions, but felt it his duty to live at the court of James II., interceding with the king for the release of all victims of religious or political persecution. This he did with great effect. The king, to whose special care he had been intrusted by the dying admiral, was his faithful friend, and sometimes attended his meetings, and listened to his preaching. Penn did not conceal from him his liberal political views, but labored openly for the election to Parliament of the republican Algernon Sidney. On the accession of William of Orange, Penn was charged with being a Papist, and plotting for the return of the Stuarts, for which he was several times arrested, and once thrown into prison. He succeeded at length in establishing his innocence, and was made a welcome visitor at their courts by William, Mary, and afterwards Queen Anne, thus enjoying the personal friendship of five sovereigns of Great Britain. Six years before his death, he was attacked with an apoplectic disease, by which his mind was impaired, but not the sweetness of his temper, nor the joy of spiritual communion with his Lord. "Clouds lay upon his understanding," says Cope; "but the sun shone on his eternal prospects, and the long evening sky was clear, and full of light."

As an author, Penn appears as a defender of the views of Fox and Barclay, a writer of sententious ethical precepts, an opponent of judicial oaths, an advocate of a Congress of Nations for the settlement of international disputes, and a champion of complete and universal religious liberty. Many of his books and pamphlets were translated into German, French, Dutch, and Welsh. Among the more important of them are, *Truth Exalted* (a defence of Quakerism, 1668); *No Cross, no Crown* (1670); *The People's Ancient and Just Liberties asserted* (1670); *A Carcet against Popery* (1670); *A Guide Mistaken* (against J. Clapham's *A Guide to True Religion*, 1670); *The Great Case of Liberty of Conscience once more briefly debated*, etc. (1670); *A Treatise on Oaths* (1675); *England's Present Interest discovered, with Honour to the Princes, and Safety to the Kingdom* (1675); *The Continued Cry of the Oppressed for Justice* (1675); *A Letter to the Churches of Jesus throughout the World, A Call or Summons to Christendom* (1677); *A Persuasion to Moderation* (1686); *Good Advice to the Church of England, and Catholic and Protestant Dissenters, for the Abolition of the Penal Laws and Fasts* (1687); *A Key* (elucidating the peculiar tenets and features of Quakerism); *The New Athenians no Noble Bereans* (1692); *An Essay towards the Present and Future Peace of Europe by the Establishment of a European Diet, Parliament, or Estates* (1693); *Fruits of Solitude* (1693); *Travels in Holland and Germany, anno 1677* (1691); *Primitive Christianity revived* (1696); *The Quaker a Christian* (1698).

The bi-centennial of Penn's landing at Chester, Oct. 21, 1682, was celebrated with great enthusiasm in Philadelphia, and throughout Pennsylvania, Oct. 24, 1882.

Biographies of William Penn: MARSILLAC (Paris, 1791, 2 vols.); CLARKSON (London, 1813, 2 vols.); DIXON (London, 1851, 3d ed. 1856):



LEWIS, in *Friends' Library* (Phila.); ELLIS (in Sparks's *American Biography*, vol. 12, 1852); JANEY (Phila., 1st ed., 1852); THOMAS P. COPE: *Passages from the Life and Writings of William Penn* (Phila., 1882); W. J. MANN: *Leben u. Werke William Penn's* (Reading, Penn., 1882); JOHN STOUTINGTON: *William Penn, the Founder of Pennsylvania* (London, 1882). See also *The Penns and Pennings of the Seventeenth Century*, by MARIA WEBB (London, 1867); W. E. FORSTER'S *Reply to Macaulay*, preface to new edition of CLARKSON'S *Life* (London, 1849, revised and reprinted, Phila., 1850); J. PAGET'S *Inquiry into the Evidence of Macaulay's Charges* (Lond., 1858, reprinted in *New Examn.*, 1861). W. J. MANN.

**PENNAFORTE, Raymond de**, b. at Barcelona towards the close of the twelfth century; d. Jan. 6, 1275. He studied in his native city and at Bologna; entered the Dominican Order; was made confessor to Gregory IX. in 1230, and general of his order in 1238; but resigned afterwards that office in order to devote himself to the conversion of the Moors and Jews. He published a *Summa casuum penitentie* and *Decretalium Gregorii IX. compilatio*.

**PENRY, John** (or Ap Henry), Congregational martyr; b. at Cefubrieth, Llangamarch, Brecknockshire, Wales, 1559; hanged London, May 29, 1593. He was brought up in the Roman-Catholic Church; matriculated as a pensioner of Peterhouse, Cambridge, Dec. 3, 1580; became a Puritan; proceeded B.A., 1584, 1581, but took his M.A. at Oxford, July 11, 1586, where he was a commoner of St. Alban Hall. He took orders, but his heterodox opinions soon brought him into trouble with the bishops. In 1587 he published at Oxford a powerful plea for more gospel-preaching in Wales. In the next year he married Helen Godley of Northampton, and at Moulsey, Surrey, superintended the Puritan press of Waddegrave. It was about this time that several of his tracts and the first Martin Marprelate book (November, 1588) appeared. (See MARTIN MARPRELATE.) Later on he staid at Nottingham; but in March, 1589, he fled into Scotland. Queen Elizabeth demanded his banishment from that kingdom; and the requisite order was given, but its execution delayed by the clergy; and it was not until September, 1592, that he returned to London. Some time before this, he had gone over to Separatism; and so, although he had written nothing since he had altered his relations to the Church of England, he was regarded as a dangerous character; and, being already suspected of the authorship of the Martin Marprelate books, he was arrested at Ratcliffe, March 22, 1593, and committed to the Poultry, March 24. His examination revealed nothing against him; but two indictments for having incited insurrection and rebellion in England were manufactured out of a scrap from his diary, and he was hanged at St. Thomas-a-Watering, Surrey, London. His last plea for mercy ends with these touching words: "Preparing myself, not so much for an unjust verdict and an undeserved doom in this life, as unto that blessed crown of glory which of the great mercy of my God is ready for me in heaven, I humbly betake your lordship unto the hand of the just Lord through Christ." See DEXTER: *Congregationalism as seen in its Literature*, N.Y., 1880, pp. 246-252.

**PENTATEUCH, The**, is the name given to that portion of the Old Testament included in the five first books, — Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

**I. NAMES AND DIVISION.** — The names which are beyond dispute given in the Old Testament to the whole Pentateuch are *The Book of the Law of Moses* (Neh. viii. 1), *The Law* (Thorah, Neh. viii. 2), *The Book of the Law* (Neh. viii. 3), *The Book of the Law of Jehovah* (Neh. ix. 3), *The Book of Moses* (Neh. xiii. 1). The Talmud and the rabbins often call the Pentateuch the *Five-Fifths of the Law* (חמשה חומשי התורה) when it was bound in book-form (e.g., *Babyl. Sanhed.*, 44\*). The Greek designations were δ νόμος (*The Law* in the New Testament) and ἡ Πεντάτευχος, i.e., βιβλος (*The Pentateuch*, Origen, *In Johan.*, 26). The names of the five books were, as a rule, among the Jews their first words: (1) בְּרֵאשִׁית (*B'reshith*, "In the beginning"); (2) שְׁמוֹת (*Shemoth*, "The names"), or וְאֵלֶּה שְׁמוֹת (*V'eleh Shemoth*, "These are the names"); (3) וִיקְרָא (*Vikra*, "And called"); (4) בְּמִדְבָּר (*B'midbar*, "In the wilderness"), or יִדְבָּר (*Yaydabbar*, "And . . . spake"); (5) דְּבָרִים (*D'bhavim*, "Words"), or אֵלֶּה הַדְּבָרִים (*Eleh hadh'dbharim*, "These are the words"). The designations *Genesis*, etc., which we have derived from the Greek, were used by Simon Magus (Hippolytus, *Haeres*, vi. 15, 16). Philo used the term *Genesis*, and Ἐξοργή for Exodus. The designation *Deuteronomy* occurs in the Epistle of Barnabas (chap. 10). The division into five books is older than the Septuagint, but not original. Another point for fixing the date is the period of Nehemiah, when the Psalter was divided into five divisions with reference to the Pentateuchal books.

**II. CONTENTS.** — A summary of the contents of the Pentateuch may be stated as a history of the kingdom of God on earth and in Israel, from the creation to the death of Moses, and the laws of God's kingdom in Israel. The following are the contents of the main divisions: (1) Gen. i.-xi. The early history of the world and the human family, including the creation, the origin and development of sin, the Flood, the construction of the Tower of Babel, and Terah's removal from Ur. (2) Gen. xii.-l. The history of the patriarchs, including Abraham, Isaac, Jacob, and Joseph. (3) Exod. i.-xv. 21. The oppression of Israel in Egypt, and its emancipation; Moses being the central figure. (4) Exod. xv. 22-xxiv. 11. The march to Sinai, and the conclusion of the covenant. (5) Exod. xxiv. 12-xxxiv. The interruption of the divine legislation by the apostasy of the people and the renewal of the covenant. (6) Exod. xxxv.-Num. x. 10. Regulations given at Mount Sinai for the tabernacle, priesthood, sacrifices, etc. (7) Num. x. 11-xxii. 1. The journey from Sinai to Moab, and the incidents by the way. (8) Num. xxii. 2-xxxvi. Events and legislation in Moab, including the prophecy of Balaam and the appointment of the cities of refuge. (9) Deut. i.-iv. 43. Moses' first exhortation. (10) Deut. iv. 44-xxvi. Moses' second exhortation, including the repetition of the Decalogue, the centralization of worship at one altar (Deut. xii.), the emancipation of Hebrew slaves, the rights of the priests and Levites, etc.

(11) Deut. xxvii.-xxx. Moses' third exhortation. (12) Deut. xxxi.-xxxiv. Conclusion of the life and activity of Moses, including the consecration of Joshua.

III. THE CRITICAL PROBLEMS. 1. *The Traditional View and the Province of Criticism.*—The synagogue, the church of the Fathers and the middle ages, and many modern investigators, Keil being the last among the well-known Protestant critics [in Germany], have held Moses to be the author of the entire Pentateuch, and only differ as to the authorship of the section describing the death of Moses. The older Talmudists and Josephus made Joshua the author of the last eight verses of Deuteronomy; Philo and the later Talmudists regarded Moses himself as the author. Keil (who follows Hengstenberg closely), in his *Introduction*, and his *Commentary on the Books of Moses*, bases the Mosaic authorship upon the testimonies of the Pentateuch itself, the historical books of the Old Testament, the prophets and the New Testament, and finally upon the assertion that the Pentateuch shows no vestiges of post-Mosaic events and customs, no chronological errors, but exhibits a unity of spirit and language, and meets every expectation so great an antiquity would arouse.

The external testimonies are not convincing. The Pentateuchal passages which speak of Moses as a writer (Exod. xvii. 14, xxiv. 4, 7, xxxiv. 27; Num. xxxiii. 2) refer either to isolated sections, as the victory over Amalek and the covenant code, or only to Deuteronomy (Deut. xxxi. 9-11, xxii. 24-26); that is to the body of this book (Delitzsch: *Pentateuch-kritische Studien*, 503-505). The testimonies of the older books of the Old Testament are susceptible of a twofold interpretation, and do not necessitate the conclusion that Moses wrote the whole. The testimonies of the post-exilic writers, on account of the long interval separating them from the composition of the Pentateuch, are not convincing. As regards the passages from the New Testament, we must protest against their use, for the twofold reason, that, if they prove the Mosaic authorship, all other proofs are superfluous, and are a derogation from the authority of our Lord; and that the use of such proofs removes the whole question from the historical and critical domain. We therefore do not regard the external proofs as binding, but hold it, for the nonce, possible that the terms "Five books of Moses" and "Law of Moses," are to be understood in the same sense as the expression "Book of Joshua;" namely, that Moses is thereby simply declared to be the central figure.

Passing to the *internal* reasons (that is, those drawn from the history of Israel when compared with the contents of the Pentateuch, those contents themselves, etc.), many various considerations have been urged against the Mosaic authorship. Leaving aside others, there is one consideration which seems to me to be decisive; and starting with it, we are enabled to arrive more easily at a judgment concerning the others. Not only that portion which concerns the pre-Mosaic history, but the entire Pentateuch, is composed of different writings, which can still be plainly traced in many sections, and parts of which may also be traced in Joshua. Moses, therefore, cannot be the author

of the entire Pentateuch. Astruc, starting, from the peculiar usage of the divine names in Genesis, a fact which had arrested the attention of others, affirmed in 1753 (in his *Conjectures sur les mémoires originaux dont il paroît que Moïse s'est servi pour composer le livre de la Genèse*), that the part of the Pentateuch treating of pre-Mosaic times (Genesis, Exod. i. ii.), leaving out nine documents which are seldom used, consists of two main records,—an Elohim and a Jehovah document. Eichhorn simplified this thesis by arranging the first fifty-two chapters of the Pentateuch under two heads, and did especially good service by proving that a different style prevailed in the two records. De Wette (1805, 1806) called attention to the peculiarities of Deuteronomy. Ewald (*Theol. Studien u. Kritiken*, 1831, 602-604) pointed out that the differences of the Elohim and Jehovah documents were traceable throughout the entire Pentateuch, and extended into Joshua. Ilgen (*D. Urkunden d. Jerusalemischen Tempelarchivs in ihrer Urgestalt*, Halle, 1798, 510), and, with more success, Hupfeld (*D. Quellen d. Genesis*, etc., Berlin, 1853, 221) occupied themselves in tracing the hand of a second Elohist writer.

The advocates of the Mosaic authorship of the Pentateuch, starting with the very just proposition that the names of God (Elohim and Jehovah) express different relations of God to the world, have explained the use of the two terms on the supposition that the writer used them intentionally. But, in spite of the critical skill and penetration which these scholars have shown, the circumstance is still left unexplained, that suddenly, from Exod. vi. 2, on to the close of the Pentateuch, the name of Jehovah is used almost exclusively; and it is to be remarked that even Keil admits the difference of style in the Elohist and Jehovistic sections. Notwithstanding this confession, however, he not only does not distinguish these documents, but expressly refuses to acknowledge that the account of the Flood is made up of two distinct records,—a fact which is beyond doubt. The differences of opinion among the critics, upon which Keil lays stress, are, after all, not so great in certain fundamentals; all agreeing (Delitzsch, Wellhausen, etc.) upon the necessity of distinguishing the different sources, and agreeing, to a greater or less extent, in the classification of the sections. One example is sufficient. In the first nine chapters of Genesis, Nöldeke, Dillmann, and Wellhausen agree in attributing to the first Elohist Gen. i.-ii. 3\*, v. (except verse 29), vi. 9-22, vii. 11, 13-16\*, 18-21, 24, viii. 1, 2\*, 3\*-5, 13\*, 14-19, ix. 1-17, 28, 29; differences only existing about five verses or parts of verses, as vii. 6 (which Nöldeke and Dillmann add to this list), vii. 22 (which Nöldeke adds), vii. 23\* (which Dillmann adds, but hesitatingly), and viii. 3\*, 13\* (which Wellhausen adds).

2. *History of Pentateuchal Criticism.*—Of the many hypotheses suggested to account for the origin of the Pentateuch, three deserve prominent mention. (1) *The Fragmentary Hypothesis.* The Englishman Geddes, Vater, and Hartmann, upon the basis of breaks in the connection, and repetitions, adopted the view that the Pentateuch is composed of a number of fragments. This view was proved untenable by the evident traces of

one arranging hand throughout the whole work. (2) The *Supplemental Hypothesis*. The identity of style and views in all the Elohim sections was the occasion of this hypothesis, according to which the Elohim (or original) document was supplemented by the Jehovist writer by the insertion of sections and remarks, Deuteronomy being incorporated at a later period. This view has been advocated by Tuch, Bleek, Lengerke (*Kenan*, Königsberg, 1844), and Delitzsch (though no longer), but may be regarded as given up. (3) The *Documentary Hypothesis*. According to this view the entire Pentateuch, or almost the whole of it, was compiled by two or more compilers from different documents. This view is held in forms differing very considerably; the differences concerning the order of succession and age of the documents, rather than their classification. Before taking up these views separately, we will classify the names and signatures given by different critics to the various Pentateuchal writers and compilers:—

The first Elohist (writer).—Tuch, etc., call his work “the original document” (*Grundschrift*); Ewald, “book of beginnings” (*Buch der Ursprünge*); Schrader calls him “the annalist” (*annalistischer Erzähler*); Schultz, Dillmann, “A;” Wellhausen, etc., “P.C.”

The second (or later) Elohist.—Ewald calls him “the third narrator;” Schrader, “the theocratic narrator;” Dillmann, “B;” or “the narrator from Northern Israel;” Schultz, “C;” Wellhausen, etc., “E.”

The Jehovist.—Tuch, etc., call him “the supplementer” (*Ergänzer*); Ewald, “the fourth narrator;” Schrader, “the prophetic narrator;” Dillmann, “C;” Schultz, “B;” Wellhausen, “J.”

The Deuteronomist.—Dillmann calls him “D.” We shall, in the following discussion, use Wellhausen’s terminology, because it has been adopted by many writers, and does not prejudice the student in favor of the age or order of the documents, except that we will use “P” for “P.C.”

3. *The Most Important Views now held.*—Schrader, in the eighth edition of *De Wette’s Introduction to the Old Testament* (Berlin, 1869), combines the documentary and supplemental hypotheses. “P” is traceable to the close of Joshua, wrote early in David’s reign, and was a priest. “E,” who can be traced down to 1 Kings ix. 28, was probably from Northern Israel, and wrote soon after the division of the kingdom, or about 975–950 B.C. “J,” also from Northern Israel, writing about 825–800 B.C., combined “P” and “E,” adding a good deal which had come down by oral tradition. The radical part of Deuteronomy (iv. 41–xxviii.) was written, not long before the eighteenth year of Josiah’s reign, by a friend of Jeremiah’s, who incorporated his work in “P.E.J.” The separation of the Pentateuch from Joshua was made after the close of the Babylonian exile. This view is still held by Schrader.

Nöldeke (*Untersuchungen zur Kritik d. A. T.*, Kiel, 1869) holds the following view. “P,” “E,” and “J” lived in the tenth or ninth century B.C. “E” was worked over by “J.” “P” is the latest of the three. “D” wrote shortly before Josiah’s reforms, and incorporated his work in the Hexateuch [“the six books;” i.e., the Pentateuch and

Joshua]. I make the following summary of a communication of Nöldeke to me, dated May 20, 1882. The final compiler is not to be identified with the Deuteronomist. The remainder of the Pentateuch, left after extracting “D” and “P,” it is impossible for criticism to classify. He is not able to adopt the Graf-Wellhausen hypothesis. Ezekiel is dependent upon “P.” “The Deuteronomist had, in any case, before him legal writings of essentially the same style, and often in the same language [as his own work], such as the Priestly Code.”

Dillmann will give a connected and comprehensive statement of his views in the concluding volume of his revised edition of Knobel’s *Commentary on the Hexateuch*. The following is a summary of his views as expressed up to this time. It is uncertain which of the two is the older,—“P,” or “E.” “E,” who lived in the flourishing prophetic period of the central tribes, is certainly older than “J,” who was dependent upon “E,” and was nearer being a contemporary of “D,” who wrote not a long time before the reforms of Josiah. “P,” “E,” and “J” were wrought together into one volume by a compiler. Neh. viii.–x. refers to the entire Pentateuch. “P,” “E,” and “J” used very ancient authorities: “E,” for example, incorporated the Book of the Covenant (Exod. xx. 22–xxiii. 19).

Delitzsch wrote in his *Commentary of Genesis* (p. 21), as late as 1872, “Deuteronomy gives itself out as Mosaic, and the body of it must be declared Mosaic.” He has, since 1876, modified his views, and now agrees very closely with the school of Graf in reference to the classification of the original documents and their order of succession, but differs with it essentially upon the date of composition, and pronounces emphatically against the conclusions it draws for the religious history of Israel. “J” and “D” he regards as having written after Solomon, but before Isaiah; and “P” the latest, before Ezekiel. He brings into comparison the many records prior to the canonical Gospels, and adds that he “is now convinced that the process of composition and formation, out of which the law in its present form was derived, continued down into the post-exilic period, and perhaps was not at an end till the period when the Samaritan Pentateuch and the Septuagint were made.” He continues (p. 621): “All the more strongly do we insist upon the Mosaic origin and the divine revelation of the foundation [*Fundament*] of the Thorah [Pentateuch].” Compare further, for Delitzsch’s view, the translation from his lectures in *The Hebrew Student* for 1882 (i.–iv.), and Curtiss, *Delitzsch on the Origin and Composition of the Pentateuch*, in *The Presbyterian Review* for July, 1882.

Wellhausen. The Decalogue likewise is not Mosaic. The Book of the Covenant (Exod. xx. 22–xxiii. 19) was given to “a people sedentary, and fully accustomed to agriculture.” “J” belongs to “the golden period of Hebrew literature” just preceding the dissolution of the two kingdoms by the Assyrians. “E” betrays “a more advanced religious condition, with more regulations.” Both these documents, probably, went through several editions, and were probably united in one volume as they appeared in the third revision. “D” was composed shortly before

the eighteenth year of Josiah's reign, and contained at first only Deut. xii.-xxvi. It then went through two editions after the exile, which increased its bulk to thirty chapters (Deut. i.-xxx.). This work was then incorporated with "J E." Lev. xvii.-xxvi. are a body of laws originating in the period of the exile between Ezekiel and the Priests' Code (which he designates "P C."), which was incorporated in "P." The remainder of the Hexateuch left after the extraction of "J E" and "D" is of post-exilic origin. The original nucleus was "Q," and the legislation of the middle books, standing in very close connection with it both by their contents and language (Exod. xxv.-xxxii., xxxv. xl.; Levit.; Num. i.-x., xv.-xix., xxv.-xxxvi., with a few exceptions), he calls the Priests' Code. The only sections belonging originally to "Q" are Exod. xxv.-xxix.; Lev. ix., x. 1-5, 12-15, xvi.; Num. i. 1-16, 48. iii. 9, 15-x. 28, a part of xvi., xvii., xviii., xxv. 6-19, xxvi., xxvii., a part of xxxii., xxxiii. 50-xxxvi. The legal and historical document was incorporated in "J E D" in the year 444, and published by Ezra; "for there can be no doubt that the law of Ezra was the entire Pentateuch" (*History*, 425, 370 sqq., 421). Compare Henry P. Smith's art. in *The Presbyterian Review* for April, 1882; *The Critical Theories of J. Wellhausen*.

Graf, although he died July 16, 1869, deserves mention here on account of the great influence his main thesis has exerted. Upon the basis of studies upon the feasts, priesthood, and tabernacle, he declared that the legislation of the middle books of the Pentateuch bear "the plainest marks of their post-exilic composition;" and shortly before his death he pronounced the so-called "original document" (*Grundchrift*) post-exilic. "J" wrote in the middle of the eighth century; "D," shortly before the eighteenth year of Josiah; "P" after the exile, and his document was incorporated in "J D," soon after Ezra.

Reuss, who has taught, since 1833, substantially the same views as his pupil Graf, asserts in his *Geschichte des Alten Testaments* (§77), that the De-calogue is, "perhaps, the oldest of all the parts of the written law," but not Mosaic. The Book of the Covenant probably belongs to the time of Jehoshaphat, and "J," to the second half of the ninth century, which was later worked together in one volume with "E;" so that "it is almost impossible to separate the two." In the eighteenth year of Josiah, "D," consisting of Deut. v.-xxvi., xxviii., was unearthed, to give national authority to the legislation, and "purporting to be a discovery of the priests." After the first deportation, "D" was joined to "J E," but not by the author of "D." The section Lev. xvii.-xxvi. is not preserved in its original form; and the nucleus is of a later date than "D," and belongs after Ezekiel. The work promulgated by Ezra in 444 was not the entire Pentateuch. Its framework is "a gross fiction, . . . dreams of an impoverished people," and was written by one hand; but the contents are "a collection of laws of different origins." This code of Ezra was revised and enlarged in the period between Nehemiah and Alexander. "The prophets are to be regarded as older than the law, and the Psalms later than both" (p. vii.).

It is impossible for us in our limits to go into

a minute criticism of all these views: we will content ourselves with making some general observations, and giving a limited explanation of some of the Pentateuchal problems now most agitated.

4. *Preliminary and Explanatory Principles.* — (1) Essentially the same methods are to be pursued in the criticism of the Old Testament as of other literary works. Miracles and prophecies, however, are not to be used as proofs of incredibility and unguineness. We hold to the religion of the Old Testament as a revelation; therefore we shall not expect the standard of a development according to natural laws to apply everywhere to the history of Israel. (2) Caution must be used in drawing arguments from the language and style of any portion of the Old Testament. Archaisms and obscurities were likely to be removed by copyists, an analogy being found in the editions of Luther's Bible. Again: difference of style points to a difference of authorship, rather than of date. (3) A written code of laws may exist for a long period without being known beyond a narrow circle. (4) If it be proven that a record was committed to writing at a comparatively late date, it does not necessarily follow that the essential part has not been accurately handed down. The credibility of the history and legislation of the Pentateuch is of more importance than the Mosaic authorship. (5) Many differences in the Pentateuchal laws are to be explained by the difference of time referred to. Notice must be taken whether a law refers to the time of sojourn in the wilderness, or looks forward to the sojourn in Canaan.

5. *The Theory of Graf and Wellhausen.* — The new school represented by Graf, Kayser, Reuss, Wellhausen, and others, has introduced a wide chasm between critics of the Pentateuch. Heretofore "P" has been regarded as the oldest document, and looked upon as credible, at least in the main points. The Pentateuch has been regarded as finished before the exile. The new school admits the antiquity of the Book of the Covenant alone. After it, came the historical works "E" and "J," then the first comprehensive code of laws, "D," then Ezek. xl.-xlviii., then the law of holiness, and finally "P." Wellhausen and others place the completion of the Pentateuch in 444 B.C.

The significance of this new arrangement is at once visible in the revolution it necessitates in our views of Hebrew history. A few notices, based upon Wellhausen's able (*geistvoll*) *History of Israel*, will suffice. (1) The Place of Worship. — The historical and prophetic books know nothing of a central and only place of worship. The Jehovist ("J E") sanctions many altars. The fall of Samaria is favorable to centralization. "D" demands it, and "P" presupposes it, and associates the idea with the tabernacle in early times. (2) Offerings. — "J E" represents sacrifice as a pre-Mosaic practice; "P" does not. According to "J E," with which the historical and prophetic books agree, the person to whom the sacrifices are made is prominent; according to "P," the ritual. "P" introduces the sin and guilt offerings, of which "there is no trace in the rest of the Old Testament before Ezekiel." (3) Feasts — The feasts at first celebrated the beginning and close

of the harvest, and the vintage. "P" adds to their number the day of atonement; and the sabbath and jubilee years were likewise later additions. (4) Priests and Levites. — In the earliest period of Israel's history, there was no distinction between clergy and laity. Everybody might sacrifice. Hence there is no mention of a priesthood in the oldest portions of "J.E," no Aaron at the side of Moses. There was a tribe of Levi, but it perished in the time of the Judges. Later it became the title of a priestly caste. According to Ezek. xlv., only the Levites of Jerusalem were to officiate as priests in the golden period; and the other Levites were to be degraded. According to "P," the Levites never performed the functions of priests, but only the sons of Aaron. The capstone which "P" lays down is the high priest, a personage whose incomparable importance is foreign to the spirit of the remainder of the Old Testament.

We shall now proceed to lay down some criticisms of these positions of the new Pentateuchal school.

The Egyptians had, at a very early date, a rich literature, and were accustomed to write much. Why should not the Jews, who were always open to foreign influences, have imitated them in this regard, and especially Moses, who had been brought up in all the wisdom of the Egyptians?

From old Egypt had a large and influential priestly caste, divided into orders. Israel must also have had a priesthood at an early day, and not have remained a millennium without written priestly laws. It is to be assumed that the priest Moses (Exod. xxiv. 6 sqq.; Deut. xxxiii. 10; Ps. xcix. 6) established a ritual. There are not wanting testimonies to the early date of a priestly law (Deut. xxxiii. 10; Mic. iii. 11; Jer. xviii. 18; Ezek. vii. 26; Zeph. iii. 4; Hos. viii. 12). Especially is Deuteronomy, which was certainly in existence at least in the eighteenth year of Josiah, rich in proofs of this assertion. Compare Deut. xviii. 2 with Num. xviii. 20, 23 sq., and Deut. xxiv. 8, where a priestly law concerning leprosy is referred to, such as is found in Lev. xiii. 14.

The new theory leaves the basal periods of Israel's history without a literature. Moses wrote no laws nor history; David, no psalms; Solomon, no proverbs.

The reason for the larger number of, and more exact references in, the post-exilic books, to the Pentateuch, is that Ezra began an entirely new period, — that of the scribes.

The new theory not only excludes the divine factor from the history of Israel, but is obliged to resort, not infrequently, to the very precarious assumption of fictions, — a word which Wellhausen does not hesitate to use.

One of the principal arguments of the new school is, that the non-observance of a law proves its non-existence. This conclusion, however, is by no means convincing. Compare, for example, Jer. xvi. 6 with Deut. xiv. 1. When we remember the corruption of the priests, over which the prophets lament (Isa. xxviii. 7 sqq.; Mic. iii. 11; Zeph. iii. 4, etc.), it is easy to understand how the laws were lying neglected among the archives of the temple.

The writings of the Old Testament are violently treated, both from a critical and an exegetical

point of view, in order to serve the new theory of Hebrew history. The following may serve as examples. (1) The Pentateuch. — The Book of the Covenant (Exod. xx. 24, 25), according to Wellhausen (p. 30), "sanctions" sacrifices at any locality. He explains the words, "in all places where I record my name," thus. "This means nothing more than that they did not want the place of communion between heaven and earth to be looked upon as having been chosen arbitrarily; but that they regarded it as chosen in some way (!) by God himself." In truth, the matter stands thus: the passage forbids an arbitrary choice of the place of sacrifice, and, while it does not exclude a plurality of such places, neither presupposes nor demands them. The command which the Book of Covenant also lays down, to appear three times a year before the Lord (Exod. xxiii. 17), decidedly points to a centralization of the worship. (2) The Historical Books. — According to Wellhausen, these were subjected to many emendations and revisions, "so that the old tradition is covered up as with a Judaistic mould." The Chronicles are criticised with particular sharpness. Leaving the refutation of such assertions, let me say that the picture of Ezra as given in the Books of Ezra and Nehemiah, and by tradition, does not accord at all with the picture which the new theory draws. In order to overthrow a proof of the law of inheritance which prevailed among the priests of the line of Aaron, the false conclusion is drawn by Wellhausen from 1 Sam. ii. 27 sqq., that Zadok was the "first of an absolutely new line," and was neither a Levite, nor of the line of Aaron. The divine threat, however, is made only against Eli's house, and not against the entire house of his father. (3) The Prophets. — The treatment which this school gives to the prophets is, to say the least, of questionable value. Wellhausen says the word *ברא* ("create") was not originally in Amos iv. 13, Isa. iv. 5. Joel is put after the exile. More violence, however, is done in the exegesis. The difference in the aim of the law and the prophets is ignored, as is the moral character of the ritual law. The prophets were not opposed to the observance of the sacrificial ritual, but only to practices of the people. Bredenkamp very justly insists upon the distinction of the prophets of the northern kingdom, who prophesy more against the introduction of heathen rites, and the southern kingdom, who prophesy more against an external service. (4) The Poetical Books. — Job is put after Jeremiah (Wellhausen, Bleek, W. R. Smith, etc.). Job i. 5, however, does not fit in with the new theory of the history of offerings. Of the Psalms, Wellhausen says the question is, "not whether any of the Psalms were composed after the exile, but whether any were written before the exile." If the words "burnt offering and sin offering hast thou not required," in Ps. xl. 6, were written before the exile, then the mention of sin offerings occurs before Ezekiel. If they were written after the exile, a view I do not hold, then the analogous utterances of Amos v. and Jer. vii. do not exclude the existence of the law of offerings at an earlier period. (Comp. Bredenkamp and W. H. Green, in the *Presbyterian Review* for January, 1882, pp. 142 sq.)

"P" contains a number of laws which were

without a motive, and could not be carried out after the exile, e.g., the Urim and Thummim (Exod. xxviii. 30; Lev. viii. 8; Num. xxvii. 21; the jubilee year, Lev. xxv. 8 sqq.; the Levitical cities, Num. xxxv. 1 sqq.; the law concerning spoils, Num. xxxi. 25 sqq.). It gives only the services to be performed by the Levites in the wilderness, and no special legislation is made for the time of rest in Canaan. Such a fiction would be in the highest degree astounding. The relation of "P," especially as regards the law of holiness to Ezekiel, is now a subject of animated discussion. A careful comparison of the language shows that Ezekiel is dependent upon "P." Ezekiel (xlv. 18 sqq.) differs from "P" in the number of daily offerings and the method of making them. A prophet has liberty to change; but it is inconceivable, that, at a period when so much emphasis was put upon the written word, a document like "P," laying claim to divine authority, could be composed with changes in this regard. Ezekiel was not the first to make the distinction of priests and Levites, but presupposes that distinction (xl. 45 sq., xlii. 13, xliii. 19).

It can be clearly shown of many laws of the Priests' Code, that they are older than Deuteronomy. To date the command to kill the sacrifices only at the tabernacle (Lev. xvii. 1 sqq.) after Deuteronomy, or after the exile, according to Dillmann, is "simple nonsense." It must have come into existence during the wanderings in the wilderness. A comparison of Deut. xiv. 3-20 and Lev. xi. 2-23 shows that Deuteronomy either draws directly from Leviticus, — the better opinion (Ewald, Knobel, Riehm), — or from the document which was used for the account in Leviticus (Dillmann). The language of "P" also deserves attention as an evidence for its antiquity. Ryssel, in his careful treatise on the language of P (*De Elohistæ Pentateuchici sermone*, Leipzig, 1878), reaches results inconsistent with the supposition of post-exilic origin.

According to Graf and many other critics, Deuteronomy was written a short time before Josiah's reforms. There are serious objections to this theory. The account of the discovery — "I have found the book of the law in the house of the Lord" (2 Kings xxii. 8) — indicates that its contents were known, not only to Hilkiah, but to others; and it was found in the temple, its proper place (Deut. xxxi. 26). This book contained, at any rate, the body of Deuteronomy; for the words of chap. xxviii explain Huldah's utterances, and the contents of the book as a whole explain Josiah's reforms. And how does it occur that the book received such rapid and universal recognition? There must have been some external attestation. Did Hilkiah attest it? But, according to the new theory of Hebrew history, the injunction of Deut. xviii. 6-8 must have been very unwelcome to the priests at Jerusalem; yet they and Hilkiah co-operate to spread the authority of the book. This fact is a convincing proof that it already enjoyed irresistible authority at the time of its discovery. Dr. Green aptly says (*Presbyterian Review* for January, 1882, p. 114), "If Mr. Gladstone could but find some law-book in Dublin which had never been heard of before, how easily and amicably the whole Irish question might be settled!" From the

words of Isa. xix. 19, — "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar (*mazzebah*) at the border thereof," — W. Robertson Smith (*Old Testament*, etc., p. 351) draws the conclusion that Deuteronomy could not have been written before Isaiah. But Deut. xvi. 21, 22, only condemns idolatrous *mazzeboth* ("pillars"), and herein agrees with acknowledged old passages (Exod. xxiii. 21, xxxiv. 13). Moses himself erected twelve *mazzeboth* at the side of the altar (Exod. xxiv. 1)! Here we find grounds again to justify us in holding that Hezekiah (2 Kings xviii. 4) recognized the binding character of the injunction of a central altar, and hence recognized the authority of Deuteronomy. Further: much of the contents of Deuteronomy is inconsistent with the theory of its origin just before the reforms of Josiah. The book speaks in a friendly way of Egypt (xxiii. 8). How different is the tone of Isaiah (xxx. 1 sqq., etc.) and Jeremiah (ii. 18, 36)! It speaks in a similar way of Edom (xxiii. 8), and condemns Moab and Ammon (xxiii. 4, 5); while the case is just reversed in Jer. xlix. 17, 18, xlviii. 47, xlix. 6. What was the appropriateness, in Josiah's time, of the injunctions against the extermination of the Canaanites (Deut. xx. 16-18) and the Amalekites (xxv. 17-19), and in favor of conquests and war (xx. 10-20)! and how could the legislation for the throne (xvii.) have originated so late!

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#### Was Moses the Author of the Pentateuch?

The survey given by Professor Strack, in the preceding article, of the bewildering maze of critical opinions respecting the origin of the Pentateuch, sufficiently shows that no certain conclusion as to its date and authorship is to be reached by that process. Can any thing more reliable be ascertained by appealing to historical testimony? Let us inquire what account the Pentateuch gives of itself, what account succeeding ages give of it, and whether there are sufficient reasons for setting this testimony aside.

We read (Deut. xxxi. 9), "Moses wrote this law," and (ver. 24), "When Moses had made an end of writing the words of this law in a book until they were finished." This has very generally been understood to affirm that the entire volume of the Pentateuch, known in later times as "the law of Moses," was now completed by the addition of Deuteronomy. That this is what these words really meant in the intention of the writer may be inferred (1) From the interpretation put upon them in the Book of Joshua, which stands in so obvious and intimate a relation to Deuteronomy, that it cannot misrepresent its meaning in this particular. "This Book of the Law" (Josh. i. 8) contained (ver. 7) "all the law which Moses commanded;" and the commands of Moses by which Joshua was guided were not limited to Deuteronomy; thus, i. 13 ff., iv. 12, xxii. 2 ff., drawn from Num. xxxii.; v. 2, from Gen. xvii. 10; v. 10, from Exod. xii. 6, Lev. xxiii. 5; xiv. 1, 2, from Num. xxvi. 52-56, xxxiii. 54, xxxiv. 13-18; xiv. 6 ff., from Num. xiii., xiv.; xvii. 4, from Num. xxvii.; xviii. 1, from Exod. xxix. 42, etc.; xx., from Num. xxxv. 9 ff. combined with Deut. xix.; xxi. 2-8, from Num. xxxv. 2 ff.; xxii. 29, from Lev. xvii. 1 ff. It is not improbable, from viii. 31-34, that "The Book of the Law of Moses" was more comprehensive than "the law of Moses," and that it was the same as "the book" referred to in Exod. xvii. 14, and contained whatever else Moses wrote in connection with the law; which is further confirmed by the fact, that a record made by Joshua himself was written in "The

Book of the Law" (Josh. xxiv. 26). (2) The volume written by Moses was to be read to the people at the feast of tabernacles (Neh. viii., where vers. 14 ff. show that Ezra understood Lev. xxiii. 40-42 to be included), and to be laid up beside the ark, and preserved in the sanctuary (2 Kings xxii. 8); and this has commonly been understood to be the entire Pentateuch. Accordingly, not a few of those who deny that Moses wrote the Pentateuch, nevertheless admit that the words in question were intended to assert that he did.

But, if we give these words the most restricted sense that can possibly be put upon them, they cannot mean less than that Moses wrote the laws contained in Deut. xii.-xxvi. Exod. xxiv. 1, in like manner, affirms that Moses wrote chaps. xx.-xxiii., which is styled (ver. 7) "The Book of the Covenant." In Exod. xxxiv. 27 he is commanded to write vers. 10-26. All the laws scattered through Exodus, Leviticus, and Numbers, are expressly declared in detail to have been given by God to Moses, and by him delivered to the people. The occasion upon which these statutes were severally enacted, the circumstances which called them forth, and facts connected with their actual observance in the time of Moses, are in many cases recorded in detail. Moreover, these laws bear the impress of the age and the region to which they are referred. The law of the passover (Exod. xii.) was given when each father of a family was priest in his own house; and atonement could be made by sprinkling the doorposts and lintels. The minute details respecting the construction of the tabernacle and its vessels (Exod. xxv.-xxxi.), and respecting their transportation through the wilderness (Num. iv.), sufficiently vouch for their authenticity. The laws respecting offerings (Lev. i.-vii.) contemplate Aaron and his sons as the officiating priests. The law of leprosy (Lev. xiii., xiv.) has to do with a camp and with tents. The law of the day of atonement (Lev. xvi.) was given after the death of Nadab and Abihu, and contemplates Aaron as the celebrant, and the wilderness as the place of observance. The law (Lev. xvii.) that no animal except wild game should be slain for food, whether "in the camp" or "out of the camp," unless it was offered at the door of the tabernacle, would have been preposterous, and impossible of execution, in Canaan. The law of the red heifer (Num. xix.) is directed to Eleazar the priest, and respects the camp of Israel, and dwellers in tents. The terms in which the laws are drawn up make it evident that they were not only enacted in the wilderness, and so might have been written by Moses, but that they must have been committed to writing at that time. Had they been preserved orally, changes would insensibly have been made in their language, to adapt them to the altered situation of the people in a later age, when settled in Canaan, and occupying fixed abodes, and when Aaron and Eleazar were no longer the priests.

The laws of the Pentateuch thus claim to have been all given by Moses; those of Exod. xx.-xxiii., xxxiv. 10-26, Deut. xii.-xxvi. (at the very least) are expressly stated to have been recorded by him; and a large proportion of the remainder evidence by their very structure that their present written form dates from the abode of Israel in the wilderness. To this general line of reasoning

the following two principal objections have been advanced:—

1. Alleged diversities in the laws themselves.
2. Alleged counter-testimony from post-Mosaic history and writings.

The pentateuchal legislation, it is urged, is not digested unto one self-consistent code, as might be expected if it all belonged to one period, and sprang from a common source, but consists of several distinct bodies of law, which both differ in the matters to which they severally relate, and contain divergent regulations concerning the same matter. But this finds its adequate explanation in the different occasions upon which they were prepared, and the ends which they were respectively designed to answer. "The Book of the Covenant" (Exod. xx.-xxiii.) was the basis of the relation about to be established between Jehovah and Israel. After the sin of the golden calf, Exod. xxxiv. 10-26 repeats these same ordinances, so far as related to the service of God and the promise of Canaan. The other laws in Exodus, Leviticus, and Numbers, mostly concern the cultus, and give detailed directions from time to time, as occasion demanded, respecting the sanctuary, the priesthood, and the ritual. Deuteronomy is a solemn inculcation of the law upon the people by Moses, in public addresses at the close of his life, immediately prior to their entrance into Canaan.

The contents of these several bodies of law are determined by their respective purpose. That detailed regulations are given in Leviticus respecting matters not alluded to at all in Deuteronomy, or only summarily referred to there, is not because the former is a subsequent development from the latter, or because it belongs to a period when a new class of subjects engaged public attention. It belonged to the priests to conduct the ceremonial. While it was important for the people to be instructed how to distinguish clean and unclean meats (Deut. xiv. 3 ff., comp. Lev. xi.), since this entered into their daily life, it was sufficient, in respect to leprosy, for instance, to admonish them, in the general (Deut. xxiv. 8), to heed the injunctions already given to the priests (Lev. xiii., xiv.). It was enough for them to be told where to bring their various offerings (Deut. xii. 6), and that the animal must be without blemish (xvii. 1). The specifications respecting them (Lev. xxii. 19-25), and the ritual to be observed (Lev. i.-vii.), were intrusted to the priests.

It was quite natural that some modifications of pre-existing laws should be made in Deuteronomy after the lapse of nearly forty years, whether with the view of rendering them more explicit (Exod. xxi. 2 ff., comp. Deut. xv. 12, 17; Exod. xxii. 25, comp. Deut. xxiii. 19, 20; Exod. xxii. 26, comp. Deut. xxiv. 10-13; Exod. xxii. 31, comp. Deut. xiv. 21), or for the sake of a further extension of the same principle (Exod. xxiii. 10 ff., comp. Deut. xv. 1 ff.), or because rendered necessary by the transition from the wilderness to Canaan (Lev. xvii. 3, 4, comp. Deut. xii. 15; Exod. xxii. 30, comp. Deut. xv. 19, 20; the omission of Lev. xi. 21, 22 from Deut. xiv.). No objection of any moment can be drawn from the fact that many of the laws are framed with reference to the condition of the people after they should be settled



in Canaan (Exod. xxii. 5, 29, xxiii. 10 ff.); for in most cases their very terms imply that this was prospective (Lev. xiv. 34, xxv. 1; Deut. xii. 1, xix. 14). Some laws have been represented as mutually inconsistent, which really relate to distinct matters, and supplement, instead of contradicting, each other. Thus the titles of Deut. xii. 17 ff., xiv. 22 ff., are additional to those of Num. xviii. 24; Deut. xviii. 3 is distinct from Lev. vii. 34; Num. iv. 3 belongs to the transportation of the tabernacle; viii. 21, to its ordinary ministrations. And in general it may be said, that all alleged discrepancies admit of satisfactory explanation.

There is no divergence in the laws of the Pentateuch in respect to the altar. Exod. xx. 24, as Professor Strack correctly observes in the preceding article, gives no sanction to a simultaneous plurality of altars. In Leviticus, priestly duties are assigned by name to Aaron and his sons as the officiating persons. Deuteronomy, which mainly respects the future, describes the priests by the tribe to which they belonged, as Levitical priests; but it neither asserts nor implies, as has sometimes been maintained, that every Levite was entitled to discharge priestly functions. Leviticus has, of course, fuller details in respect to the feasts and the ritual than Deuteronomy; but there is no disagreement between them.

There is, accordingly, no such diversity in the laws as conflicts with their having been given by Moses, and recorded by him. And the objection from the post-Mosaic history and writings is equally unfounded. It is said that the history affords no evidence of a law restricting sacrifice to one altar, or priestly functions to the family of Aaron, until long after the time of Moses, and that the contrary practice of good men makes the existence of such a law insupportable and impossible.

It should be observed here, that history cannot be expected to record the regular observance of established institutions. This is taken for granted, and rarely referred to, except incidentally, or for the sake of mentioning infractions of them. That, however, the Book of Joshua implies the existence and observance of the entire Mosaic law, is universally confessed. Judges speaks of but one house of Jehovah (xix. 18), and this located at Shiloh (xviii. 31); of the annual feast there (xxi. 19); of Phinehas, the son of Eleazar, the son of Aaron, as priest (xx. 28). Though the idolater Micah consecrated one of his own sons as priest (xvii. 5), he was overjoyed to have a Levite instead (vers. 12, 13), who deserted his service to become priest of a tribe (xviii. 19, 20). Plainly it would have been more tempting still to have been a priest of all Israel in Shiloh, if that had been permissible. In Samuel's childhood the Mosaic "tabernacle of the congregation" (1 Sam. ii. 22), called indifferently "the house of the Lord" (i. 24) and "the temple of the Lord" (ver. 9) was still in Shiloh, and was the one commanded place of sacrifice for Israel (ii. 29). Eli and his sons officiated there (i. 3) as descendants of Aaron, whom God had chosen out of all the tribes to be his priest (ii. 28). There was the ark and the lamp of God (iii. 3); and annual pilgrimages were made thither for worship (i. 3, 7, 21, ii. 14, 19).

While thus the regular course of the history establishes the existence of the Mosaic law of sacrifice and of the priesthood, all apparent anomalies are readily explicable. Sacrifices in the presence of the ark (Judg. xx. 26, 27, xxi. 4; 1 Sam. vi. 15) were not irregular. The phrase "before God" (Josh. xxiv. 1), or "before the Lord" (Judg. xi. 11, xx. 1), contains no implication of a place of stated worship. "The sanctuary of the Lord" at Shechem (Josh. xxiv. 26) was not a building erected for sacrifice, — for the oak was "in it," not "by it" (as the Authorized Version has it), — but a spot hallowed by its associations (Gen. xii. 6, 7, xxxiii. 18, 20, xxxv. 4). The sacrifices at Bochim (Judg. ii. 1-5), by Gideon (vi. 20-26) and by Manoah (xiii. 19, 20), were occasioned by the appearances of the angel of Jehovah. These extraordinary manifestations occurred elsewhere than at the tabernacle, since they were called forth by emergencies not adequately met by the ordinary means of divine communication. From the capture of the ark by the Philistines, until its transportation to Zion by David, there was no longer a sanctuary, which was the habitation of him who dwelt between the cherubim (1 Sam. ii. 32-36; Ps. lxxviii. 60, 68; Jer. vii. 12, 14, xxvi. 6, 9). The law of the sanctuary was, therefore, necessarily in abeyance; and Samuel, as God's immediate representative, both assumed the functions of the degenerate priesthood, and offered sacrifice in various parts of the land. Until this provisional period was finally terminated by the erection of the temple, the people worshipped in high places (1 Kings iii. 2). The high places in Judah, after the temple was built, are censured by the sacred historian, and rebuked by the prophets, though even pious kings did not always succeed in suppressing them. Elijah's sacrifice on Carmel (1 Kings xviii. 23 ff.) was offered by divine command (ver. 36); and the unrebuked altars in the northern kingdom (1 Kings xviii. 30, xix. 10, 14) were erected by those who were debarred from going up to the temple at Jerusalem.

To the psalmists, from David onward, God's sole dwelling-place is Zion; and they make frequent mention of the law, which David speaks of as "written in the volume of the book" (Ps. xl. 7). The older prophets make frequent allusions to the ceremonial and other laws, and denounce the sanctuaries of the northern kingdom. Hos. viii. 12 refers to an extensive written law.

There are, accordingly, abundant traces of the Mosaic legislation, from the days of Moses downward; and there is no reason to discredit its claim to have been delivered and written by Moses himself. If the laws are from the pen of Moses, so is the entire Pentateuch. For —

1. These laws now constitute an integral portion of the Pentateuch, and have done so ever since the time of Ezra, when it is confessed that "The Book of the Law of Moses" (Neh. viii. 1) was the name given to the Pentateuch in its present form, which was thus attributed to Moses as its author. A book bearing this same name is spoken of on the first return of the exiles (Ez. iii. 2), as existing in the reign of Josiah (2 Kings xxii. 8, xxiii. 24, 25), of Amaziah (xiv. 6), of David and Solomon (xxi. 8; 1 Kings ii. 3), in the

time of the judges (Judg. iii. 4) and of Joshua (i. 7, 8). Unless decisive reasons can be adduced to the contrary, this must be held to be the same book.

2. There is no historical evidence or intimation that the pentateuchal laws ever existed separate from the rest of the Pentateuch, with which they are closely interwoven: the whole forming a unit in plan, purpose, and theme. If Moses wrote the laws, the entire Pentateuch, as traditionally ascribed to him, must likewise be conceded to be his, unless there are valid reasons to the contrary. The Book of Deuteronomy consists of three addresses by Moses to the people (i.-iv. 10, v.-xxvi., xxvii.-xxx.) and an historical appendix (xxxii.-xxxiv.). These addresses are intimately related to one another and to the laws which are included in the second address; the aim of the whole being to urge Israel to obey these laws. The style and language are identical; one spirit reigns throughout; and like recurring phrases frequently reappear. The objections to the unity of the main body of the book (i.-xxx.), and to Moses as its author, are of the most trivial description. In the appendix, Moses is expressly said to have written the song (xxxii.), and to have spoken the blessing (xxxiii.). That he did not write chap. xxxiv. is plain from its contents. Whether he wrote any portion of chap. xxxi., and if so, at what precise point he laid down the pen, and it was taken up by his successor, it might be difficult to determine; and fortunately this is wholly immaterial.

The laws in Exodus, Leviticus, and Numbers, are so intimately blended with the history as to be inseparable. Whoever wrote the one must of necessity have written the other likewise. And Genesis is plainly conceived and written as introductory to the Mosaic history and legislation. In fact, one consistent topic and method of treatment is pursued throughout the Pentateuch; the genealogies are continuous, and mutually supplementary; a consistent chronology is maintained; there are implications and allusions in one portion to what is found in other portions by way of anticipation or reminiscence, which bind all together. And even the alleged gaps in the history during the sojourn in Egypt, and the greater portion of the wanderings in the wilderness, only make more manifest how rigorously the plan of the entire work is adhered to.

3. Moses is expressly said, not only to have written laws, but, in two instances at least, historical incidents as well (Exod. xvii. 14; Num. xxxiii. 2); which shows both that matters designed for permanent preservation were committed to writing, and that Moses was the proper person to do it. The statement respecting Amalek was to be written for "a memorial in the book," which suggests a continuous work that Moses was preparing, or had in contemplation, and which would better insure its preservation than a separate fugitive record. That the explicit mention of writing in these instances does not justify the inference that he wrote nothing further, is plain from the analogy of Isa. xxx. 8; Jer. xxx. 2; Ezek. xliii. 11; Hab. ii. 2.

4. The alleged inconsistencies and statements, implying a later date than that of Moses, are capable of a ready solution. There are only a very few

isolated passages, which it is necessary to assume have been added or modified at a subsequent time; e.g., Gen. xxxvi. 31 ff.

5. There are frequent allusions to the pentateuchal history in post-Mosaic writings, which not only confirm its truth, but by their evident verbal allusions, in some instances at least, imply its existence in written form. Joshua is throughout based on the entire antecedent narrative (Judg. i. 10, 20, comp. Num. xiii. 22, xiv. 24; Judg. xi. 15-26, comp. Num. xx. 14 ff., xxi. 2 ff.). See also Judg. ii. 1-3, 7, iv. 11 (Num. x. 29), v. 4, 5, vi. 8-10, 13; Ruth iv. 11, 12, 18 ff.; 1 Sam. ii. 27, 28, xii. 6, 8, xv. 2, 6, 29 (Num. xxiii. 19); 2 Sam. vii. 6, 22-24; in the Davidic Psalms, such allusions as Ps. viii. 1 to Gen. i.; xi. 6 to Gen. xix. 24; xxix. 10, ex. 4. In the prophets it will be sufficient to refer to the following passages in Hosea: i. 10 (comp. Gen. xxii. 17, xxxiii. 12), xi. 8 (comp. Deut. xxix. 23; Gen. xiv. 2), xii. 3, 4, 12, xi. 1, xii. 9, xiii. 4-6 (Deut. viii. 12-14), viii. 13, ix. 3 (comp. Deut. xxviii. 68), ix. 10, xii. 5 (comp. Exod. iii. 15), i. 2 (comp. Exod. xxxiv. 15, 16 (iv. 10 (comp. xxvi. 26)).

6. The language of the Pentateuch is throughout the Hebrew of the purest period, with no trace of later words, or forms, or constructions, or of the Chaldaisms of the exile. The archaisms הוא for היא ("she"), נַעֲרָה for נַעֲרָה ("girl"), are peculiar to the Pentateuch. It always uses צָחַק ("laugh"), never שָׂחַק; שֵׁשׁ ("fine linen"), never בִּיץ; עָנָה נַפֶּשׁ ("afflict the soul"), never צָוֵם ("fast"), nor the later derivative תַּעֲנִית; לֶחֶם פָּנִים; תַּעֲנִית ("shewbread"), never לֶחֶם הַמִּעֲרֵכֶת; מַמְלָכָה ("kingdom"), never מַמְלֻכּוֹת, מַלְכוּת, or מְלֻכָּה, etc.

7. The familiarity with Egyptian objects and institutions shown by the writer, and presupposed in the people, as this has been exhibited in detail, particularly by Hengstenberg and by Ebers, is most readily explicable in the Mosaic period.

8. The doctrinal contents of the Pentateuch show that it belongs to the earliest period of the Old Testament. Its teachings respecting the Messiah, divine retribution, angels, the evil spirit, and the future state, are of the most elementary nature. In respect to all these points, a great advance is made in the Psalms and other poetical books, and in the prophets. Its account of the creation, the fall, and the deluge, while uncontaminated by any Pagan or polytheistic conceptions, has, nevertheless, such points of contact with old Assyrian myths as establish its very high antiquity. Some of the Mosaic laws had already been expanded by usage at an early period of the history; as that of levirate marriage in Ruth, the Nazarite in Samson, and the consecration of the first-born in Samuel. The service of the sanctuary was enlarged by music and by courses of priests under David, and its vessels multiplied under Solomon; and the prophetic order, of which the Pentateuch speaks as still future, superseded the priestly responses, for which it made provision. The Pentateuch ordains rites, but suggests no explanation: this was a matter of subsequent reflection, as respecting sacrifice (Ps. xl.; Isa. liii.), purifications (Ps. xxvi. 6, li. 7), incense (Ps. cxli. 2), the privileges of God's house (Ps. xxvii. 4).

the comparative value of ritual and spiritual worship (Ps. l. 8 ff., li. 16, 17, Isa. i. 11 ff.).

9. An argument has sometimes been drawn from the Samaritan Pentateuch, under the impression that it must have been derived from copies existing in Israel prior to the schism of Jeroboam; since the Samaritans would not have adopted it from the Jews, on account of the bitter feud between them. Nor would the northern kingdom, from which the Samaritans must have obtained it, have accepted from the hostile kingdom of Judah a volume of laws which was in open contradiction with both the worship and the civil polity existing among themselves. But, inasmuch as the grievance of the Samaritans lay in the refusal of the Jews to recognize them as their brethren (Ez. iv. 1-3), the former coveted whatever would lend support to their claim. Hence their temple, modelled after that at Jerusalem. Hence their doctrines and traditions, borrowed from the Jews. And their Pentateuch was drawn from the same source and in the same spirit.

But the existence and authority of the Pentateuch in the kingdom of Israel, from the time of the schism, can be established by a different line of argument. The prophets of the ten tribes, Hosea and Amos, make frequent appeals to "the law," which was a written law of ten thousand precepts (Hos. viii. 12), and a covenant (viii. 1) formed when Israel came out of Egypt (xii. 9, xiii. 1); and the people are charged with gross criminality for disobeying it. The ceremonial which they describe, the statutes to which they refer, and the events to which they allude, are precisely those which are found in the Pentateuch. And no valid reason can be given for supposing the volume of which they speak to be any other than the Pentateuch itself, which is thus shown to have been possessed of incontrovertible divine authority among those who had the strongest reasons for denying its binding obligation if they could.

10. The testimony of our Lord, and of the inspired writers of the New Testament, is in various passages unequivocally given to the Mosaic origin and authority of the law that bears his name, and which is indifferently denominated "The Law of Moses," "The Book of Moses," and "Moses." It thus peremptorily waives aside any theory which makes the statutes of the Pentateuch, in whole or in part, the product of a later age. The Pentateuch is further, by fair implication, attributed to the pen of Moses. Jesus says to the Jews, concerning Moses (John v. 46, 47), "He wrote of me," and, without further explanation, refers them to "his writings," as something well known, and in their possession, and which they should have believed. We read in the same Gospel (i. 45), "Moses in the law," as well as the prophets, wrote concerning Jesus. The contrast with the prophets shows that it is the entire Pentateuch, and not its legal sections merely, which is here referred to. The same is the case in Luke xxiv. 27, where our Lord, "beginning at Moses and all the prophets, expounded unto them in all the scriptures the things concerning himself" (comp. Acts xxviii. 23). There is New-Testament authority for understanding in a Messianic sense the *protevangelium* (Rom. xvi. 20), the promises to the patriarchs (John viii. 56; Gal. iii. 10),

the blessing of Judah (Heb. vii. 14), the account of Melchisedec (Heb. vii.), the ladder of Jacob (John i. 51), the paschal lamb (John xix. 36), the daily sacrifice (John i. 29), the sin-offering (Heb. xiii. 11, 12), the day of atonement (Heb. ix. 7), the whole system of sacrifices and lustrations (Heb. ix. 13, x.), the high priest (Heb. viii. 1), the water from the rock (1 Cor. x. 4), the prophet like unto Moses (Acts iii. 22). These, and other things of like nature, are written "in the law," or "in Moses," concerning Christ, and are designated by our Lord as written by Moses himself. It is not to be supposed that he makes here the special revelation of a fact known by his omniscience,—that Moses wrote the Messianic passages, and nothing more. But Christ affirms that Moses wrote them, because he was the well-known author of the Pentateuch, which contained them. This explicit assertion of Mosaic authorship gives the key to the proper understanding of other passages, which, taken singly, might have been susceptible of a different interpretation, but, viewed in this light, afford it abundant corroboration.

There is, accordingly, nothing to contradict, but much to confirm, the idea, which has come down from the earliest times, that Moses is the author of the Pentateuch; unless a fatal objection is to be found in the modern critical hypothesis, that it is composed of a diversity of documents. There is no space here for an examination of that hypothesis, or of the grounds on which it rests. Some things are plausibly said in its favor, but there are serious objections to it which have never yet been removed. I cannot regard it as certainly established, even in the Book of Genesis, much less in the remainder of the Pentateuch, where even Bleek confessed he could no longer sunder the Elohist from the Jehovist: the second Elohist he could not find anywhere. Thus much, at least, may be safely said: the criteria of this proposed analysis are so subtle, not to say mechanical, in their nature, so many purely conjectural assumptions are involved, and there is such an entire absence of external corroborative testimony, that no reliance can be placed in its conclusions, where these conflict with statements of the history itself. Genesis may be made up of various documents, and yet have been compiled by Moses. And the same thing is possible, even in the later books of the Pentateuch. If these could be successfully partitioned among different writers, on the score of variety in the literary execution, why may not these have been engaged, jointly with Moses himself, in preparing, each his appointed portion, and the whole have been finally reduced by Moses to its present form, and issued with his sanction and authority? Even the allegation that the pentateuchal documents can still be traced in the Book of Joshua creates no serious difficulty. If Joshua and Eleazar, or any of their contemporaries, had a hand in the preparation of the Mosaic history and legislation, why might they not continue their work, and record what occurred after Moses was taken away?

The real fact, however, is, that the continuity of the Pentateuch and Joshua lies in the subject, and not in identity of authorship. The conquest and settlement of Canaan is the end contemplated in the promises made to the patriarchs and in

the whole course of the subsequent history; but it no more follows that the same pen recorded the whole than that one leader both conducted Israel out of Egypt, and brought them into the possession of Canaan. The coincidences in thought and expression between Joshua and the Pentateuch arise simply from the circumstance that the former records the execution of commands and the fulfilment of promises given in the latter, and these are naturally repeated in exact language. It simply shows that the actors in these events, and the writer of the book, had the Pentateuch before them, and carefully followed it.

As the ark of the covenant is the voucher for the unity of the sanctuary, and for the genuineness of the Mosaic legislation respecting it, so the contents of that ark form no insignificant bulwark for the unity of the Pentateuch. If monumental evidence is to be trusted, the Decalogue is Mosaic, and is preserved in Exod. xx. in its genuine authentic form. The critics assign it to the Jehovist, and claim for it the characteristics of Jehovistic style. But it has also the peculiar phrases of Deuteronomy; and the reason annexed to the Fourth Commandment is based on the Elohist account of the creation (Gen. i. 1-ii. 3). This unquestionably Mosaic document includes Elohist, Jehovist, and Deuteronomist all in one.

W. HENRY GREEN.

**PENTECOST.** (a) *The Jewish* (πεντηκοστή, rabbinical חג חמשים יום, cf. Joseph., *Jell. Jud.*, 2, 3, 1).—Among the ancient Israelites it was the second of their three pilgrimage festivals, and marked the conclusion of the harvest commenced with the passover, fifty days before. For reasons assigned in Lev. xxiii. 15 sq., it is usually called the "Feast of Weeks." Cf. Deut. xvi. 10. The fullest description is found in Lev. xxiii. 15-21, and Num. xxviii. 26-31, according to which, the chief offering made by the whole people shall consist in "two wave loaves" salted, brought "out of your habitations." Concerning preparation of these, cf. Exod. xxxiv. 22; Joseph., *Antiqq.*, III. 10, 6. According to Mishna, *Menachoth*, 11, 4, the length of this bread was to be seven hand-breadths; its breadth, four; and its "horns" (קרנות), the breadth of seven fingers. An analogy is found in the ἄρτος θάλασσης of the Greek sacrifice. In addition to this bread, Lev. xxiii. 18 sq. prescribes further offerings. Cf. also Num. xxviii. 27 sqq., and, on the later practice, Joseph., *Antiqq.*, 3, 10, 6. In addition to the public offerings, there were also some of a private character. Cf. Num. xxviii. 26; Deut. xvi. 10-12. The manner of bringing these to Jerusalem is described in Mishna, *Bikkurim*, 3, 2 sqq. The law restricted the Pentecost festival to one day, to be kept holy (Lev. xxiii. 21, xxviii. 26). Joseph., *Antiqq.*, III. 10, 6, says it was called Ἀσapha (עצרתא), in Hebrew, and it is really called thus in the Mishna; the Pentateuch, however, preferring other designations. Cf. Lev. xxiii. 36, and Deut. xvi. 8. The word עצרת, used in this last passage, does not signify the "close of the Eastercycle," and thus has nothing to do with the ἑξάδιον of the LXX., nor with the פסח של עצרת of rabbinical literature. This festival, mentioned but once in the historical books (2 Chron. viii. 13), was purely of an agrarian nature,—thanksgiving for the grain

harvest, as the Feast of Tabernacles is for the fruit harvest. Only in post-biblical times did it receive an historical basis and connection. Philo, Josephus, and the older portions of the Talmud, know nothing of it. Since Maimonides (*Moré Nebuchim*, 3, 13), Pentecost is regarded as the memorial festival of the giving of the law on Sinai. This is based in Exod. xix. 1. Cf. HAMBURGER: *Real-Encycl. des Judenthums*, i. 1057 sq.; SCHÜRDER: *Satzungen u. Gebräuche d. talmudisch-rabbinischen Judenthums*, pp. 216 sqq., and, for the literature, the art. PASSOVER. VON ORELLI.

(b) *The Christian*.—Among the Christians, Pentecost is the third of the chief festivals, closing the cycle of the festivals referring to the Lord, and thus separating the *Semestre Domini* and the *Semestre Ecclesie*. It is connected with its Jewish predecessor, not only historically, through the events recorded in Acts vii., but also internally, being early regarded as a festival of thanksgiving for the first-fruits of the Spirit (Rom. viii. 23; cf. Augustine, *Ep.* 54 *ad Januar.*). Originally the term "Pentecost" designated the whole period of fifty days, from Easter to the outpouring of the Holy Spirit. It is thus used by Tertullian, *De Idolatr.*, c. 12; by Origen, *Contra Cels.*, viii. 22; by the Antiochan Synod of 341, in canon 20; by Basil the Great, *De Sp. Sancto*, c. 27, *Const. App.* V. 20, and the *Ordo Romanus*. In contrast to Lent, there was no fasting during this season, and prayers were spoken while in a standing posture. In addition, this joyful period was marked by a cessation of theatre and circus exhibitions, and by increased ceremonials and liturgy in the church services.

In a narrower sense, as designating the last day of this quinquagesimal period, the word "Pentecost" is first found in a canon of the Council of Elvira, 305; cf. Labbei, *Concill.* I. 975. On the importance of this μετέωρη ἑορτή cf. Euseb., *De Vita Const.*, IV. 64. Gregory of Naz., *Orat.* XLII. *de Pentec.*, honors it as ἡμέρα τοῦ πνεύματος; and Chrysostom, *Hom.* II. *de Pentec.*, as μετὰ πόλιν τῶν ἱερῶν. Cf. also Augustine, *Ep.* 54 *ad Januar.* c. Faust, l. xxxii.; Leo the Great, *Serm.* 75-77 *de Pentec.*; *Concil. Agath.* a. 506 can. 18, 31 sqq. At an early period already the days around Pentecost were also regarded with especial honor; but, from the eighth century down, these festivals began to be curtailed, and the Protestant Church of to-day celebrates only two Pentecost days.

Because it was customary to wear white garments on Pentecost, this day is called Whitsunday, and the whole period Whitsuntide. The older literature is found in AUGUSTI: *Denkwürdigkeiten*, ii. 34 sq; GUERKE: *Lehrbuch der christ.-kirchl. Archäologie*, pp. 190-196. For later, cf. NILES (S. J.): *Kalendarium manuale utriusque Ecclesie*, etc. (1879), tom. ii. pp. 279 sqq., 431 sqq. ZÖCKLER. (G. H. SCHODDE.)

**PERATÆ.** See Gnosticism, p. 881.

**PERCY, Thomas, D.D.**, Bishop of Dromore, County Down, Ireland; b. at Bridgnorth, Shropshire, England, April 13, 1728; d. at Dromore, Sept. 30, 1811. His fame rest upon his *Reliques of Ancient English Poetry (1765)*; which work was edited by him from an old manuscript. He was, in consequence of this publication, advanced in the church, being made chaplain-in-ordinary to the king, 1769, Dean of Carlisle, 1778, and Bishop

of Dromore, 1782. His religious publications embrace *The Song of Solomon* (newly translated from the original Hebrew) with a *Commentary and Annotations*, which came out anonymously in 1761; and *Key to the New Testament*, 1765, 3d ed., 1779.

**PEREA**, the lower part of Eastern Palestine.

**PEREIRA, Antonio de Figueiredo**, b. at Macao, Feb. 14, 1725; d. in Lisbon, Aug. 14, 1797. He was educated by the Jesuits at Villa-Vieosa, but refused to become a member of the order; entered the society of the Fathers of the Oratory; devoted himself to art and literature, and attracted much attention by his *Exercícios da língua latina e portuguesa* (1751) and his *Novo Methodo da grammatica latina* (1752). In the contest between Don José I. and the Ultramontanist party, he threw himself with violence on the royal side; wrote *Doctrina ceteris ecclesiae*, etc. (1765), *Tentativa theologica* (1766), both translated into French; obtained a high position in the government; and became a member, afterwards president, of the Academy of Sciences. The list of his works numbers a hundred and sixty-nine. It is his translation of the Bible into Portuguese, originally published in Lisbon (1778-90, 23 vols.), which the British and Foreign Bible Society circulates.

**PERFECTIONISM.** Calvinists and Lutherans deny any perfection in this life; but there are three theories in the other branches of the Christian Church upon this subject, advocated by Roman and Greek Catholics, Wesleyan Arminians, and Friends respectively. There is also the theory of the Oberlin school of theology. (1) Roman Catholics teach that the observance of God's commands is possible for one who is justified. His sins are venial, not mortal. He may even offer an obedience beyond the demands of the law. Yet his venial sins compel him to use the petition, "Forgive us our debts." In some cases, by a special privilege of God, he may avoid all sins. Cf. *Canons and Decrees of the Council of Trent*, sess. vi. chap. xi. and can. 23, 25; Schaff, *Creeds*, ii. pp. 100-102, 115. (2) Wesleyan Arminians teach a perfection which is not angelic, Adamic, nor absolute, but one that is relative; i.e., "according to the special economy introduced by the atonement, in which the heart, being sanctified, fulfils the law by love." "The highest perfection," says Wesley, "which man can attain while the soul dwells in the body does not exclude ignorance and error and a thousand infirmities." This is what is styled *Christian perfection*. Its source is the grace of God; its fruit, freedom "from all unholiness, self-will, pride, anger, sinful thoughts." (3) The Friends teach, in the case of the justified, "The body of death and sin comes to be crucified and removed, and their hearts united, and subjected unto the truth, so as not to obey any suggestion or temptation of the Evil One, but to be free from actual sinning, and transgressing of the law of God, and in that respect perfect. Yet doth this perfection still admit of a growth; and there remaineth a possibility of sinning, where the mind doth not most diligently and watchfully attend unto the Lord." — Eighth prop. *Confession of the Society of Friends*. Cf. Schaff, *Creeds*, iii. pp. 974, 975. (4) The Oberlin school of theology teaches, that "as virtue and sin belong only to voluntary action, and are contradictory in their nature, they cannot co-exist in

the soul. The beginning of the Christian life is entire obedience. Every lapse into sin involves, for the time, the entire interruption of obedience. The promises of God and the provisions of the gospel are such, that, when fully and continuously embraced, they enable the believer to live a life of uninterrupted obedience, — an attainment which may be properly encouraged and expected in the present life." Cf. art. **NEW-ENGLAND THEOLOGY**, 5, p. 1637.

**LIT.** — See, for the Calvinistic side, **HODGE**: *Systematic Theology*, iii. (245 pp.); **VAN OOSTERZEE**: *Christian Dogmatics*, ii. p. 661. For the Wesleyan-Arminian side, see **WESLEY**: *Plain Account of Christian Perfection*; **FLETCHER**: *Christian Perfection*. For the Oberlin side, see **FINNEY**: *Systematic Theology*; **FAIRCHILD**: *On the Doctrine of Sanctification*, in *Congregational Quarterly*, April, 1876.

**PERGAMOS**, properly **PERGAMUM** (Rev. i. 11, ii. 12-17), the seat of one of the seven churches of Asia, a celebrated city of Teuthrania, Great Mysia, on the north side of the Caicus, about three miles from the Aegean Sea. The city began as a fortress upon the acropolis, and early obtained a sacred character. There Lysimachus, a general of Alexander the Great, stored his stolen treasure, which amounted to nine thousand talents. But Philaetærus of Tium, a eunuch, whom he implicitly trusted, faithlessly appropriated the money, in revenge for ill-treatment by Lysimachus' wife, declared himself independent, and thus laid the foundation for a long-continued prosperity, B.C. 283. Under the house of Attalus, the city was beautified, and its territory extended. Pergamum was also a literary centre, and boasted of a library of two hundred thousand rolls, which was finally moved to Alexandria, and thus destroyed. The word "parchment" is derived from the Latin *charta pergamæna* ("paper of Pergamum"). The city was renowned for its Æsculapian worship, as the birthplace of celebrated physicians (chief of whom was Galen), as the seat of a famous medical school, indeed, of a university, as a bathing-place, and also for its idolatry and gladiatorial shows. Here, however, Christianity made one of its first triumphs, and here some of the first blood was shed for Christ. It is probably to this persecution that the allusion "Satan's throne" (Rev. ii. 13, cf. 10) refers.

In the second century A.D., Pergamum had a population of a hundred and twenty thousand. To-day it is called Bergama; and the population is from twenty thousand to thirty thousand, of whom two thousand are Christians, the rest Mohammedans. Many ruins attest its former magnificence, but none of them antedate the Roman period (130 B.C.).

**PERICOPES** (περικοπαί), or the sections of Holy Scripture appointed to be read in the services of the church, for many reasons deserve the consideration which older theology already has bestowed upon them. They belong to the distinguishing characteristics of the cultus of the religion of revelation in its testamentary character. Their history forms an interesting chapter in pastoral theology, and they possess an archaeological importance. In this discussion they will be considered historically.

1. The employment of pericopes in the church originated in the forms of worship in the synagogue. The Scriptures themselves command that the law shall be publicly read (Deut. xxxi. 10-13) for the instruction of the people. Cf. also Josephus, c. 1p., ii. 17. When synagogues were built, this public reading formed a portion of the regular sabbath services. Cf. Acts xv. 21. With the reading of the law, was already, in Christ's day, associated the reading of the prophets. Cf. Luke iv. 16, 17; Acts xiii. 15. Both have been retained to the present day. The sections of the law to be read on the sabbath at the present time can be seen by a reference to the Hebrew text. They are called *Parashas* (פרשה, from פָּרַשׁ, *separavit*). Genesis contains twelve, Exodus eleven, Leviticus and Numbers each ten, Deuteronomy eleven, — fifty-four in all. This number is arranged for the Jewish leap-year, which contains fifty-four sabbaths. In ordinary years, several of the shorter sections are sometimes read on the same day; so that each year the whole law is completed. With the above are connected the sections in the prophetic books, the so-called *Haphtaras* (הפטרה, from פָּתַר, *dimisit*, i.e., *dimissio*, or *missa*, because, after reading these, the people were dismissed), a list of which is found appended to the Hebrew Bible. Rabbinical tradition assigns a high antiquity, not only to the public reading of the prophetic books in general, but also to the present selection of sections, and a still earlier date to the *Parashas*. Elias Levita (cf. Bodenschatz: *Die kirchl. Verfassung d. heutigen Juden*, ii. p. 24) relates, that, when Antiochus forbade the reading of the law, the people began to read sections of the prophets corresponding in contents to the legal *Parashas*. Thus, e.g., if on the first sabbath an account of creation was to be read, a prophetic section would be chosen, such as Isa. xlii. 5-xliii. 10, in which God was praised as Creator of heaven and earth. This tradition, however, is improbable. Cf. Joseph., *Antiq.*, XII. 5, 4. Vitringa's idea (*Archisynagogus*, pp. 111 sqq.), that the Jews were chiefly induced by their antipathy to their enemies, the Samaritans, who read only the law, to introduce the reading of the prophets, is more probable. Besides, the cessation of prophecy undoubtedly had much to do with it. Lately Zunz (in his *Gottesdienstl. Vorträge der Juden*, Berlin, 1832) has proved from Talmudic and other sources, that at a very early date the Pentateuch in Palestine was arranged for a cyclus of three years or three years and a half, so that it was read twice every seven years in accordance with the one hundred and seventy-five sections found in the Jerusalem Talmud; which division antedates that into fifty-four *Parashas* made in Babylon. According to the same authority, the *Haphtaras* were not yet fixed in the third Christian century. Cf. l. c., pp. 3, 193.

2. What is the relation of the *Parashas* and *Haphtaras* to the sections of Scripture read in the Christian Church, and to our Gospels and Epistles? A general connection, but no closer relationship, exists, as the Christian cultus is a child of that in the synagogue. Justin Martyr (*Apol.*, i. 67) relates, that, at the regular meetings of the Christians, "the memoirs of the apostles, called the Gospels, and the writings of the prophets," were read. Tertullian (*De prescript.*, 36) lauds the church for "mixing" (*misce*) the

writings of both Testaments. The author of the Commentary on Job found in Origen (tom. ii. 851) mentions that Job was regularly read in the churches during the Passion Week; and Origen himself testifies to the use of the Old Testament in the worship of the church. Cf. also *Apost. Constit.*, ii. 39, 57. This is corroborated by later testimony.

3. In many different ways the public reading of the Scriptures was developed in the different sections of the church. Little of this process has been recorded: it belongs to what Basil calls the *ἀγραφα τῆς ἐκκλησίας προσηφία*.

4. The method of reading the Scriptures in the Greek Church is, in this connection, of the highest importance. Concerning her we possess the oldest documents: she is the mother of all the Oriental churches, and thus the source, not only of their liturgies, but also of their lectionaries. The sources at the disposal of the modern student have lately been greatly multiplied by the productions of the Greek Phoenix press in Venice, especially established to spread the books of the Greek Church in the western portions of the territory of the Constantinopolitan patriarch. An examination of these shows the remarkable wealth of the Greek Church in this respect; for not only do the Sundays, the prominent days of Christ's history, and the many saints' days, have their regular gospel and epistolary lessons, but such are also assigned to every day in the week. In these lessons, aside from those for the regular festival days, a *lectio continua*, which is generally supposed to exist there, is not so apparent. Some system, however, has been followed out. Thus, for the period between Easter and Pentecost, as Chrysostom already states, the Acts and the Gospel of John were read continuously. For the rest of the church year, three separate and independent series of lessons are employed, — one series for the Sundays, beginning with the second after Pentecost; one series for the sabbaths, beginning in the Pentecost Week; and one series for the five week days between the Sunday and sabbath. All three series select both from Gospels and Epistles, following the order of the books and chapters in the New Testament.

History explains this strange phenomenon. It is very evident that the Greek Church at first introduced lessons for the Sundays, later for the sabbaths, and still later for the week-days. Documentary evidences to this effect are at hand, especially for the lectionaries for the week-days, which are found only in later and poorer manuscripts. The Sunday and sabbath lessons are already referred to by Chrysostom. The Old Testament was read chiefly during the season of Lent. The peculiar character of the Greek Church, however, makes it probable that the present system of lessons known as the Antiochian-Byzantine was not the only one used in early days. And in reality we already possess documents pointing in this direction in some very old manuscripts.

5. Next in importance is the Armenian system. Professor Petermann of Berlin first translated it from the Armenian Church Almanac, published in Venice, 1782; which translation appeared in Dr. Alt's instructive work on the church year. (*Kirchenjahr*, ed. ii., pp. 136, 225.) Scripture-reading is a most important part of Armenian

church service, — more so than in the Greek Church. During the time from Easter to Pentecost the Armenian Church does not only have services daily, but has them thrice every day, and for every service has prescribed lessons from the Old and New Testaments. During the rest of the year, this church not only celebrates every Sunday and saint's day, but also regularly every Wednesday and Saturday. In this way it is made possible that between Easter and Pentecost, during the principal services, the whole Psalter, the Acts entire, the Catholic Epistles entire, and the Gospel of St. John to chap. xiv., are read; in the matins, the first half of the Gospel of Luke, and, in the vespers, the Gospel of Matthew to xvi. 1, and Mark to xiii. 37, are read. From Pentecost on, both the Pauline Epistles and the Gospels are read; for ten weeks, Matthew; for eleven weeks, Mark; for thirteen weeks, Luke; and from Epiphany, John i.-viii., these latter chapters thus being read twice every year. In addition to these, selections from the Old Testament are also read. The Armenian system in its kernel is very ancient. It shows enough of connection with the Greek system to prove that the latter is its source, and is thus older than the separation of these churches, in 595 A.D. But even a higher antiquity can be shown; since this system exhibits the two chief peculiarities of the Cappadocian plan, which, as early as the sixth century, presented lessons for Wednesdays and Saturdays, and also from the Old Testament for the whole year. Basil (Ep. 289, *Ad Cæsarem*) says, "Four times do we assemble every week, — on Sunday, Wednesday, Friday, and the sabbath, and also on the days commemorating the martyrs." Cf. also *Hom. 8, De bapt.* Accordingly we can see in the kernel of the Armenian system the outflow of the Cappadocian, or rather see in it a reflex of the old form of the Græco-Cappadocian system.

6. The once grand Church of Syria, owing both to the dogmatic contentions of the fifth and sixth centuries and to the conquests of Islam, is represented at present only in such sects as the Nestorians, the Jacobites, the Maronites, and the Melchites.

The latter, called "the royal party," have retained the cultus of the Greek Church in general, as also the Greek reading-system. Very ancient documents written in Syriac testify to this point. We have an almost complete record of the Melchite lectionary of the first half of the eleventh century.

Of about the same age are the documentary evidences concerning the Nestorian system of Bible lessons. The *Missale Chaldaicum* of the United Nestorians, published in Rome repeatedly, does, indeed, give no account of the age of the manuscript upon which the edition, which contains both the Gospel and the Epistolary lessons, is based; but this can be supplied from other sources. For the first time we find here a series of *lectiones selectæ* that are of such a character as to deserve in some respects to be placed at the side of the Romish pericope-system. For certain portions of the church-year, certain New-Testament books are used. Thus, for the first half of the Epiphany period, the Gospel of St. John, and the Epistle to the Hebrews, are chiefly employed. In place of the latter, the Epistle to the

Romans is used from the Monday of the first week in Lent to Palm Sunday; and, side by side with this, sections of the Sermon on the Mount are read. From the middle of Lent, sections of St. John's Gospel are again employed, however, with some interruptions. From Pentecost on, selections from Matthew, then from Luke, follow, accompanied by portions of Corinthians, Thessalonians, Philippians, and Galatians. It is possible that the Nestorians adopted this arrangement to mark their contrast with the Greek Church, either originating it themselves, or taking it from existing practices. The date would then be the fifth century. The system is certainly very peculiar, and in marked contrast with the Byzantine, as is especially seen by the Old-Testament selections. But the Nestorians had more than one system: at least there is a second series of epistolary lessons recorded in a Vatican manuscript of 1301.

The "Nestorian" lessons recorded by Dr. Alt (*Der Christl. Cultus*, ii. p. 185), as found prescribed in the New Testament for the Christians of Malabar, have some marked peculiarities, but are of doubtful authenticity.

The documents with reference to the reading-system of the Jacobite Christians are quite ample, but have not yet been satisfactorily examined. The very first edition of the Syriac New Testament, published by Widmanstadius, Vienna, 1855, contains a list of the New-Testament pericopes of the Jacobites; and, besides, a Jacobite Liturgy, found in the second volume of Renaudot's collection, contains relevant matter.

This latter volume prescribes a twofold liturgical arrangement, — the first called *Ordo communis secundum ritum Syrorum Jacobitarum* (pp. 1 sqq.); and the second, *Alius Ordo generalis liturgiæ* (pp. 12 sqq.). And, according to the investigations of Bickell, only the latter is a Jacobite, while the former is a Maronite plan; which explains the discrepancies between them. The *Alius Ordo* also agrees with Widmanstadius' list. That the latter is that of the Jacobite Church is plain from the fact that Moses of Marden, from whose hand this Syriac text was derived, was a Jacobite. But this list itself lacks inner harmony, the epistolary lessons not according with those of the Gospel. The British Bible Society, in retaining the liturgical headings of the Widmanstadius' edition, seems to have published its edition only for the Jacobite Christians. Widmanstadius' list is thus not satisfactory. But other evidences, chiefly ample and good manuscript authorities, as to the Jacobite system, are at our command. Their common peculiarity, like that of the Nestorian system, consists in the selection of particular portions of Scripture for certain prominent days. Thus Christmas is marked by selections that treat of the incarnation of Christ historically; the Epiphany period by extracts from the early work of Christ. There is, however, no systematic plan carried out in the selection of passages.

For the extra-gospel lessons the Widmanstadius' list is, strange to say, the only available source; and this list shows a predilection for a *lectio continua*. It appoints the Acts for Lent, First Corinthians after Pentecost, James and First Peter after Epiphany.

The plan of Scripture reading pursued by the

Maronites, the youngest of the Syrian churches, is virtually the same as that of the Jacobites.

7. While the lectionary plan adopted by the Alexandrian churches was only a branch of the Greek, that of the Coptic churches was entirely distinct, and is a portion of the Coptic Liturgy of St. Basilus. A Latin translation is found in Renaudot's collection (i. pp. 137 sqq.), from which it is evident, that, in every chief service, the Copts read from four different parts of the New Testament. Upon this they laid much stress. The constitutions of the Patriarch Cyrillus Lablaki enjoins upon the bishops to watch *ut non omittant lectionem librorum quinque in quavis liturgia, nempe Pauli, Catholici, Actorum, Psalmorum, et Evangelii*. Cf. l. c. i., 203. The particular features of this system are not known.

8. The Ethiopic system is virtually identical with the Coptic, as is its whole Liturgy. Cf. Renaudot, i. 499, 507 sqq.

9. The proper transition from the eastern to the western systems would be the North-African lectionaries, if we were in possession of such. With the exception of the Mozarabic, prevalent among the African and Spanish Christians in the thirteenth century, no list has been preserved. An examination of Augustine's authentic works seems to indicate that a *lectio continua* was followed out; the chief festival days, of course, having their fixed lessons.

10. In the Occidental Church we have, in reference to the public reading of Scriptures, a phenomenon similar to that observed in the Church of the East. As here the Byzantine system was the one most extensively spread, thus, in the West, the Roman system gradually supplanted all the rest. A difference between the two consists in this, that the non-Byzantine systems of the East were mostly followed by bodies that stood opposed to the Byzantine Church, while the non-Roman systems found a home in bodies on doctrinal and fraternal footing with the Roman Church.

11. Of the existence of a south-Italian system employed at Capua, we have ample proof in the Cod. Fuldensis, corrected in the year 515 by Bishop Victor himself of Capua.

12. That the Christians of Gaul pursued a peculiar plan in the public reading of Scriptures is already manifest from a letter of the missionary Augustinus to Gregory the Great. Besides, there are other scattered evidences from Hilary (354), Sidonius (472), Salvianus (410). Cf. Mabill., *De liturg. Gallic.*, pp. 29 sqq. Then we have a Capitular of Charlemagne, abolishing the Gallic Liturgy in favor of the Roman.

13. The very ancient Liturgy and reading-system of the Milan Church has been more fortunate. It is still preserved under the title *Missæ Ambrosiana*. Its original form cannot be definitely determined, as the different printed texts do not agree among themselves.

14. On the very peculiar Mozarabic system, consult the special article. It seems to be older than the Gallic system, or they form two branches from one stem.

Of the old British and Irish systems, not a single trace remains, the Roman having entirely supplanted them.

15. The Roman system of scriptural reading,

like the whole Roman Liturgy, has passed through three stages, — that of its origin and development down to the time of the Carolinians, that of supremacy in the middle ages, and that of fixed and formal codification by the Council of Trent.

The oldest traces of it are found in the fifth century, about the time of Jerome, to whom Berno and later writers ascribe its origin. It consists of a double list, — one of Epistle, and the other of Gospel selections, — partly chosen freely, and partly with partiality for certain books.

In the second period, this system made its greatest conquests; in France supplanting the Gallic, in Germany entering with Christianity. It also experienced some internal changes during this time, especially on account of the many saints' days and the introduction of the Corpus Christi Festival in 1264.

Finally the Council at Trent declared the papal system the only legitimate one for the Roman Church, only allowing those churches the use of any other which could prove that the latter had been in constant use there for the past two hundred years.

16. With the Reformation effected by Luther and his German Bible, the traditional character of church services necessarily had to change also. The Bible was read, studied, and explained. The most complete system of Bible lessons was introduced in England, to some extent, also, in Germany and Switzerland. This whole subject is treated *in extenso* by Ranke: *Forbestand des herkömmlichen Perikopenkreises*, Gotha, 1859.

17. The old pericope system has a peculiar history within the section of the Protestant Church that has retained it. In England, Cranmer, in writing the Prayer-Book, simply took the Epistles and Gospels as found in the Missale of the English bishoprics, omitting only those intended for days not celebrated by the Protestants. This latter was also done in Germany; but some other changes were made here, especially at the close of the Epiphany and Trinity Sundays. In the pre-reformatory system there were no lessons for the sixth Sunday after Epiphany, nor for the twenty-sixth and twenty-seventh Sundays after Trinity. This defect was remedied successfully during the sixteenth century by an unknown master in liturgies; and the present arrangement is the result.

18. The subordinate services, such as the matins, vespers, as also services during the week, prayer-meetings, and the like, found great favor in the eyes of the Reformers. Luther in 1526, the Zurich order of worship for 1535, and the Geneva Liturgy, gave directions for the use of lessons in such services.

The Church of England pursued its own plan in arranging the daily lessons. Not content, as the Continental Reformers were, with selecting only certain sections of Scripture to be read, Cranmer arranged for morning and evening services such a course of lessons, that in every year the entire Old Testament, with the exception of the Psalter and the purely ritual sections of the Pentateuch, was read through once, the New Testament three times, and the Psalter twelve times, i.e., was to be chanted through once a month.

In Germany the services during the week in the course of time became almost extinct.



19. The public scriptural reading, thus reduced to the regular Gospel and Epistolary lessons for the different Sundays, could not long satisfy the church. Already Spener advocated an enlarged pericope system; and since 1769, when the movement was started by the Elector George of Hanover, the evangelical authorities in the various provinces of Germany have sought to remedy this defect, especially by the adoption of new series of pericopes. Cf. Ranke in the original of this art. (Herzog, II. vol. xi. 466-492), and Nebe on the Pericopes. ERNST RANKE. (G. II. SCHODDE.)

**PERIKAU, Synods of.**—I. (1551). The consolidation of the Roman-Catholic party in Poland, and the drawing-up of the *Confessio catholica fidei* by Stanislaus Hosius, Bishop of Culm and Ermeland, as a counterbalance to the *Confessio Augustana*.—II. (1555). The consolidation of the Protestant party in Poland, and the sending of a royal embassy to Paul IV., demanding the celebration of mass in the vernacular tongue, the administration of the Lord's Supper in both forms, the abolition of annats, the abrogation of ecclesiastical celibacy, etc.—III. (1562). The wild outburst of dissension with the Protestant camp, between Lutherans, Calvinists, and Antitrinitarians.—IV. (1564). Religious disputation (Aug. 6-14) between the Antitrinitarians, Grigor Pauli and Georg Schömann, and the Reformed, Stanislaus Saruizki, Discorda, and others. The Lutherans took no part in the discussion. The Antitrinitarians were excluded from any community with the Reformed Church. See POLAND.

**PER'IZZITES.** See CANAAN, p. 380.

**PERKINS, Justin, D.D.** American missionary in Persia; b. at West Springfield, Mass., March 12, 1805; d. at Chicopee, Mass., Dec. 31, 1869. He was graduated at Amherst, 1829; studied at Andover Theological Seminary, and in 1833 was sent by the American Board to the Nestorians in Persia. He established himself at Oroomiah (November, 1831), and for thirty-six years conducted the mission. He translated the Bible into the Nestorian dialect, and also other books. In 1842 he made a tour through the United States, accompanied by Mar Yohanan, an early convert, who had been a Nestorian bishop. In 1843, at Teheran, the capital of Persia, he successfully defended the Protestants against misrepresentation and persecution. He wrote, *A Residence of Eight Years in Persia among the Nestorian Christians* (Andover, 1843), *Missionary Life in Persia* (Boston, 1861).

**PERKINS, William, b.** at Marston Jabet in Warwickshire, Eng., in 1558; entered Christ's College, Cambridge, 1577; was chosen fellow of the same in 1582; entered the ministry, and was appointed lecturer at Great St. Andrews, Cambridge. He married in 1590. He was called before the High Commission for inquiry as to his participation with Cartwright in the Puritan movement. He seems, however, to have taken little interest in ecclesiastical affairs, but was a High Calvinist and scholastic. He was a powerful preacher. Fuller says, "He would pronounce the word 'damu' with such an emphasis as left a doleful echo in his auditors' ears a good while after." He was an extreme Calvinist in doctrine. His *Armilla aurea*, published in 1590 at Cambridge, stirred up Arminius to reply in 1602, and

had a great deal to do in bringing on the Arminian controversy, on the Continent as well as in England. His Catechism, entitled *The Foundation of Christian Religion into Six Principles* (1592, London, 12mo), made its influence felt in numberless Puritan catechisms in the sixteenth and seventeenth centuries. He wrote a large number of books and tracts, the most of which were collected, and published in three volumes folio, Cambridge, 1603, London, 1606. He died 1602. For further information, see BROOK: *Lives of Puritans*, ii. p. 129; and COOPER: *Athenæ Cantabrigienses*, ii. p. 360. C. A. BRIGGS.

**PERPETUA, Ste.**, a native of Carthage, who, together with her brother Saturus, and a female slave, Felicitas, suffered martyrdom under Septimius Severus. The Acts were first discovered by Lucas Holstenius, and edited, together with his notes, by Valesius, Paris, 1661. They are also found in RUINART: *Acta primor. marty.* (1716) and *A. S. Boll.* (March, vol. i.). Their genuineness is above doubt; but there is no reason to suppose that they were written by Tertullian, though the author certainly was a Montanist, and prepared Acts for the use of a Montanist congregation. HAUCK.

**PERRONE, Giovanni, D.D.**, Roman-Catholic theologian; b. at Chieri, Piedmont, 1794; d. in Rome, Aug. 29, 1876. He received his doctorate at Turin (1815); went to Rome, and entered the Society of Jesus; was sent the next year (1816) to Orvieto as professor of dogmatic and moral theology. Recalled to Rome (1823), he became professor of theology in the Roman college, and held the position until 1873, except when rector of the colleges at Ferrara (1830-33) and Rome (1853-56). He took refuge for two years with some pupils at Stonyhurst, Eng. (1848-50). In 1851 he played a prominent part on the affirmative side in the discussions preceding the bull *Ineffabilis Deus*, which proclaimed the Immaculate Conception dogma. In 1869 he figured similarly upon the Ultramontane side in the Vatican Council. He was a member, and chosen councillor, of nearly all the papal congregations on doctrine, discipline, and liturgy, and thus wielded great influence. It is, however, as emphatically the theological teacher of the present Roman Church that he deserves most attention. His system of dogmatics is now that most widely used in his church, and comes up most fully to its standard of orthodoxy. His method is scholastic and traditional, but divested of the wearisome and repulsive features of old scholasticism, and adapted to the modern state of controversy. His system appears in two forms,—unabridged and abridged,—under the titles *Prælectiones theologice quas in Collegio Romano Societatis Jesu dabat*, Rome, 1835 sqq., 9 vols. 8vo, republished and reprinted in many editions at Turin (31st ed., 1865 sqq. 9 vols.), Paris (1870, 4 vols.), Brussels, Ratisbon, and elsewhere, translated into French and German; and *Prælectiones theologice in Compendium redactæ* (abridged), Rome, 1845, 4 vols., 36th ed., 1881, 2 vols., translated into several languages. Besides this great work, he wrote *Il Hermetismo*, Rome, 1838; *Tractatus de matrimonio*, Rome and Lyons, 1840; *Synopsis historice theologiæ cum philosophia comparatæ*, Rome, 1845; *De immaculato B. V. Mariæ conceptu: an dogmatico decreto*

*definiri possit* ("Can the Immaculate Conception of the Blessed Virgin Mary be defined by a dogmatic decree?"), 1847, German, French, and Dutch trans.; *Il protestantismo e la regola di fede*, 1853, 3 vols., French trans., Paris, 1851; *Memoriale practicum*, 1861, 2 vols.; *De virtutibus fidei spei et caritatis*, Turin, 1867, 2 vols.; *De divinitate D.N. Jesu Christi*, Turin, 1870.

**PERRONET, Edward** (d. 1792), the son of an eminent evangelical clergyman at Shoreham, Kent; was a preacher in Mr. Wesley's connection, then in that of the Countess of Huntingdon, and finally as an Independent Dissenter. He published in 1785 *Occasional Verses, Moral and Sacred*. This volume, now very rare, contains the famous hymn, "All hail the power of Jesus' name!" It had previously appeared in the *Gospel Magazine*, 1780. F. M. BIRD.

**PERSECUTION OF THE CHRISTIANS IN THE ROMAN EMPIRE.** It was formerly usual to distinguish between ten general persecutions; but the distinction was very arbitrary, and gave an entirely wrong idea of the real state of affairs. The fact is, that persecution, when once started, never ceased until stopped by law. Frightful at some periods, and insignificant at others, it was always permitted, and by the edict of Trajan it became legal. Thus the history of persecution naturally falls into three great periods. The first, from the beginning of Christianity to the reign of Trajan. Persecution is permitted, but not legal. The second, from the reign of Trajan to the accession of Decius. Persecution is legal, and increases both in extension and intensity, but remains local, and depending on the individual view of the governor. The third, from the accession of Decius to the promulgation of the first edict of toleration in 311. Persecution is legal and general. Its reason is political. To the empire the speedy suppression of Christianity has become a question of life and death.

I. — The first persecutor was Nero. But his reason was merely incidental. Two-thirds of Rome had been consumed by a huge conflagration. The populace was on the very verge of revolt, furious to find out the incendiary. Some one whispered the name of the emperor. It became absolutely necessary to bring forward the guilty; and Nero fastened the charge on the Christians. But the circumstance that he could do so is characteristic of their position in Roman society. Their religion was not illegal. No edict had as yet been issued against them, nor did Nero issue any. Nevertheless, their social position began to become critical. Though religious, more especially doctrinal, intolerance was something so entirely unknown to antiquity that the strangest forms of worship were tolerated in Rome beside the official one, from the moment a religion mixed itself up with politics it was prohibited. The Druids were not tolerated in Gaul. Now, it cannot be maintained for one moment that the Christians mixed up politics with their religion; but it is nevertheless easy to understand how they could rouse such a suspicion. They could not partake in the public festival; numerous acts and ceremonies of political and military life they could not perform; their religion separated them from their co-citizens, and threw a veil of secrecy over their life. More was not necessary to stir up the Roman

imagination, so easily touched by the idea of plots, conspiracies, attentates, etc. The persecution, however, was only short and local; though in the provinces some official may have seen fit to imitate his master, and may have been aided by the base passions of an ignorant mob. And in the main this state of affairs continued during the reigns of Vespasian, Titus, Domitian, and Nerva. A great general persecution is spoken of under Domitian; but see that article.

II. — At the beginning of the second century the number of Christians throughout the empire had increased so much, that they could not be overlooked any more, nor be identified with the Jews. But, the more the Christians came to the front, the more striking the difference became between the spirit which ruled them and the spirit inculcated by the official religion. Serious men could not fail to see that Christianity acted as a powerful element of dissolution in the Roman state; and it was consequently the good emperors of the period — Trajan, Hadrian, Marcus Aurelius — who persecuted the Christians; while the fools — Commodus, Caracalla, Heliogabalus — saw fit to take no notice of them. Of paramount interest and importance are the letter from Pliny the Younger, governor of Bithynia, to Trajan, and Trajan's answer. This last document has been completely misunderstood by Merito of Sardis, Tertullian, and other Christian writers, who considered it an edict of toleration, while in reality it is the legalization of persecution. True, he orders that no action shall be taken against the Christians, unless upon denunciation; but he adds, that, "when they are formally accused and convicted, they shall be punished." And what the effect of such a decree must have been is easily imagined in a time when it became common for the crowds in the amphitheatre to cry out, "To the lions with the Christians!" The edict of Hadrian (which art. see) has also been misunderstood. It is simply a confirmation of the edict of Trajan. But these two edicts formed, up to the accession of Decius, the legal foundation of the social position of the Christians; that is, the caprice of a governor, or the fury of a mob, might at any moment institute persecution against them without any interference of the law in their behalf.

III. — Hitherto the worst enemy of the Christians had been the mob. Stirred up by accusations of monstrous stupidity, and prompted by inborn envy and hatred, it was the mob which instituted the persecutions. But now the situation was changed. The government itself became persecutor, and from principle. What in Marcus Aurelius had been a mere instinct became in Decius conscious action. He considered the Christians in the cities as worse enemies of the empire than the barbarians on the frontiers. To suppress Christianity seemed to him a political necessity, a duty of patriotism; and persecution was carried out as a regular government measure. The same policy was renewed by Diocletian, and failed. (See the arts. **DECIUS** and **DIOCLETIAN**.) Constantine, however, soon realized that the undertaking was impossible. He consequently changed policy, and became a Christian himself. See **AUBÉ**: *Histoire des persécutions de l'Église*, Paris, 1875; **WIESELER**: *Die Christenverfolgungen*

*der Cæsaren*, 1878; and EDM. STAFFER, in *Encyclopédie des Sciences Religieuses*, vol. x. 487-495, art. "Persécutions."

**PERSEVERANCE OF THE SAINTS.** This doctrine, the fifth of the so-called "Five Points of Calvinism," is thus clearly set forth in the Canons of Dort, *Fifth Head of Doctrine*:—

"Whom God calls, according to his purpose, to the communion of his Son our Lord Jesus Christ, and regenerates by the Holy Spirit, he delivers also from the dominion and slavery of sin in this life, though not altogether from the body of sin and from the infirmities of the flesh, so long as they continue in this world." (Art. I.)

"By reason of these remains of indwelling sin, and the temptations of sin and of the world, those who are converted could not persevere in a state of grace if left to their own strength. But God is faithful, who, having conferred grace, mercifully confirms, and powerfully preserves them therein, even to the end." (Art. III.)

"Of this preservation of the elect to salvation, and and of their perseverance in the faith, true believers for themselves may and do obtain assurance according to the measure of their faith, whereby they arrive at the certain persuasion that they ever will continue true and living members of the Church; and that they experience forgiveness of sins, and will at last inherit eternal life." (Art. IX.)

"This certainty of perseverance, however, is so far from exciting in believers a spirit of pride, or of rendering them carnally secure, that, on the contrary, it is the real source of humility, filial reverence, true piety, patience in every tribulation, fervent prayers, constancy in suffering and in confessing the truth, and of solid rejoicing in God; so that the consideration of this benefit should serve as an incentive to the serious and constant practice of gratitude and good works, as appears from the testimonies of Scripture and the examples of saints." (Art. XII.)

"The carnal mind is unable to comprehend this doctrine of the perseverance of saints and the certainty thereof, which God hath most abundantly revealed in his Word, for the glory of his name and the consolation of pious souls, and which he impresses upon the hearts of the faithful. Satan abhors it; the world ridicules it; the ignorant and hypocrite abuse, and heretics oppose it. But the spouse of Christ hath always most tenderly loved and constantly defended it as an inestimable treasure." (Art. XV.)

This doctrine was first clearly set forth by Augustine in the Pelagian controversy (*De Dono Perseverantiae*), renewed by the Reformers, and is held by all Calvinistic churches, as a logical consequent of the doctrine of election. See Westminster Confession, chap. xvii.

Arminius at first hesitated about it, and then left it an open question. The later Arminians took strong ground against it, and affirmed the possibility of a total and final fall from grace. This is the position of the Wesleyan Arminians to-day in Europe and America. The Lutheran Confessions hold a middle position. The Church of England leaves room for both theories. See ARMINIANISM, FIVE ARTICLES OF; ARMINIANISM, WESLEYAN.

**PERSIA.** A country which in the past has played not only one, but several important parts on the stage of the world's history. Going back to remote antiquity, we find, according to Sir William Jones, that "Iran, or Persia, in its largest sense, was the true centre of population, of knowledge, of languages, and of arts; which, instead of travelling westward only, as it has been fancifully supposed, or eastward, as might with equal reason have been asserted, were expanded in all directions, to all the regions of the world."

Persia was one of the great world-powers of Daniel, the rival of Rome in its palmy days, the rival of the Ottoman Empire when Europe trembled before it, and, even in the last century, a conquering power, the extent of whose dominions was by no means inconsiderable. In extent of dominion, and continuance of power, it is worthy of comparison with Rome, and as a civilizing, fertilizing power, as well. Iran and Turan represent civilization and barbarism. It was a nation of philosophers and poets, as was recognized by Mohammed, in the saying, that, "if science were suspended from the height of heaven, there are among the Persians those who would possess themselves of it." Mohammedanism, on its intellectual side, was largely Persian. Arabian philosophy was Arabian only in name and language. The brilliancy of the Bagdad caliphate, the Augustan age of Mohammedanism, was largely due to Persian influence. Language and literature are rich and copious, and characterized by a union of profound thought with brilliancy of expression,—true "apples of gold in pictures of silver." This brilliancy is not that of high art, but of life. Persian, like other Oriental literature, preserves the characteristics of spoken language, which give it a perennial freshness, and make it independent of the changing fashions of time and place. It is nearer to practical life than Hindu thought,—not thought merely, but thought in action. This brings out the most characteristic feature of the Persian mind, which is not so much its absolute originality as its giving currency and influence to the thoughts and institutions of other Oriental lands. It maintained this supremacy under all circumstances. Conquering or conquered, it makes a deep impression upon all the Oriental peoples with whom it comes in contact. Hindu, Arab, Tartar, and Turk, all feel its influence. In this respect it bears a striking resemblance to Greece. In religion it occupied a still higher position. Of all non-Christian religions, it was the one most free from idolatry, most pure from moral taint, and characterized by moral earnestness, and depth of sense of sin. Life a warfare; man, soldier of the Prince of light, in conflict with the Power of darkness. The Persians were the people most in sympathy with the people of God under the old dispensation, sustaining to them a peculiar relation, delivering them from Babylon, and aiding and assisting them after their return.

Turning now to the Persia of to-day, we find that it still occupies an important central position with reference to Russia on the north, India on the east, Arabia on the south and south-west, and Turkey on the west. In political power, influence, and glory, it is but the mere shadow of what it once was. Its territory, it is true, extending nine hundred miles from east to west, and seven hundred from north to south, and embracing an area of about six hundred and forty-eight thousand square miles, is still large. But of this territory three-quarters is desert; and much of the remainder—even of those parts, which, like the country along the shore of the Caspian and on the western border, is exceedingly fertile—is but sparsely inhabited. In the more thickly settled districts even, signs of decay meet one, in uncultivated fields, deserted villages, and cities whose

population, in some cases, is but a title of what it has been. Making due allowance for exaggerated estimates, the probability is, that the population of Persia to-day is not more than a fourth of what it was two centuries ago, and that its wealth has decreased in a much larger proportion. The same causes which have brought about the present state of things are at work to-day. The extortion of the government, dissension among rival princes, and the jealousy of the two leading nations, — the Tartars and Persians, between whom the land is divided, — are rapidly paving the way for the dismemberment of the empire. The Kurd, in his mountain fastnesses, watches for the opportunity to swoop down, and take possession of the fertile lowlands; and Russia, who already within the present century has twice enriched herself at the expense of Persia, waits the time when the whole of Northern Persia shall become part of her possession. True, losses on the north may in part be compensated by extension on the southwest; Bagdad and the region round, rich in historical and religious memories to Persia, falling to her as her share of the possessions of "the sick man." But it is not likely that Persia will ever again be a great political power. As regards literature, it was the opinion of Lord Beaconsfield, that the time is at hand when Oriental literature shall take the place occupied by that of Greece and Rome. Within the last few months Max Müller has borne very emphatic testimony to the importance of this literature; and it is a noticeable fact that this conviction is a growing one among those who have given attention to the subject. The question, however, of Oriental literature, is but part of a larger question. The distinctive characteristic of that literature is the religious element which pervades and dominates it; and it is just here, that, at the present time, the position of Persia is of special significance. Persia is a distinctively Mohammedan country. In a population of five or six millions there are only about forty thousand Armenians, thirty thousand Nestorians, fifteen to twenty thousand Jews, and eight thousand Fire-worshippers, or about a hundred thousand in all. But the Mohammedanism of Persia is a peculiar Mohammedanism. In the ordinary sense of the term, the Persians are, and always have been, bad Mohammedans. They are the Broad Churchmen of that religion, and Mohammedanism in its Arabian dress has always been too narrow for them. Hence has arisen a type of Mohammedanism which may be called the Persian mystical, dervish, or monkish, Mohammedanism, the leading representative of which is Jelalu-d-Din, author of *Mesnevi*, not so well known in the West as Saadi and Hafiz, but of immensely greater significance from the religious standpoint.

The work is an old one. *Mevlana Jelalu-d-Din* ("Our Lord, the Majesty of the Religion of Islam"), son of an eminent mystic, was born at Balkh, Sept. 29, 1207 A.D. The time of his birth is significant; as it is the period richest in Persian history in its record of the birth of distinguished poets and philosophers, thus preparing the way for the coming of him who was to bring together and unite all the separate streams of thought in one mighty river. About 1227 we find him settled at Conya, the ancient Iconium, where in 1246 he instituted the order of *Mevlevi*, — dancing or whirling

dervishes; and here, in 1273, he died. A truly extraordinary man, of marvellous insight and susceptibility for spiritual truth, not only a profound thinker, but a man of affairs as well, a combination of philosopher and statesman. For our judgment of him we are not dependent upon the statements of credulous disciples; the six books of *Mesnevi* being an imperishable monument of his genius, fully entitling him to the name of "Prince of Persian Mystics."

But what is mysticism? We may sum it up in one pregnant sentence from the Gospel of John (iv. 21), read in the order of the Greek text, — "Spirit the God;" not merely higher than matter, but that from which matter derives all its significance. God is Spirit, God is truth, Elohim, fulness of might, the unlimited, inexhaustible source of life and light; matter, the opposite pole, without form, without substance, without even a shadow; that which is, but has not; existence without attributes; a purely negative conception, characterized by emptiness and necessity, as spirit is by fulness and liberty. Relation of God and matter, that of giver and receiver; of the two to the world, that of cause and condition. Matter having naught of its own to manifest, the world, as distinguished from chaos, is the manifestation of God, dependent for its existence upon the presence of God. All things, every thing therein, is the expression or symbol of a divine idea. The higher the creature, the higher its receptivity, until in man, born in the image of his Maker, we have a mirror which reveals not only the attributes of God, but God himself. Hence the necessity for purity of heart. The mirror must be clean, that the image may be reflected therein. The continuance of the world is dependent upon the continuance of God's presence; its perfection, upon rising from the world of matter to that of spirit, in some way exchanging the things seen and temporal for the things unseen and eternal. Hence the necessity both for something which shall be a constant pledge of God's presence, and for a new birth by which the soul enters into the spiritual world of realities. Last of all, and higher than all else, — God being the truth, of which the creature is but the manifestation, — God not only was God in eternity, when besides him there was nothing, but is God to-day (creation neither adding to nor taking away from him), yea, and will be God through all eternity, not only the Lord of all, but the All in all; the mightiest archangel before the throne as dependent upon his grace as the weakest and feeblest of the children of men.

These propositions are not only presented, but powerfully presented, in *Mesnevi*, as we can find them nowhere else outside of Revelation. Well does Vaughan say (*Hours with the Mystics*, vol. ii. p. 20), that, "if the principle be true at all, its most lofty and unqualified utterance must be the best; and what seems to common sense the thorough-going madness of the fiery Persian is preferable to the colder and less consistent language of the modern Teutonic mysticism." If the Oriental John be the prince of all mystics, it is still the Oriental mind which is best fitted to understand and set forth this side of Revelation.

There are several points in this connection worthy of our attention. One is the richness of

ideas in this work, as it were, a very seed-bed, where there is oftentimes more of meaning in a single sentence than in learned tomes; comprehensive as well as rich, the truth of Mohammedanism supplemented by the truths of all other religions; a doctrine of incarnation, of atonement, of regeneration; practice of morality based entirely on love; claims to be the absolute religion, — the ocean, of which all forms of religion are but the streams: hence the reconciling character of the system. Not only does it furnish a centre for the multitudinous sects of Islam, but it presents a platform on which theistic Hindu and Mohammedan meet, and on which the followers of Darwin, Carlyle, and all non-Christian philosophies and sects, may unite. Another important characteristic is, that we find Jelal addressing all classes of men, unfolding the highest themes to the lowest as well as to the highest intelligence. No man so low or so ignorant for whom he has not something fit and appropriate. To make a learned man a philosopher were nothing. The soldier, the mulatto, the lowest ranks of men, them would he teach the lessons of divine wisdom. A still more important practical feature of this system is, that it is not a mere philosophy: it is an institution whose disciples and propagators are the thirty-six dervish sects, scattered over all the Mohammedan world, forming centres of spiritual influence in opposition to the secular element which has thus far had the upper hand.

The history of these monks of Islam is full of significance in its bearing on the history of to-day. Originating in Arabia, at the very beginning of Mohammedanism, the dervish movement did not become prominent till it was taken up in Persia. From that country it received a twofold impulse. The Hindu doctrine of successive incarnations, or, as it is termed in dervish phrase, of the constant presence of the living God upon earth in the person of the Imam, was made its foundation. Two ideas of tremendous power were thus brought together, — that of absolute subjection to the will of God, and that of a direct commission proceeding from the very mouth of God; and the result was seen in a series of revolutionary movements which, from the eighth to the thirteenth centuries, convulsed the Mohammedan world, finally culminating in that sect of the Assassins, who, for nearly two centuries, kept up a reign of terror, compared with whom, as Von Hammer says, "All earlier and later secret combinations and predatory states are crude attempts, or unsuccessful imitations." Persia, however, did something more than provide dynamite for the ascetic tendencies of the age. It was at the very time when that movement seemed to have exhausted itself, that Jelalu-d-Din appeared, and stamped upon it a universal character, thus giving it a new lease of life.

From Persia the movement goes into all surrounding lands, and, in spite of opposition, everywhere prospers. In Persia itself it takes possession of the throne, placing upon it a dynasty which wields the sceptre for nearly two hundred and twenty-five years, — from 1499 to 1722. Its history in the Ottoman Empire is still more marvellous. Distrusted and hated because of its Persian origin, it wins its way despite all obstacles; and to-day its power is greater than ever. Not

only are many of the principal men of the nation Mevlevis, not only has the order stood high in the favor of sovereigns, the Sultan is never regarded as fully invested with imperial power till girded with the sword of Osman by the successor of Jelalu-d-Din. There remains but one position to be attained, — the caliphate itself; and that, at the present time, seems to be within its grasp. The whole trend of the Mohammedan world, nay, we may say, of the Oriental world, is in the direction of this pantheistic dervish system. The pressure of the European powers, of Christianity, and the re-action against the secularization of the official heads of Mohammedanism, all contribute greatly to strengthen dervish Mohammedanism. New orders have sprung up: old orders have been strengthened. The present Sultan might almost be called a dervish, surrounded by dervish counsellors, having, as his aim, to propagate dervish principles. The doctrine of the Mahdi, or guide, is a dervish doctrine. The impending change in the seat of the caliphate cannot fail to help the movement; and if, as seems not unlikely, Bagdad be the new centre, that is the very centre of the dervish world, its "City of Saints." Already there have been, within the present century, three marked manifestations of this religious system, — Muridism or Shanyism in the Caucasus, the Brahmo Somaj in India, and Babism in Persia. The first has been put down, but only after a war of thirty-five years, which tasked the resources of the Russian Empire. The other two have but begun to manifest themselves; and it is a significant fact, that they are not merely defensive, but offensive, movements. Chunder Sen has lately given out that he is about to visit Europe as the bearer of a divine command to it to abandon its sectarianism, and receive the universal religion. If we are inclined to laugh at the idea, we should do well to remember that many of the leading minds in Europe and America are more in sympathy with this Oriental Pantheism than with Christianity; that Emerson was but a Persian Sufi in a Yankee dress; and that at the very time these lines are being penned (May, 1883), five thousand American citizens, members of the order of Bektashi dervishes, are commemorating with Oriental rites the death of Abd-el-Kader. We should do well also to remember, that, whatever decay of faith there may be in Europe and America, there is none in Asia. There it is but latent, and is already beginning to manifest itself with the same power as in the days of old. Mohammedanism is not passing away in any other sense than that it is being perfected in a universal religion, which sustains the same relation to Mohammedanism that Christianity does to Judaism; and this bastard Christianity, this false logos, as we may call it in view of the fact that it holds the cardinal truths of Christianity while at the same time it makes them void by its tradition, is a far more dangerous foe than Mohammedanism pure and simple ever was or could be. Now, if ever, Christianity is called upon to justify its claims to be the universal religion.

Persia is an old mission-field. In the New Testament (Acts ii. 9; 1 Pet. v. 13) there are indications, that, even in apostolic times, the gospel message was not unknown. We may divide the work into four periods, — early Christian mis-

sions down to the fifth century, from the fifth century onward, Nestorian missions, Roman-Catholic missions, commencing with the thirteenth, and evangelical missions with the nineteenth century. For the first two, see NESTORIANS.

John de Monte Corvino, the first Roman missionary, began his work at Tabreez, near the end of the thirteenth century; and since that time Rome has made a number of efforts to gain a permanent foothold in that country. In the seventeenth century, in Chardin's time, she occupied a number of important centres. Neither the Nestorian nor the Roman mission has exercised any permanent influence upon the nation. The Nestorians to-day are a small body in one corner of the country, speaking a different language from that of the surrounding peoples; and the Romanists are mainly those who have been gained during the present century.

About the middle of the last century the Moravians made an attempt to establish a mission in Persia, which was unsuccessful. Martyn's stay, 1811-12 (see MARTYN), was brief, but memorable for the boldness with which he grappled with the Mohammedan problem. For three years and a half (1822-33) Groves labored at Bagdad; Basel missionaries (1833-37), at Tabreez; and James L. Merrick (1835-45), at various points in Persia, principally at Tabreez. These different attempts had to do largely with work for Mohammedans. Dr. Perkins commenced the Nestorian mission in 1834 (NESTORIANS, GRANT, PERKINS); in 1870 it became the mission to Persia, or, more properly, Northern Persia. In 1872 Teheran was occupied by James Bassett; Tabreez, by P. Z. Easton, in 1873; and Hamadan, by James Hawkes, in 1881. In 1869 Ispahan was occupied by Robert Bruce of the English Church Missionary Society; and in 1883 Bagdad, by missionaries of the same body. Connected with the five stations above referred to (Bagdad not included) there are 17 male missionaries (11 connected with the Presbyterian Board, 2 with the English Church Missionary Society, and 1 independent), and, inclusive of wives of missionaries, 26 female missionaries, between 80 and 90 native helpers, about 1,550 native communicants, one college, several high schools, and a large number of village schools. Summing up the work of the evangelical missionaries, we may say, that, thus far, much has been done for the Nestorians, something for the Armenians, and something also for the Mohammedans, but that, taking a broad view of the field, we have made but a commencement; and, while we have no reason to doubt the final victory, we have no reason to expect an easy triumph.

LIT. — Sir JOHN MALCOLM: *History of Persia*, London, 1815, 2 vols.; R. G. WATSON: *History of Persia under the Kajar Dynasty*, 1866; Sir HENRY RAWLINSON: *England and Russia in the East*, London, 1875; VON HAMMER: *History of the Assassins*, 1818; Sir JOHN CHARDIN: *Travels into Persia and the East Indies*, London, 1686, best edition, Paris, 1811; STACK: *Six Months in Persia*, London, 1882, 2 vols.; O'DONOVAN: *Mere Oasis*, London, 1883, 2 vols.; C. J. WILLS: *In the Land of the Lion and the Sun*, 1883, 2 vols. — *Persian Poetry*. Sir GORE OUSELEY: *Persian Poets*, 1846; EASTWICK: *The Gulistan*, Hertford, 1850; BODENSTEDT: *Hafiz*, Berlin, 1877; REDHOUSE: *The*

*Mesnevi of Jelalu-d-Din*, London, 1881 sq.; HELEN ZIMMERN: *Epic of Kings: Stories re-told from Firdusi*, London, 1882; ROBINSON: *Persian Poetry*, n. pl., 1883; W. A. CLOUSTON: *Bakhtyar Nama*, n. pl., 1883; RALPH WALDO EMERSON: *Persian Poetry (Letters and Social Aims)*.

See Literature under CYRUS, DERVISH, GRANT, MAGI, MANICHEISM, MARTYN, MISSIONS, MOHAMMED, NESTORIANS, PARSEEISM, and PERKINS. P. Z. EASTON (Missionary, Tabreez, Persia).

**PERSONS, Robert (or PARSONS)**, Jesuit emissary and agitator; b. at Nether Stowey, Somersetshire, June 21, 1546; d. at Rome, April 15, 1610. He was graduated M.A. at Oxford, 1572; but, having been converted to Romanism, he quitted England, 1574, and entered the Society of Jesus at Rome, July 4, 1575. Five years later he and Campian (see art.) were sent to England. They were the first Jesuits to visit that country. The arrest of Campian caused his return to Rome, 1583; whence, however, he continued to manage the English mission, of which he became prefect in 1592. In 1587 he was the first rector of the English seminary in Rome, and in 1588 was sent to Spain to look after Jesuit interests in England, in case the Armada should make its expected successful attack upon that country. He founded schools for the training of English priests at Valladolid (1589), Lucar (1591), Seville and Lisbon (1592), and St. Omer (1593), besides lending his efficient aid to the colleges of the secular clergy at Douay. He was an indefatigable, wily, and learned man. Of his numerous writings may be mentioned, *A brief discours containing certaine reasons why catholiques refuse to goe to Church*, Doway, 1580; *A Christian directorie guiding men to their salvation*, Lond., 1583-91, 2 parts, reprinted, modernized, and Protestantized by Dean Stanhope, 1700, 8th ed., 1782; *A conference about the next succession to the crowne of England*, 1594 (the printer of it was hanged for sedition: it supported the claim of the Infanta); *Treatise of the three conversions of England from paganism to Christian religion*, 1603-04, 3 parts (an answer to Fox's *Acts and Monuments*). For his biography, see E. GEE: *The Jesuit's memorial for the intended reformation of England under their first Popish prince*, London, 1690; HALLAM: *Lit. hist. Eng.*, GREEN: *Hist. Eng. People*.

**PERU**, a republic of South America, established in 1821; numbered 2,699,945 inhabitants in 1876, besides some tribes of wild Indians, estimated at 350,000 souls. Most of the inhabitants are of Indian descent, and the overwhelming majority of the people belong to the Roman-Catholic Church. In 1876 there were 5,057 Protestants, 498 Jews, and 27,073 persons belonging to other denominations; but, according to the constitution of Aug. 31, 1867, only Roman Catholics have the right of public worship. The ecclesiastical division of the country comprises the archbishopric of Lima, founded in 1539, and the bishoprics of Arequipa (1609), Chachapoyas (1805), Cuzco (1538), Guamanga (1609), Huanuco (1865), Puño (1862), and Truxillo (1577). In 1868 there were only 631 parishes, but 1,800 secular priests, and 720 regular clergy. During the Spanish rule the Church of Peru was exceedingly rich; and in spite of repeated confiscations of estates, and seizures of revenues which have come over her

since the establishment of the republic, she is still very wealthy. But her bishops are appointed by the secular government, and treated as government officers. See D'URSEL: *L'Amérique du sud*, Paris, 1879.

HAUCK.

**PESHITO.** See BIBLE VERSIONS, p. 282.

**PESSIMISM.** See OPTIMISM, SCHÖNENHAUER.

**PESTALOZZI, Johann Heinrich**, b. at Zürich, Jan. 12, 1746; d. at Yverdon, Feb. 17, 1827. He studied theology, but soon felt that the ministry would not give him the opportunities he wanted. He then tried jurisprudence, but felt still more disappointed. Finally, in 1769, he bought at Neuhauf a tract of waste land, and became a farmer, not from any business speculation, but from sheer philanthropy, hoping to do something to better the conditions of the human race by making unproductive soil productive. But his capital proved insufficient; and in 1775 he turned his farm into a kind of poor-school, in which the children maintained themselves by manual labor between the hours of instruction. In one respect, so far as education was concerned, the experiment turned out a great success. But, as the school could not financially support itself, Pestalozzi was compelled to dissolve it; and from 1780 to 1798 he devoted himself to literature. Some of his books—*Liedhard und Gertrud* (1781) and *Nachforschungen über den Gang der Natur in der Entwicklung des Menschen-geschlechtes* (1798)—attracted much attention, and made a great name for him; and in 1798 he once more found an opportunity of employing his great educational powers. He obtained the use of an old, dilapidated nunnery at Stanz, opened an orphan-asylum, and gathered together eighty children, who, after the lapse of a few months, looked, physically, intellectually, and morally, as if they had gone through a transformation-mill. But the following year the French took the nunnery for a hospital, and Pestalozzi's work was destroyed. He had determined, however, to become a schoolmaster, and in 1799 he accepted such a position at Burgdorf. The novelty of his method surprised people, and an investigation was made; but it served only to prove the magnitude of his achievements. In the following year he was able to found an independent educational institution at Burgdorf, which in 1803 was removed to Yverdon; and hardly ten years elapsed before he stood forth as the schoolmaster of Europe. Education was the enthusiasm of the world, and Pestalozzi seemed to realize even the greatest expectations. Pupils flocked to his school from Russia, Germany, France, and America. The emperor, Alexander I., embraced him with tears; and the Spanish king made him a grandee of Spain. His lack, however, of economical talent, dissensions among the teachers, the passing-away of the educational enthusiasm, and other causes, brought on hard times; and in 1825 it was necessary to close the school on account of debt. The last years of Pestalozzi's life were full of hardships and bitterness, as may be seen from his *Meine Lebensschicksale und Schwermuths-gang*, 1826. But, though his own school failed, his method continued active, working its way through all the schools of the civilized world. It may generally be defined as a practical application of the principles of Rousseau. It was realism in opposition

to scholasticism. To bring forth the clear and precise idea was, of course, his final aim, as it must be the final aim of all instruction; but, instead of abstract logical definitions, he used, as far as possible, exhibition of the object in question, and simple induction. Many details of his method, such as mutual instruction, common recital, etc., are not, perhaps, strictly speaking, his inventions; but they were by him brought into systematic form, and into general use. With respect to religion, he stopped short at natural religion, though without any antagonism to Christianity.

LIT. — BLOCHMANN: *Heinrich Pestalozzi*, Leipzig, 1846; RAMSAUER: *Pestalozzische Blätter*, Elberfeld, 1846; CHRISTOFFEL: *Pestalozzi's Leben und Ansichten*, Zürich, 1846; SEYFARTH: *J. H. Pestalozzi*, Leipzig, 1872; R. DE GUIMES: *Histoire de Pestalozzi*, 1873. In English there are biographies by BIBER (London, 1831) and KRÜSI (Cincinnati, 1870).

**PETAVIUS, Dionysius (Denys Petau)**, b. at Orléans, Aug. 21, 1583; d. in Paris, Dec. 11, 1652; one of the most celebrated Roman-Catholic theologians of the post-Tridentine age,—the *Aquila Jesuitarum*. He studied philology and philosophy at Orléans and Paris, in which latter place he acquired the friendship of Isaac Casaubon: indeed, he at various epochs of his life received some of his most powerful impulses from Protestant scholars,—Scaliger, Gerhard, Grotius, etc. In 1602 he was appointed teacher in the university of Bourges, but in 1605 he resigned that position in order to enter the order of the Jesuits. He made his novitiate at Nancy, studied theology at Pont-à-Mousson, and was in 1621 appointed professor of *theologia positiva* in the university of Paris; which position he held for twenty-two years. In 1644 he retired into private life, and devoted himself exclusively to literature. His works, numbering forty-nine (of which ten are in folio), comprise philology, chronology, and theology. Among his philological works are editions of Synesius (1611, with translation; 2d ed., 1631; 3d ed., 1633, with valuable notes), Themistius (1613), Julian (1614), Nicephorus (*Breviarium historicum*, 1616), and Epiphanius (*Opera omnia*, 1622, with translation and notes). Of his chronological works, the *Opus de doctrina temporum* (Paris, 1627, 2 vols. fol.; new edition by Hardouin, Antwerp, 1703, Verona, 1734-36, Venice, 1757) contains a new system of chronology, which was further developed in his *Uranologion* (1630), defended against the attacks of La Peyre in *La pierre de touche chronologique* (1636), and practically applied in his *Tabule chronologicæ* (1625) and *Rationarium temporum in XIII libris* (Paris, 1633-34), an outline of the world's history, which became very famous, and continued down to our time (last edition, Venice, 1849); not to speak of the eight thousand mistakes he corrected in Baronius' *Annales*. Of his theological works, some are polemical, of a rather harsh description, against Salmasius, Maturin Simon, Grotius, etc.; but his principal work is his *De theologicis dogmatibus*, Paris, 1614-50, 5 vols. fol., but unfinished. It is a "history of doctrines," planned under the influence of that aversion to scholasticism which was the universal result of the Reformation, and executed with enormous learning and great literary skill. It defends the doctrine of development. At first it

made no great impression; but, when the Reformed theologians began to praise the book, it at once flew into unparalleled celebrity, and edition followed edition, the last by J. B. Thomas, Barle Duc, 1861 sqq., 8 vols. See his biography by FRANZ STANONIK, Graz, 1876. WACHENMANN.

**PETER, The Apostle.**—1. HIS LIFE. 1. *From his Call to Christ's Ascension.*—His original name was Simon, or Symeon. His father's name was John (John i. 42), or Jonah (Matt. xvi. 17). He was born in Bethsaida, but after his marriage lived at Capernaum, and, with his younger brother Andrew, carried on the trade of fisherman. He was an adherent of John the Baptist, and by Andrew introduced to Jesus (John i. 11, 42). The latter at once described him as Cephas ("rock"); and the appellation in its Greek translation, Peter, superseded entirely his original name. Our Lord always called him Simon. James speaks of him as Symeon. In the Gospels and Acts he is called "Simon who also was named Peter," or Simon Peter, or simply Peter; while Paul usually calls him Cephas (1 Cor. i. 12, ix. 5, xv. 5; Gal. i. 18, ii. 9, 11), and only rarely Peter (Gal. ii. 7, 8). After meeting Jesus, he became a disciple, but resumed his occupation until, some time after this, Jesus gave him that final call (Matt. iv. 19) which made him henceforth an inseparable companion and apostle. His house was a kind of rendezvous for the disciples; and he was one of the three who saw our Lord's most private experiences and miracles, and heard his most private speeches (Matt. xvii. 1, xxvi. 37; Mark v. 37).

Peter comes before us as a sharply defined type of the Galileans, well-intentioned, trustworthy, independent, and courageous, but also susceptible to new impressions, fond of innovations, and by nature disposed to changes according to fancy. Yet he deserved his appellation of "rock," because down in the depths of his being he was unalterable in his fidelity to his Master. Our Lord looked below the surface, and knew, that, when once the decisive impulse had been given to that life, nothing could stop or deflect the outflow of the energy of the warm-hearted disciple. He would be entirely his. Peter's history proved the correctness of our Lord's intuition. He identified himself with his Master. He was the leader and spokesman of the band. From his lips came the emphatic answer, "Thou art the Christ, the Son of the living God." And to him the declaration, "Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. xvi. 17-19). By "rock" Jesus meant the person of the apostle addressed, as is proved by the fact that in the Aramaic, which he spoke, "rock" and "man of rock" would be both expressed by the same word, — *Kepha*. The words reminded Peter of those used by our Lord when they first met (John i. 45). They were a pledge for the future. It was Peter who subsequently led the way in inducing the Jews to accept Jesus as the Christ,

and in building up strongly and lastingly the infant church. It was by his preaching that the line was drawn between those in the kingdom and those not; and this is what is meant by binding and loosing, or the "keys," in our Lord's speech just quoted. But that no superior authority was thus given to Peter by the "keys" is manifest, because precisely the same authority was given to the entire church (Matt. xviii. 18). It affords, therefore, no warrant for the assertions and assumptions of the Roman Church. Peter was by force of character the leader of the apostles; but he was not primate, nor was it possible for him to transmit this position to any other, any more than he could transmit his apostleship, or his eyewitness of Jesus, — one of the necessary conditions of apostleship.

But it cannot be supposed that no earthly hopes mingled with Peter's faith in the Messiahship of Jesus, nor that he at once understood how the sufferings of Jesus could lead to the glory that should follow. Indeed, when he first heard of sufferings, he exclaimed, "Be it far from thee, Lord: this shall never be unto thee." For which speech he was very sharply rebuked (Matt. xvi. 22, 23). As the hour came on, the play of lights and shadows upon his moral life was more rapid. He declares how joyfully he had left all, and followed Jesus (Matt. xix. 27). But the question "What, then, shall we have?" showed that the thought of reward was a little too prominent. He vehemently refused to have his feet washed by Jesus, and, on receiving a warning, as vehemently desired it, but in the affair showed, along with humility and devotion, not a little wilfulness, and a certain dulness of apprehension respecting the meaning of Jesus' deed. When the supper was ended, Jesus said, "All ye shall be offended in me this night." To which Peter replied characteristically, "If all shall be offended in thee, I will never be offended." Our Lord knew better (Matt. xxvi. 31-35). Peter was honest in his intention, but he lacked strength of purpose. He gave one blow in his Lord's behalf, saw how vain was any attempt at resistance, and fled, like the rest. Then waxing bolder, he went to the palace of the high priest, and crowded around the fire. But there, abruptly presented with questions respecting his relationship to Jesus, he denied thrice, and at last with an oath, that he ever knew him. It needed but a look from Jesus to recall his boasting assertion, — "Even if I must die with thee, yet will I not deny thee," — and turn the flood of repentance upon his soul. His heart was humbled, but it was not crushed; for on the morning of the resurrection he was the first to enter the empty sepulchre. Nor was there any break in his Lord's confidence. To him, first of the apostles, did the risen Christ appear (1 Cor. xv. 5); and when, by the lakeside of Galilee, the thrice-repeated question, "Lovest thou me?" brought out the three answers full of humility and love, the tender commands, "Feed my sheep," "Feed my lambs," proved that his restitution was complete. To the erring but repentant apostle was given the leadership of the entire church and the honor of martyrdom.

2. *From the Ascension of Christ to his own Death.* — The Gospels constitute our only historical source for the life of Peter up to the ascension of



Jesus. After this event we have the Acts of the Apostles, a few notices in the Pauline Epistles and in the Apostolic Fathers. In the Acts, Paul receives greatest attention; but in their earlier portion Peter is the principal figure. Luke derived his account from Mark (Col. iv. 10, 14; cf. Acts xii. 12), Philip the evangelist (Acts xxi. 8), and other members of the primitive church, and from certain documents; e.g., in the speeches of Peter. The result is a reliable and full history. From it we learn that Peter, undisturbed by the threatenings and persecutions of the Sanhedrin, prosecuted with great energy his apostolic calling; that he went down into Samaria (Acts viii. 14 sqq.), and, after Paul's conversion, to the Syro-Phœnician coast, and visited Lydda, Joppa, and Cæsarea (ix. 32-x. 48). On his return to Jerusalem, he was arrested by Herod Agrippa, released miraculously, and left the city (xii. 1-17), nor again appears in the history until the Council of Jerusalem, in which he played a prominent part (xv.). In the latter part of his life he is spoken of by Paul as making great missionary journeys, accompanied by his wife (1 Cor. ix. 5; Gal. ii. 11). His position among the primitive disciples is in thorough accord with the declaration of Jesus (Matt. xvi. 18, 19). He was their leader. On his advice an apostle is chosen (Acts i. 22); by his preaching the first great increase in the church was occasioned (ii. 11), by him the disciples were defended against the Jewish hierarchy (iv. 8, 19, v. 29), the church cleansed of unworthy members (v. 3 sqq.), the union of the outside communities with it guarded (viii. 14, ix. 32), and the first heathens received into the church (x.). But Peter's position was so far from giving him exclusive jurisdiction, that the ordination—the first ecclesiastical officers, the seven deacons—was shared by all the apostles (vi. 6); the Samaritan tour of inspection was made with John, on terms of entire equality, and on the commission of the apostolate (viii. 14); his conduct in Cæsarea was sharply criticised by the strict party, and elaborately defended (xi. 1-18); and finally, in the Council of Jerusalem, the presiding officer was not Peter, but James (xv. 13). Paul confirms this statement; because he shows, that, while at first Peter's authority was paramount (Gal. i. 18), later he was *one* of the three pillar-apostles, along with James and John, and next to James (Gal. ii. 9).

*Peter's Theology.*—The speeches of Peter present the gospel in its original doctrinal statement. They assume, as we should expect, an apologetic and practical form. Their central theme is the death of Jesus. But this is shown not to be a hindrance to the acceptance of Jesus as the Messiah, because it was not the result of any fault of his: rather, it was an iniquitous deed of the Jews by means of the heathen authority (Acts ii. 23, iii. 13 sqq., iv. 10, 11, v. 30, x. 39). Jesus had proved himself by deed and sign and miracle to be holy and righteous, to be anointed with the Holy Spirit, to be, in short, the very Messiah whom the prophets had foretold (ii. 22, iii. 14, 20-23, x. 38). Moreover, this death was the fulfilment of prophecy and of God's decree (ii. 23, iii. 18, iv. 28), and had, as its designed result, that first blessing of the Messianic kingdom,—the forgiveness of sins. It was a further proof of Jesus' Messiahship, that God raised him from

the dead on the third day (ii. 32, iii. 15, 26, iv. 10, x. 40), showed him unto chosen witnesses (x. 41), and raised him to his own right hand (ii. 30 sqq.). By this resurrection God set Jesus forth as the Messianic King (ii. 36, v. 31), made him the corner-stone of the kingdom (iv. 11), and Lord over all (x. 36, cf. ii. 36). This kingdom is that long ago foretold (iii. 13, 24), and is attended by the graces of forgiveness (ii. 28, iii. 18, 19, v. 31, x. 43), peace (x. 36), the gift of the Holy Spirit (ii. 38, xi. 17), deliverance from ungodly men (ii. 40), bodily healing (iii. 16), salvation (iv. 12), and the blessing of God (iii. 26). In order to share in these blessings it was necessary sincerely to repent, and honestly to believe in Jesus as the Christ (ii. 38, iii. 19, v. 32, viii. 21, 22). In expression of this repentance and belief, and as pledge of the blessings promised, baptism into the name of Jesus followed. Not yet, however, was the Messianic kingdom fully set up. This would not be true until all Israel had turned unto the Lord, according to the prophetic announcement. But that this was near was evident; for Joel connects it with the outpouring of the Spirit, which had taken place at Pentecost. Then would God send Jesus to be the judge of quick and dead, and believers would be finally free from persecution (ii. 20, x. 42).

*Peter's Relation to the Gentiles.*—Peter believed that the Gentiles would ultimately receive the gospel (iii. 25 sqq.), but he and the other apostles believed that the conversion of the Jews as a nation would come first. Hence he did not feel himself called to preach the gospel to the Gentiles, and it was only after special preparation and direction that he went. But what he then witnessed in the house of Cornelius convinced him that God put Gentiles on the same footing with Jews in the matter of salvation (x. 34, 44-48). Yet, as far as he personally was concerned, he felt no call to become an apostle to the uncircumcision. He shared, however, in the interest the mother-church took in the spread of Christianity among the Gentiles, very cordially received Paul, and defended the latter's position, that the yoke of the law must not be laid upon the necks of the Gentile converts (xv. 10). Peter showed the sincerity of his convictions, and also his independence by mingling freely for a time with such converts at Antioch. But when certain came down there "from James," he gave up his association with the Gentiles at table. For this he was publicly rebuked by Paul (Gal. ii. 11 sqq.), who told him plainly that his objectionable conduct was not due to any change in his opinions, but to dissimulation. At heart Peter and Paul were exactly agreed, and all attempts to make out conflict between them are futile. For so far was Paul's bold speech from causing dissension between them, that Paul subsequently alludes to Peter in the friendliest way (1 Cor. ix. 5, xv. 5).

*Peter's Death at Rome.*—Of the last days of Peter, nothing is known from the New Testament. The few scattered allusions in the Fathers and early church writers, joined to an invariable tradition, however, make it in the highest degree probable that Peter died in Rome as a martyr, under Nero. The proof of this statement may be thus presented. John xxi. 18 prophesied the martyrdom of Peter. Clement of Rome, in his

first letter to the Corinthians (c. v.), says, "Let us set before our eyes the good apostles, Peter, who through unjust envy endured not one or two, but numerous, labors, and, after he had at length suffered martyrdom, went to the place of glory appointed to him." Inasmuch as tradition invariably makes Rome the place of Peter's martyrdom, and Clement speaks of Paul's martyrdom immediately after the allusion, it is at least most probable that he means Rome was the scene of Peter's death. Papias would seem also to be a witness to the Roman residence of Peter. He relates, on the testimony of a presbyter, that the Gospel of Mark, whom he calls "the interpreter of Peter," was composed in Rome. More unmistakable is the testimony to this residence of the apocryphal Acts of Peter and Paul (second century?) of Dionysius of Corinth (Euseb., *Ch. Hist.*, II. 25), of Irenæus (*Adv. Hær.*, III. 1), of Tertullian (*De præsc.*, 36; cf. *Adv. Marc.*, IV. 5), of Clement of Alexandria (Euseb., *Ch. Hist.*, IV. 14), and of the Roman presbyter Caius (Euseb., II. 25), who speaks of Peter's grave in the Vatican, and Paul's on the Via Ostia. To break the force of this concurrent testimony, recourse is had to the theory that the tradition is merely an extension to Rome of the Ebionite story of a running fight between Peter and Simon Magus. But this theory will not do; for, let alone the fact that it presupposes an unproved diffusion of Ebionitism, the story itself is found only in the pseudo-Clementine literature, which sprang from small heretical circles, and originally had no connection with Rome. The Roman residence of Peter is mentioned in the first chapter of the letter of Clement to James, which belongs to the later parts of the literature. The Homilies and Recognitions close their account at Antioch. It is far more reasonable to trace the Ebionite story to tradition than *vice versa*. Besides, the Catholic tradition brings Simon Magus to Rome, without any mention of Peter. Thus Justin Martyr relates, that, under Claudius, a statue was erected to Simon upon the Island of the Tiber, with the inscription *Simoni Deo Sancto*.<sup>1</sup> But he says nothing of the supposed fight between Simon and Peter. Similarly, Papias, *Acta Petri et Pauli*, and Dionysius of Corinth, speak of Peter's being in Rome, but say nothing about Simon. Irenæus and Tertullian speak of both, but do not bring them in connection. The explanations offered of these facts by the theory mentioned above, that Simon Magus was a mask for Paul, that the Ebionite tradition was modified in the interest of Catholicism, etc., are without foundation in fact or likelihood. Of the remaining patristic notices, the only one which is reliable is, that John Mark accompanied Peter to Rome, and there, after the latter's death, composed his Gospel on the basis of Peter's recollections.

*Peter's Supposed Roman Bishopric.*—For the Roman-Catholic fiction of a twenty-five years' Roman bishopric of Peter, there is no foundation. The New Testament is surely against it. Peter had not been in Rome in the year 50, for he then appeared in the Council of Jerusalem as a resi-

dent of the latter city; nor later on, at the time of his visit to Antioch (Gal. ii. 11 sqq.); nor in 58, when Paul wrote his Epistle to the Romans, else would he have sent greetings to him; nor in 61-63, when Paul in Rome wrote the Epistles of his captivity, for he makes no mention of Peter. The Catholic tradition does, however, bring Peter to Rome, and there seems to be no good reason for doubting that he died there. But upon this latter point there are two stories: one makes him a martyr of the Neronian persecution; the other puts his martyrdom in the last year of Nero. The first is pure supposition. The second seems to deserve more consideration than it has received. In order to make out that Peter was for twenty-five years the first Roman bishop, he is made to go to Rome in the beginning of the reign of Claudius, and to die at the end of Nero's. These dates are apparently given in the chronicle of Hippolytus, which was composed in 234. But there is no agreement between the witnesses cited in behalf of the Roman Church's theory. The chronicler of 354 puts the entrance of Peter into Rome in the year 30, and his death in 55; while in the *De mort. persecutorum* of Lactantius (?) his entrance is set in the reign of Nero. As another element in the resultant confusion is the attempted parallelization between Peter and Paul. They are made, contrary to history, to found together the church at Corinth, to labor together in Rome, and finally to die there upon the same day, — June 29, 64. Peter, it is related, was crucified head downwards, out of humility, because a crucifixion like his Lord's would have been too great an honor, and buried in the Vatican. The story suits more the post-apostolic than the apostolic taste.

II. HIS EPISTLES. 1. *First Peter*.—It is addressed to the elect who are sojourners of the Dispersion in Pontus, Galatia (including Pamphylia, Pisidia, and a part of Lycaonia), Cappadocia, Asia (including Caria, Lydia, Mysia, and perhaps Phrygia), and Bithynia. These "elect" were heathen Christians, for the most part, belonging to the mixed congregations which resulted from Paul's missionary efforts. Any other interpretation leads to forced exegesis; since these readers had formerly lived in the lusts of the flesh in their ignorance (i. 14), and had been brought through Christ to faith in God (i. 21), in times past were no people, but now as Christians were the people of God (ii. 10). These expressions could not be applied to Jews, any more than the declaration that they had formerly wrought the desires of the Gentiles (iv. 3). The use of the word "dispersion" (i. 1) is to be explained by Paul's idea of the essential unity of all Gentile Christians with the believing Jews as the true Israel. Nor does the expression, "Ye have become daughters of Sarah" (iii. 6) militate against the Gentile origin of the addressed; because, if they had been Jews, they would have been, not have *become*, daughters of Sarah. Nor does the Epistle presuppose any more acquaintance with the Old Testament than would have been expected among Gentile converts.

The Epistle refers to the sufferings of these Christians, and the false charges brought against them, and warns them against giving any just offence (iv. 4, 12, 14, 15). It counsels them how

<sup>1</sup> In 1574 on the spot there was discovered a broken statue, upon which was *Simoni Sancto Deo Fidio*, proving it was dedicated to Semo Sancus, the Sabine god. Justin is supposed to have been misled by this inscription with the statement made above.

to act in their respective relations (ii.-v.), and how to avoid that impending danger of purchasing the friendship of the world by compliance with its desires (ii. 11, iv. 2). The allusions in the Epistle to the condition of the Christians do not point to any persecution solely on the ground that they bore the name of Christ, since Peter expresses the hope that their good manner of life will silence their traducers (iii. 13, 16), but rather on the ground of the vague reports which were circulated among and believed by the heathen concerning the Christians' hatred of the human race and shameful secret practices. It was the object of the Epistle to cheer these Christians in their trying circumstances, and to prevent their return to heathenism by showing that they stood in the true grace of God (v. 12). Peter exhorts them to bear patiently their ills, conscious of their rectitude and possession of the truth. He points them to the near future when their sufferings shall cease, and shows them how those very sufferings were divinely appointed for their salvation. There is no hint that his readers had any doubts. His object is practical and consolatory. This is proved by an analysis of the Epistle, which is not, however, systematically arranged. After alluding, by way of preface (i. 1-12), to the glorious end of their faith, even the salvation of their souls, as a source of comfort under their sufferings, Peter passes on to give general exhortations to a holy walk (i. 13-21), to brotherly love (i. 22-25), and the upbuilding of a spiritual house in the Lord (ii. 1-10). He then exhorts them respecting those special dangers incident to the pilgrim condition of the Christian (ii. 11, 12), further respecting their several relations, as subjects, husbands, wives (ii. 13-iii. 7), telling them not to render evil for evil (iii. 8-12), not to deserve the strokes they may receive (iii. 13-17), to imitate Christ in their sufferings (iii. 18-22), not turning back to the heathen vices and sins, but maintaining at all hazards their Christian character (iv. 1-19). Peter then exhorts the elders to a faithful performance of their duties (v. 1-4), the younger to be subject unto the elder, and all to be on the watch (v. 5-9). He closes with a benediction and salutations (v. 10-14).

The Epistle, in some respects, occupies a unique position in the New Testament. Although it bears evidence of the author's acquaintance with the Epistles of James, Romans (especially with xiii. and xiii.), and Ephesians, the treatment of the existing material is by no means slavish. It has originality in point of style. It is not so highly dialectic as Romans, not so orderly as Ephesians, not, like James, full of gnomic sentences: it is rather loose and free, yet not confused. The style is fresh; thought follows thought with a general connection between them. Grammatical peculiarities are such as insertions between article and noun, the use of the participle with the imperative, and of the particle *καὶ*. In regard to its doctrinal position, it shows the influence of Paul (cf. Rom. vi. 7, 1 Pet. iv. 1, 2; Rom. vi. 18, 1 Pet. ii. 24; Rom. xiii. 31, 1 Pet. iii. 22), yet in general presents the same theology which characterizes the speeches of Peter. So in the Epistle we have the primitive teaching concerning Christianity as the realization of the Old-Testament kingdom of God, the connection between the Old and

New Testament revelation (which is emphasized, as it is not by Paul), and very clearly and strikingly the risen Christ as the source of present spiritual blessings, and pledge of complete salvation. Faith is set forth as a trust upon God, which grounds itself upon Jesus as the glorified Messiah, instead of, as with Paul, the reception of the forgiveness which has been wrought for us by the death of Jesus.

The time of composition of First Peter must have been the latter part of Nero's reign; and, since the writer uses the Epistles of Paul and James, it may be more definitely stated as 65-66. Additional evidence for this date is, that Peter would scarcely address Paul's congregations before the latter's demise, which took place 64. The place of composition is given as "Babylon" (v. 13). There is good reason for taking this as the symbolical name for Rome, as at a somewhat later date (69 or 70) it is used in Revelation. The historic Babylon, when Peter wrote, was almost entirely a heap of ruins. There was, to be sure, a colony of Jews there; but there is no tradition in the first five centuries connecting Peter with the ruined city. Moreover, it is somewhat difficult to understand how Mark, who a little while before was with Paul in Rome (Col. iv. 10; Philem. 24), and a little after was again in Rome, could have been between times in Babylon. Again: figurative expressions occur in the Epistle; such as "strangers," "dispersion," the "elect," "my son;" and this lessens the strangeness of a symbolical name for Rome. Moreover, if there had been any difficulty in understanding the name "Babylon," it would have been removed by Silvanus, who bore the Epistle (v. 12). In regard to the genuineness of the Epistle there is no question. It is quoted in the Second Epistle, by Ilermas, Papias (Euseb., *Ch. Hist.*, III. 39), Polycarp (Euseb., IV. 14), Basilides (Clem. Alex., *Strom.* IV. 12), Irenæus, Tertullian, Clemens Alex., Origen; reckoned by Eusebius among the Homologoumena, and translated in the Peshito (second century). Its genuineness was first questioned by Cludius (*Uransichten d. Chr.*, 1808), but upon insufficient grounds. There was call for such an epistle. It in every respect is worthy of, and agrees with, the character of Peter; and that he could write Greek is every way probable. The only ground for rejecting it which the Baur school can give is the baseless assumption of an antagonism between Peter and Paul.

2. *Second Peter.* — The objections to its genuineness are solid. Its occasion is the entrance of false teachers of two classes, — the libertines, practical and theoretical, and the mockers of Christ's second coming. After an introduction, which reminds the readers of their possession in Christ, and exhorts them to fidelity (i. 1-10), the Epistle divides itself into three parts: 1st, The certainty of the second coming (i. 11-21); 2d, The character of libertinism and its future punishment, with biblical illustrations (ii. 22); 3d, The coming destruction of the world by fire asserted against the mockers, the delay explained by God's long-suffering, with exhortations to constancy (iii. 1-13). The Epistle ends with a reference to Paul's Epistles, with warning, exhortation, and praise to God (iii. 14-18).

The similarity between Second Peter (in chap.

ii. and also, in part, in i. and iii.) and Jude is most striking; and that the latter was the basis is apparently proven by the greater simplicity, naturalness, and spontaneity of those expressions in Jude which are also found in Second Peter. Again: if Jude borrowed from Second Peter, it is hard to see why he copied the description of libertinism, and not also the refutation of the mockers, in chap. iii. How comes it, also, that the marked linguistic peculiarities in Second Peter are limited to that portion to which Jude presents a parallel? Comparing Second and First Peter, the Second is in point of style less Hebraic, less varied, more periodic, contains less allusion to the Old Testament and to the sayings of Christ, brings out prominently new ideas concerning "knowledge" (*ἐπίγνωσις*), "godliness" (*εὐσεβεία*), and the destruction of the world, and says nothing about the "hope" which characterizes the First Epistle. It describes Christ as the Saviour (*σωτήρ*), which the First never does, but does not mention his death and resurrection.

These facts tell strongly against the genuineness of the Epistle, and cannot be removed by any theory of a ten-years' interval between the Epistles, or of their different audiences, — the First, Jewish; the Second, Gentile Christians. Nor, in support of the genuineness, is there early tradition. First in the third century, by Firmilian of Caesarea (d. 269), was it unmistakably quoted. According to Origen, only the First was recognized as canonical; and Eusebius puts the Second among the Antilegomena. Jerome, however, defended it, and principally effected its recognition. In the Reformation era it was doubted by Erasmus and Calvin, and is now pretty generally rejected. [Yet the moral earnestness of the Epistle; the difficulty of assigning it to a place in the post-Petrine period, or to any other author; the declaration that the writer was *Symeon* Peter (i. 1), and had been with Jesus in the holy mount (i. 18); and the commendation of Paul's Epistles (iii. 15, 16), — all point to its Petrine origin. Quite recently, Dr. E. A. Abbott (in the *Expositor*, 2d series, vol. iii.), followed by Farrar (*Early Days of Christianity*, vol. i. pp. 190 sqq.), has maintained that the author of Second Peter must have read Josephus. For a satisfactory criticism of such a theory, see Professor B. B. Warfield: *Dr. Edwin A. Abbott on the Genuineness of Second Peter*, in the *Southern Presbyterian Review*, April, 1883. The Epistle was declared canonical by the Council of Laodicea, A.D. 366; and, as the writers who we know had previously used it are spread over a wide territory, it may well be that the council had more evidence of its genuineness than we now possess. And the fact that it ventured to give canonical authority to an Epistle previously doubted may be cited in proof that such was the case].

LIT. — Besides the Bible Dictionaries of WILNER, SCHENKEL, RIEHM, [KITTO and SMITH], the New-Testament Introductions of EICHORN (1801), CREDNER (1836), HUG (1847), DE WETTE (3d ed., 1860), REUSS (4th ed., 1861), BLEEK-MANGOLD (1875), and the New-Testament Biblical Theologies of SCHMID (1853), VAN OOSTERZEE (1867), IMMER (1877), WEISS (1880), see the Commentaries, especially BRÜCKNER, in De Wette (3d ed., 1865), WIESINGER, in Olshausen (1856), HUTHER, in Meyer (4th ed., 1877, [Eng. trans., Edin-

burgh, 1881]), FRONMÜLLER, in Lange (Eng. trans. by Mombert, New York, 1867), HUNDHARTSEN (1873-78); on Second Peter, DIETLEIN (1851), TH. SCHOTT (1862); on First Peter, C. A. WITZ (1881); [in English, the *Bible, Popular, and New-Testament Commentaries*, and the *Cambridge Bible for Schools*. The best English Commentaries upon First Peter separately are by LEIGHTON (very famous, first published York and London, 1693-94, 2 vols., repeatedly since: it has been styled a "truly heavenly work — a favorite with all spiritual men") and BROWN (Edinburgh, 1866, 3 vols.); upon Second Peter separately, T. ADAMS (London, 1633, new ed., 1862), T. SMITH (London, 1881); upon both together, LILLIE (New York, 1869)]. For the question whether Peter ever was in Rome, and on his asserted bishopric, see especially LIPSUS: *Chronologie der römischen Bischöfe* (Brunswick, 1869), *Quellen der römischen Petrusage* (1872); JOHANN SCHMID: *Petrus in Rom*, Luzern, 1879 (literature very fully given). [See also F. LÉON: *De l'authenticité de la seconde épître de Saint Pierre*, Lausanne, 1877; MARTIN: *Saints Pierre et Paul dans l'église syrienne monophysite*, Arras, 1878; HOWSON: *Horæ Petriæ*, London, 1883.] F. SIEFFERT.

PETER, Festivals of St. — I. *Depositio Petri in catacumbas et Pauli in via Ostiensi*. The *Catalogus Liberianus* (351) first mentions the entombment of the bones of Peter and Paul as having taken place in the year of the consuls Tuscus and Bassus (258), and gives the date as III. Cal. Julii; that is, June 29. A festival in commemoration of that day is first mentioned in the Latin Church by Prudentius in the fourth century; by Augustine (*Serm.*, 295-299), Maximus of Turin (*Serm.*, 66-69), and Leo the Great (*Serm.*, 82-84) in the fifth: after the sixth, it is mentioned in all martyr chronicles. In the Greek Church neither the Apostolical Constitutions, nor the two Cappadocian Gregories, nor Chrysostom, know any thing of it. It is first mentioned by Theodorus Lector in his church history (ii. 16) as having been celebrated in Constantinople towards the close of the reign of Anastasius I. (518); after the seventh century it is mentioned in all calendars, also those of Copts, Ethiopians, and Armenians. In 1743 Benedict XIV. decreed a celebration of eight days for the city of Rome; and in 1867, the eighteenth centenary, it was renewed with great magnificence by Pius IX. — II. *Festum cathedræ Petri Antiochæne*. The *Calendarium Liberianum* mentions that a festival was celebrated on Feb. 22 in commemoration of the accession of the apostle Peter to the episcopal chair. But it uses the words VIII. Kal. Mart. *Natide Petri de cathedra*, and thus leaves the locality of the chair in uncertainty. The same is the case with the *Calendarium* of Polemius Silvius (448). In the Ambrosian Liturgy and in the *Sacramentarium* of Gelasius I. the festival is omitted altogether; but it is found again in the *Sacramentarium* of Gregory, and after his time always. — III. *Festum cathedræ Petri Romanæ*, Jan. 18, was generally confounded with the preceding, up to the eighth century, but became independently established, and formally fixed during the Carolingian age, to which time, also, belongs the final recognition of the tradition of the double episcopacy of St. Peter. — IV. *Festum Saint Petri ad vincula or in vinculis* is not men-

tioned until the ninth century in Wandalbert's *Martyrologium* and Ps. udo-Beda's *Homil. de vinculis Saint Petri*. It is celebrated by the Church of Rome on Aug. 1; by the Greek Church, on Jan. 16; and by the Armenian Church, on Feb. 22. The Armenian Church has also a festival of "the finger of the Apostle Peter;" but nobody knows any thing of the origin or signification of that festival. ZÖCKLER.

**PETER OF ALCANTARA**, b. in 1199; d. Oct. 18, 1562. He entered the Franciscan order in 1515; became guardian of a newly erected monastery at Badasor in 1519; was appointed superior-general of the province of Estramadura in 1538; and induced the chapter of his order to sanction his reforms at a meeting in Placentia, 1540. He also aided Ste. Theresa in her reforms of the Carmelites. Not content, however, with the role of a reformer, he founded, with the consent of John III., a new congregation, the severity of whose rules far surpassed that of the Franciscans. He was canonized by Clement IX. in 1639. See *Acta Sanctorum*, Oct. VIII. Two works are ascribed to him, of which the *De oratione et meditatione* is genuine, while the *De animi pace* hardly belongs to him. HERZOG.

**PETER OF ALEXANDRIA** became bishop of that city in 300, and was decapitated, on the order of Maximinus, without any preceding trial, in 311. In his time fell the schism of Meletius and the persecution of Diocletian: according to legend, he was himself the last victim of that persecution in Alexandria. He left a *Λόγος περί μετανοίας*, — a treatise on the subject of the *lapsi*, the degree of their crime, and of the penance demanded for reconciliation. See GALLANDI: *Bibl.*, iv. pp. 108 and 112; and ROUTH: *Reliquiae sacre*, iv. p. 21. GASS.

**PETER D'AILLY**. See D'AILLY.

**PETER OF BLOIS** (*Petrus Blesensis*), d. about 1200. He studied canon law at Bologna, and theology in Paris, and became chancellor to the archbishop of Canterbury, in whose service he made several voyages to Rome. Of his works — treatises on theology, philosophy, canon law, medicine, and mathematics, more or less influenced by John of Salisbury — the most interesting are his hundred and eighty-three letters to Henry II., various popes, and higher ecclesiastics. They are full of characteristic traits of political and ecclesiastical life in his time, and give also some positive information of importance. The best edition of his works is that by Pierre de Goussainville, Paris, 1667.

**PETER OF BRUYS AND THE PETROBRUSIANS**. Peter of Bruys is known to us only through the book of Peter the Venerable (*Adversus Petrobrusianos haereticos*), and from a passage in Abelard's *Introductio ad theologiam*. What later writers tell of him is only guess-work. He was a pupil of Abelard, and his general aim may be described as a restoration of Christianity to its original purity and simplicity. But his criticism was as ill judged as his reforms were violent. He accepted the Gospels; but he ascribed only a derivative authority to the Epistles, and the tradition he rejected altogether. For the Gospels, he considered a literal interpretation and application as necessary. Thus he rejected infant baptism, referring to Matt. xxviii. 19 and Mark

xvi. 16, and, with respect to the Lord's Supper, he not only rejected the doctrine of transubstantiation, but he also denied the sacramental character of the act, considering it a mere historical incident in the life of Christ. Church-buildings were an abomination to him; for the church is the community of the faithful, and the place where they gather, whether a stable or a palace, is of no consequence. Church officials, bishops, and priests, he represented as mere frauds; and generally he demanded the abrogation of all external forms and ceremonies. In Southern France, where the Cathari were numerous, he found many adherents; and in the dioceses of Arles, Embrun, Die, and Gap, he caused much disturbance. Churches were destroyed, images and crucifixes burned, priests and monks maltreated, etc. At last the bishops were able, by the aid of the secular power, to put down the movement, and expel the leaders. But soon after, Peter of Bruys appeared in the dioceses of Narbonne and Toulouse, where he preached for nearly twenty years, and with still greater success. In 1126 he was seized, however, and burnt at St. Gilles; but his party, the Petrobrusians, did not immediately disappear. Peter Venerabilis visited them, preached to them, and wrote the above-mentioned book against them, but without any result. They joined Henry of Lausanne, and finally disappeared among the Henricians. C. SCHMIDT.

**PETER OF CELLE** (*Petrus Cellensis*), abbot of Moutier-La-Celle, near Troyes, in 1150; abbot of St. Remi, near Rheims, in 1162; bishop of Chartres in 1181; d. in 1183. Of his works, edited by Janvier, Paris, 1671, and consisting of mystical expositions of scriptural passages, treatises on conscience, discipline, etc., the most important are his letters to Alexander III., various princes, bishops, abbots, etc. They are not only of historical, but sometimes also of theological interest. They were edited by Sirmond, Paris, 1613.

**PETER LOMBARD**. See LOMBARD.

**PETER MARTYR**, or *Peter of Verona*, a Dominican monk, who in the middle of the thirteenth century was appointed inquisitor in Lombardy. The severity with which he exercised his power produced much hatred against him, and in 1252 he was assassinated. In the very next year he was canonized by Innocent IV. See *Act. Sanct. Boll. Apr.* III. C. SCHMIDT.

**PETER MARTYR VERMIGLI**, b. in Florence, Sept. 8, 1500; d. at Zürich, Nov. 12, 1562. In 1516 he entered, against his father's wish, the order of the regular canons of St. Augustine, at Fiesole; studied Greek, Hebrew, and theology at Padua, and was made abbot of Spoleta, and afterwards prior of St. Petri *ad aram*, near Naples. He there came in contact with the circle of Juan Valdes, and was, especially by the influence of Ochino, completely won for the Reformation. Though suspected of heresy, he was in 1541 appointed visitor-general of his order; but his severity in enforcing the rules made him hated by the monks, and he was sent to Lucca as prior of San Frediano. But soon the Inquisition became aware of a decidedly evangelical movement set on foot by him among the clergy of Lucca, and he had to flee for his life. In 1542 he reached Zürich, and went thence to Strassburg, where he was most kindly received by Bucer, and finally

appointed professor of the Old Testament. In 1547 he came to England, on the invitation of Crammer, and began to lecture at Oxford, — on the First Epistle to the Corinthians, in 1548; on the Epistle to the Romans, in 1549, etc. He took, also, a prominent part in the disputations concerning the Lord's Supper, in the negotiations concerning the new Liturgy, etc. After the accession of Mary, he fled to the Continent, and went back to Strassburg. There, however, the state of affairs had changed, a strict Lutheranism prevailing; and he was appointed only after subscribing to the *Confessio Augustana*. But two years later on (1555), when the controversy of the Lord's Supper broke out, he left Strassburg, and accepted a call to Zürich, where he spent the rest of his life in very lively communication with the Reformed party in England (*Defensio doctrine veteris et apostolicæ de Eucharisticæ sacramenta*, 1559, against Gardiner, and *Defensio ad R. Smythæi duos libellos de cœlibatu sacerdotum et votis monasticis*), in Poland (two letters concerning the Holy Trinity and the two natures in Christ), in Italy, and in France. He was present at the disputation at Poissy, September, 1561; but the formula (concerning the Lord's Supper) which the assembly finally agreed upon was rejected by the Sorbonne. His Commentaries were published after his death; also his *Loci communes*, edited by Robert Masson, London, 1575, and one of the principal sources for the study of the Reformed theology of the sixteenth century. See SIMLER: *Oratio de vita et obitu P. M.*, Zürich, 1562; SCHLOSSER: *Leben des Theodor Beza und P. M. Vermigli*, Heidelberg, 1807; C. SCHMIDT: *P. M. Vermigli*, Elberfeld, 1858.

**PETER THE HERMIT**, b. at Amiens, in the middle of the eleventh century; d. in the monastery of Neu Montier, in the diocese of Liège, July 7, 1115. During a pilgrimage to the Holy Land, which he made in 1093, he is said to have conceived the idea of a crusade; and he was, at all events, very active in preaching the first crusade. He even placed himself at the head of an undisciplined swarm of enthusiasts, who could not await the slow formation of the regular army; but the whole undertaking miscarried. See HAGLMEYER: *Peter der Eremit*, Leipzig, 1879.

**PETER THE VENERABLE**. Pierre Maurice de Montboisier, called "the Venerable," was b. in Auvergne, France, 1092 [91], and d. Christmas Day, 1156 [58], at Cluny. He was the seventh son of Maurice, Lord of Montboisier, and of Ringarde his wife. Four of his brothers became ecclesiastics also; and one, Armannus, was prior of Cluny. At seventeen years of age Peter became a monk of Cluny, and at thirty (1122) he was elected abbot. He reformed the abbey, and established good management in all its distracted affairs. His rules are extant, and speak abundantly for his judgment, which was sorely tried by the return of Pontius, the previous abbot, who had been forced to go on a pilgrimage to Palestine, and resign his office. After a sharp struggle, Peter was sustained in his rule. His name of "the Venerable" was derived from his largeness of body and mind, his benevolent face, and his Christian charity. Bernard of Cluny was probably his prior. Peter was the first to acknowledge

Innocent II. as pope, against Anacletus, his rival claimant, who had in fact been a Cluniac monk. This just and generous attitude is in strong contrast to that of Innocent and of St. Bernard, who seem equally to have disregarded Peter and his motives. To meet their insinuations against laxity of discipline, he called a general chapter of his order (Benedictines), at which "two hundred priors and a thousand ecclesiastics" were present, who supported him in a more stringent rule. Peter's writings embrace Epistles (lib. 6. 22, to Heloise, being notably fine), and Tracts against the Petrobrusians, Jews, and Mohammedans, together with a few Hymns and Sequences. His principal claims to modern honor lie (1) in his having secured a Latin translation of the Koran through his own labors and those of some of his monks; (2) in his kind treatment of Abelard, whom he received after his defeat by Bernard, and tenderly cared for until he died, and whose body he delivered to Heloise; and (3) in his hymn "*Mortis, portis, fractis, fortis*," on the resurrection. This is the conjectured original of Bishop Heber's "God is gone up with a merry noise." Peter was decidedly broader and more genial than his age and surroundings, but his writings are of slight value. Fl. Illyricus quotes him, however, as one of his "witnesses." He was but a poor Latinist; yet, in his sermon on the transfiguration, he displays real rhetorical power. His burial was beside his comrade, Henry of Blois, Bishop of Winchester, within the church at Cluny.

LIT. — His works were published Paris, 1611, and several times afterwards: MIGNE (*Patrologie*, vol. 189, pp. 9 sqq.) contains them all. His life can be found in *Histoire Littéraire de la France*, xiii. p. 241, and in MIGNE, as above. For the best view of his character, see MORISON: *Life and Times of St. Bernard*, London, 1863, 2d ed., 1877.

**PETERBOROUGH**, a city in Northamptonshire, Eng., situated on the left bank of the Nene, seventy-six miles, north by west, from London. It is the seat of the bishopric of the same name. The episcopal stipend is forty-five hundred pounds. The see was founded by Henry VIII., in 1541. Peterborough Cathedral is a beautiful specimen of Norman and Early English architecture. It was commenced by abbot John de Seez, 1117, and completed 1528. It is cruciform, 476 feet long, with transepts 203 feet broad, ceiling 78 feet, and tower 150 feet high. See G. A. POOLE: *Peterborough*, London, 1881.

**PETER-PENCE** (*Denarius S. Petri, Census B. Petri, Romfcol, Romescot*) denotes a money-tribute which several of the northern kingdoms of Europe annually paid to the see of St. Peter. It seems to have originated in England, and was, according to the report of later chroniclers, paid there for the first time by King Ina of Wessex (725), though not in the form of a tribute to the Pope, but as a support of the *Schola Saxonum*. — an educational institution in Rome for English clergy. The whole report, however, is somewhat doubtful, as Bede knows nothing of the affair. The first certain notice of it is found in a letter from Leo III. to Cenulph of Mercia (MANSI: *Coll. Conc.*, XIII.; JAFFÉ: *Regest.*, No. 1915), in which the Pope states that Offa (d. 796), the predecessor of Cenulph, had promised for himself

and his successor to pay annually three hundred and sixty-five *manusæ* to the apostle Peter for the maintenance of the poor and the illumination of the churches in Rome. From the middle of the tenth century it seems to have been paid regularly, first as a charity, but afterwards as a duty. Gregory VII. even tried to use it as a means of bringing England into a relation of vassalage to the papal see; but William the Conqueror, though he declared himself willing to pay the duty, refused to take the oath. The money was collected through the bishops, though not without some difficulties, partly because people refused to pay, partly because the bishops were unwilling to give the sums collected. Under Henry VIII. it was abrogated, by Act of Parliament, July 9, 1533. In Poland the peter-pence was introduced in the eleventh century, as later chroniclers tell us, from gratitude, because Benedict IX. absolved Casimir, on his accession to the throne in 1031, from the monastic vows. From Poland it was introduced into Prussia, at that time a fief of the Polish crown; but there it met with repeated protests, and was never paid regularly. In the Scandinavian countries it was proposed by papal legates in the eleventh and twelfth centuries, but never paid in the form of a regular duty. In 1081 Gregory VII. endeavored to introduce it in France, arguing that Charlemagne had presented offerings of the kind to the papal see (GREGORY: *Epist.* 23); but he failed completely there as well as in Spain. From the middle of the sixteenth century it disappeared altogether. See the *Liber censuum Romanæ ecclesiæ*, in MURATORI: *Antiquitates Ital.*, v.; and SEITLER: *Von der ehemaligen Zinsbarkeit der nord. Reiche*, Hanover, 1797. The peter-pence, which has been paid to the Pope since 1860, and which enabled him to decline the pension offered him by the Italian Government in 1871, is a pure charity. H. F. JACOBSON.

**PETERS** (or **PETER**), Hugh, Puritan, b. at Fowey, Cornwall, Eng., 1599; hanged at Charing Cross, London, Oct. 16, 1660. He was graduated M.A. at Trinity College, Cambridge, 1622; took holy orders, and preached for a time in London. But, having been imprisoned for nonconformity, he removed to Rotterdam, preached to an independent congregation there; emigrated to America; and on Dec. 21, 1636, succeeded Roger Williams as pastor in Salem. He returned to England in 1641, and, from that time on, entered into politics, and threw in his fortunes with the Puritan party. On the Restoration he was arrested, sentenced, and hanged as a regicide. He was a busy man in his day, and is still remembered. His character has been the subject of protracted discussion. See Allibone, s. v. He wrote in prison *A Dying Father's last Legacy to an only Child*, published 1717.

**PETERSEN**, Johann Wilhelm, b. at Osnabrück, June 1, 1649; d. at Thymer, an estate near Zerbst, Jan. 23, 1727. He studied theology at Giessen and Rostock; visited also other German universities; made in 1675 the acquaintance of Spener at Francfort; and was in 1677 appointed superintendent of Lübeck. In 1688 he removed to Lüneburg as superintendent, but was in 1692 discharged, partly because he brought his chiliastic ideas into the pulpit, partly on account of his relations to Juliane von Asseburg; which article

see. After that time, he retired into private life, and devoted himself to a literary propaganda for his mystical and chiliastic ideas. Of his works, which are very numerous, the principal are, *Wahrheit des herrlichen Reiches Jesu Christi*, Magdeburg, 1692-93, 2 vols., and *Geheimniss der Widerbringung aller Dinge*, Francfort, 1700-10, 3 vols. fol. He also wrote exegetical works, Latin and German poems (the former edited by Leibnitz), and an autobiography, 1718. See CORRADI: *Geschichte des Chiliasmus*, Francfort, 1781, 2d ed., Zürich, 1794, 4 vols.

**PETIT**, Samuel, b. at Nîmes, Dec. 25, 1594; d. there Dec. 12, 1643. He studied theology at Geneva, and was in 1618 appointed professor of Oriental languages, and pastor in his native city. Among his numerous works are *Miscellaneorum Libri IX.* (Paris, 1630), *Eclogæ Chronologicæ* (Paris, 1632), *Leges Atticæ* (Paris, 1635, dedicated to De Thou), *Observationum Libri III. in varia veterum scriptorum loca* (Paris, 1641), etc. His biography was written in Latin by PIERRE FORMY, Paris, 1673.

**PETRA**. See SELAH.

**PETRI** is the name of two brothers—**Olaus** (b. at Örebro, 1497; d. in Stockholm, 1552) and **Laurentius** (b. at Örebro, 1499; d. at Upsala, 1573), who were chiefly instrumental in the establishment of the Reformation in Sweden. They studied theology at Wittenberg, and began, soon after their return home, to preach the Reformation, protected by Gustavus Vasa. Olaus was in 1523 made rector of the seminary of Strengnäs, and in 1539 preacher in Stockholm; Laurentius, professor in Upsala in 1523, and in 1531 archbishop. Together with Lars Anderson, they translated the Bible into Swedish. Olaus also wrote a *Manuale Sueticum*, an *Ordo Missæ Sueticæ*, and a number of polemical treatises in Swedish. Laurentius wrote a *Disciplina Suetica*, which became part of the Swedish constitution. See SWEDEN.

**PETROBRUSIANS**. See PETER of BRUYS.

**PEUCER**, Caspar, b. at Bautzen, Jan. 6, 1525; d. at Dessau, Sept. 25, 1602. He studied in the university of Wittenberg, and was appointed professor of mathematics there in 1551, and of medicine in 1560, superintendent-general of the Latin schools of Saxony in 1563, and body-physician to the elector. From his arrival at Wittenberg he was an inmate of Melancthon's house. In 1550 he married his youngest daughter, and after his death he became one of the most active representatives of the so-called Philippists; which article see. As he enjoyed the favor and confidence of the elector in an uncommon degree, it was easy for him to prevent anybody but Philippists from being appointed at the university. He was also very active in the publication, and introduction into the school, of the Wittenberg Catechism of 1571, which, on account of its antagonism to the doctrine of ubiquity, was an abomination in the eyes of the Lutherans. But through the electress, who was a strict Lutheran, his enemies finally succeeded in estranging the elector from him. In 1574 he was suddenly arrested, and kept in prison till shortly before the death of the elector, in 1586. After his release he returned to his old occupations, but resided at Dessau. He published an edition of Melancthon's works (Wittenberg, 1562-64, 4 vols. fol.), and a collection of

his letters (Wittenberg, 1565); wrote *Tractatus historicus de P. M.* (1596), a report of his imprisonment (published at Zürich in 1604), besides a great number of medical, theological, and mathematical treatises. See HENKE: *Caspar Peucer* and *Nicholas Krell*, Marburg, 1865. MALLET.

**PEW.** The word comes from the old French *pui*, an elevated space, *page*, an open gallery with rails (hence applied to an enclosed space, or to a raised desk to kneel at), which is the Latin *podion*, a balcony, especially near the arena, where distinguished persons sat. So pews were originally places for distinguished persons in church. See SKERT: *Etymological Dictionary*. In the Roman-Catholic churches on the Continent there are generally no pews, but in Protestant churches they are universal. In England they are said to date from the Reformation, and not to have been in general use until the middle of the seventeenth century. The renting of them is a common source of revenue in support of the minister in unestablished churches. They are also bought and sold, and as property can be disposed of by will. Originally there was only one pew, in which the patron and his family sat. It was forbidden other persons to enter it. In England it is quite common to have pews locked. Formerly there were square pews, and pews with very high backs; but now they are built with backs no higher than a chair's, and very commonly without doors.

**PEZEL (PEZOLT, PEZOLD), Christof**, b. at Plauen, March 5, 1539; d. in Bremen, Feb. 25, 1604. He studied theology at Jena and Wittenberg, and was in 1567 appointed professor of theology in the latter place. As a representative of Philippism, he was discharged in 1574, and banished from the country in 1576. In 1580 he was appointed pastor in Bremen, and in 1581 superintendent, and professor of theology. He edited Melancthon's correspondence with Hardenberg, 1595, and his *Consilia Latina*, 1602, and wrote the *Bremer Catechismus*, the *Bremen Consensus*, a survey of the controversies about the Lord's Supper and the doctrine of ubiquity, *Argumenta et Objectiones*, etc. (1580-89), *Aufrichtige Rechenschaft von Lehre u. Ceremonien in der reform. Kirche* (1592), etc., which show that he gradually approached nearer and nearer to strict Calvinism. See IKEN: *Die Wirkksamkeit des Christof Pezel in Bremen*, in *Brem. Jahrbücher* ix., 1877. MALLET.

**PFÄFF, Christof Matthäus**, b. in Stuttgart, Dec. 25, 1686; d. at Giessen, Nov. 9, 1760. He studied at Tübingen; travelled extensively; was appointed professor of theology at Tübingen in 1714, and chancellor of the university in 1720; and removed in 1756 to Giessen, where he occupied the same position. He was a man of great accomplishments, a consummate scholar, a brilliant lecturer, wielding a great authority. He defended the collegial system against the reigning territorialism (*De originibus juris ecclesiastici*, 1719), and was very active in promoting a union between the Reformed and Lutheran churches (*Die nöthige Glaubenseinigkeit der protestantischen Kirche*, 1719, and *Alloquium irenicum ad Protestantess*, 1720). His doctrinal stand-point was more liberal than the prevailing orthodoxy (*Institutiones Theologicæ*, 1719; *Abriss vom wahren Christenthum*, 1720). It contained an element of Pietism, and

was very antagonistic to the rising school of Wolff. His biography was written by Leporinus, Leipzig, 1726. KLÜPFEL.

**PFLUG, Julius**, Canon of Naumburg and Misnia, afterwards Bishop of Naumburg-Zeitz; d. 1561; enjoyed the confidence of Charles V., and was by him employed in the various negotiations caused by the Reformation. He presided at the religious disputations of Ratisbon and Worms, and drew up, together with Agricola, the Augsburg Interim. See JANSEN: *De Julio Pflugio*, 1858. HERZOG.

**PHAR'AOH** (פַּרְעֹה, *Pharaw*). The Egyptian word for king was per-aa, of which the Hebrew *par'o* was a transliteration: it means the "great house," and finds its modern parallel in the Turkish ruler's epithet, the "Sublime Porte." It was customary to call the monarch by this epithet, without adding his proper name, like "King," "Cæsar," "Czar." So in the Bible the name is added only in the cases of Necho (2 Kings xxiii. 29, 33 sqq.; Jer. xlv. 2) and Hophra (Jer. xlv. 30). The epithet is followed upon the monuments by numerous laudatory titles, which ascribe to the man the attributes of the gods. Indeed, he was believed to be an earthly manifestation of Ra, the sun-god, and after death was apotheosized. His life was really a bondage. The wily and powerful priesthood watched him closely, and superintended his daily life, prescribing his duties, civil and especially religious, from hour to hour. By his side stood his wife, the queen, who might even succeed him, and by whose marriage to a usurper, in the event of the true Pharaoh's death, the legitimacy of the new dynasty was secured, if to the new king she bore a son. Unlike other Oriental sovereigns, the Pharaohs showed themselves to the people, and that accompanied by their wives and sons. There does not appear to have been any regulation-dress for the Pharaoh; but upon his neck and arms sparkled jewels, and from the magnificent girdle hung his sword. Upon his shaved head he wore a wig, and upon that his diadem, crown of either Upper or Lower Egypt, or a combination of the two; but, whichever it was, it bore the uræus, which symbolized his authority over life and death. The coronation of the new Pharaoh took place on the day following the decease of his predecessor. The palaces of Egypt were surrounded by beautiful and extensive gardens; but unfortunately they were built out of brick and wood, and have perished without leaving a trace. The Pharaoh employed, in travelling through the country, either a sedan-chair, or, after the incursion of the Hyksos, a two-horse carriage. There is mention made in the Bible of seven Pharaohs, to whom no proper name is given. Several of these have been identified: thus the Pharaoh of Joseph was Sethos I.; of the oppression, Rameses II.; of the exodus, Menephthah I. See art. EGYPT, pp. 706, 710. Cf. art. "Pharao," by Ebers, in RIEM's *Handb. d. bibl. Altert.*

**PHARISEES**, The (Heb., *perushim*, Aramaic, *perishin*, *perishayya*, the "separatists"), formed a party among the Jewish people. The name they bore was not of their choice, but given them by their opponents, who looked upon them as separating themselves from the rest of the people on account of their superior piety. They called



themselves *Hhaberim* (the "companions"); i.e., the members of a brotherhood designed to further the strict observance of the law. They were not, strictly speaking, a society, for they had no recognized chief or leaders; for by "one of the rulers of the Pharisees" (Luke xiv. 1) no official was meant, only a prominent member of the party. But their notorious contempt for the uneducated people (*am ha'ares*), and their complacent regard for themselves as the true Israel, richly earned for them the opprobrious epithet "Pharisees." In Acts xv. 5, xxvi. 5 they are spoken of as a "sect;" by which term, not any departure in doctrine from the beaten track of Judaism, but only in customs, is alluded to. The Pharisees were the descendants of the Chassidim (see art.), and first emerge as a party, under the name Pharisee, in the reign of John Hyrcanus I., 135-105 B.C. (see art.), whose political measures they opposed; and so, while at the beginning of his reign he sided with the Pharisees, ere the close he went over to the Sadducees. Hyrcanus' son, Alexander Janneus, 101-78 B.C. (see art.), for six years vainly strove to annihilate the Pharisees, who had become numerous. But his widow Alexandra, 78-69 B.C., gave them control in the government; and from that time on they were the leaders of the people, at least in spiritual things; and, although the Sadducees were the nominal chiefs in the Sanhedrin, they succeeded in carrying out their will (Joseph., *Antiq.*, XVIII. 1, 4). In 63 B.C. Palestine passed under the Roman power. The presence of the foreign power was a constant irritation to the Jews, who maintained that God was their only rightful ruler. The Pharisees were in a sense responsible for the terrible war which destroyed their nation; because they strengthened the people in the notion that it was not *lawful* to give tribute to Caesar (Matt. xxii. 17 sqq.), because it was an acknowledgment of a temporal superiority which a theocratic people should not make. Indeed, some of the Pharisees became Zealots. But, inasmuch as their principal business was the conversion of the people to the strict observance of the law (and in this work the Romans offered no sort of opposition), they had no immediate occasion to set themselves against their conquerors.

The teachings of the Pharisees come out plainly in the New Testament. In brief, they held that the written law was supplemented by the oral law, which, likewise, was derived from God through Moses; and, further, that the great end of their existence was to raise all the people to their level of strict observance of the oral law. It was because they quibbled about trifles while violating, through their traditions, weighty commands, that our Lord was so severe upon them (Matt. xxiii. 23); and, because they were conscious of the discrepancy between their professions and their practices, he called them hypocrites. As over against the Sadducees, they were orthodox, holding to the existence of angels and spirits (Acts xxiii. 8), the resurrection of the body, and the future judgment (Matt. xxii. 23; Mark xii. 18; Luke xx. 27; Acts xxiii. 8). They also were strict predestinarians (Joseph., *Antiq.*, XVIII. 1, 3, *B. J.*, ii. 8, 14). In all these respects they are the predecessors of the modern Jewish theologians. It is also a mistake to represent

them as generally luxurious in life. On the contrary, the great esteem in which they were held by the people seems to prove just the opposite, as Josephus asserts (*Antiq.*, XVIII. 1, 3). They represent a religious system carried to a burdensome and blameworthy minuteness. Yet there were doubtless among them men, like Nicodemus and Joseph of Arimathea, who were truly pious, and, if bigoted, were not hypocritical. The Pharisees were proselytizers. The spread of Judaism thus accomplished led to the wider spread of Christianity. It is to Paul, a Pharisee of Pharisees, that the church is indebted for the first extensive missionary operations, and from his Epistles Christian theology has been largely derived.

LIT. - See list in SCHÜRER: *Neutestamentliche Zeitgeschichte*, Leipzig, 1874, p. 423; also WELLHAUSEN: *Die Pharisäer und die Sadduceer*, Greifswald, 1874. Comp. art. "Pharisäer," in HERZOG, 1st ed. (Reuss), and in RIEHM (Schürer); art. "Pharisees," in KITTO (Ginsburg) and in SMITH (Twisleton).

**PHILADELPHIA** ("brotherly love"), the seat of one of the seven churches of Asia (Rev. i. 11, iii. 7-13), a city on the borders of Lydia and Phrygia, about twenty-five miles south-east from Sardis. It was built by Attalus II. (Philadelphus), king of Pergamum (d. 138 B.C.), but in 133 passed into the hands of the Romans. It was the mart of the immense wine-traffic of the district. As the district is volcanic, the city has been once nearly destroyed (A.D. 17), and several times severely injured. It was captured by the Osmanli Turks in 1390. It is now called *Allah-shehr* ("city of God"). It contains some ten thousand inhabitants, mostly Turks. According to tradition, Peter ordained Demetrius the first bishop of the city (*Apos. Const.*, vii. § iv. 46). One of the Ignatian Epistles was addressed to that church.

**PHILADELPHIA**, the largest city in Pennsylvania, and the second in the United States, is situated in lat. 39° 57' N., and long. W., 75° 10'. It extends north and south, along the west bank of the Delaware River, for twenty-three miles, and west an average distance of five miles and a half, beyond the River Schuylkill, which flows through the city, and is spanned by thirteen bridges. It contains 130 square miles, or 82,600 acres, and has 750 miles of paved streets.

It was founded in 1682 by William Penn, a Quaker from England, and was incorporated in 1701, when it had its first mayor. The first Continental Congress met in Carpenter's Hall, Sept. 4, 1774. The Declaration of Independence was adopted here July 4, 1776. (Independence Hall still stands, a noted building. The convention that framed the Federal Constitution met in an adjoining building, May, 1787.) It was the seat of the Federal Government from 1790 to 1800. Up to 1851 it consisted of the "city proper" and "districts;" but in that year they were consolidated under one municipal government.

The population in 1683 was 500; 1684, 2,500; 1700, 4,500; 1800, 81,009; 1850, 408,762; 1860, 508,034; 1870, 674,022; 1880, 846,980.

Philadelphia is the "city of homes." In 1880 it had 146,412 dwelling-houses for its 165,044 families and 846,980 people, — an average to a house of only 5.79 persons.

Its annual death-rate is only 19.06 per thousand. It has forty-five cemeteries.

The first American paper, *The Weekly Mercury*, was established here in 1719.

The prominent educational and scientific institutions of the city are the Central High School, Girls' Normal School, University of Pennsylvania, the American Philosophical Society (founded by Franklin in 1769), Academy of Fine Arts, Academy of Natural Science, Polytechnic College, Franklin Institute, Wagner Institute, School of Design for Women, Lutheran, Episcopal Roman-Catholic, and Reformed Presbyterian theological seminaries, and nine medical and dental colleges. Its schools and seminaries, public and private, are numerous and of a high order.

The largest libraries are the Philadelphia (and Ridgeway), Mercantile, Apprentices', Friends', Historical Society of Pennsylvania, Presbyterian Historical Society, and of the University of Pennsylvania.

Fairmount Park, lying on both sides of the Schuylkill, contains 2,740 acres. The Zoological Garden is in it. The National Centennial Exposition of 1876 was held in it.

The principal and oldest United-States Mint is located in the city. The American Sunday-School Union, organized in 1821, and also several of the missionary boards of the great religious denominations, have their head offices here. "The First Day or Sunday School Society of Philadelphia," which was the first Sunday-school organization in America for missionary work, was formed here in 1791.

The places licensed for the sale of liquor number about 5,500.

The chief religious denominations began in the city as follows: forty years before Penn came, a Lutheran minister was preaching to the Swedes at Tinicum Island, and a church was built at Wicaco in 1669; Episcopal services began in 1616 (the oldest church edifice still standing is the *Gloria Dei*, or Old Swedes, dedicated in 1700; it was originally Lutheran); Roman Catholic, 1686; Presbyterian, 1697; Baptist, 1698; German Reformed, 1727; Methodist-Episcopal, 1769; Jewish, 1782; Universalist, 1783; African Methodist, 1787; Unitarian, 1796; Zion African, 1820; Swedenborgian, 1815; Bible Christians, 1817; Independent Christian, 1825; Congregationalist, 1831; Advent Christian, 1843; Free Methodist, 1830; Church of God, 1866; Reformed Episcopal, 1873; Independent Methodist, 1879; Mormon, 1881.

There are 611 places of worship in the city. This number includes churches, mission preaching-stations, and the other denominational institutions in which public religious services are regularly held. They are classed as follows: Advent Christian, 2; Baptist, 78; Free Baptist, 7; Bible Christian, 1; Children of Zion, 1; Christians, 1; Christian (Independent), 2; Church of the Brethren (Dunkards), 2; Church of God, 2; Congregational, 2; Congregational (Independent), 1; Disciples of Christ, 4; Evangelical Association, 8; Friends, 17 (Orthodox, 7; Hicksite, 9; professing original principles, 1); Hebrews, 10; Latter-Day Saints, 2 (Mormon Anti-Polygamous, 1; Polygamous, 1); Lutheran, 31 (English, General Council, 11; German, General Council, 12; Independent, 1; Swedish, Augustan Synod, 1; Ger-

man, Mission Synod, 1; English, General Synod, 5); Mennonite, 2; Methodist, 122 (Methodist-Episcopal, 101; African, 10; Zion African, 2; Free, 3; Independent, 6); Moravian, 5; New Jerusalem, 3; Presbyterian and Reformed, 135 (Northern Presbyterian, 92; Reformed Presbyterian, Original Covenanters, 1; Reformed Presbyterian, General Synod, 8; Reformed Presbyterian, Synod, 3; United Presbyterian, 11; Reformed [Dutch] 5; Reformed [German] English, 7; German, 8); Protestant Episcopal, 96; Reformed Episcopal, 10; Roman Catholic, 47; Spiritual Association, 3; undenominational missions, 7; Unitarian, 3; United Brethren in Christ, 3; Universalist, 4. Of the total number, 500 are organized churches.

The 611 places for worship for 816,980 of a population give one to 1,356 persons of all ages: in 1776 there were 37 for a population of 60,000 or 70,000, or not more than one to every 1,600 persons.

The strongest Protestant denominations are the Presbyterian (Northern General Assembly), which had, in 1882, 26,953 communicants; Methodist-Episcopal, 22,747; Protestant-Episcopal, 22,679; Baptist, 18,561; making a total of 90,943. The other Protestant denominations with these will number at least 120,000 *communicant* members. The Philadelphia Sunday-school Association, representing all these denominations, reports 552 Sunday schools, with 118,885 scholars. The population in connection with the Protestant churches and sabbath schools, and under their influence, may be set down as not less than 500,000.

The Jewish population is 12,000. The Roman-Catholic population of the diocese, which includes the city and several of the counties of Eastern Pennsylvania, is estimated as 300,000. The exact Roman-Catholic population of the city cannot be had, — not much, if any, over 100,000.

The Young Men's Christian Association was organized in 1854. Present membership about 3,000. It has a magnificent building on Fifteenth and Chestnut, covering 230 by 72 feet, five stories high, built in 1875. There is also a very efficient Women's Christian Association, and a Young Men's Christian Association in Germantown.

The city contains 275 organized charities. There are 93 relief societies, 94 "homes" and orphanages, 13 hospitals, 29 dispensaries, 11 reformatories, 31 beneficial societies, 15 working-men's clubs. The Girard College for orphan boys, founded by a wealthy Frenchman, 1832, is also located here, and now provides for the education of a thousand boys. R. M. PATTERSON.

**PHILADELPHIAN SOCIETY.** As early as 1652, Dr. and Mrs. Pordage and Bromley established a gathering of mystics of the Jakob Böhme pattern. To their meetings Mrs. Leade, after the death of her husband, was admitted; and in 1670 she, with those already named, founded the Philadelphia Society. To it she soon gave what were called "the laws of Paradise," which contained the ground ideas of the society. The new enterprise was designed to advance the kingdom of God by improving the life, teaching the loftiest morality, enforcing the duty of universal brotherhood, peace, and love. At the same time, no disturbance in the political world was contemplated, unless, indeed, any government acted

against the light of nature and the gospel. The Philadelphians also believed firmly in what they called the "divine secrets," — the wonders of God and nature, the profound spiritual experiences of regeneration and soul-resurrection, — in the speedy establishment of Messiah's kingdom, and in the blessings of the future world. These ideas found such ready acceptance, that oral and epistolary intercourse with many persons of Holland and Germany was soon begun. Among those interested were Horche, May, Petersen, and Spener. Since the time for the ingathering of the Philadelphia Church had come, the living word must be spoken by a living man. Accordingly, Johannes Dittmar of Salzingen was appointed "inspector," and, armed with credentials, was sent to Germany for the purpose. One important part of his mission was to unite the Philadelphians with the Pietists, especially those with Professor Franke at Halle. But, although kindly received, his mission was well-nigh fruitless. At the end of 1703 the Philadelphians drew up their Confession; but, instead of advancing, they declined. In England they were forbidden to meet. The Holland branch withdrew, — a particularly serious embarrassment, since it had been the medium of communication with Germany. Still, the visions of Mrs. Leade were to many irrefragable proofs of divinity, and implicitly accepted. Her death ended her repute; but, if the torrent has sunk in the sand, she has the credit of first giving practical expression to the idea of universal brotherhood. See Lit. under LEADE.

H. HOCHHUTH.

**PHILASTER**, or **PHILASTRIUS**, b. in the first quarter of the fourth century, probably in Italy; d. as Bishop of Brescia, July 18, 387, a noted heretic-hunter of his time. From his youth to his death he travelled from one end of the Roman Empire to the other, to track heretics, and convert them. Especially noticeable are his attacks on the Arian bishop, Auxentius, the predecessor of Ambrose, and his appearance at the council of Aquileia (381), where the two Arian bishops, Palladius and Secundianus, were condemned. About the same time he wrote his *Liber de hæresibus*, an enumeration and description of one hundred and fifty-six different heresies, of which twenty-eight fall before Christ, and one hundred and twenty-eight after. A few years earlier (374–377), Epiphanius wrote his *Πανάριον*; and as, up to a certain point (Epiphanius, 57. and Philaster, 53), the two books agree with each other, not only with respect to materials, and arrangement in general, but often, also, with respect to the minor details of the representation, — phrases and words, — it has been inferred that Philaster plagiarized Epiphanius. The inference is hardly correct, however; and R. A. Lipsius, in his *Zur Quellenkritik des Epiphanius* (Vienna, 1865), has made it very probable that they both borrowed from the lost *Συναγωγή* of Hippolytus. What Philaster has added of his own is completely worthless. He discovered, or rather invented, the *Puteorites*, who are heretics because they misunderstand Jer. ii. 13; the *Troglodytes*, who are heretics because they misunderstand Ezek. viii. 7–12. The book was first edited by Schardus, Basel, 1528; which edition is incorporated in the *Bibl. Patr. Max.*, later editions by Fabricius, Hamburg, 1721; Galearius, in *Coll. Vct. Patr. Eccl. Brixiensis*, 1738;

and Oehler, in his *Corpus hæreseologicum*, Berlin, 1856, i.

MANGOLD.

PHILE'MON. See PAUL.

**PHILIP THE APOSTLE**. In the Synoptists and the Acts his name occurs only in the list of apostles (Matt. x. 3; Mark iii. 18; Luke vi. 14; Acts i. 13). In John's Gospel he is several times mentioned. It was he who introduced Nathanael to Jesus (i. 43–51), who gravely calculated the cost of feeding the five thousand men (vi. 5–7), who, in connection with Andrew, brought the Greeks, at their request, to Jesus (xii. 21–23); and, finally, he was the one who asked, on the last night of Christ's earthly life, for a revelation of the Father (xiv. 8, 9). The patristic information about him is erroneous, resulting from confounding him with Philip the evangelist.

F. SIEFFERT.

**PHILIP THE ARABIAN**, Roman emperor (244–249); was b. at Bostra in Arabia, whence his surname, *Arabs*. His reign was, in political respect, utterly insignificant; but the question whether or not he was a Christian has some interest to the church historian. Eusebius is the first who states that Philip was a member of the Christian Church, and subject to its discipline (*Hist. Eccl.*, vi. 34); but the statement is corroborated by notices by Vincentius of Lerinum (*Commun.*, ed. Baluze, p. 343), in the *Chronicon paschal. ad Olymp.* (257), by Chrysostom (*App.*, H. 470), Jerome (*Chron. ad an.* 246), and Orosius (*Hist.*, 20). Some, as, for instance, Scaliger, Spanheim, etc., reject these testimonies as dependent upon Eusebius, who introduces his story with a "People say;" while others — Mosheim, Uhlhorn, etc. — accept the statement that Philip was the first Christian emperor. See AUBÉ: *Les chrétiens dans l'empire Romain*, Paris, 1881.

**PHILIP THE EVANGELIST**, one of the seven chosen to attend to the secular concerns of the primitive Jerusalem Church (Acts vi. 5); most probably a Hellenist, certainly, like Stephen, a very liberal Jew. He was, indeed, the first to put liberal principles in practice; for, when persecution in Jerusalem dispersed the disciples, he preached the gospel to the Samaritans (viii. 5–13), who were only half Jews, and then, by divine command, to a proselyte of the gate, — the chamberlain of Queen Candace, whom he baptized (viii. 26–40). On leaving the eunuch, Philip made a missionary journey along the plain of Sharon to Cæsarea, where he apparently made his home, for there he entertained Paul and his travelling companions (A.D. 58). Mention is made, in this connection of Philip's four virgin daughters who prophesied (xxi. 8, 9). Patristic tradition so sadly confounds Philip the evangelist and Philip the apostle, that it is difficult to unravel the confusion. It is probable, however, that tradition correctly reports, that in Cæsarea one of the daughters of Philip the evangelist died, that with the other three he removed to Hierapolis, and was subsequently bishop at Tralles. F. SIEFFERT.

**PHILIP THE FAIR** (king of France 1285–1314), an unscrupulous man, who never hesitated to employ even the basest means in order to reach his goal, but who, in the ends he pursued, was often supported by the hearty sympathy of the people he ruled. In the history of the church he occupies a conspicuous place; for it was he who, more than any other prince, contributed to break

the spell by which the Pope kept bound all the nations of Western and Northern Europe. In order to defray the expenses of the war with England, he imposed a heavy tax on the French clergy. The clergy complained to the Pope; and, by the bull *Clericus laicos* (Feb. 25, 1296), Boniface VIII. forbade in the most vehement expressions, and under penalty of excommunication, any layman, king, or lord, to levy tax on the clergy. Philip was compelled to yield, but he took revenge. He forbade the export from France of precious metal, coined or uncoined, and thereby cut off a considerable portion of the Pope's revenue. Boniface immediately entered upon the retreat. A new bull (*Ineffabilis amor*, Sept. 25, 1296), and several briefs to the king and the French clergy, tried to explain the bull *Clericus laicos* into harmony with the king's wishes. Aug. 11, 1297, he canonized Louis IX.; in June, 1298, he appeared as umpire between France and England, — all on the side of France, etc. The immense success, however, of the jubilee of 1300 again brought forward the papal dreams of a universal monarchy; and as Pierre Dubois at the same time published his *Summaria brevis*, advocating the French claims on a universal monarchy, and reducing the papal authority to purely spiritual matters, there came again a dangerous tension in the relation between the two sovereigns. Finally the sending of Bernard de Saisset, Bishop of Pamiers, as papal legate to the French court, brought about the crisis. Saisset was insolent; and as soon as his legatine mission was finished, and he had returned to his see, he was summoned to Paris, placed before a mixed tribunal, accused of treason, and thrown into prison. Boniface convened the second council of the Lateran, which resulted in the bull *Unam sanctam* (Nov. 13, 1302), a completely unique piece of papal arrogance. Philip assembled the states-general for the first time in the history of France; and it was evident that the whole French nation was ready to support. Only the clergy preserved a respectful behavior towards the Pope. The university, headed by Occam, declared against him. Gilles Romanus wrote his *De regimine principis*, John of Paris, his *De potestate regia et populi*, and Boniface was publicly caricatured in the French *mysteries*. Philip was, nevertheless, afraid of the effect of an excommunication; and Sept. 7, 1303, the day before the excommunication was going to take place in the Church of Anagni, Nogaret penetrated with a number of other conspirators into the papal palace, and took possession of the Pope. See BONIFACE VIII. The consequences of that audacious stroke were decisive. The successor of Boniface VIII., Benedict XII., died shortly after his accession; and his successor, Clement V., was a mere tool in the hands of Philip. Clement was a Frenchman, and Archbishop of Bourdeaux; but he was known as a staunch adversary of Philip. Thus recommended to the Italian cardinals, he gained the votes of the French cardinals through the influence of Philip; and the good-will of Philip he had secretly bought by the condemnation of Boniface VIII. as a heretic, the removal of the papal curia to the territory of France, the surrender of the order of the Templars to the pleasure of the king, and some other points. The Templars he actually

delivered up to the avarice of Philip; his residence he took up at Avignon, thus inaugurating the Babylonian captivity of the popes; but the first point of the bargain he escaped from fulfilling. Nevertheless, his reign indicated in the plainest manner possible the decadence of the Papacy, and Philip was by no means anxious to conceal the real state of affairs. See CLEMENT V. BOUTARIC. *La France sous Philippe le Bel*, Paris, 1861.

**PHILIP THE MAGNANIMOUS**, Landgrave of Hesse, b. at Marburg, Nov. 23, 1501; d. there March 31, 1567; one of the most prominent characters in the history of the German Reformation. He was only five years old when his father died, and only fourteen when he was declared of age. He was present at the Diet of Worms in 1521, but had at that time not yet made up his mind with respect to religious matters. He was, however, one of those who insisted that the safe conduct accorded to Luther should be kept sacred. He visited Luther in his lodgings, and on his return he allowed mass to be celebrated in German at Cassel. In the campaign against Franz von Sickingen, in 1522, he was accompanied by a Protestant preacher, and an incidental meeting with Melancthon, on the road to Heidelberg, finally decided him. In February, 1525, he opened his country to the Reformation; in May he joined the Torgau Union; and in June he appeared at the Diet of Spiers as one of the leaders of the Protestant party, surprising the Roman-Catholic bishop by his theological learning, the imperial commissioners by his outspokenness, and King Ferdinand himself by the open threat of leaving the diet immediately if the enforcement of the edicts of Worms was insisted upon.

The great task he had on hand was to unite the German and Swiss Protestants into one compact party, and at the Diet of Spiers (1529) he succeeded in baffling all the attempts of the Roman Catholics of producing an open breach. The Conference of Marburg, in the same year, was also his work; and it had, at all events, the effect of somewhat mitigating the hostility of the theologians. Nevertheless, at the Diet of Augsburg (1530), the Lutherans appeared to be willing to buy peace by sacrificing the interest of the Zwinglians. Philip proposed war, open and immediate; but the Lutherans suspected him of being a Zwinglian at heart, and their suspicion made him powerless. He subscribed the *Confessio Augustana*, but reluctantly, and with an express reservation with respect to the doctrine of the Lord's Supper. Finally, when he saw that nothing could be done, while he knew that the emperor could not be trusted, he suddenly left Augsburg. This resoluteness made an impression on the other Protestant princes; and in March, 1531, he was able to form the Smalcaldian League, though he was not able to procure admission to it for the Swiss Reformed. In the same year he opened negotiations with the king of Denmark; in 1532 he compelled the emperor to grant the peace of Nuremberg; in 1531, after the brilliant victory at Laufen, he enforced the restoration of Duke Ulrich of Wurtemberg, by which that country was opened to the Reformation; in 1539 he began negotiations with Francis I.; and in 1540 he again proposed to wage open war on the emperor

But at that very moment his authority was greatly impaired, and his activity much clogged, by his marriage with Margarethe von der Saal, — a clear case of bigamy. She was maid-of-honor to his sister, the Duchess of Rochlitz, and sixteen years old. He fell in love with her, and persuaded his legitimate wife, a daughter of Duke George of Saxony, to give her consent to double marriage. The theologians, even Luther and Melancthon, also consented, on the condition that the marriage should be kept a deep secret. The Duchess of Rochlitz, however, would not keep silent; and the question then arose, what the emperor would do. The case was so much the worse, as in 1535 Philip had issued a law which made bigamy one of the greatest crimes in Hesse. The emperor, however, simply used the affair to completely undermine the political position of the landgrave; but the profit he drew from it was, nevertheless, no small one. During the difficult times which followed after the peace of Crespy (1544), the Protestant party had no acknowledged leader; during the Sinalcaldian war (1546-47), no acknowledged head. After the war, the emperor treacherously seized the landgrave, and kept him in prison for five years. After his release, in 1552, Philip was not exactly a broken man; but he was much humbled, and was compelled to play the part of the mediator, especially between the Protestants and the Roman Catholics; thus he was very active in promoting the conferences of Naumburg in 1554, and of Worms in 1557.

LIT. — ROMMEL. *Philipp der Grossmüthige*, Gies-sen, 1830, 3 vols.; LENZ. *Briefwechsel Landgraf Philipps mit Bucer*, Leipzig, 1880 sq.; WILLE: *Philipp d. G. und die Restitution Ulrichs von Wurtemberg*, Tübingen, 1882.

KLÜPFEL.

PHILIP II., king of Spain (1556-98), b. at Valladolid, May 21, 1527; d. at the Escorial, Sept. 13, 1598. He was the most powerful and relentless adversary of the Reformation. From his father, Charles V., he inherited Spain (which at that time furnished the largest, the best drilled, and best equipped army in the world), the Two Sicilies and Milan (the granary of Europe), the Netherlands (the seat of the highest industrial and commercial development), besides vast possessions in the West Indies and America, from which he drew an inexhaustible wealth of gold and silver and the choicest productions of the earth. But he was of a dull and barren nature, and knew not what to do with his riches. Devoid of sympathy, and capable only of a singular kind of cold fanaticism, egotism was the sole motive-power in his will; and all his exertions in behalf of the Roman-Catholic creed were due to the circumstance that it was his creed. His dealings with the Pope clearly show that, even in the direction of ecclesiastical affairs, he could brook no other will than his own. He nominated to all the dignities and benefices of the Spanish Church. Appeals to Rome were absolutely forbidden. No papal bull or brief could be read in his realm without his *placet*. The statutes and decrees of the Council of Trent were received only with very important restrictions. A royal commissioner presided over the deliberations of the provincial synods; and in the conclave he did not content himself with the right of excluding some obnoxious candidate, but claimed also the right

of proposing some favorite candidate. Pius IV. complained bitterly, in the presence of the cardinals and the Spanish ambassador, Vargas, of the exorbitant pretensions of the king. Pius V. tried to force him into compliance by withdrawing the subsidies of the clergy, but in vain. Under Sixtus V., the Spanish ambassador Olivares actually proposed to the king to separate from Rome, and to convoke a national council as the best means of compelling the Pope to adopt another policy with respect to France. To the missionary activity of the school of English Jesuits at Douay, or the schemes of popular risings in Ireland, or the conspiracies of the Roman-Catholic party in England, he paid very little attention, in spite of the enormous religious consequences which might have been evolved from them; but as soon as he felt his own personal, political plans thwarted by Elizabeth, he sent the Armada against her, and was defeated; and the supremacy of the sea passed from Catholic Spain to Protestant England. In the Netherlands he stirred up the political passions as deeply as the religious; and many of his measures, though introduced under religious pretences, were really and chiefly of political import. In France he completely spoiled the game, and actually prepared the way for Henry IV. by claiming the crown for himself. Nevertheless, though principally prompted in all his doings by his egotism, he was the most formidable adversary the Reformation had to encounter, and in his own country he completely succeeded in burning it out. See PRESCOTT: *History of the Reign of Philip II.*, New York, 1855-58, 3 vols.: BAUMSTARK: *Philip II.*, Friburg, 1875.

PHILIP THE TETRARCH. See HEROD, p. 983.

PHILIPPI, the chief city of the eastern division of Macedonia, eight miles north-west of Neapolis, its seaport. Its original name was Crenides ("fountains") from its numerous springs; but Philip, the father of Alexander the Great, who took it (356 B.C.), called it after himself. In 42 B.C. a memorable battle was fought there between Octavius and Antony on the one side, and Brutus and Cassius on the other. The former were victorious; and the city, in consequence, was made a Roman colony by Octavius, who became Augustus 27 B.C. This bestowed peculiar privileges upon it, especially that of Roman citizenship. It was there that in A.D. 51 Paul preached upon his second missionary journey, was imprisoned, and, with Silas, his companion, miraculously delivered. The Jewish place of prayer on the banks of the Gangas, or Gangites, a tributary of the Strymon, now called Bournabachi, was the scene of their first labors in Europe; and Lydia, the first convert (Acts xvi. 12-40). A church was formed in consequence: to it Paul paid a visit subsequently, in 57 (Acts xx. 2), and apparently spent some little time there shortly afterwards (xx. 6). The church at Philippi is distinctively mentioned as contributing to Paul's support (2 Cor. xi. 9; Phil. iv. 16) and that of the Jerusalem Christians (2 Cor. viii. 1-6). It was particularly dear to the apostle's heart; and to it he addressed, in A.D. 62, a letter of great tenderness, without those rebukes and criticisms which the other churches called forth. Ignatius of Antioch visited Philippi on his way to Rome (*Martyr.*, c. v.), where he was martyred (A.D. 107). Polycarp of Smyrna wrote them a

letter, still preserved, at their request, and to them sent all the letters of Ignatius in possession of the Smyrnan church (Polye., *Ad Phil.*, c. xiii.). But, from that time on, the church is not heard from, save as one of its bishops signs his name to some ecclesiastical document. The place itself is now a mere ruin. See especially LIGHTFOOT: *Philippians*, London, 4th ed., 1878, pp. 16-61.

**PHILIPPI, Friedrich Adolf**, b. in Berlin, Oct. 15, 1809; d. at Rostock, Aug. 29, 1882. He was of Jewish descent, but early embraced Christianity, studied philology and theology, and was appointed professor of theology at Dorpat in 1841, and at Rostock in 1852. His *Commentary on the Epistle to the Romans* (Frankfurt, 1848-50) ran through several editions, and was translated into English, Edinburgh, 1878. His *Kirchliche Glaubenslehre* appeared at Gutersloh, 1851-82, in 6 vols., and is a learned and able vindication of strict Lutheran orthodoxy. See his *Life by L. SCHULZE*, Nordlingen, 1883.

**PHILIPP' IANS, Epistle to the.** See PAUL.

**PHILIPPISTS**, term denoting pupils and adherents of Philip Melancthon. It originated in the middle of the sixteenth century, and probably in the Flacian camp. At first it simply designated a theological party, and was, by the Gnesio-Lutherans, applied to the theologians of Wittenberg and Leipzig who had adopted the views of Melancthon, and were accused of deviating from pure Lutheranism, both in the direction of Romanism and in the direction of Calvinism. Afterwards it also assumed an ecclesiastico-political significance, and was applied to the party, which, under the lead of Peucer, Cracau, Stossel, and others, labored to bring about a union between all the Protestant powers, and to break down the confessional bar between Lutheranism and Calvinism by means of Melancthonianism.

Luther had hardly died before the peace of the Lutheran Church was gone. The difference between him and Melancthon had long been distinctly felt; but, as long as he lived, it was not allowed to take positive form. Immediately after his death, however, the Gnesio-Lutherans and the Philippists arranged themselves over against each other in open antagonism. The Gnesio-Lutherans — Amsdorf, Flacius, Wigand, Mörlin, and others — considered themselves the representatives of the pure faith, the guardians of orthodoxy, and looked upon the Philippists as a set of men who had been carried away by a dangerous weakness. The Philippists — Camerarius, Major, Menius, Cruciger, and others — were conscious of being the party of progress, and suspected the Gnesio-Lutherans of despising science, and bowing too submissively to the letter. Other elements — personal, political, and ecclesiastical — were introduced in the divergence, and served to widen the breach, — the rivalry between the two Saxon lines, the Albertine and the Ernestine; the jealousy between the universities of Wittenberg and Jena, etc.

The Leipzig Interim of 1518 gave occasion for the first controversy between the Gnesio-Lutherans and the Philippists: but the synergistic controversy broke out only a little later; and all the differences between the views of Luther and Melancthon — concerning justification, the Lord's Supper, the freedom of the will, etc. — were at

once brought into the fire. The Gnesio-Lutherans were very violent; and the attacks which the conventions of Weimar, Coswig, and Magdeburg (1536-57), levelled against Melancthon, were in the highest degree offensive. The Philippists, however, were equal to the situation, as may be seen from their *Synodus Actum*, a satire by Johann Major, and the famous *Epistola Scholasticorum Wittenbergensium*, issued by the two Philippist universities, and pointed directly at Flacius. The culminating point is indicated by the Weimar *Confutatio* (1559), in which synergism, majorism, adiaphorism, etc., are confuted, and condemned as heresies. As it soon became apparent, however, that the extravagances of the Gnesio-Lutheran professors drove the students away from the university, they were dismissed (1562-65), and Philippists appointed in their stead. But after the accession of Johann Wilhelm, in 1567, a re-action took place, and the Philippist professors had to give way to the Gnesio-Lutheran. A reconciliation of the two parties was attempted by the colloquy of Altenburg, Oct. 21, 1568, but failed.

In 1569 the Elector of Saxony demanded that all ministers in his country should subscribe to the *Corpus Doctrina Philippicum*, which was a great victory to the Philippists. But the elector did so, not from any preference for Philippism, but because he believed said instrument to be a representation of pure Lutheranism, free from all Flacian extravagances. The publication, however, of the Wittenberg Catechism (1571), containing a very outspoken exposition of the doctrines of the Lord's Supper and the personality of Christ, and the outcry which the whole Gnesio-Lutheran camp raised against it, made him uneasy; and when the *Exegetis perspicua controversie de sacra cana* appeared in 1571, he began to suspect that he had been the victim of some kind of mystification. The Philippist professors — Widebram, Petzel, Cruciger, and others — were at once dismissed, and treated in a rather harsh manner. The blow thus struck at Philippism was fatal. With the introduction of the *Formula Concordia*, the Philippists lost their hold on the public attention; and, with the exception of a short episode in the history of electoral Saxony, 1586-91 (see the art. KRELL), it survived only as a local coloring of the theology of certain universities. See the various representations in the histories of Protestant theology, by Planck, Heppel, Frank, Gass, Dörner, and others.

WAGENMANN.

**PHILISTINES** — פְּלִשְׁתִּים only Amos ix. 7), LXX., Φιλιστίναι, and also Ἀλλόφυλοι, called by Josephus. *Arch.*, 1, 6, 2, Φυλιστινῶν, by Herodotus, 2, 104; 3, 5, 91; 7, 89, Παλαιστῖνοι — were the inhabitants of a district along the south-western coast of Canaan, which, not counting the Negeb, south of Gaza, was only about twenty-five miles in length. We describe, —

1. **THE COUNTRY.** — Egypt, with its district Pelusium, extends as far as the River of Egypt (Gen. xv. 18; Num. xxxiv. 5, etc.), i.e., to the modern el-Arish, which, coming northward out of Arabia, flows into the Mediterranean where the coast turns from the east to the north. Here the Philistine territory commenced, and extended to where the Sorek, which arises near Jerusalem, empties into the Mediterranean. The district south of Gaza already belongs to the Negeb, or

south country, and is therefore mostly a desert. One of its rare fruitful spots is the Saracen stronghold el-Arish, the ancient Rhinocolura, called Lariis during the time of the crusades, one of the principal stations between Egypt and Syria. A little north of this is Bir Refâ, the Rafia of the Greeks and Romans; eastward of this, the ruins of Umm Jerâr, the ancient Gerar. The country on the coast north of the Wady Sheriâh was in olden times highly productive. (Cf. the map of Western Palestine by Conder.) North of Ashkelon were the most fertile districts. In this territory proper, from Gaza to Jabne we can distinguish between חֶרֶץ (Deut. i. 7; Josh. v. 1), with the corresponding חֶרֶץ (Josh. xi. 16; Jer. xxxii. 44, xxxiii. 13), and the hilly districts extending towards Judea, אֶשְׁדֹד (Josh. x. 40, xii. 5).

Of the five chief cities, three were situated on the coast. The southern and most important, both formerly and now, is Gaza (Syr. and Assyr. Gazatha, Khazita, and probably the *Kadûza* of Her. 2, 159; 3, 5), הַיָּזְרָה, the Powerful, now el-Ghazze. In olden times it was the chief medium of the Syrio-Egyptian trade, and is at present yet an important market. Situated on the edge of the desert, and twenty stades (two miles and a half) from the coast, it was surrounded by a plain rich in water and vegetation. North-west of the city is an olive-woods, the largest and most beautiful in Palestine. In the south there are immense fruit and palm orchards. The city has now sixteen thousand inhabitants. The streets are narrow and ugly: there is neither wall nor gate. It lies on a slope looking to the north. The most beautiful building is the chief mosque Jâmi-el-Kebir, a Mohammedan reconstruction of an ancient Christian church. The ancient Gaza was probably situated about two miles and a half south of the modern city. In the south-west portion of the city, tradition points out the spot whence Samson carried the gates. The Mount Hebron mentioned Judg. xvi. 3 is probably the el-Muntâr, one mile south-east of the city.

Four geographical miles to the north of this, and almost on the coast, lie the ruins of Ashkelon. This city was situated on an elevation, and was surrounded by a circle-wall extending to the sea. Facing the sea was a gate, whose locality is still called Bâbel-Bahr (gate of the sea). In the south-west corner the small and unimportant harbor was situated. Some remnants of the walls are still found. Within the walls, however, there is nothing but chaotic ruins. The "Bride of Syria," as Ashkelon was called by the crusaders, is entirely deserted; and much of its best building-material was removed in the early part of the present century by the powerful Jezzâr Pacha to adorn his residence, Acca. North of this, and separated only by a small valley, lies the village New Ascalân (Ascalân el-Jadida), founded as an arsenal by Ibrahim Pacha in 1832. Ashkelon is surrounded by a remarkably rich vegetation. East of Ashkelon is the village Jôra, with about three hundred inhabitants; in a north-easterly direction, Medshdel, with about fifteen hundred inhabitants (probably Migdal-Gad, Josh. xv. 37), and, north of this, Hannûmne. All these are surrounded by fertile lands.

About three miles north-east of Ashkelon, and

two miles and a half from the sea, lay Ashdod, the Azotus of the Greeks and Romans, in olden times almost as important as Gaza. Its site is occupied by the village Esdud, containing about a hundred and fifty houses in the midst of fruit and palm trees. There are no remnants of the old city left, only the ruins of a mediæval khâm. North-west of this are the ruins of the old harbor city of Ashdod, Minet Esdud, called Asdod-on-the-Sea in Christian times.

The sites of the other two Philistine cities are more uncertain. The most doubtful is that of Gath, the first one of all these cities to disappear. Some, on the basis of Mic. i. 14, find it near the ruins of Merâsch, a mile south of Bêt-Jibrin. But the meaning of this verse is too uncertain. From 1 Sam. v. 1-10 and 1 Sam. xvii. 52 it seems that Gath was situated near Ekron. Already in the Onomasticon (cf. Γέθ and Γεθθα) there is an uncertainty in the matter. On Mic. i. Jerome says that this city "*vicina Judææ confinio et de Eleutheropoli (Bêt-Jibrin) euntibus Gazam, nunc usque vicus vel maximus*;" but on Jer. xxv. "*Geth vicina atque confinio est Azoto*." If Gath was really situated in the Wady Samt, which extends to the sea north of Ashdod, then its territory was comparatively large. No ruins of a former city are found here.

Ekron, the Accaron of the Greeks and Latins, was the most northern of the five Philistine cities; and Robinson (iii., p. 229 sqq.) correctly finds it in the village of Akir, two miles and a half north of the Wady Surar. There are, however, few evidences of a high antiquity found here. Jabne is also called a Philistine city in 2 Chron. xxvi. 6, identical with the border city of Judah, Jabneel (Josh. xv. 11). Later it was called *Ἰαβνία* or *Ἰάβνεια* (Joseph., *B. J.*, 1, 7, 7; Strab. 16, 759; Plin. 5, 14). It is, beyond a doubt, the modern Jebna.

II. THE PEOPLE. — Although never able permanently to subdue any important portion of Palestine, yet the inhabitants of Philistia were sufficiently warlike to oppose Israel's supremacy in Canaan, generally to maintain their independence, in later times to take part in the movements of the nations, especially of Hellenism against Judaism, and for a long time to resist the introduction of Christianity. Their historical importance, as far as Israel was concerned, consisted in their mission of calling forth the better purposes and activity of the latter, and hence adding to its preservation and development.

The name פְּלִשְׁתִּים is probably connected with the verb *fulascha*, retained in the Ethiopic, and related to פָּרַץ. In harmony with this is that LXX., from Judges on, always translates Ἀλλόφυλοι. They bore this name of "Immigrants," probably because they arrived in Canaan later than the other inhabitants. The poetic form, פְּלִשְׁתִּים, in the sense of immigration, was originally also the name of the people. (Cf. Ps. lx. 10, lxxxiii. 8, lxxxvii. 4, cviii. 10; Jer. xiv. 29, 31, but cf. Exod. xv. 14.) The country is called פְּלִשְׁתִּים אֶרֶץ (Gen. xxi. 32, 33; Lev. xiii. 17; 1 Sam. xxvii. 1, 7, xxix. 11; 1 Kings xiv. 21; 2 Kings viii. 2, 3). The corresponding Greek name was ἡ Παλαιστίνη, sc. γῆ, used, as it seems, by Herodotus (2, 12, 104, 157; 3, 5, 91; 7, 89), and certainly

by Josephus (*Arch.*, 12, 510), for the land of the Philistines exclusively, but afterwards employed for all Canaan.

In reference to the origin of the Philistines, Gen. x. 14, and, in connection with it, Deut. ii. 23, Amos vi. 7, Jer. xlvii. 4, come into consideration. In the first passage they are traced to the Casluhim, in the others to Caphtor. 1 Chron. i. 12, and the older versions, show that the statement in Gen. x. 14 is not a *lapsus calami*. Both statements are undoubtedly correct. The descendants of Caphtor probably first went to the Casluhim, and then migrated to Canaan. Thus Baur and Köhler. The passages can be harmonized only if Casluhim and Caphtorim are virtually one and the same. Good authorities, on the basis of the view in the Targum Jerush., such as Knobel, Ebers, and others, connect Casluhim with the Coptic *kas* = hill, and *lokh* = sterility, the Arabic *el-Rasrun*, and find the locality in the dry district along the northern coast of Egypt, near Pelusium. But how about Caphtor? Many think it is Crete, because in 2 Sam. viii. 18, xv. 18, xx. 7, Creti and Pleti (= Philistines) are joined; and because in 1 Sam. xxx. 14, the south country of the Philistines is called *הַכִּרְתִּי* (cf. Zeph. ii. 5; Ezek. xxv. 16), and because Caphtor is in Jer. xlvii. 4 expressly called an *״א* ("island"). But these evidences are not convincing. For, if Caphtor is Crete, then all Philistines should be called Cretes as well as Caphtorim. The juxtaposition of Creti and Pleti speaks rather for a distinction. Only Zeph. ii. 5 and Ezek. xxv. 16 use *כִּרְתִּי*, in a general sense, of the Philistines, and then only manifestly to have a *nomen* suitable for the *omen*. In the other passages there is probably a confusion between the names of Cretes and Cariens, and, besides, *״א* is used also of a sea-coast. Further: there is nothing in the ancient Philistines to connect them in any way with Crete. The connections found in the Graeco-Roman literature are a "fabel fabricated by the learned" (Stark, p. 581). The Crete hypothesis is rejected by modern investigators with great unanimity, and they find Caphtor along the northern coast of Egypt. Certainly the Philistines had nothing whatever to do with the Pelasgians, as Hitzig and others imagine; but they are "nothing else than Semites" (Schrader: *Keil-insch. u. d. A. T.*, p. 74), i.e., Hamitic, degenerated Semites,—Semites in the wider sense of the word, in the same sense as the other Canaanites were such.

In reference to the language, the surest index of the origin of a people, Hitzig has attempted to connect the twelve to fifteen names and titles which we know as Philistine, with the Sanscrit and Greek, in order to support his Pelasgic theory. But everywhere the Semitic etymology proves to be the better, as the names Gaza, Gath, Abimelech, Delilah, Dagon, Jishbi, Jittai, and Saph show. Other names, such as Achusath (Gen. xxvi. 26), Goliath (1 Sam. xvii. 4), have, as can be easily explained from the emigration of the Philistines from Egypt, the Egyptian ending *ath* (cf. Gubath, 1 Kings xi. 20). Also the ending *en* in Seren, the name of a Philistine prince, is Egyptian. The name of the Philistine harbor, Majuna, is entirely Egyptico-Philistinian; *Mai*, in Coptic, meaning "place," and *jum*, "sea."

Other names point to the same origin. Above all, the fact comes into consideration, that the Philistines spoke a language which the Hebrews could understand well without an interpreter.

In their religion they worshipped Dagon, according to Judg. xvi. 23 sqq., in Gaza; according to 1 Sam. v. 1 sqq., 1 Mace. x. 83, xi. 4, in Ashdod; and, according to Jerome, in other cities; and Baal-zebub in Ekron (2 Kings i. 2, 3, 6, 16). The former was probably identical with the old Babylonian divinity, Dakan: the latter was, beyond a doubt, a mere modification of the Canaanite Baal. The worship of the former, as his name and idol indicate—for *דָּגוֹן* points to *ῥαγίς* (LXX.) = form of a fish—is derived from the fact that the people living along the seacoast saw the principle of life and productiveness in the water, and more especially in the fish. The worship of the other—connected with the Baal who brings and takes away the flies, and with whom Zeus and Hercules as *ἀνόμωνος* can be compared—was suggested by the vast number of insects in Lower Egypt and Philistia. Like the other Canaanites, they worshipped also a female principle. They had Astarte temples (1 Sam. xxxi. 10; cf. Diod., 2, 9), in which they worshipped an image the head of which was a woman, and the body a fish. (Cf. the arts. DAGON and ATARGATIS.) On the basis of this cultus, diviners enjoyed higher honor among the Philistines than elsewhere. (Cf. 1 Sam. vi. 1; Isa. ii. 6; 2 Kings i. 2 sqq.). Entirely distinct from this ancient religion are the later divinities—such as Zeus, Belos, and others—introduced by the Syrian rulers.

For the commerce and culture of the Philistines, it was doubtless a matter of importance, that, outside of the five chief cities, also the country was densely populated. As is seen from Josh. xv. 45–47, the larger cities had offshoots as far as the River of Egypt. (Cf. also 1 Sam. xxvii. 5 and 1 Sam. xiii. 5.) The productive agriculture was probably mostly in the hands of the remnants of the original inhabitants. (Cf. Deut. ii. 23.) The herds were kept mostly in the Negeb (2 Chron. xvii. 11); the vine and the olive were cultivated (Judg. xv. 5). Hence it is easily understood why the Midianites plundered as far as Gaza (Judg. vi. 4), and that Philistia, in times of famine, was a refuge for the sufferers (2 Kings viii. 1). The people also worked in metal (1 Sam. xiii. 19 sqq., vi. 18; 2 Sam. v. 21; 1 Chron. xiv. 12; 1 Sam. xxxi. 9; 1 Chron. x. 9), and built temples for Dagon (Judg. xvi. 23–31). The various weapons carried by the soldiers are described (1 Sam. xvii. 4–8, 45, xxi. 9, xvii. 10; 2 Sam. xxi. 16). Their wealth indicates that they engaged in commerce. (Cf. Judg. xvi. 5, 18; 1 Chron. xviii. 11; 2 Chron. xvii. 11.) The position of their country made them the natural middlemen for the Syrian and Egyptian trade. However, this trade was never very important, and never any thing like that of Phœnicia. The country did not even possess a good harbor. The chief peculiarity of these people was their energy and endurance in war, as is abundantly shown by their contests with Israel.

The political government of the five principal cities was in the hands of five chiefs, called *לְוִיִּם* (LXX., *ἄρχοντες τῶν Φιλιστίνων*; according to Gesenius, thus, "axles of wagons," after the Arabic; according to Ewald, "ruler," from the same root



with שר), sometimes שרר (1 Sam. xviii. 20, xxix. 3, 8). They were more than mere leaders in war (Judg. xvi. 5, 8, 18, 27, 30; 1 Sam. v. 8, 11, vi. 12, xxix. 2). At the same time there are references to kings among them. (Cf. Gen. xxvi. 1, 8; 1 Sam. xxi. 12, xxvii. 2 sqq.; 1 Kings ii. 39; Amos i. 8; Zech. ix. 5; Jer. xxv. 20; 1 Kings v. 1.) These are probably different names for the same office. In all probability there was some union between the different rulers, as they always act in harmony and unison.

III. THE HISTORY. — Beside the old Enakim, whose descendants were found in Gath, Gaza, and Ashdod (Josh. xi. 22; 2 Sam. xxi. 19-21; 1 Chron. xxi. 5-8), and to whom Goliath and other giants belonged, the Avim belonged to the original inhabitants (Deut. ii. 23; Josh. xiii. 2), who, since they are not reckoned among the Canaanites in Gen. x. 15-18, or elsewhere, are to be regarded as some of the pre-Canaanitic inhabitants of Canaan. When the Philistines proper migrated into this country cannot be accurately ascertained. According to Gen. xxi. 32, 33, and xxvi. 1, 8, 14 sqq., 18, they already occupied the district of Gerar, south of Gaza, in the days of Abraham and Isaac. Hence this migration had no connection whatever with the expulsion of the Hyksos, about a hundred and fifty years before Moses. The statements of Herodotus (2, 128), that Philistis, or Philition, led his flocks near Memphis, and the remark of Manetho, that the Hyksos retreated to Syria, show, at most, that these were possibly related to the Philistines, and does not exclude the earlier migration of the latter. That they occupied Philistia in the days of Moses is stated very distinctly in Exod. xiii. 17 sqq. They took possession of the cities along the coast; and the original inhabitants had to withdraw to the villages and open country, where they were found in the days of Joshua, and later (Deut. ii. 23; Josh. xiii. 3).

The country of the Philistines, like that of the other Canaanites, was appointed to be taken possession of by the children of Israel (cf. Gen. xv. 19 sqq.); but neither Joshua nor his successors succeeded in subduing it. The subjection of the three Philistine cities, Gaza, Ashkelon, and Ekron, by the tribe of Judah, mentioned in Judg. i. 18, did not prove permanent. The necessary result of these relations between Israel and the Philistines was constant war, which, however, developed into small and irregular combats only. With a commerce of small importance, compared with that of the Phœnicians, the Philistines, owing to the density of their population, were in constant temptation of making freebooting expeditions into the neighboring districts of Judah and Dan. The deed of Shamgar (recorded Judg. iii. 31) is probably but one example of many similar but less important. Samson's adventures are probably of a similar character, but seem to belong to a later period. The great activity in the movements of the Philistines in the days of Eli, Samuel, and David, are not the results of a renewed immigration of Caphtorim, as Ewald and G. Baur think, but are rather connected with the general uprising of the Eastern nations, especially the Ammonites, in those days. (Cf. Judg. x. 7-9, xiv. 1, xv. 9.) They even exercised a certain supremacy over Israel's actions (Judg. x. 9), and

the tribe of Judah deemed it necessary to deliver Samson into their power (Judg. xv. 11). Encouraged by Samuel's words, the Israelites attempted to drive them back into their own territory; but the Philistines succeeded in achieving a great victory, and secured the ark of the covenant (1 Sam. iv. 1 sqq.). Only when Israel had been more united, through Samuel's far-reaching activity, did it succeed in its endeavors against the Philistines. After forty years of oppression (Judg. xiii. 1), Israel was delivered of these enemies by a decisive victory in the neighborhood of Mizpah, near Beth Kar, down the Wady Beit Hanina (just west of Jerusalem, where Samuel erected his Ebenezer, about the site of the present Kulonijeh and the New-Testament Emmaus); and 1 Sam. vii. 13 reports that after this they did not again come across the boundaries of Israel. This probably means that the frequent customary freebooting expeditions ceased.

Probably fearing the result of Israel's union under their king, Saul, the Philistines made a desperate effort to regain what they had lost. Soon after their defeat (1 Sam. x. 6), they pressed on, even beyond Mizpah, and took possession of the pass between Gibeon of Benjamin and Michmash, in order to separate the south country from the northern tribes (1 Sam. x. 5, xiii. 3). And, in truth, their supremacy, to a greater or less extent, continued for a second forty years, down to the days of David. Saul's efforts did not prove successful (1 Sam. xiii. 6, 7, x. 8, xiii. 7; cf. Joseph., *Arch.*, 6, 5-7, 1). One of the episodes during these wars was the death of Goliath by David, in the southern Wady Samt, near Bethlehem (1 Sam. xvii. 1 sqq.); and later they were repeatedly defeated by David (1 Sam. xviii. 25, xix. 8). Yet they again took up arms against Israel with success (1 Sam. xxiii. 1-5). David's stay with them, and his residence in Ziklag, secured for them the possession of the southern country (1 Sam. xxi. 10-15, xxvii. 3 sqq.). Saul and his sons fell in a battle with them fought in the mountains of Gilboa (1 Sam. xxxi. 1); and, through this victory, the northern country also, in all probability, fell into their hands. Only after David had united the various tribes of Israel under his sceptre did he succeed in breaking this yoke by a series of famous victories (2 Sam. xxi. 15 sqq., xxiii. 9 sqq., v. 17 sqq., viii. 1). No attempt of complete destruction was now any longer made. Gath paid tribute to Solomon, and was fortified by Rehoboam (1 Kings iv. 24, v. 1, 4, x. 5; 2 Chron. xi. 8).

After the division of Israel into two kingdoms, the Philistines seem again to have enlarged their boundaries. (Cf. 1 Kings xv. 27, xvi. 15; 2 Chron. xvii. 11.) They even conquered Jerusalem in conjunction with the Arabs (2 Chron. xxi. 16 sqq.; Joel iv. 4). Judæa in its better days records some victories over them (2 Kings xv. 17; 2 Chron. xxvi. 6 sqq.; Amos vi. 2; 2 Kings xviii. 8; 2 Chron. xxi. 8, xxvi. 6, xxviii. 18). But they kept up their warlike proclivities to the very days of Assyrian and Babylonian conquests. The Assyrian king, Sennacherib (about 700 B.C.), mentions that he conquered Philistia; Tiglath-pileser boasts of having overcome Hanno (Hanunu) of Gaza, and having taken that city; Sargon conquered and destroyed Gaza and other cities; his general (Tartan) later took Ashdod; Sanherib add-

ed to this the conquest of Ashkelon and Ekron; and Assarhaddon completed the total overthrow of this little country in connection with the conquest of all Egypt and Asia east of the Mediterranean. (Cf. Schrader: *Königschrift. u. d. A. T.*, pp. 112, 115, 171 sqq., 212, 257 sqq.) Psaumeticus could take Ashdod, which had been strongly fortified by the Assyrians, only after besieging it twenty-nine years (Herod., 2, 157), and took Gaza also. A later Pharaoh conquered Gaza a second time (Jer. xlvii. 1). Yet, notwithstanding all these humiliations, they had not suffered like the Israelites. They were not all led into captivity; and their cities were soon built up anew, though probably, in part, inhabited by Edonites from Southern Judæa. Ashdod is mentioned in Neh. iv. 7 as an enemy of Judæa; and the Philistine language is called "the speech of Ashdod" (Neh. xiii. 24). Neither the conquest of Gaza by Cambyzes, and not even the terrible destruction of the city by Alexander the Great, after a siege of two or more months, could annihilate the community of this city. (Cf. Arrian. *Alex.*, 2, 26, 27; Curtius, 4, 5, 6.) The latter made the place his *armarium*, and left Macedonian guards there. Immediately the old and revived antipathy of the Jews seems to have sought the destruction of the Philistine nationality. Judas Maccabæus marched against Ashdod (1 Macc. v. 66 (68)); Jonathan plundered and burned the city and the Dagon temple (1 Macc. x. 86, xi. 60). The Syrian king, Alexander Balas, made the latter a present of Ekron; he forced Gaza to sue for peace (1 Macc. xi. 61 sq.). Gaza was not entirely destroyed until under Alexander Jannæus (96 B.C.). Some of these ruined cities again were built up. Gabinus, one of Pompey's generals, again built up Ashdod (55 A.D.), and founded a new Gaza, south of the old (in 58 A.D.). Pompey placed the cities along the coast under the jurisdiction of the Syrian province (Joseph., *Arch.*, 14, 1, 4, 5); only under Herod and Agrippa I. were they to some extent united again with the Jewish kingdom. Herod favored the growth of the Philistine cities; and, owing to this favor, Ashkelon at that time assumed an importance even greater than that of Gaza, and, on account of its magnificent buildings, was afterwards called the "Bride of Syria." In consequence of their Hellenistic spirit the Philistine cities adhered to Vespasian in the last Jewish war; and the Jews, as a consequence, burned Gaza and Anthedon in 65 A.D. While Judæa was utterly laid waste by this war, and later by the insurrection of Barcocheba, the Philistine cities continued to flourish. Jamnia even was selected by the Jews as a place of refuge; and the Sanhedrin held its meetings there for a while after the destruction of Jerusalem, and a Jewish academy was maintained in its midst. (Cf. Mishna, *Roeh. Hashana*, 4, 1; *Sanh.* 1, 4.) In the days of Trajan it became the spiritual centre of the Jewish rebellion. Gaza received a new impetus under Hadrian, and in this city the Jewish captives of the last war were sold as slaves. Ammianus Marcellinus (about 350) mentions Ashkelon and Gaza as *egregiæ civitates* of Palestine. Jerome calls Gaza *usque hodie insignis civitas*. Business and even literature flourished in Gaza in the days of the Romans.

In the mean while Christianity had already

found its way into Philistia. Philip was already directed to the way toward Gaza (Acts viii. 26); preached in Ashdod (viii. 40); which city later became the residence of a bishop. Tradition reports Gaza as the place where Philemon, to whom Paul addressed one of his letters, was the first bishop. At any rate, Bishop Sylvanus of that city suffered martyrdom there in 285 A.D., under Diocletian; and between this date and 536 the names of six other bishops of Gaza are preserved. However, the Hellenistic culture that prevailed here since the days of Alexander the Great seems to have broken the influence of Christianity. Eight heathen temples were still found there at the end of the fourth century. In 634 A.D. the city was taken by the Caliph Abubekr, and in the period of the crusades the different Philistine cities at times played important roles.

LIT.—RELAND: *Palästina*, pp. 38 sq.; RITTER: *Erldkunde*, xvii., Berlin, 1852, pp. 168–192; GRÉGIN: *Description de la Palestine*, ii.; BÄDLER (SOCIN), *Palästina und Syrien* (11 and 12 Reise-routen), 2 Aufl., 1850; CALMET: *Dissert. de origine et nominibus Philistorum in Proleg. et dissert.*, etc., ed. Mansi, i., pp. 180–189; MOYERS: *Die Phönizier*, i., 1841; BERTHEAU: *Zur Geschichte der Israeliten*, 1842, pp. 186–200, 280–285, 306–308; HIRTZIG: *Vorgeschichte der Mythologie der Philistiner*, Leipzig, 1845 in connection with this, *Journal des Savants*, Paris, 1846, pp. 257–269, 411–424 and REDSLOB, in GERSDORF'S *Repertor.*, 1845, heft. 45; ED. RÜTH: *Gesch. unserer abendl. Philosophie*, 1846, i., pp. 82–99, 239–277; REDSLOB: *Die A. T. Namen der Bevölkerung des wirtl. und idealen Israeliten-staates*, Hamburg, 1846; A. ARNOLD: *Philister*, art. in ERSCH and GRUBER'S *Encyclop.*, sect. iii. part 23, pp. 312–329; A. KNOBEL: *Völkertafel der Genesis*, Giessen, 1850, pp. 98, 208 sqq., 215–222; EWALD: *Gesch. Isr.*, 3 Aufl., i. pp. 348 sqq.; STARK: *Gaza u. d. philistäische Küste*, Jena, 1852; G. BAUR: *Der Prophet Amos*, Giessen, 1847, pp. 76–94, and art. "Philister," in RIEHM'S *Handwörterbuch*. KÖHLER: *Bibl. Gesch.*, i. pp. 81 sqq.; DE GORJE, in *Theol. Tijdschrift*, iv. (1870), pp. 257 sq. FR. W. SCHULTZ. (G. H. SCHODDE.)

PHILLPOTTS, Henry, D.D., Bishop of Exeter; b. at Gloucester, 1777; d. at Bishopstoke, Sept. 18, 1869. He was graduated B.A. at Corpus Christi College, Oxford, 1795; was successively prebendary of Durham (1809), dean of Chester (1828), and bishop of Exeter (1830). He was the recognized head of the High-Church party, and, in the House of Lords, was upon the extreme Tory side, opposing every kind of liberal measure. He was also involved in several memorable controversies, especially with the Roman-Catholic historians, Lingard (1806) and Charles Butler (1822). But he is best known in the GORHAM CASE (which see). On the reversal of the lower courts' decision by the Privy Council, he published *A Letter to the Archbishop of Canterbury* (London and New York, 1850), in which he excommunicated the archbishop.

PHILO, b. at Alexandria about 20 B.C.; d. there in the reign of Claudius. Very little is known of his life. The sources of information consist only of scattered notices in his own writings (*Legat. ad Caj.*, 22, 28; *Contra Flaccum*; *De spec. leg.*, ii. 1; *De provid.*, 2, 107), and in those of Josephus (*Ant.*, XVIII. 8, 1, XX. 5, 2), Euse-

bis (*Hist. Eccl.*, II. 4), Jerome, Isidorus Pelus., Photius (*Bibl. Cod.*, C. v.), and Suidas. He belonged to a distinguished and wealthy family of priestly descent, and was a brother to Alexander Lysimachus, the *atabarch*, or president, of the Jewry of Alexandria. In 39 or 40 A.D. he visited Rome. The imperial governor, Publius Avilius Flaccus, was very hostile to the Jews in Egypt. In order to obtain justice, the Jewry of Alexandria sent an embassy to the emperor, Caligula, and Philo headed the embassy. An official audience they did not obtain; and, when they were admitted to the imperial presence, the half-crazy Caligula ran about in the room, taunting them with their abstinence from pork, and allowing them no opportunity of presenting their grievances. Philo also visited Jerusalem and other holy places in Palestine, but at what period in his life cannot be ascertained. The legends of his meeting the apostle Peter in Rome, his conversion to Christianity, and his relapse into Judaism, are mere fables.

The writings of Philo are exegetical, philosophical, and political. His exegetical works are arranged in three groups,—the cosmogonical, represented by *De mundi opificio*, an allegorical interpretation of the Mosaic account of the creation; the historical, containing *Legis allegoriarum libri iii.*, an elaborate allegorical exposition of the doctrines of paradise and the fall (*De Cherubim*; *De sacrificio Cami et Abeli*; *De posteritate Caini*; *De plantatione Noe*, etc.); and the juridical, or, rather, ethical, containing *De caritate*, *De penitentia*, *De decalogo*, *De specialibus legibus*, etc. Among his philosophical works are *Quod omnis probus liber sit*; *De vita contemplativa*, of doubtful genuineness; *De nobilitate*, probably a fragment of an apology for the Jews; *Questiones et solutiones in Genesim et Exodum*, originally in five books, but now extant only in some fragments of an Armenian translation; *De providentia*, etc. His political works give historical representations of the position of the Jewish people, of events of the time, etc.; but of the five books mentioned by Eusebius, only book iii. (*Contra Flaccum*) and iv. (*Legatio ad Cujum*) have come down to us. A doubt concerning the genuineness of the Philonic writings was first raised in the seventeenth century by a Socinian theologian whose very name has been forgotten. He maintained that they were written by some Christian towards the close of the second century, and falsely ascribed to Philo. Though his charge was completely refuted by Petrus Alixius (London, 1699), it has been repeated in our century by Kirschbaum (*Der jüdische Alexandrismus eine Erfindung christlicher Lehrer*, Leipzig, 1841), and again refuted by Grossmann (*De Philonis operum continua serie*, Leipzig, 1841). Of more weight are the objections which modern critics have made to the Philonic authorship of some of the works, as, for instance, *De vita contemplativa* (Jost, Nicolas, Derenbourg, Renan, Kuenen, and especially P. E. Lucius, *Die Therapeuten*, Strassburg, 1880). Certainly spurious are the *Orationes de Samson et de Jona*; and the *De mundo* seems to be a later condensation of a work by Philo. Information concerning manuscripts and earlier editions of the works of Philo is found in Thomas Mangey's excellent edition, London, 1742, 2 vols. Further details are found

in Delaunay's *Philon d'Alexandrie*, Paris, 1867, Tischendorf's *prolegomena* to his *Philonica inedita*, Leipzig, 1868, and in the later editions of Philo by A. F. Pfeiffer, Erlangen, 1785-92, and C. E. Richter, Leipzig, 1828-30, 8 vols. [There is an English translation, by C. D. Yonge, in Bohn's Ecclesiastical Library, London, 1854-55, 4 vols.]

The peculiar blending of Jewish monotheism and Hellenic pantheism which meets us in the works of Philo is not simply an individual feature of the author. An attempt at combination between Greek and Hebrew wisdom, a process of assimilation of those two elements, had gone on for a long time in Alexandria. It may be traced back even to the translators of the Septuagint. But Philo is the legitimate representative of that movement, its result. Already the Fathers were struck by the thoroughness with which his whole mind seemed permeated by Plato. Either Philo platonizes, or Plato philonizes, says Suidas; and Philo himself always speaks of Plato as the great, the holy. This must not be understood, however, as if Philo had sacrificed any thing substantial of the faith of the Old Testament to the fancy of the Greek philosophy, any thing substantial of Judaism to Platonism. By no means! His faith in the living, personal God never wavered,—the Creator and the Ruler of the world, who, out of the whole human race, had chosen Israel as his own people, and revealed himself to them through Moses. To Philo, Moses was the prophet among the prophets, and the Mosaic law the sum total of all revealed wisdom. The fundamental character of his mind is positive, not negative. Faith and piety are to him the highest virtues: criticism is nothing. The influence he has received from Hellas consists chiefly in a certain element of mysticism, which tempers the sternness of the Jewish consciousness of God, and softens the austere morality of the Old Testament. See WOLFF: *Philo's Philosophie*, Gothenburg, 1859; STEENBERG: *Om Philos Gudserkjendelse*, Copenhagen, 1870; [DRUMMOND: *Philo: Principles of the Jewish-Alexandrian Philosophy*, London, 1877]. His allegorical method, always artificial, often extravagant, and sometimes violent, he borrowed exclusively from the Greek philosophers, especially Plato and the Stoics. The Stoics liked to dissolve the Greek myths into abstract ideas, to reduce to simple observations the images and personifications contained in the traditions of the popular religion; and the method they employed was the allegory. This method Philo adopted, and applied to the Bible. The Bible he taught has a double meaning,—a literal and an allegorical; the latter pervading the former like a fine fluid; and there are cases in which the literal sense must be altogether excluded, as, for instance, when a passage states something unworthy of God (God planting trees, questioning Adam, descending from heaven, etc.), or something self-contradictory (Ishmael with Hagar, at the same time a suckling infant and a half-grown boy, Cain building a city, the eunuch Potiphar having a wife, etc.). See PLANK: *Commentat. de principis et causis interpretationis Philoniane allegorice*, Göttingen, 1807, and C. SIEGFRIED: *Philo als Ausleger d. A. T.*, Jena, 1875.

By writers of the rationalistic school, Philo is generally represented as having exercised a deci-

sive influence, not only on the ancient Christian theology, but even on Christianity itself. See BALLESTEDT: *Philo und Johannes*, 1812; GERGÖRER: *Philo*, 1831, and *Geschichte des Urchristentums*, 1838; GRÖSSMANN: *Questiones Philonae*, 1829; and others. But not the least bit of evidence has ever been offered of an historical connection between Philo and the founder of Christianity, or his apostles. The whole basis of the assertion is a merely incidental resemblance between certain theological ideas and expressions in the works of Philo and the books of the New Testament; and, when the logos-doctrine of John has been represented as directly derived from the logos-doctrine of Philo, the representation rests upon a gross mistake. The logos of Philo is a cosmic, naturalistic power, without real personality, borrowed from the Greek philosophy; while the logos of John is an ethical personality in the highest sense of the word,—the realization of the Messianic idea of the Old Testament. See KEFERSTEIN: *Philo's Lehr- von den göttlichen Mächten*, Leipzig, 1816; MAX HEINZE: *Die Lehre vom Logos in der griechischen Philosophie*, Oldenburg, 1872; SOULIER: *La doctrine du Logos chez Philon*, Torino, 1875; F. KLASSEN: *Der Logos der jüd.-alex. Religions-Philosophie*, Freiburg, 1879. But his exegetical method, with its principle of allegorization, was generally adopted and extensively employed by the ancient Fathers, not only by Barnabas, Justin, Clements Alexandrinus, Origen, and Eusebius, but also by Jerome and Ambrose. See DÄHNE: *Geschichtliche Darstellung der jüd.-alex. Religions-philosophie*, Halle, 1834. ZÖCKLER.

**PHILO CARPATHIUS** is mentioned in Polybius (*Vita Epiphanii*, c. 19), and by Suidas; but whether he was from the city of Carpasia in the Island of Cyprus, or from the Island of Carpathos, situated between Creta and Rhodus, cannot be ascertained, nor whether he is the author of the Commentary on the Canticles, which was published in a Latin translation in 1537, by Stephanus Salviatus, in Paris. GASS.

**PHILOPATRIS** is the name of a dialogue found among the works of Lucian, and generally quoted as an example of Pagan satire on Christianity. Its literary worth is null, but the historical notices it contains have given rise to some investigations concerning the date of its authorship. Gesner places it in the time of Julian (*De ætate et auctore dialogi qui P. inscribitur*, Jena, 1714); Ehemann (see *Studien der evang. Geistlichkeit Württembergs*, 1839), in the time of Valens; Niebuhr (*Kleine historische und philologische Schriften*, ii.), in the tenth century, under Nicephorus Phocas, 963-969; and Wessig (*De ætate et auctore P. dialogi*, Coblenz, 1868), under Johannes Tzimisces, 969-976. Niebuhr's hypothesis seems to be the most available. GASS.

**PHILOPONUS.** See JOHN PHILOPONUS.

**PHILOSOPHY AND RELIGION.** Both philosophy and religion must first have had some historical development before their relations could appear for investigation. In fact, they may be said to have proceeded apart until the Christian era, when they openly met as strangers whose mutual interests were yet to be perceived and adjusted. It was not until Christianity had emerged from the symbols of Judaism, that religion stood forth in a mature form, free from philosophic

speculation; and it was not until Grecian wisdom had outgrown the myths of Heathenism, that philosophy appeared in a pure state, disengaged from religious superstition. Nor was it strange that the first meeting of the two great powers should have resulted in misunderstanding and conflict. The early Christians, claiming a revealed knowledge from Heaven, could only denounce philosophy as the foolishness of this world; and the philosophers, in their sceptical pride of intellect, were fain to despise Christianity as a mere vulgar superstition. The struggle had its practical issue in the bitter persecutions which prevailed until the triumph of Christianity under Constantine.

Since this first encounter, the relations of philosophy and religion have passed through various phases, marked by the chief epochs of church history. In the patristic age (A.D. 200-500) the previous conflict had become exchanged for an alliance; and philosophy and religion were blended within the limits of Christian theology. The Greek Fathers—Justin Martyr, Clement, and Origen—strove to base their apologetics upon the theism and ethics of Plato, and even to couch the mysteries of the trinity, the incarnation, and the atonement, in terms of the Platonic metaphysics. And though some of the Latin Fathers, such as Tertullian and Irenæus, betrayed an anti-philosophical tendency, yet others, such as Lactantius and Augustine, did not scruple to employ the rhetoric and logic of Aristotle. The union had its hybrid fruit in that half-Pagan, half-Christian civilization which perished in the fall of the Roman Empire.

In the scholastic age (A.D. 900-1400) the former alliance grew into a bondage; and religion in a dogmatic form subjugated philosophy to the service of orthodoxy. The great schoolmen, such as Peter Lombard, Thomas Aquinas, and Duns Scotus, simply aimed to systematize the patristic opinions by means of the Aristotelian logic, treating the physics and metaphysics as mere tributary provinces of revealed theology. There were a few philosophic divines, such as Scotus Erigena, Abelard, Roger Bacon, who for their speculations and researches incurred persecution as heretics. The despotism had its imposing manifestation in that pseudo-Christian civilization which rendered all the art, as well as science, of the middle ages, subservient to the aggrandizement of the papal hierarchy.

In the reforming age (A.D. 1500-1800) the bondage bred a rupture, and philosophy and religion once more became independent. On the philosophic side, the revolt of reason appeared successively in Italian naturalism, as led by Pomponatius, Cardan, Vanini; in English deism, as led by Herbert, Hobbes, Hume; in French atheism, as led by Voltaire, Helvetius, Diderot; and, more recently, in German pantheism, as led by Strauss and Feuerbach. On the religious side, the recoil of faith was seen in Roman Catholicism, as re-established by Bellarmine and Loyola on the traditional patristic and scholastic dogmas; in Protestantism, as organized by Luther, Calvin, Knox, and Cranmer, by means of the reformed creeds and confessions; and ultimately in a growing sectarianism, which has filled Christendom with polemic feuds to the present hour. At the same time, the wonderful intellectual activity of the

period has been practically expressed in that rich, progressive Christian civilization which has re-suscitated Europe, colonized America, and is already advancing throughout Asia and Africa.

At length, in this present critical age (A.D. 1800-50), the schism has become a truce; and philosophy and religion seem poised as for some final adjustment. Never before have they reached a separate development so extreme. Never before have their relations appeared so problematical; and never before has the need of their reconciliation become so imperative. A few religionists may still talk of dispensing with philosophy, and a few philosophers may dream of superseding religion; but the intelligent mass of thinkers and divines is confidently awaiting an harmonious settlement.

At the threshold of the question, it is necessary to discriminate between true and false religion and sound and vain philosophy. All the great philosophers, from Plato to Hegel, instead of assailing religion, have claimed to free it from superstition and error; and all the great theologians, from Clement to Calvin [and Schleiermacher], have interpreted St. Paul as deprecating, not so much a sound Christian philosophy, as one that was deceitful, and not after Christ. Only by some gross abuse of either or both has the union between them ever bred what Bacon terms an heretical religion and a fantastical philosophy.

It may be well also to distinguish their theoretical from their practical importance. Their relative worth and dignity as pursuits and interests cannot predetermine their abstract truth and knowledge. Let it be assumed, once for all, that religion is the one supreme human concern, to which philosophy itself is but subsidiary, and we may then safely proceed to define their reciprocal relations and prerogatives.

*The Relation of Philosophy to Religion.* — The relation of philosophy to religion has become apparent in every province of religious science. (1) In natural theology, philosophy comes as a witness to prove the divine being and attributes, the divine government, the present state of probation, and the future state of rewards and punishments. These are tenets common to all religions, and logically prior, if not fundamental, to revealed religion. The Pagan, the Deist, and the Christian — Cicero, Herbert, and Butler — have been agreed in accepting them; and orthodox divines, as well as devout philosophers, have ever employed the physical and mental sciences for their confirmation and illustration.

(2) In apologetical theology, philosophy appears as a judge to collect the evidences of Christianity, both internal and external, and estimate their logical and ethical value. It was long ago argued by Bishop Butler, that reason, which is our only faculty for judging any thing, is a proper critic of the evidences, though not of the purport or content, of a supposed revelation, unless the latter be found plainly absurd or immoral; and all the great apologetes, from the time of Justin Martyr, have been striving to show that the Christian religion is reasonable as well as credible. But, whether its miracles or its doctrines be put foremost in proof, both evidential schools (Chalmers and Mausel, as well as Clarke and Wolf) have claimed to offer a more or less philosophical vin-

dication of its truth and value. The countless works which have accumulated on the miraculous, prophetic, historical, scientific, and experimental evidences of Christianity, remain as but so many philosophic judgments in its favor.

(3) In dogmatic theology, philosophy is admitted no longer as a witness or a judge, but rather as a disciple and handmaid of revealed religion, to learn its teachings, and organize them into a logical system. Once inside an accredited revelation, reason herself is ready to accept mysteries and even paradoxes. But the truths of Holy Scripture, however clear to believing minds, are not given in scientific terms, and can only be formulated by the rational faculty as trained in schools of human learning and consecrated by the Divine Spirit. Accordingly, the Fathers, the schoolmen, the reformers, and the later divines have all proceeded more or less philosophically in their construction of the Christian dogmas. Not only so, but the most peculiar mysteries of revelation — the trinity, the incarnation, the atonement — have found frequent expression and illustration in philosophical systems of purely human origin; so that the dogmatic theology still current is full of the ideas and terms of Greek, Roman, and Arabian philosophy, as well as of the later schools of French, English, and German thought. The names of Malebranche, Cudworth, Schleiermacher, and Hodge, are enough to suggest how largely theologians have made use of philosophical learning and speculation.

(4) Even in polemical and practical theology, philosophy may be of essential service in adapting revealed doctrines to the existing state of Christianity and civilization.

*The Relation of Religion to Philosophy.* — The relation of religion to philosophy, though not so obvious, is quite as important, according to any definition that may be employed. (1) Philosophy, as the comprehensive science of things divine and human, embraces theology with the other sciences, and would remain forever incomplete without it. Religion is at least a conspicuous phenomenon to be explained, and the philosophy of religion a recognized branch of inquiry. Quite apart from their practical moment, the articles of natural religion are problems of speculative interest, which have tasked profound thinkers, like Spinoza, Hume, and Kant; and even the dogmas of revealed religion, as treated by Bacon, Descartes, and Hegel, have formed an integral part of human knowledge. The few philosophers like Comte, who would ignore theology, have simply substituted some grotesque imitation in its place. Instead of being monopolized by professional divines, it is now pursued by archaeologists and philologists like Burnouf and Max Müller, who claim to have founded a new science of religion termed comparative theology, as well as by non-Christian writers, like Strauss, Theodore Parker, and Greg, who have been constructing ancient and modern faiths into a new philosophic creed of the future. So that, according to the principles of the latest classifiers of knowledge, theology is at least entitled to rank as the last and highest of the empirical sciences.

(2) Philosophy, as the science of the absolute, requires religion on the transcendental side of the sciences for their own logical support and consist-

ency. Separate from theism, the metaphysical ideas of causality, absoluteness, and infinity, can only appear vague and contradictory; but they at once become clear and congruous in the conception of an Absolute Will or Infinite Reason as the first and final cause of the phenomenal universe. Such a conception is not to be arbitrarily set aside as a mere anthropomorphic sentiment or superstition because it happens so largely to coincide with the religious belief of mankind. In the dry light of pure thought it affords a consistent theory of the world, which has satisfied even atheistic and pantheistic metaphysicians like Schopenhauer and Hegel, as well as theistic metaphysicians like Descartes and Berkeley; while in practical research it has been used as a sort of rational postulate by great physicists like Newton and Herschel, who have thus sought to give unity to their scientific knowledge. The agnostic school of Hamilton, Mansel, and Herbert Spencer, has simply been purging theology from that grosser anthropomorphism which philosophic divines have assailed from the time that St. Paul first reproved it at the Athenian altar to the Unknown God. In like manner the pessimistic school of Hartmann and Bahnsen is but emphasizing the riddles of evil, pain, and chance, which were long since met by revealed religion, and can only be fully solved through its aid, as the younger Fichte and Ulrici have shown. And though the history of Christian Gnosticism, as seen especially in the schools of Schelling and Marheinecke, has been full of mystical conceits, yet it serves at least to show to what extent the dogmas of creation, redemption, and judgment, have been philosophically employed in explaining the origin, development, and destiny of the universe. Theology, therefore, besides being the highest of the empirical sciences, is also their metaphysical foundation and complement, without which they would fall into nescience and absurdity, and the chief problems of philosophy remain forever insoluble.

(3) Philosophy, as the supreme science of the sciences, admits revelation as a correlate factor with reason in each of those sciences. Revelation by its very definition is complementary to reason, making known the otherwise unknowable, and thus meeting our intellectual as well as moral necessities. The Christian revelation in particular is found to be a transcendental communication of divine wisdom, and as such has been largely employed by philosophers, no less than theologians, in supplementing and completing the purely rational portions of our knowledge. It is, in fact, the fitting reward of philosophy for her service to theology in demonstrating the authority of revelation, that she thereby supplies the exigency of reason, and so may connect the infinite mind of God with the finite mind of man throughout the realm of cognition. The few irreligious thinkers, such as Comte, Stuart Mill, and Lewes, who have treated of the logic of the sciences in an otherwise luminous manner, have strangely overlooked, not merely the whole metaphysical domain of those sciences, but the existence therein of a conspicuous, objective revelation, historically attested by an immense mass of cumulative evidences, as scientific in their nature, if not in their extent, as those which uphold the Newtonian theory of the solar system. And even Christian

thinkers, the most learned in divinity, have yet to see more clearly the strictly philosophical value of that revelation in removing intellectual error and ignorance, as well as moral and practical depravity, and thus perfecting science no less than religion. The truth is, that philosophy, in order to accomplish its own highest aim and function as the science and art of knowledge, must begin by assuming revelation and reason to be joint factors of knowledge, and then proceed to ascertain their normal, existing, and prospective relations in the scale of the sciences, and to formulate the logical rules for organizing the existing medley of rational and revealed truths, theories, and doctrines. In other words, the very foundations of a complete philosophical system must be partly laid in natural theology and the Christian evidences; and no one can foretell to what extent even dogmatic theology, as we now know it, may yet enter with the physical and mental sciences into the growing superstructure of the temple of knowledge.

(4) Finally, in the most practical sense, philosophy as the pursuit of wisdom, needs the religious graces of reverence, docility, and faith, together with the more purely philosophical virtues of abstraction, candor, and catholicity, in all efforts after knowledge and truth.

*The Harmony of Philosophy and Religion.*—If the foregoing definitions be correct, the relations of philosophy and religion are neither hostile nor indifferent, but reciprocal and harmonious. In their actual development they have become so connected that neither can do without the other; and in their mutual completion, whensoever attained, would be involved at once the consummation of human knowledge and the full vindication of the Christian religion. To such an ultimate philosophy, so based upon the concurrence of reason and revelation, the Christian thinkers of all ages have aspired with more or less intelligence; and a clear presentiment of its inevitable approach may be said to have already arisen in minds of "large discourse, looking before and after."

It is an encouraging sign of the times, that these views have begun to pervade our systems of education, learning, and literature. The apparent breach between philosophy and religion is becoming practically healed in divinity schools, colleges, and learned societies, by the establishment of professorships, lectureships, prize-essays, and memoirs, specially devoted to the harmony of science and faith, and the promotion of Christian philosophy. The press is also teeming with works to the same purport, so numerous that it would be impossible to name them. The reader is referred to the writings of the younger Fichte, Ulrici, and Zöckler of Germany, Murphy, Calderwood, and Fairbairn of Great Britain, and Henry B. Smith, McCosh, and Porter, for examples of authors who have more or less directly treated of the subject of this article.

CHARLES W. SHIELDS.

**PHILOSOPHY, Christian, American Institute** of, was founded in 1881, by Rev. Dr. C. F. Deems of New-York City, for the purpose of investigating fully and impartially the most important questions of science and philosophy, more especially those that bear upon the great truths revealed in Holy Scripture. The institute holds

monthly meetings, at which papers are read and discussed. It has a course of public lectures delivered in New York in the winter. It has also summer schools, at which lectures are delivered, and discussions had, of questions of current interest. Its lectures and papers are published in a monthly magazine, *Christian Thought*, which is sent free to all its subscribing members.

**PHILOSTORGIUS**, the Arian church historian; b. in Cappadocia in 368; studied mathematics, astronomy, medicine, etc., in Constantinople; and died after 425: nothing more is known of his life. Of his Ecclesiastical History, in twelve books, only excerpts have come down to us, made by Photius (*Bibl. Cod.*, 10), who recommends its ornate and pleasant style, though, of course, he condemns its tendency. It began with the controversy between Arius and Alexander, and ended at 424. It represents Arianism as the older, the genuine Christianity, which was overthrown by the violence and intrigues of the so-called orthodox party, and sides at every point with the Arians, but contains, nevertheless, many valuable historical notices. The excerpts were first edited by Jac. Gothofredus, Geneva, 1643, then by Valerius, Paris, 1673, and at Canterbury, 1720. They were reprinted by Migne.

**PHILOSTRATUS**, Flavius, b. in the second half of the second century of our era; a native of the Island of Lemnos; studied rhetoric in Athens, and afterwards taught philosophy in Rome, where he became acquainted with Julia Domna, the wife of Alexander Severus. At her instance he wrote a life of Apollonius of Tyana, — partly from documents in her possession, — which at various times has played quite a conspicuous part in the attacks on Christianity. It was translated into English by Charles Blount (1680) and by Rev. Edward Berwick (1809), into French by Chatillon (1774), and into German (1882). The latest edition is that by Westermann, Paris, 1849. He also wrote *Lives of the Sophists*, *Commentaries on the lives of the Heroes of Homer*, descriptions of paintings, letters, etc. There is a critical edition of his collected works by Kayser, Zürich, 1844.

**PHILOXENUS**, whose true name was Xenajas; b. at Tahal in Persia; consecrated Bishop of Hierapolis (Mabug), near Antioch, about 500; was one of the leaders of the Monophysite party, and one of the most active adversaries of the Chalcedon Decrees. Of his writings, only the titles have come down to us (*De trinitate et incarnatione, De uno ex trinitate incarnato et passo, Tractatus in Nestorianos et Eutychianos*, etc.), and a few fragments, preserved by Barhebraeus and Dionysius Barsabbi, and collected by Assemani in his *Bibl. Orient.*, II. For the Syriac version of the New Testament, which was made by Rural Bishop Polycarp, and is called the Philoxenian, see **BIBLE VERSIONS**, p. 287.

**PHOCAS**, a gardener of Sinope in Pontus; suffered martyrdom in the most cruel manner under Trajan, or perhaps under Diocletian. He was the Eastern counterpart of the St. Erasmus or St. Elmo of the West, the wonder-working saint of the sailors, who during the storm sung hymns to his praise, left a place vacant for him at the dinner-table, and, when the trip was over, distributed a portion of the profit in his name to the poor. The Emperor Phocas considered him as

his patron-saint, and built a magnificent church in his honor at Dihippion, near Constantinople. He is commemorated by the Greek Church on Sept. 22, by the Latin on July 14. See *Asterii Amas. orat. in Phocam*, in Migne: *Patr. Græc.*, vol. 40. Different from him is the Antiochian martyr of the same name, spoken of by Gregory of Tours, in his *De glor. mart.*, 99. To touch the door of his tomb was a sure cure when bitten by a serpent. *Act. Sanct.*, July III. ZÖCKLER.

**PHœNICIA** (Greek, *Φοινίκη*; Latin, *Phœnice*). The derivation of the name is doubtful, as the Greek *phœnix* means both a date-palm and a deep-red color: the latter sense, however, referring to the reddish-brown color of the skin of the Phœnicians, seems to be preferable. The natives called themselves *Kenaani*, and their land *Kanaan*. The Old Testament generally designates the Phœnicians as Canaanites, though sometimes, also, as Sidonians: in the New Testament the land is spoken of as the coasts of Tyre and Sidon (Matt. xv. 21; comp. Mark iii. 8, vii. 24). According to Augustine, the Punic peasants of Northern Africa, descendants of Tyrian settlers, still called themselves *Chanaai* in the fifth century.

The country occupied the narrow plain between the Mediterranean and the western slopes of Libanon, from the Eleutherus in the north, to Mount Carmel in the south. It was well watered and very fertile, and produced an enormous amount of wheat, wine, fruit, etc. Iron and copper mines were worked. Glass and purple were among its most famous manufactures. The Bible mentions the following cities: Anô, Achzib, Zor (Tyre), Zarpeth, Sidon, Berothah, Gebal or Byblos, Tripolis, Orthosias, Siu, Arke, Sinyra, Arvad or Aradus.

According to Gen. x. 6, 15, the Phœnicians were Hamites, as were all the Canaanites. That statement, however, has been much questioned on account of the close relation between the Phœnician and the Hebrew language. Hebrew is, indeed, in Isa. xix. 18, called the language of Canaan. And how came the Phœnicians to speak a Shemitic language, when they belonged to an entirely different race, — a race which allied them to the Egyptians and Ethiopians? There seems to be no other explanation possible than a change of tongue; though it must be left undecided whether that change took place before or after their settlement in Canaan, in the midst of a native Shemitic population. Herodotus tells us, that, according to their own traditions, the Phœnicians came from the Erythraean Sea (the Persian Gulf), and penetrated through Syria to the Mediterranean coast, about three thousand years before our era; and Strabo contains the remarkable notice, that the inhabitants of Tyrus and Aradus, two islands in the Persian Gulf, had temples similar to those of the Phœnicians, and declared the Phœnician cities of Tyre and Aradus to be their colonies. Nevertheless, though the Phœnicians adopted the Shemitic tongue, and lived, at least at times, in very friendly relations with Israel, their national character, their social organization, their commercial and industrial spirit, their talent for navigation and colonization, etc., distinguish them very clearly from the Shemites, and corroborate the statement of the Bible, that they were Hamites.

Some traces of the oldest history of Phœnicia have been preserved in the monuments of Egypt. Shortly after the expulsion of the Hyksos people from the Delta, the Pharaohs began their campaigns into Asia; and for a long period the Phœnician cities stood under Egyptian authority. They paid an annual tribute, and enjoyed, in reward, certain commercial privileges in Egypt. In the first half of the twelfth century the precedence among the Phœnician cities passed from Sidon to Tyre, and very friendly relations were formed between King Hiram and David and Solomon. From the beginning of the ninth century the Tyrians extended their commerce all along the shores of the western portion of the Mediterranean. They penetrated through the Strait of Tharsis (Gibraltar), visited the Canary Islands and Britain; and in the middle of the century Carthage was founded by a Tyrian princess, Elissa, the Dido of Virgil. At the same time the contest began between the Phœnicians and the Assyrians. In most cases, however, the Phœnicians preferred to secure their commercial privileges by the payment of a tribute; though at times some very fierce fighting took place, as, for instance, against Nebuchadnezzar, in 592 B.C. The Persian kings, who were very much in need of maritime support, were consequently accommodating in their policy towards Phœnicia. After the conquest of Tyre by Alexander, the precedence passed to Aradus, and afterwards to Tripolis, the Three-City (thus called because it was founded by colonists from Sidon, Tyre, and Aradus), where the council of three hundred senators assembled under the presidency of the kings of the three mother-cities. Under the Roman rule the Phœnician cities retained their municipal organization, with the only change that the royal power was abolished.

Their great name in the history of the world the Phœnicians owe to their commercial talent and energy: for centuries they carried on the whole exchange between Asia and Europe, the East and the West. Some of their reputed discoveries — the art of writing, of glass-making, of purple-dyeing, etc. — may not be original in the strict sense of the word: but the utilization of those arts, their general introduction, was, at all events, due to the Phœnicians; and they were, without doubt, the most audacious and enterprising navigators of antiquity. It was not without reason that the Greeks called the polar star the Phœnician star. Their literature was probably considerable; but only a few remnants of it have come down to us through Greek translations, — the so-called *Periplus*, the history of Sanchuniathon (fragments in Eusebius), etc. In the second century of our era their language died out in Asia, superseded by the Greek: in Northern Africa it lived on among the peasants until the sixth century (Punic). It exists only in a number of inscriptions on coins, medals, sarcophagi (Eshmanazar), etc. For their religion, see the articles on AS-TARTE, BAAL, etc.

LIT. — SCHRÖDER: *Die phœnic. Sprache*, Halle, 1869; BAUDISSIN: *Studien zur semit. Religionsgeschichte*, Leipzig, 1876; J. J. L. BERGER: *Recherches archéologiques sur les colonies phœnicienues établies sur le littoral de la Celtique*, Paris, 1878; and KAUTZSCH, in RIEM: *Handwörterbuch*.

**PHOTINUS**, a native of Ancyra, a pupil of Marcellus, and afterwards Bishop of Sirmium in Pannonia; was condemned by the synod of Antioch (341) as an adherent of the homoousian doctrine, and also by the synod of Milan (345), because he developed the homoousian doctrine into open antagonism to the doctrine of hypostasis. He was finally deposed by the synod of Sirmium (351); but his party continued on, as the synod of Aquileia (381) asked for its suppression. His writings have perished; but his opinions are known to us through Athanasius (*De Synod.* 26, 27), Socrates (*Hist. Eccl.*, ii. 19, 30), Hilary (*De Synod.* 37), and the acts of his condemnation in MANSE: *Coll. Angl.*, ii. and iii. W. MÖLLER.

**PHOTIUS**, b. in the first decade of the ninth century; d. in 891. In 846 the Empress Theodora, regent during the minority of her son Michael III., appointed Ignatius, the youngest son of Michael I., and a man of unblemished character, Patriarch of Constantinople. Bardas, however, the vicious uncle of Michael III., succeeded in estranging the young emperor from his mother; and when Ignatius refused to force Theodora into a nunnery, and in 857 even dared to exclude Bardas from the Lord's Supper on account of his abominable behavior, the latter had him deposed, and banished to the Island of Terebintha. The patriarchal see of Constantinople thus became vacant, and Bardas was looking about for a fit occupant. His choice fell upon Photius.

Photius was rich; he belonged to a distinguished family; he held a prominent position in public life; and he was already celebrated as one of the most learned men of his time: but he was not a theologian. Of course, as he had studied the science of the age in its widest compass, he was well acquainted with the Christian dogmas, and well versed in ecclesiastical affairs. But his official position was that of *protospatharios*, or captain of the body-guard; and he had been most active as a diplomat. It was not without precedence, however, that a layman was raised to the patriarchal see; though it certainly looked a little strange that Gregory of Syracuse, a bitter enemy of Ignatius, in five days hurried him through the five orders of monk, lector, sub-deacon, deacon, and presbyter, and on the sixth consecrated him patriarch. But Ignatius could not be made to submit, though a synod of Constantinople (859) confirmed his deposition and condemnation. He found support in the West, and soon the whole clergy of the Eastern Church was divided into two hostile parties. The emperor addressed a letter to the Pope, asking him to interfere; and Photius also wrote to him, modestly, even submissively, and defending himself with great shrewdness and tact. Nicholas I. accepted the invitation; but, on the basis of the newly introduced pseudo-Isidorian decretals, he accepted it, not as mediator, but as judge. He sent two bishops — Rhadoald of Porto, and Zacharias of Anagni — as legates to Constantinople, where a numerous attended synod was convened in 861. By intrigues, and, as some say, by violence, Ignatius was forced to resign, and Photius was recognized. The latter again wrote to the Pope in order to explain the position, and, if possible, to gain his favor. But Nicholas I.



had now become fully informed about the true state of the affairs. In 863 he convened a synod in Rome, punished the legates for disobedience, and excommunicated Photius. The emperor answered in a letter full of furious invectives. The new papal embassy was not allowed to enter Constantinople; and Photius at once changed attitude, turning the controversy between the patriarch of Constantinople and the bishop of Rome into a controversy between the Eastern and the Western Church. In 866 he issued his famous encyclical letter, in which he declared the whole Latin Church heretical on account of its clerical celibacy, its introduction of the word *filioque* into the creed, and its arrangement of the Quadragesimal Fast, and called upon all bishops, archbishops, and patriarchs of the Greek Church to unite firmly and cordially against the common foe.

The turn thus given to the course of affairs was of the greatest importance, and for a moment Photius seemed to have secured success. At a synod which was convened in Constantinople (867), and which, though it was packed, pretended to be œcumenical, he formally excommunicated the Pope. But in September, same year, Michael III. was assassinated; and the first act of his assassin and successor, Basilus Macedo, was to depose Photius, and recall Ignatius. Political calculations seem to have been the ruling motive for these proceedings. Basilus needed the support of the party of Ignatius and of the Pope; and consequently the papal supremacy was recognized, and the papal legates were again received in Constantinople. A synod was convened in 869; and Photius was not only deposed, but condemned as a liar, adulterer, parricide, and heretic, and shut up in the dungeon of a distant monastery, where he was even deprived of his books. As time rolled on, however, circumstances changed. Photius was allowed to return to Constantinople: he was even made tutor to the imperial princes. He was also reconciled to Ignatius; and, when the latter died (in 878), he quietly took possession of the patriarchal see. The Roman legates who were present at the synod of Constantinople (879) — the so-called Pseudosynodus Photiana — made no objection; and the frauds which had taken place at the two preceding synods were put down as the true cause of all the confusion. Even the Pope seemed willing to drop the case. He afterwards changed his mind, however; and in 882 he renewed the ban on Photius, which none of his successors could be induced to take away. Shortly after, Photius fell under the suspicion of political intrigues, and embezzlement of public money; and in 886 the emperor, Leo Philosophus, a son of Basilus, banished him to an Armenian monastery, where he remained for the rest of his life.

Whatever verdict may be given on Photius as a church officer, his literary merits, not only in the field of theology, but also in those of philology, canon law, and history of literature, are beyond cavil. The principal monument which he has left of his erudition is his *Μυριόβιβλος*, or *Βιβλιοθήκη*, a work unique in its kind, the product of a stupendous industry, and the most comprehensive learning, an invaluable source of information. According to the dedication to Tarasius, it was completed before he was appointed patriarch. It consists of *codices*, that is, chapters of

unequal length, strung together without any material or chronological principle of arrangement, and containing excerpts of books accompanied with historical and critical notes on the work and the author. The circumstance, that, of authors quoted, eighty are known to us only through this work, gives an idea of its value; and his correctness in all points where he can be controlled gives guaranty for his correctness in general. The first edition of the work is that by David Höschel, Augsburg, 1601: the latest and best known is that by Im. Bekker, Berlin, 1824–25, 2 vols. Of great importance is also his *Νομοκάνων*, a collection of the canons of the Eastern Church, containing not only the decrees of the councils, but also the ecclesiastical edicts of the secular government. It is found, together with Balsamon's commentaries, in Voellus and Justellus (*Bibl. juris canon.*, ii., Paris, 1661). His *Contra Manichaeos*, edited by Wolf, in his *Anecd. Græc.*, Hamburg, 1722, and also found in Gallandi (*Bibl.*, XIII.), has a curious resemblance to the *Historia Paulicianorum* by Petrus Siculus; but as Photius wrote his book before 867, and Petrus his after 868, it is the latter who has borrowed from the former. The *Liber de spiritus sancti mystagogia*, edited by Hergenrother, Ratisbon, 1857, shows the dialectical art of the author, presenting numerous reasons why the addition of *filioque* in the Latin creed is untenable. His letters, of which there is a nearly complete edition by Montagu, London, 1651, give many interesting traits of his personal life and character. Several minor treatises by him, besides his so-called *Lexicon*, London, 1822, 2 vols., have also been published; a collected edition of his works is found in Migne's *Biblioth. Patr. Græca*.

LIT. — The sources of his life, besides his own works and the *Vita Ignatii* by NICETAS DAVID are found in MANSI: *Concil. Coll.*, XVI. See also JAGER: *Histoire de Photius*, Paris, 1845, 2d ed., 1854; TOSTI: *Storia dell' origine dello scisma greco*, Florence, 1856, 2 vols.; HERGENRÖTHER: *Photius*, Regensburg, 1867–69, 3 vols. GASS.

PHRYGIA denoted a region of rather undefined boundaries occupying the central portion of Asia Minor. At the beginning of our era the name had merely an ethnological and no geographical significance. There was no Roman province of the name Phrygia until the fourth century. The people inhabiting that region were of Indo-Germanic descent, and closely allied to the Armenians; but many Jews were settled among them. In the northern part were the cities of Ancyra, Gordician, Doryleum, etc.; in the southern, Colossæ, Hierapolis, Laodicea, etc.

PHYLACTERY, the *φυλακτήρια* (Matt. xxiii. 5), [i.e., a receptacle for safe-keeping], is a small square box, made either of parchment or black calf-skin, in which are enclosed slips of parchment or vellum, with Exod. xiii. 2–10, 11–17, Deut. vi. 4–9, 13–22, written on them, and which are worn on the head and left arm by the Jews, [on week-days] mornings during the time of prayer. Jewish tradition finds the injunction concerning phylacteries in Exod. xiii. 9, 16; Deut. vi. 8, xi. 18; but the Karaite Jews, Jerome, Lyra, Calvin, Grotius, and others, take the passages in question in a figurative sense. At what time phylacteries were first worn is difficult to say; but the Jewish

canons containing minute regulations concerning them seem to be very old. According to the rabbis, God showed to Moses, on Mount Sinai, how to wear the phylacteries. Even God himself is said to wear them; and when he swears by his holy arm, he means his phylacteries. The phylacteries, or tephillin as they are called, were considered to be even holier than the golden plate on the priest's tiara, since that had the sacred name once engraved; but in each of the tephillin the tetragrammaton recurred twenty-three times.

As to the manner in which they are made, the following will give an illustration. A piece of leather is soaked, stretched on a square block cut for the purpose, sewed together with gut-strings while wet, and left on the block till it is dried and stiffened; so that when it is taken off it forms a square leather box. As the Mosaic code enjoins one for the hand, and another for the head, two such boxes are requisite for making the phylacteries. The box of which the phylactery for the hand is made has no inscription outside, and only one cell inside, wherein is deposited a parchment strip with the four following sections, written thereon in four columns; each column having seven lines. [On column i. is written Exod. xiii. 1-10; on column ii., Exod. xiii. 11-16; on column iii., Deut. vi. 1-9; and on column iv., Deut. xi. 13-21.] The slip is rolled up, and put into the box; a flap connected with the brim is then drawn over the open part, and sewed firmly down to the thick leather brim in such a manner as to form a loop on one side, through which passes a very long leather strap, wherewith the phylactery is fastened to the arm. The box of which the phylactery for the head is made has on the outside, to the right, the regular three-pronged letter *Shin*, being an abbreviation for *Shaddai* ("the Almighty"), and on the left side a four-pronged letter *Shin*. Every male Jew, from the time that he is thirteen years of age, is obliged to wear the phylacteries. He first puts on one on the left arm through the sling formed by the long strap. Having fastened it just above the elbow on the inner part of the naked arm in such a manner, that, when the arm is bent, the phylactery must touch the flesh, and be near the heart, he twists the long strap three times close to the phylactery, forming a *Shin*, pronouncing the following benediction: "Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and enjoined us to put on the phylacteries." He then twists the long leather strap seven times around the arm, and puts on the phylactery on the head, placing it exactly in the centre, between the eyes, and pronounces the benediction as above. He then winds the end of the long leather strap three times around his middle finger, and the remainder around the hand, saying, "I will betroth thee unto me forever, yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies . . . and thou shalt know the Lord" [Hos. ii. 19]. The phylacteries had to be written with the greatest care; and no woman, apostate, or Christian, was allowed to write them. Phylacteries also served as amulets against demons. Like the Pharisees of old, there are still Jews in Poland and Russia who wear the phylacteries during the whole day. Compare UGOLINI: *Thesaurus*, xxi.;

OTHO: *Lex Rabb.*, pp. 756 sq.; WAGENSEIL: *Sota*, chap. 2, pp. 39 sq.; LIGHTFOOT: *Horæ Hebr. ad Matth.*, xxiii. 5; BECK: *De Jud. ligam. prec.* (Jenæ, 1671), and *De usu phylact.* (ibid., 1675); GROPF: *De phylact.* [Lipsiæ], 1708; WETSTEIN: *Nov. Test.*, I. p. 480; BODLASCHATZ: *Kirch. Verfassung d. Juden*, iv. 14 sq.; RIEHM: *Handwörterb. d. bibl. Alterthums*, s. v. *Donkzeitel*, pp. 270 sq.; BUXTORF: *Synag. Jud.*, pp. 170 sq.; MARGOLOUTH: *Modern Judaism Investigated*, pp. 1 sq.; [BASNAGE: *Hist. des Juifs*, V. 12, 12 sq.; BRAUN: *De Test. Sacerd.*, pp. 7 sq.; TOWNLEY: *Reasons for the Laws of Moses*, pp. 350 sq.] LEYER. (B. PICK.)

**PIARISTS**, or **Fathers of the Pious Schools**, or **Paulinian Congregation**, an order of the Roman-Catholic Church, founded in 1600, in Rome, by a Spanish nobleman, Joseph Calasanze, or Josephus a Matre Dei; b. at Calasanze in Aragon, Sept. 11, 1556; d. in Rome, Aug. 22, 1648; canonized by Clement XIII. in 1767. He studied law at Lerida, and theology at Alcalá; was ordained a priest in 1583, and went in 1592 to Rome, where he devoted his life to ascetic practices, nursing the sick, and teaching school among the poor. His remarkable success in the field of teaching induced him to form an association, which in 1612 had over twelve hundred pupils in Rome. In 1617 the association was confirmed as a regular monastic order, and in 1622 it received its constitution. The jealousy of the Jesuits, however, caused many troubles to the order. It prospered, nevertheless, and in the middle of the present century it numbered about two thousand members. It is especially numerous in Austro-Hungary, where about twenty thousand pupils are under their care. See SEYFFERT: *Ordensregeln der Piaristen*, Halle, 1783, 2 vols. ZÖCKLER.

**PICARDS**, a corruption of Beghards, applied to some branches of the Bohemian Brethren. See ADAMITES.

**PICTET**, **Benedict**, b. at Geneva, May 30, 1655; d. there June 10, 1724. He studied theology, travelled much, and was in 1702 appointed professor of theology in his native city. His controversial writings (*Entretiens de Philandre et d'Evariste*, 1683; *Syllabus controversiarum*, 1711; *Lutheri et Calvini consensus*, 1701, etc.) belong to the best of those produced in that period. His works on systematic theology (*Theologia Christiana*, 1696, in 11 vols.; *Medulla Theologicæ*, 1711; *Morale chrétienne*, 1695, in 12 vols., etc.) and his devotional books (*L'art de bien vivre et de bien mourir*, etc.) were also much valued. [See his Life by E. DE BODÉ, Lausanne, 1874.] HERZOG.

**PICUS OF MIRANDULA**. See MIRANDULA.

**PIERCE**, **Lovick, D.D.**, a distinguished minister of the Methodist-Episcopal Church South; was b. in Halifax County, N.C., March 24, 1785; and d. in Sparta, Ga., Nov. 9, 1879, in the ninety-fifth year of his age. When he was but three years old, his parents moved to Barnwell District, S.C. His early educational advantages were very limited. In December, 1804, he was "admitted on trial" into the South-Carolina conference. In 1809 he was married to Miss Ann Foster, daughter of Col. George Foster of Greene County, Ga. In the war of 1812 he served as chaplain in the army. At the conference which met in 1814 he located, but continued to do active service as a local preacher. He studied medicine and gradu-

ated in Philadelphia, and became a physician. He continued to practise medicine at Greensborough, Ga., until 1821 or 1822, when he re-entered the travelling connection of the Georgia conference; and from that time until his death he devoted himself actively and exclusively to the work of the ministry. He is the father of Bishop George F. Pierce, an eloquent divine of national denominational reputation. Dr. Pierce was pre-eminently an extemporaneous preacher. He was abundant in labors, and always ready. He possessed remarkable physical endurance, and was a man of great intellectual force and moral power. His preaching was eminently scriptural, practical, and spiritual, and was directed immediately to the conversion of sinners, or the upbuilding of believers. He was a strong believer in and advocate for the Wesleyan doctrine of sanctification. He was one of the first to encourage, and did much to advance, the cause of higher education in his church. No name is more intimately connected with the history of American Methodism than that of Dr. Lovick Pierce. Born six years before John Wesley died, he lived through, and worked with, three generations of men. He was a member of the first delegated General Conference ever held in Methodism,—that of 1812,—and of every General Conference from 1824 till his death. He took an active part in the memorable General Conference of 1844, at which the church was divided. After the organization of the Southern Church, he was sent, in 1848, as the first fraternal messenger to the General Conference of the Methodist-Episcopal Church North; but they declined to receive him in his official capacity. Twenty-eight years later, in 1876, when fraternal relations were instituted between the two branches of Methodism, he was again appointed as fraternal messenger, being chairman of a delegation of three (the late eloquent and lamented Dr. James A. Duncan of Virginia, and the venerable Chancellor Garland of Vanderbilt University, being the other two delegates); but he was too feeble to attend, being then in his ninety-second year. He was an active preacher of the gospel for seventy-five years, retaining the use of his intellectual faculties to the last, and is said to have preached during his lifetime not less than eleven thousand times. Ripe in the faith, and crowned with the honors of a long and useful ministry, he lived to enjoy a peaceful old age, and died universally venerated and beloved by his church. Altogether he was one of the most remarkable men American Methodism has ever produced.

W. F. TILLET.

**PIERPONT, John**, an eminent reformer; b. at Litchfield, Conn., April 6, 1785; d. at Medford, Mass., Aug. 27, 1866; graduated at Yale, 1804; taught in Connecticut, and at Charleston, S.C.; admitted to the bar at Newburyport, 1812; abandoned the law from conscientious scruples (1814), and went into business in Boston and Baltimore, unsuccessfully; graduated at the Cambridge Divinity School, 1818, and became Unitarian pastor in Hollis Street, Boston, 1819. Here his unflinching championship of the temperance and antislavery causes produced trouble with his congregation. See *Proceedings of Ecclesiastical Council* in his case, 1841. He was pastor at Troy, 1845–49, and at Medford, 1849–59. At

the outbreak of the war, in 1861, he accepted, at seventy-six, the chaplaincy of the Twenty-second Massachusetts Regiment, and went with it to Virginia; 1862–64 he held a clerkship in Washington, and indexed the decisions of the Treasury Department. In character and life he was a typical American. His *Airs of Palestine* appeared, 1816, and, with other poems, 1840. These he calls “mostly occasional, the wares of a verse-wright, made ‘to order.’” As such they are far better than most of their kind, and bear faithful witness to “the author’s feelings and faith, his love of right, freedom, and man.” Some of his Ordination and Consecration Hymns, and others, dating from 1820 on, have been, and still are, very widely used.

F. M. BIRD.

**PIETISM** denotes a movement in the Lutheran Church which arose as a re-action of the living, practical faith which demands to express itself in every act of the will, against an orthodoxy which too often contented itself with the dead, theoretical correctness of its creed. At present it is not uncommon to find all the various phenomena of asceticism, mysticism, quietism, separatism, etc., lumped together under the common designation of pietism; but so vague a definition is detrimental to the precise understanding of history. On the other hand, the old definition of pietism, as a mere protest against a stiff and barren orthodoxy, is too narrow. Pietism had deep roots in the Lutheran Church: it grew from the very principles of the Lutheran Reformation; and it would, no doubt, have developed, even though there had been no orthodoxy to re-act upon. The personal development of Spener before his public work began in 1670, assimilating, as it did, a great number of various influences, is one evidence. Another is the effect of his work, which was by no means spent with the end of the pietistic controversies at the death of Löscher, in 1747.

The movement first took shape in Francfort, where Spener was appointed pastor in 1666. He met there with some of the worst features of the Lutheran Church,—sacerdotal arrogance, superficial confession-practice, neglect of the cure of souls, neglect of the instruction of the youth, etc.; and in 1670 he invited to a kind of friendly re-union in his study, for the purpose of reciprocal edification, the serious-minded in his congregation, and thus constituted the so-called *collegia pietatis*. Chapters of Lutheran and Reformed books of devotion, or the sermon of the preceding Sunday, first formed the topic of conversation; afterwards, portions of Scripture. The experiment proved a great success. Others followed the example; and, as some eccentricity could not fail to creep in, the members of such *collegia pietatis* were nicknamed “Pietists.” In 1682, however, Spener was able to transform his private re-unions into public gatherings, and transfer them from his study to the church. Meanwhile, he published (in 1675) his *Pia Desideria*, in which he gave a full account of his ideas and purposes. The principal points he insisted on were the spreading of a more general and more intimate acquaintance with the Bible by means of private gatherings, *ecclesiola in ecclesia*; the development of a general priesthood by the co-operation of laymen in the spiritual guidance of the congregation, and by

domestic worship; a steady reminding of the truth, that knowledge of Christianity must be accompanied by a corresponding Christian practice, in order to be of any value; the transformation of the merely doctrinal, and generally more or less imbittered, polemics against heretics and infidels into a propaganda whose only motive-power was love; a re-organization of the theological study, so as to make a godly life as important a part of the preparation for ministerial work as reading and learning; and a new manner of preaching, by which the silly rhetoric which was in fashion should be completely dropped, — six propositions which he ever afterwards clung to, and which he defended against the attacks of Meitzer and Dilfeld, in his *Der Klagen über das verdorbene Christenthum Missbrauch und rechter Gebrauch*, 1684.

In 1686 the new school of theology succeeded in obtaining a foothold at the University of Leipzig. J. B. Carpov, who soon after became one of Spener's most decided enemies, recommended the *collegia pietatis* in his sermons; and, partly under his authority, Francke and Anton, at that time young *magistri* at the university, formed so-called *collegia biblica*, in analogy with the already existing *collegia anthologica* and *homiletica*. Meanwhile Spener had been appointed court-preacher at Dresden; and one of his first acts was to induce the Saxon consistory to administer a rebuke to the theological faculty at Leipzig for neglect of the exegetical and catechetical studies. Carpov became furious, and from that moment he never ceased to attack pietism and the pietists at every opportunity. The new school prospered, however, at Leipzig, and achieved a real triumph when Francke, Breithaupt, and Anton were appointed theological professors at the newly founded university of Halle. Halle became, indeed, the home of pietism; and great crowds of students soon thronged its lecture-rooms. But the very attraction which pietism exercised on the young theological students stirred up the jealousy of the Wittenberg theologians, who found the fame and prosperity of their own university endangered. In 1695 J. Deutschmann published his *Christ-lutherische Vorstellung*, an old-fashioned enumeration of two hundred and eighty-three heresies to be found in the doctrinal system of the "new sect." It made no impression; but, ten years later on, it was followed by Löscher's *Timotheus Verinus*; and, in the wordy contest which then sprang up, the spokesman of the pietists, Joachim Lange, was far from being a match for Löscher. Löscher accused the pietists of being indifferent to the truths of revelation such as systematized in the symbolical books; of depreciating the sacraments and the ministerial office; of obscuring the doctrine of justification by asserting that good works were necessarily connected with saving faith, its evidence, indeed; of favoring novelties, and their neglect of existing customs; and he altogether rejected those chiliaristic, terministic, and perfectionistic doctrines which had developed among them. Almost at every point there was some reason for the opposition of Löscher; and, while the pietists often became offensive to other people on account of their extravagances, Löscher was by no means a mere dogmatist: on the con-

trary, he advocated the cause of practical piety almost with as much warmth as the pietists themselves.

Nevertheless, the fundamental ideas of Spener and his friends were too truly Christian, and too intimately related to the very principles of the Reformation, not to find a wide acceptance. In less than half a century pietism spread its influence through all spheres of life, and through all classes of society; and when, after the accession of Friedrich II., it had to give way, in Northern Germany, to the rising rationalism, it found a new home in Southern Germany. What Spener, Francke, Anton, Breithaupt, Arnold, and others had been to Prussia and Saxony, Bergel, Weismann, Oetinger, Hahn, and others were to Württemberg and Baden. Indeed, the older school of Tübingen was principally based on pietism.

LIT. — The general history of pietism has been written by Schmid (1863), Heppe (1879), and Ritschl (1880, *Geschichte des Pietismus*). For details, see the literature to the special articles, SPENER, FRANCKE, etc. BERNHARD RIGGENBACH.

PIGHIUS, Albert, b. at Campen in the Netherlands, 1490; d. at Utrecht, Dec. 26, 1542; studied mathematics, philosophy, and theology at Louvain and Cologne; was appointed preacher of his native city, but was in 1523 called to Rome by his teacher, Adrian VI., and enjoyed also the favor of Clement VII. and Paul III., the latter of whom made him provost of the Church of St. John in Utrecht. His principal work is his *Assertio ecclesiasticæ hierarchiæ*, Cologne, 1538. He also wrote *De libero hominis arbitrio*, etc., Cologne, 1542, which Calvin answered, in his *Defensio sanæ et orthodoxæ doctrinæ*. HERZOG.

PILATE, Pon'tius, the fifth Roman procurator (*ἐπίτροπος*, "governor," Matt. xxvii. 2) of Judæa and Samaria from A.D. 26–36, the successor of Valerius Gratus. His cognomen Pilate was derived either from *pilum* ("a javelin") or *pileus* ("the felt cap given to a manumitted slave in token of his freedom"): if from the latter, he had either been such a slave, or was the descendant of one, belonging to the *gens Pontia*. His official and usual residence in Judæa was in Cæsarea; but he came to Jerusalem during the festivals, and lived in Herod's magnificent palace. During his rule occurred the ministry of John the Baptist and of Jesus Christ; and it was by his permission, although he personally was convinced of the innocence of the accused, and went through the ceremony of washing his hands before the people in token of his belief, — a ceremony already known to the Jews (Deut. xxi. 6; Ps. xvi. 6, lxxiii. 13), — spoke kindly to him, and strove to save him, that Jesus was crucified. In the ten years of his procuratorship he was guilty of many a cruel and arbitrary deed. When the people rose against his attempts to defile their holy places by the presence of the Roman standards bearing the image of the emperor, and against his appropriation of the temple revenues from the redemption of vows for the construction of an aqueduct, he suppressed them by force; and on the latter occasion had a number massacred. At last the Jewish people could stand his violence no longer; and so, when he causelessly destroyed a number of Samaritans upon Mount Gerizim, the Samaritan senate formally complained to the president of Syria, Vitel-

lius, who ordered him to Rome to answer before Cæsar (A.D. 36). Just before his arrival there Tiberius had died, and Caligula had succeeded. According to Eusebius (*H. E.*, II. 7), Pilate took his own life. According to others, he was banished to Vienne in Gaul (Vienna Allobrogum, Vienna-on-the-Rhone), or beheaded under Nero. The character of Pilate, as exhibited in the New-Testament record of his treatment of Jesus (Matt. xxvii. 2, 11 sqq.; Mark xv. 1 sqq.; Luke xxiii. 1 sqq.; John xviii. 28 sqq.), is that of a sceptical and scoffing man of the world, not naturally evil-minded or cruel, but entirely without perception of spiritual things, considering all religions equally based on superstition. If it had not been against his own interests, he would have released Jesus (John xix. 10). As it was, he gave him over to crucifixion, although he found no fault in him. Yet Tertullian says he was a Christian in conscience, and in the Ethiopic Church he is a saint. His day is June 25. The Copts also assert that he died as a Christian martyr.

Pilate is said to have forwarded to Tiberius an account of the judgment and crucifixion of Jesus in order to forestall unfavorable criticism (Justin Martyr: *1. pol.*, I. 76, 86; cf. Tertullian: *Apol.*, V. 21; Eusebius: II. 2). But the so-called *Report*, as well as the two letters of Pilate to Tiberius, and the so-called *Acts of Pilate*, are forgeries.

Legends cluster around his name. It is said that he studied in Illesca, Spain; had Judas Iscariot for his servant; and that the emperor had his dead body thrown into the Tiber. Then evil spirits possessed it, and caused the river to overflow. After the flood, his body was put in the Rhone by Vienne; and there again it caused a storm, so that it was transported to the Alpine Mountain, now called Mount Pilatus, near Lucerne, and there sunk in the deep pool on its top; but again it caused strange commotion. Every year, on Good Friday, the Devil takes him out of the pool, and sets him upon a throne, whereupon he washes his hands.—The wife of Pilate—called *Procla*, or *Claudia Procula*, whose solemn warning, "Have thou nothing to do with that righteous man, for I have suffered many things this day in a dream because of him" (Matt. xxvii. 19), is introduced so dramatically in Matthew's account of the trial of Jesus—appears in the Pilate legend as a proselyte of the gate. Origen, Chrysostom, and Hilary assert that she became a Christian. The Greek Church makes her a saint, and observes Oct. 27 as her day. Her dream has been considered by Jews as a magical deed of Christ to effect his deliverance, but by Christians (Pseudo-Ignatius, *Ad Philip.*, 4. Bede, Bernard, Heliland) as a work of Satan to hinder the atoning death of Christ.

LIT.—Upon Pilate's conduct, see PHILO: *Leg. ad Caj.* XXXVIII. [Eng. trans., Bohn's ed., London, 1855, vol. iv. pp. 161 sqq.]; JOSEPHUS: *Antiquities*, XVIII. 3. 1, 2; 4. 1, 2; *War*, II. 9, 2-4. Upon the Pilate legend see VILMAR: *Gesch. d. Nat. Lit.*, 3d ed., pp. 260 sqq.; BERLEPSCH: *Reisehandbch. für d. Schweiz*. On Pilate's wife, see THULO: *Codex Apocryphus*, i. 520 sqq. For the spurious *Acts*, see FABRICIUS: *Codex Apocryphus N.T.* [and Eng. trans. in Ante-Nicene Library, *Apocryphal Gospels*, etc.] and R. A. LIPSIVS: *Die Pilatus-Acten*, Kiel, 1871.

LEYRER.

**PILGRIMAGES**, from the Latin *peregrinus* ("foreign"), are journeys to holy places for the sake of devotion and edification. They are common to all religions,—to Hinduism, Judaism, and Mohammedanism, as well as to Christianity. Though Christ, in his conversation with the woman of Samaria (John iv.), warned against ascribing any particular value to any particular place, when the question is of the salvation of our souls, it was not to be wondered at, that, when he found followers among foreign nations in foreign countries, they should feel attracted towards the places where he had wandered when in the flesh. The feeling is poetical in its character, rather than religious, and it becomes superstitious in the same degree as it pretends to be religious; but it is none the less natural. And in the middle of the fourth century, when Constantine and his mother Helena had visited Golgotha, Bethlehem, etc., and built churches there, pilgrimages to the Holy Land became quite frequent. In the eighth century Charlemagne made a treaty with Haroun al Raschid to procure safety to the Christian pilgrims in Jerusalem, and founded a Latin monastery in that city for their comfort. In the eleventh century it was the outrages to which the Christian pilgrims were exposed in Palestine, which, more than any thing else, contributed to bring about the crusades. But in the mean time the church had taken the matter in hand; and, under her care, pilgrimages entirely changed character. They became "good works," penalties by which gross sins could be expiated, sacrifices by which holiness, or at least a measure of it, could be conquered. The pilgrim was placed under the special protection of the church: to maltreat him, or to deny him shelter and alms, was sacrilege. And when he returned victorious, having fulfilled his vow, he became the centre of the religious interest of the village, the town, the city, to which he belonged,—an object of holy awe. Thus pilgrimizing became a life-work, a calling. There were people who actually adopted it as a business, wandering all their life through from one shrine to another; for at that time the church had come to think that it was not necessary to send all those longing souls so far away as Palestine. Places of pilgrimage, pilgrimage considered as a means of expiating sin, sprang up everywhere,—at the tombs of the saints and martyrs (St. Peter and St. Paul in Rome, St. Thecla in Seleucia, St. Stephen in Hippo in Africa, the Forty Martyrs in Cappadocia, St. Felix at Nola in Campania, St. Martin at Tours, St. Adelbert at Gnesen, St. Willibrord at Echternach, St. Thomas at Canterbury, St. Olaf at Drontheim, etc.), or at the shrine of some wonder-working relic or image (St. James at Compostella, the Virgin at Montserrat in Spain, Loretto in Italy, Einsiedlen in Switzerland, Mariæzell in Styria, Oetting in Bavaria, etc.). With the Reformation, all this gross superstition disappeared from the Protestant world, but was retained by the Roman-Catholic Church. In very recent times two new places of pilgrimage have excited the Roman-Catholic world,— Lourdes in the South of France, near the Pyrenees; and Knock, near Dublin, Ireland. In both places the Virgin Mary, it is claimed, revealed herself: in Lourdes in the grotto of Massavielle during 1858; in Knock, in the village church during 1880. Miraculous cures

were performed at Lourdes; immense crowds gathered every year; and in 1876 a large church was built above the grotto. To Knock, also, multitudes came for help, bodily and spiritual. But many modern "pilgrims" travel by rail. For the Roman-Catholic position on the subject, see *Conc. Trident. Sessio xvi.*; SCHAFF: *Creds.* ii. p. 201; J. MARX: *Das Wallfahren in der katholischen Kirche*, Treves, 1812.

**PILKINGTON, James**, Bishop of Durham; b. at Rivington, Lancashire, Eng., 1520; d. at Bishop's Auckland, Jan. 23, 1575-76. He was educated at St. John's College, Cambridge; was on the Continent during the reign of Mary; on his return was appointed master of his college (1559), and on March 2, 1560-61, was consecrated bishop of Durham. He was one of the earliest promoters of Greek learning in England. His writings were much admired by the Puritans. They embrace Commentaries upon Haggai (London, 1560), Obadiah (1560), and upon part of Nehemiah (1585). These and other of his works were reprinted by the Parker Society in 1 vol., Cambridge, 1812.

**PINKNEY, William**, D.D., LL.D., Episcopalian; b. at Annapolis, Md., April 17, 1810; d. at Cockeysville, Baltimore County, Md., July 4, 1883. He was graduated at St. John's College, Annapolis. He was successively rector in Somerset County, Md., 1836-38; from 1838 to 1855 at Bladensburg; from 1855 to 1870 in Washington. On Oct. 6, 1870, he was consecrated assistant bishop of Maryland. On Oct. 17, 1879, he succeeded Bishop Whittingham as bishop. He was a decided Low-Churchman.

**PIRKÉ ABOTH** (*Sayings of the Fathers*), the ninth tractate of the fourth order ("Damages") of the Mishna. It consists of six chapters of chronologically arranged pithy sayings of eminent rabbis, like Hillel, Gamaliel, and Jehuda ha-Nasi, the redactor of the Mishna. It is the oldest uncanonical collection of Jewish gnomes, and, by its easy Hebrew and interesting contents, forms an admirable introduction to rabbinical literature. Numerous are the reprints and editions of it; the most recent of the latter is by H. L. STRACK: *Die Sprüche der Vater*, Karlsruhe, 1882 (56 pp.). Twice it has been translated into German (by G. H. LEHMANN, Leipzig, 1684; and by PAUL EWALD, Erlangen, 1825), and once into English (by CHARLES TAYLOR: *Sayings of the Jewish Fathers*, Cambridge, 1877).

**PIRMIN, St.**, flourished in the middle of the eighth century, but was almost entirely forgotten in the middle of the ninth. See the biographies of him in MOSE: *Quellensammlung*, Karlsruhe, 1818; *Acta Sancti*, and by M. GÖRRINGER, Zweibrücken, 1811. He founded many monasteries, — Reichenau, on Lake Constance; Marbach, in Upper Alsace; Hornbach, near Zweibrücken; where he died Nov. 3, probably 753. He is believed to be the author of the *Dicta abbatis Primii*, written in barbarous Latin, and edited by C. P. Caspari, Christiana, 1883.

**PISA, Councils of.** 1. The first Council of Pisa was held in 1409, and was the result of an attempt to heal the great schism which had distracted the church since 1378. Two popes — one in Rome, and one in Avignon — were a heavy drain upon ecclesiastical revenues; and their hostilities gave rise to extortions which were felt to become in-

tolerable. The University of Paris took the lead in attempting to heal the schism; but it was difficult to find any way of dealing with the Papal monarchy, which was regarded as absolute by the canon law. The first proposal, for a voluntary abdication on the part of both popes, naturally failed. The university then advocated a withdrawal of obedience from the popes, but this was found to be impracticable. On a vacancy in the Roman Papacy, in 1406, the cardinals elected, not a pope, but a "commissioner for unity," in the person of the aged Gregory XII., who was bound by oath to abdicate, if the French Pope (Benedict XIII.) would abdicate also. Negotiations for this purpose were set on foot, and were warmly supported by the French court. Gregory XII. agreed to a conference with Benedict XIII. at Savona; but his greedy relatives, and the ambitious Ladislas, king of Naples, dissuaded him from fulfilling his promise. He advanced as far as Lucca in 1408, and there showed signs of pursuing an independent policy. As the first step in this direction, he announced his intention of creating a new batch of cardinals. As this was contrary to the oath which he had taken on his election, his cardinals resisted the proposal. When Gregory XII. persisted, they fled from Lucca to Livorno, and there issued a letter to the princes of Christendom, accusing Gregory of breach of faith. The king of France at the same time withdrew from obedience to Benedict XIII., and exhorted the cardinals to restore the peace of the church. The majority of the two colleges of cardinals united at Livorno, and summoned a general council to meet at Pisa in March, 1409. The aid of Florence, and of Cardinal Cossa, the Papal legate at Bologna, secured the council against King Ladislas, who tried to prevent its meeting.

The summons of a general council was felt at the time to be a great innovation. It was the result of the long schism and of the discussions which it had awakened. There was no constitutional means of bringing it to an end; and, in default of any recognized method, recourse was had to the primitive customs of the church. It was admitted that the assembling of a council had, for the sake of order, been limited by the papal power of summons; but this limitation did not extend to cases of urgency and necessity. In the present necessity, when the law of the church had failed, the wider equity of a council must interpret the law. These opinions had their origin in the theologians of the University of Paris, and were accepted by the cardinals as a justification of their procedure.

The council, which was largely attended, opened on March 25, 1409. It first cited the rival popes, who had been duly summoned. When they did not appear, they were declared contumacious. On April 24 charges were brought against them of being obstinate in their refusal to heal the schism, and consequently of being themselves schismatics and heretics. Commissioners were appointed to receive testimony on these points. On May 22 they reported that the charges were true and notorious. On June 5 the council declared Benedict XIII. and Gregory XII. to be deposed as schismatics and heretics. All the faithful were absolved from allegiance to them, and their censures were declared to be of no effect. After this the

cardinals declared themselves ready to make a new election. On June 15 they went into conclave, and on June 26 elected Peter Philargi, a native of Crete, who took the title of Alexander V.

The cardinals, before the election, had agreed that the council should not dissolve until "a due, reasonable, and sufficient reform of the church, in head and members, had been brought about." But this work was never undertaken. The Pope's feeble health, and the desire of the members to leave Pisa, were given as excuses. A future council was promised, in which the question of reform should be taken up; and the Council of Pisa was dissolved on Aug. 5.

The Council of Pisa was not successful in its great object, — the restoration of the unity of the church. Instead of getting rid of the contending popes, it added a third. Gregory XII. and Benedict XIII. might have few adherents; but, so long as they had any, the Council of Pisa was a failure. This was recognized by the Council of Constance, which negotiated afresh for the abdication of Gregory and Benedict. According to the rules of canonists, the Council of Pisa was not a true council, because it was not summoned by a pope. It was regarded, soon after its dissolution, as of doubtful authority. This was greatly due to its want of success. It did not act wisely nor discreetly. From the beginning it over-rode the popes, and did not try to conciliate them. It accepted as valid all that the cardinals had done previously, and did not wait to take proceedings of its own. Moreover, it was unduly precipitate in its action, and did not give the popes an opportunity for submission, if they had wished it. Its importance lies in the fact, that it was the expression of the reforming ideas which the schism had brought into prominence. It was the first-fruits of the conciliar movement, which was the chief feature of the ecclesiastical history of the fifteenth century.

Lit. — The acts of the Council of Pisa are to be found in MANSI: *Concilia*, vols. xxvi.-xxvii., Florence, 1757; MARTENE and DURAND: *Veterum Scriptorum Amplissima Collectio*, vol. vii., Paris, 1733; D'ACHERY: *Spicilegium*, vol. i., Paris, 1727. The opinions which prevailed at Pisa are expressed by Gerson ("De Unitate Ecclesie" and "De Auferibilitate Papae"), in GERSON: *Opera*, vol. ii., Antwerp, 1706. The writer of the *Chronique de Religieuse de S. Denis* (ed. Bellaguet, Paris, 1839-43) was at Pisa, and gives the impressions of an eye-witness. Modern works are LENFANT: *Histoire du Concile de Pise*, 2 vols., Utrecht, 1712; WESSENBERG: *Die Grossen Kirchenversammlungen des XVI. und XVII. Jahrhunderts*, vol. i., Constance, 1840; HEFELE: *Conciliengeschichte*, vol. vi., 1867.

2. The second Council of Pisa was not of much importance. It was an interlude in the political career of Pope Julius II. Julius II. had joined the League of Cambray against Venice. When he had obtained what he wanted from Venice, he left the league, and attacked his former allies. Louis XII. of France sought to alarm the Pope by holding a national synod at Tours in 1510. The Emperor, Maximilian I., stirred up the German church to present a list of grievances, and threatened a Pragmatic Sanction. When Julius II. still refused to renew the League of Cambray,

nine cardinals, who for political reasons were opposed to the Pope, summoned a general council, to be held at Pisa in September, 1511. There was no reality about this council, which only held a few sessions at Pisa, and then adjourned to Milan, where in April, 1512, it declared Julius II. to be suspended. Soon after this, it dispersed, through fear of the Swiss. Meanwhile Julius II. held a council in the Lateran, which excommunicated the members of the Pisan council. The whole matter shows only a futile attempt to galvanize into activity the conciliar movement of the previous century, and employ it for purely political purposes.

Lit. — RICHER: *Historia Conciliorum Generalium*, lib. iv., part 1 (Cologne, 1683), contains the proceedings of the council and several of the writings to which it gave occasion. The Papal side is given in RAYNALDUS: *Annales Ecclesiastici*, sub annis 1511-12, last edition, Bois le Duc, 1877. MANDELLI CREIGHTON.

PISCATOR (Fischer), Johannes, b. at Strassburg, March 27, 1546; d. at Herborn, July 26, 1625. He studied theology at Tübingen, and was in 1572 appointed professor in Strassburg, but was soon after dismissed because he leaned towards Calvinism. In 1574 he was appointed professor at Heidelberg, but in 1577 he was dismissed again, for the same reason. Finally he was settled at the academy of Herborn, founded by the Reformed Count Johann of Nassau; and there he remained for the rest of his life. He translated the Bible (Herborn, 1602-24, 3 vols.), wrote Commentaries on several books both of the Old and New Testament, and published a number of doctrinal and polemical treatises. His doctrine of the insufficiency of the "active obedience" of Christ was rejected by the synod of Gap (1603), — and the synod of Rochelle (1607) even went so far as to denounce him to Count Johann as a heretic, — though it was accepted by many of the most learned Reformed theologians, as for instance, Pareus, Scultetus, Cappel, and others. HERZOG.

PISE, Charles Constantine, D.D., Roman-Catholic divine; b. at Annapolis, Md., 1802; d. in Brooklyn, N.Y., May 26, 1866. He was ordained priest in 1825, and officiated in the cathedral at Baltimore. From 1849 to his death he was pastor in Brooklyn. He was eminent as a pulpit orator and man of letters. He wrote, among other works, *History of the Church from its Establishment to the Reformation*, Baltimore, 1827-30; *Father Rowland*, 1829 (pronounced his best work); *Acts of the Apostles done into Blank Verse*, New York, 1845; *St. Ignatius and his First Companions*, 1845.

PISGAH, the summit from which Moses obtained his view of the promised land immediately before his death (Deut. xxxiv. 1). It was also the place of Balak's sacrifice, and Balaam's prophecy (Num. xxiii. 14). It was within Reuben's possessions (Josh. xiii. 20). The exact identification of Pisgah was long a problem, until the Duc de Luynes (1864) and Professor Paine of the American Palestine Exploration Society (1873), independently, for the duke's account was not published until after Paine's, identified it with Jebel Siaghah, the extreme headland of the range Abarim, of which the highest summit is Nebo. See NEBO.

**PISIDIA** (*pitchy*), a district of Asia Minor north of Pamphylia, and south of Phrygia. It was twice visited by Paul (Acts xiii. 14, xiv. 21-24). Very likely it was while going through this district that Paul was "in perils of robbers" (2 Cor. xi. 26), for the Taurus mountains, which ran through it, were infested with warlike tribes, which were the terror of the surrounding country. These tribes, under their own leaders, successfully resisted even the power of Rome. In Pisidia was a city called Antioch, to be distinguished from the more famous Syrian of the same name (see art.).

**PISTORIUS, Johannes**, b. at Nidda in Hesse, Feb. 4, 1546; d. at Freiburg, in September, 1608. He studied medicine; published *De vera curanda pestis ratione* (1568). — a curious cabalistic book, which he afterwards followed up with his *Artis cabalisticæ scriptores* (Basel, 1587), and became body-physician to the Margrave of Baden-Durlach. He took a great interest, however, in theology. Educated a Lutheran, he embraced Calvinism in 1575, and was converted to Romanism in 1588, from which moment he became one of the most violent adversaries of the Reformation. He took an active part in the disputations of Baden and Emmendingen; was instrumental in the conversion of the margrave to Romanism; later became vicar-general to the Bishop of Constance, provost of Breslau, and wrote a great number of polemical treatises: *Theorema de jure christ. mensura*, *Anatomia Lutheri*, etc. He also published *Scriptores rerum Germ.*, 3 vols., and *Polonice historie corpus*, 3 vols. See FICHT: *Historia collegii Emmendingensis*, Rostock, 1691, 1709.

**PITHOM**, one of the treasure-cities built for Rameses II. by the Israelites (Exod. i. 11). It has been identified by Brugsch with Succoth, the first encampment on the route of the exodus, the starting-point being Rameses (Exod. xii. 37, xiii. 20), and by Naville, the archaeologist of the Egypt Exploration Fund, with the present Tell-el-Maskhuta in the Wady et Tumilat on the line of the Sweet-Water Canal, between Ismailia and Tell-el-Kebir. M. Naville was put upon the track to his discovery by reading at Ismailia inscriptions from Tell-el-Maskhuta, the supposed site of Rameses, which spoke of Tum as the chief god of the place. From this he drew the conclusion that its sacred name was Pithom, so that it was Pithom-Succoth. This conjecture was confirmed Monday, Feb. 12, 1883, by an inscription upon a fragment of a limestone statue of a priest, one of whose titles was "chief of the storehouse of the temple of Tum of Thuku." His excavations revealed that the walls enclosed a small temple and several large store-houses of rectangular chambers, with very thick walls, most carefully constructed of crude bricks, in the style of Rameses II., and with no access but from the top. The oldest name found was Rameses II., who was manifestly the builder of the store-city, — a fresh link connecting him with the oppression of the Israelites. It would seem that the Romans destroyed the place in order to convert it into a camp, and used the storehouse as a stronghold. The sacred buildings covered only a small space. Pithom, or Pe-tum, means "house (or place) of the god Tum," the setting sun, and was the temple name of Succoth, or "Thuku at

the entrance of the East." It was a name common to several towns, such as Heliopolis. But Pithom-Succoth was called Hero ("storehouse"), or Heroopolis ("store-city") by the Greeks and Latins; "Hero" being the Greek transcription of Ar, Ari, or Aru, which means "storehouse." M. Naville prepared a memoir of his Pithom discoveries, which was printed by the Egypt Exploration Fund, London, 1883.

**PIUS** is the name of nine popes. — **Pius I.** reigned in the middle of the second century; according to Jaffé, 142-157 (*Reg. Pontif. Rom.*, 2d ed., Leipzig, 1881); according to Lipsius, 139-151, or 141-156 (*Chronologie d. rom. Bischöfe*, Kiel, 1869). Of his reign nothing is known. The decretals ascribed to him are spurious. He is a saint of the Roman-Catholic Church, and his memory is celebrated on July 11. See DUCHESNE: *Étude sur le Liber Pontificalis* (Paris, 1877), and the treatises by ERBES and LIEBES, in *Jahrbücher für protest. Theologie* (1878 and 1880). — **Pius II.** (Aug. 19, 1458–Aug. 15, 1461), Enea Silvio Piccolomini; b. at Corsignano, near Siena, Oct. 18, 1405; belonged to a noble but poor family. He was enabled, however, to study at Siena and Florence; and in 1432 he accompanied Bishop Capranica of Fermo to the Council of Basel as his secretary. At Basel he joined the opposition party, took an active part in the negotiations which ended with the deposition of Eugenius IV., wrote his Commentary on the Council of Basel, and his *Libellus dialogorum de generalis Concilii auctoritate*, in defence of the superiority of an œcumenical council over the Pope, and became secretary to Felix V. In 1442 he entered the service of Friedrich III., who showed him great confidence, and used him in many important diplomatical missions. He was frivolous and sensuous, the author of a heap of worthless verses, a slippery love-story (*Euridius and Lucretia*), and a scandalous comedy (*Chrisis*); but he was an able diplomat, acute and insinuating. It became necessary for him to change front; and with great adroitness he approached Eugenius IV., and obtained forgiveness. He wrote a new Commentary on the Council of Basel, but from a papal point of view; and published in 1447 his *Epistola retractoria*, recanting all his errors of former days. Nicholas V. made him Bishop of Trieste, 1447, and Bishop of Siena, 1450. Calixtus III. made him a cardinal in 1456. As he grew older, his amorous aberrations ceased, but he became avaricious and grasping. He was known as the most scheming and shameless benefice-hunter at the papal court, next to Roderigo Borgia, the later Alexander VI. By the aid of the latter, he was elected Pope after the death of Calixtus III., and assumed the name of Pius II., probably with an allusion to Virgil's *Pius Æneas*, from whom he claimed to descend. The accession of the poet-pope was hailed with great enthusiasm; but he soon disappointed his brethren of the guild, who expected larger pensions and a more flattering attention than he saw fit to bestow upon them. Only the artists, architects, painters, and sculptors found liberal support at his court. The leading idea of his whole policy was the new crusade. The conquest of Constantinople by the Turks seems to have made a deep impression upon him; and on June 1, 1459, he opened a



congress of princes at Mantua, for the purpose of uniting the whole force of Christendom against Islam. But the attendance was so small that nothing serious could be carried through; and the too high-strung tone of the bull *Execrabilis* (Jan. 16, 1560), declaring the idea of the superiority of an oecumenical synod over the Pope heretical, abominable, and dictated by a spirit of rebellion, was ill suited to awaken sympathy. The papal propositions, that for three years the clergy should pay a tenth, and the laity a thirtieth, of their income, for defraying the expenses of the crusade, met with general opposition. France he entirely estranged from himself by his Neapolitan policy. In order to procure a principality for his nephew, he recognized Ferdinand as king of Naples. But such a recognition was in fact a rejection of the claims of the house of Anjou; and, though Pius II. succeeded in having the pragmatic sanction of Bourges cancelled in 1461, Louis XI. gave his consent, only on the condition that the Pope should dissolve his alliance with Ferdinand, and espouse the cause of René of Anjou. The Pope neither could nor would fulfil that condition; and the consequence was, that France would hear nothing of his crusading schemes. In Germany matters proved as difficult. Though Pius II. succeeded in breaking the opposition of Gregory of Heimburg, and humiliating Diether of Isenburg, the thirty-two thousand men which Germany had promised to equip for the war against the Turks never were at hand. The only people who showed any zeal for the undertaking were the Hungarians, who already felt the pressure of the Turks on their own frontiers, and Venice, who was anxious about her possessions in the Greek peninsula. Nevertheless, on Oct. 22, 1463, he issued the bull inaugurating the crusade; and on June 19, 1464, he went to Ancona to place himself, like another Moses, at the head of the armament. He had already, for several years, been lame in his lower limbs; and in addition he suffered from fever when he left Rome. He was dying when he reached Ancona. The most interesting among his numerous writings are, his Autobiography, from his birth to his starting for Ancona; a History of Friedrich III., 1439-56; a History of Bohemia, which has been put on the *Index* on account of its too favorable mentioning of Hus; *Europa and Asia*, curious mixtures of geography, ethnography, and history, etc. A collected edition of his works appeared at Basel, 1551. Collections of his letters have several times been published: the best are those by LAUFFES (Bonn, 1853) and GEORG VOIGT (Vienna, 1856). His bulls are found in COCQUELINES: *Bullarum amplissima collectio*, iii. His speeches have been edited by MANZI: *Orationes politicae et ecclesiasticae Pii II.*, Lucca, 1755-59, 3 vols. See HELWING: *De Pii II. rebus gestis*, etc., Berlin, 1825; BEETS: *De Enece Sylois*, etc., Harlem, 1839; HAGENBACH: *Erdnarrungen an A. S. P.*, Basel, 1840; VERDIERE: *Essai sur A. S. P.*, Paris, 1843; HEINEMANN: *A. S.*, Bernburg, 1855; GENGLER: *A. S. und die deutsche Rechtsgeschichte*, Erlangen, 1860; GEORG VOIGT: *En. Sil. de' P.*, Berlin, 1856-63, 3 vols., the best work on the subject. — Pius III. (Sept. 22-Oct. 18, 1503). He was a nephew of Pius II., and by him made Archbishop of Siena, and cardinal in 1450. His election after the death

of Alexander VI. he owed chiefly to the circumstances of his being very old and very weak. The approach of the French army and Cæsar Borgia made it necessary for the conclave to come to an agreement as swiftly as possible; and an agreement was, of course, most easily obtained when the candidate gave sure prospect of a new election.

R. ZÖPFEL.

Pius IV. (Jan. 6, 1560-Dec. 9, 1565). His original name was Giovanni Angelo Medici, but he did not belong to the famous Florentine family of that name. He was born at Milan, in stunted circumstances; studied law, and became in 1527 prothonotary to the *curia*. Clement VII. and Paul III. employed him in several important missions; and the latter made him a cardinal in 1519. Under Paul IV., however, he found it advisable to exile himself from Rome, and to live very quietly in his native city. But his exile paved the way for him to the papal throne. The attempt of Paul IV. at ruling in the spirit of the Gregories and the Innocents had failed utterly. The relations between the papal see and the foreign powers were very strained, and in the papal dominions the cruelty and violence of the Inquisition had spread general discontent. It was necessary to change system, and everybody's eyes fell naturally on the exiled cardinal in Milan. He was chosen, and the choice proved a success. He understood that the supremacy of the *sacerdotium* over the *imperium* could not be maintained any more, because its weapons—the ban, the interdict, etc.—had lost their effect; and he was willing to seek support for the *sacerdotium* from the *imperium*. The most difficult task which awaited him was the re-opening of the Council of Trent, and the finishing up of its business. The dangers to the papal authority were very great. Spain acted on the maxim, that the episcopacy was itself a divine institution, and not a mere emanation from the papal power; France maintained that the oecumenical council had the highest power in the church,—a power to which even the Pope had to bow; and the Germans went even into details, and demanded reforms of the *curia*, the clergy, the monasteries, abolition of the ecclesiastical celibacy, granting of the cup in the Lord's Supper to the laity, etc. The bull of convocation was issued on Nov. 20, 1560. The first session, however, did not take place until Jan. 18, 1562. The temper of the council was unmistakable; but Pius IV. was able, by adroit management, and by direct negotiations with the Emperor Philip II. and Cardinal Guise, to avert all danger. Indeed, the close of the Council of Trent (Dec. 3, 1563) must be considered a great triumph for the papacy. The Pope confirmed its decrees, as if they were not valid without such confirmation; and, though they were received with some reserve in all countries, they gradually forced their way through. With the close of the Council of Trent, a new chapter begins in the history of the Church of Rome. His bulls and decrees are found in CHERUBINI: *Bullar. Magn.*, ii. See LEONARDI: *Oratio de laudibus P. IV.*, Padua, 1565; [R. JENKINS: *Romanism: a Doctrinal and Historical Examination of the Creed of Pius IV.*, London, 1882; arts. TRENT, and TRIDENTINE CONFESSION OF FAITH]. — Pius V. (Jan. 8, 1566-May 1, 1572). He was of humble descent; entered the Dominican

order when he was fourteen years old; acted for some time as inquisitor in Como, Bergamo, and the Veltlin; was called to Rome in 1550 as member of the Board of Inquisition; and made a cardinal in 1557. As Pope, he inspired the Inquisition in Italy, Spain, and the Netherlands with new vigor. The Duke of Alba he presented with a consecrated sword; Elizabeth of England he put under the ban; and Charles IX. of France he aided with a corps of auxiliaries, under the lead of the Count of Santafiore, whom he told "to take no Huguenots prisoners, but kill them as soon as caught." There were, however, traits in his character which commanded respect. His severity was sincere. The ecclesiastical reforms began to be carried out. The *Catechismus Romanus* was issued; the decrees of the Council of Trent were accepted and enforced by the Roman-Catholic princes, etc. The papal squadron also took part in the brilliant but fruitless victory of Don Juan over the Turks at Lepanto, Oct. 8, 1571. The bulls of Pius V. are found in CHERUBINI: *Bullar. Magn.*, iii.: his *Epistola Apostolica* have been edited by F. GOBAU, Antwerp, 1640. See HIERON. CATENA: *Vita del glor. cossessimo papa P. V.*, which contains his correspondence; and FALLOUX: *Histoire de S. P. V.*, Angers, 1846, 2 vols. MANGOLD.

Pius VI. (Feb. 15, 1775–Aug. 29, 1799). He belonged to a noble but poor family; studied law; entered the service of the church, and was appointed secretary to Benedict XIV. in 1755, and director of the papal treasury in 1766. In 1773 he was made a cardinal. One of his first acts as a pope was a curious prescript against the vain-shaped, high-colored dresses of the Roman clergy, their powdered perukes, their card-playing in the *cafés*, their visits to the theatres, and nocturnal promenades with ladies, etc. The intention was, no doubt, very good. But, unfortunately, Pius VI. was himself a very handsome man, and by no means indifferent to his looks; and rumors had more than once told of his own adventures with the fair sex. There was, indeed, in every thing he did a want of perfect consistency, a hesitation with respect to the last consequences of the principles adopted. The most pressing business on hand was the process of the Jesuits. But the Pope would not confirm the bull of his predecessor (*Dominus ac Redemptor noster*), dissolving the order; nor dared he re-establish the society. He chose a middle way. In Prussia, under Friedrich II., he allowed the brethren to go on with their work, only under another name and in another costume. In Russia, under Catherine II., he even allowed them to elect a vicar-general. Thus the case remained in suspense. In 1780 Joseph II. ascended the throne; and by an edict of March 24, 1781, he dissolved all connection between the monastic orders established within his dominions, and their generals living outside of the empire, in Rome. The Pope contented himself with some very mild remonstrances; and when the emperor went on with that whole series of ecclesiastical reforms which is generally comprised under the name of Josephinism, the Pope could think of no more effective means of self-defence than a visit to Vienna. On Feb. 27, 1782, he set out for the imperial residence. He was received with great reverence and enthusiasm by the people, and with much cordiality and polite-

ness by the emperor; but the secretary of state, Kaunitz, indulged in the grossest breach of etiquette; and the general outcome of the visit was, that the Pope had to give in on all the principal points of difference. Nor was a better *modus vivendi* established. In September, 1783, the emperor appointed a new archbishop of Milan; and, when the Pope hesitated to confirm him, Kaunitz remarked, that, in case of a papal refusal, the confirmation would be performed by a Lombard synod. Pius VI. threatened to put the emperor under the ban; but Joseph II. simply returned the letter, with the demand to have the writer of it properly punished. Once more a personal intercourse between the emperor and the Pope was resorted to. Joseph II. arrived at Rome on Dec. 23, 1783, and staid there till Jan. 21, 1784. But nothing was accomplished. By a decree of April 28, 1784, he interfered with the worship of relics; by another, of March 21, 1784, he levied tax on pilgrimages; by a third, of Jan. 17, 1785, he ordered all side-altars removed from the churches; by a fourth, of Feb. 21, 1786, the vernacular tongue was introduced in divine service. The whole Roman fabric seemed to be tumbling down. The Belgian revolution, which compelled Joseph II. to cancel his ecclesiastical reforms so far as that part of his dominion was concerned, gave the Pope some relief; and when Joseph died (Feb. 20, 1790), matters were allowed gradually to drift back into the old track. But shortly after he had to encounter a still more formidable enemy in the French Revolution. The Civil Constitution of the Clergy of France, as drawn up by the National Assembly in 1790, satisfied, of course, neither Pius VI. nor Louis XVI. But the Pope wanted the king to make the first attack; and, when the king signed the bill, the Pope kept quiet and perfectly inactive, until he heard that more than fifty thousand French priests, and no less than a hundred and thirty French bishops, had refused to take the oath on the constitution. He then decided on a bold stroke. By a bull of April 13, 1791, he condemned the constitution, and threatened with excommunication any and every clergyman who submitted to it. But the National Assembly simply answered by incorporating Avignon and Venaissin with France; and the protest of the Pope vanished, unnoticed, in space. In 1795 Pius VI. joined the coalition against France, and raised an army of twelve thousand men; but Gen. Bonaparte compelled him by the armistice of Bologna (June 23, 1796) to cede the legations of Bologna and Ferrara, and the citadel of Bologna, and to pay twenty-one million francs for his rashness; and, when he tried to evade the stipulations of the armistice, the conditions of the final peace of Tolentino (Feb. 19, 1797) were made still harder. Meanwhile republican sympathies began to show themselves in Rome. Riots occurred; and, when the papal soldiers fired on the French ambassador, Gen. Berthier appeared before the gates of Rome, Feb. 10, 1798. The city was captured, the republic was proclaimed; and the Pope was sent a prisoner to France, where he died at Dijon. His life was written by ADE (anonymously), Ulm, 1781–96, 6 vols.; P. P. WOLF, Zurich, 1793–1802, 7 vols.; FERRARI, Padua, 1802; BECCATINI, Venice, 1801–02, 4 vols.; TRAVANTI, Florence, 1801, 3 vols.

See also SONNENFELS: *Über die Ankunft Pius VI. in Wien*, Vienna, 1782, besides a number of anonymous pamphlets on the same subject. BALDASSARI: *Histoire de l'enlèvement et de la captivité de Pie VI.*, Paris, 1839; [J. BERTRAND, SAURET ET CLERC JACQUIER: *Le pontificat de Pie VI. et athéisme révolutionnaire*, Paris, 1878, 2 vols.], and also the arts. JOSEPH II., and EMS, CONGRESS OF, with the literature there given. — Pius VII. (March 14, 1800–Aug. 21, 1823). He belonged to the noble family of Chiaromonti, and was born at Cesena, Aug. 14, 1740. When sixteen years old he entered the Benedictine order, and for several years he taught theology and philosophy in its schools. Pius VI., who was related to the family of Chiaromonti, appointed him bishop, first of Tivoli, afterwards of Imola, and in 1785 he made him a cardinal. Immediately after his accession, he appointed Cardinal Consalvi; and in spite of the intrigues of Napoleon, Pacca, the Zelanti, and the Sanfedists, he kept him as his friend and adviser for the rest of his life. The French concordat of July 15, 1801, and the Italian of Sept. 16, 1803, were chiefly due to his skill; but he was completely ignorant of the so-called “organic articles” with which Napoleon accompanied them, and which gave them a very limited bearing. In spite of the concordat, however, and though Pius VII. consented to go to Paris to crown Napoleon, the relation between the *curia* and the French emperor was always more or less strained. Napoleon was very arbitrary and peremptory in his demands; and a sincere reconciliation became an impossibility when Pius VII. refused to dissolve the marriage of Jerome and Miss Patterson. In October, 1805, Ancona was suddenly seized by French soldiers; and a letter of about the same date, from Napoleon to Cardinal Fesch, shows, that, even at that time, he had decided upon the secularization of the States of the Church. Finally, on May 17, 1809, he signed at Schönbrunn the decree which incorporated the Papal States with France, declared Rome an imperial city, fixed the annual revenue of the Pope at two million francs, to be paid him by the State, etc. The decree was made known in Rome on June 10, 1809; and, when the Pope protested, he was arrested in the Vatican by the French police, and carried a prisoner to the fortress of Savona in the Gulf of Genoa. His captivity was at first very mild, but became more and more severe as he showed himself firm and resolute in upholding his dignity; and in May, 1812, while on the way to Russia, Napoleon ordered him to be brought to Fontainebleau. There he was half forced and half persuaded to sign the concordat of Jan. 25, 1813, renouncing his temporal power, promising to take up his residence at Avignon, etc. But on March 21 he retracted, Consalvi having joined him in the mean time; and circumstances finally compelled Napoleon to yield. The Pope was released on March 10, 1814, and allowed to return to Rome, where he was received with great enthusiasm. The great success which the papal see achieved at the Congress of Vienna was again due to the diplomatic skill of Consalvi; but the peculiar character of the restored papal government was too plainly indicated by the decree of Aug. 7, 1814, re-establishing the Society of Jesus, and the bull of June 26, 1816, condemning

Bible Societies as “a fiendish instrument for the undermining of the foundation of religion.” The life of Pius VII. was written by HENRY SIMON, Paris, 1823, 2 vols.; JÄGER, Frankfurt, 1824; GUADET, Paris, 1824; PISTOLESI, Rome, 1824, 2 vols.; ARTAUD DE MONTOR, Paris, 3d ed., 1839, 3 vols.; GIUCCI, Rome, 2d ed., 1864, 2 vols. See also PACCA: *Memorie storiche*, Rome, 5th ed., 1831, and the arts. CONCORDAT, DALBERG, and FESCH, and the literature there given. — Pius VIII. (March 31, 1829–Dec. 1, 1830). He was educated by the Jesuits at Osimo and Bologna; studied canon law; entered the service of the church, and was made Bishop of Ascoli in 1800, and cardinal in 1816. It is very significant for the character of the man, that one of his first acts as a pope was to forbid his relatives to come to Rome. His life was written by NODARI, Padua, 1840, and ARTAUD DE MONTOR, Paris, 1844. See also WISEMAN: *Recollections of the last Four Popes*, London, 1858; GAVAZZI: *Recollections of the last Four Popes*, London, 1859. ZÖFFEL.

Pius IX. (June 16, 1816–Feb. 7, 1878). His original name was Giovanni Maria Mastai Ferretti; and he was born of a noble but poor family at Sinigaglia, May 13, 1792. Of his earlier life not much is known, nor does it seem to contain any thing of particular interest. When he was eighteen years old he made an application for a place in the papal guard; but, as he was subject to epileptic fits, he was not admitted. The military career thus being closed to him, he entered the ecclesiastical career, and was ordained a priest in 1819. In 1823 he went to Chili as the secretary of the papal legate. In 1829 he was made Archbishop of Spoleto, in 1832 Bishop of Imola, and in 1840 a cardinal. As a bishop he won the esteem and love of his flocks by the gentleness and liberality of his character; and, in the conclave after the death of Gregory XVI., he was, indeed, the candidate of Young Italy. Nor did he in the first years of his reign disappoint the expectations of his party. More than six thousand political prisoners and exiles were pardoned; the most harassing restrictions of the press were removed; great reforms were introduced in the administration and the courts; a *Consulta*—a transition to a constitutional form of government—was established under the presidency of Gizzi. The Ultramontanes stood aghast; the Jesuits denounced the Pope as a Robespierre with the tiara; and the Liberals joined him with such an enthusiasm, that he could probably have given an entirely different character to the papacy if he had been resolute enough to place himself at the head of that movement which finally resulted in the union of Italy. But he shrank from a war with Austria, one of the pillars of the Church of Rome; and hardly had he taken the first retrograde step before a rising in Rome compelled him to flee (in 1848). He took up his residence at Gaeta as the guest of the king of Naples; and when he returned to Rome, two years later, under the protection of a French army of occupation, he had completely changed his views, and given up himself entirely to the Jesuits. The result was the loss of the Romagna in 1850, of Umbria and the Marches in 1860, of Rome itself in 1870; that is, the complete destruction of the temporal power of the Pope. See

art. CHURCH, STATES OF THE. The character of the spiritual reign of Pius IX. is strikingly represented by his establishment of the dogma of the immaculate conception, by his encyclical letter and the syllabus accompanying it, and by his establishment of the dogma of the infallibility of the Pope; by which three acts he threw, or at least endeavored to throw, the Church of Rome six centuries back, and to prevent her from ever advancing. See the arts. IMMACULATE CONCEPTION, SYLLABUS, and VATICAN COUNCIL. The life of Pius IX. was written by LEGGE, London, 1875; VILLEFRANCHE, Lyons, 1876; TROLLOPE, London, 1877, 2 vols.; TESI-PASSERINI, Florence, 1877; J. G. SHEA, New York, 1877; GILLET, Paris, 1877; DE BUSSY, Paris, 1878; PFLEIDERER, 1878; and ZELLER, 1879. His speeches were published in Rome, 1872-73, 2 vols. See GLADSTONE: *Speeches of Pope Pius IX. in Rome and the Newest Fashions in Religion*, London and New York, 1875.

**PIUS SOCIETIES** are associations formed in Germany for the defence of the freedom and independence of the Roman-Catholic Church. The first society of the kind was formed at Mayence in March, 1848, consisting of five hundred members, and naming itself after the Pope. But the idea met with so much sympathy, that at a general assembly at Cologne, in August, same year, no less than eighty-three such societies were represented. To make the Church entirely independent of the State, and absolutely authoritative in the school, was adopted by the assembly as the principal proposition of its programme. For more special purposes, branch societies with special names have been formed,—the Vincent Societies, for the inner mission; the Francis Xavier Societies, for missions among the heathen; the Canisius Societies, for pure and true education (in the Roman sense of the words); and others. General assemblies, developing the programme, and perfecting the organization, of the societies, meet almost every year; and their influence is strongly felt in the political world. ZÖCKLER.

**PLACET** (*placitum regium, regium exequatur, littere parentis*) denotes a kind of confirmation, or recognition, involving practical enforcement, which the edicts of the Church receive from the authorities of the State. It presupposes that Church and State move along pretty independently of each other; for in the territorial Church, from the period of the Reformation, ruled by the State, a placet would be as much out of place as in the Roman Church from the time of Gregory VII., and according to his ideas. Considering herself as the terrestrial plenipotentiary of God, the Roman-Catholic Church has never admitted that her edicts needed any recognition or confirmation from the State in order to become obligatory upon her members. On the contrary, the bull *In Cæna Domini*, of 1568, excommunicates any one who in any way should try to prevent the publication and enforcement of a papal bull or brief. And, in his encyclical letter of 1861, Pius IX. denounces the placet as one of the great errors of the age. Nevertheless, it is of old date. The first traces of it are found in Spain, under the reign of Charles V.; and Philip II. maintained it with great vigor, and employed very severe measures when the bull *In Cæna Domini* was

published in Spain without his consent. In France it developed in connection with the parliaments and their right of registering laws. See PITHOU: *Libertés de l'Eglise gallicane*, 1594. The declaration, however, of March 8, 1772, and the imperial decree of Feb. 28, 1810, exempt such edicts from the placet as refer exclusively to conscience. For the transplantation of the Hispano-Gallican theory and practice, see VAN ESPEN: *Tractatus de promulgatione legum ecclesiasticarum* (Louvain, 1712); and BESIER: *Spec. de juris placeti historia in Belgio* (Utrecht, 1848). In Germany,—though in the period from the diet of Spire (1526) till the Westphalian peace (1648) the Empire took its stand very independently over against the Church,—the placet remained a relation between the Church and the separate states,—Bavaria, Austria, Prussia, etc. See FRIEDBERG: *Die Grenzen zwischen Staat und Kirche*, Tübingen, 1872. MEJER.

**PLACEUS** (Josua Laplace), b. in Bretagne, 1606; was in 1625 appointed preacher to the Reformed congregation in Nantes, and in 1632 (together with Amyraut and Capellus, who, like himself, were pupils of Camero), professor of theology at Saumur, where he d. Aug. 17, 1655. His *Opera omnia* appeared at Franeker in 1699, and at Aubenit in 1702, in 2 vols. quarto. His views of a mediate, not immediate, imputation of the sin of Adam, first developed in his *De statu hominis lapsi ante gratiam* (1640), caused considerable uneasiness in the Reformed Church. But when, in 1645, the synod of Clarendon condemned those who denied the imputation of the sin of Adam, he defended himself as being not at all included under that verdict. After his death, however, the *Formula consensus* of 1675 presented a formal rejection of the views of Laplace and Amyraut, and, in general, of all the novelties of Saumur. A. SCHWEIZER.

**PLAQUES OF EGYPT.** See EGYPT, p. 710.

**PLANCK** is the name of two noticeable German theologians, father and son.—**Gottlieb Jakob Planck**, b. at Nürtingen in Wurtemberg, Nov. 15, 1751; d. at Göttingen, Aug. 31, 1833. He studied theology at Tübingen, 1769-74, and was appointed preacher at Stuttgart in 1780, and professor of theology at Göttingen in 1784. His studies were chiefly historical. His stand-point was that of rational supranaturalism, and his method that of pragmatic representation. His principal works are, *Geschichte des protestantischen Lehrbegriffs*, Leipzig, 1781-1800, 6 vols.; *Geschichte der christlich-kirchlichen Gesellschaftsverfassung*, Hanover, 1803-09, 5 vols. His life was written by Schläger (Hameln, 1833) and Lucke (Göttingen, 1835).—**Heinrich Ludwig Planck**, b. at Göttingen, July 19, 1785; d. there Sept. 23, 1831. He studied theology in his native city, and was appointed professor there in 1810. His studies were chiefly exegetical. He published *Bemerkungen über den ersten Brief an den Timotheus* (Göttingen, 1808), *De vera natura atque indole orationis græcæ N. T.* (Göttingen, 1810), *Abriss d. philos. Religionslehre* (Göttingen, 1821). WAGENMANN.

**PLATINA**, Bartholomæus, b. at Piadena (Latin, *Platina*), in the diocese of Cremona, 1421; d. in Rome, 1481. His true name was Sacelli. He first entered the army, but afterwards devoted himself to literature, and was appointed apostoli-

cal abbreviator by Pius II., and assistant librarian at the Vatican by Sixtus IV. At the instance of the latter, he wrote his *Opus in vitas summorum pontificum* (Venice, 1479), which, for the period from the accession of Eugenius IV. to the death of Paul II., is a source. He also wrote a history of the city of Mantua, and other works. See D. G. MÜLLER: *Dissertatio de B. Platina*, Altdorf, 1694.

**PLATONISM AND CHRISTIANITY.** "The peculiarity of the Platonic philosophy," says Hegel, in his *History of Philosophy* (vol. ii.), "is precisely this direction towards the supersensuous world,—it seeks the elevation of consciousness into the realm of spirit. The Christian religion also has set up this high principle, that the internal spiritual essence of man is his true essence, and has made it the universal principle."

Some of the early Fathers recognized, as they well might, a Christian element in Plato, and ascribed to him a kind of *propædæutic* office and relation toward Christianity. Clement of Alexandria calls philosophy "a sort of preliminary discipline (*προπαιδεία τις*) for those who lived before the coming of Christ," and adds, "Perhaps we may say it was given to the Greeks with this special object; for philosophy was to the Greeks what the law was to the Jews,—a schoolmaster to bring them to Christ (*Strom.*, 1, 104 A; cf. 7, 505, 526). "The Platonic dogmas," says Justin Martyr, "are not foreign to Christianity. If we Christians say that all things were created and ordered by God, we seem to enounce a doctrine of Plato; and, between our view of the being of God and his, the article appears to make the only difference" (*Apol.*, 2, 96 D, etc.). "Justin" (says Ackermann, in the first chapter of his *Das Christliche des Platonismus*, which is the leading modern work on this subject),—"Justin was, as he himself relates, an enthusiastic admirer of Plato before he found in the gospel that full satisfaction which he had sought earnestly, but in vain, in philosophy. And, though the gospel stood infinitely higher in his view than the Platonic philosophy, yet he regarded the latter as a preliminary stage to the former. In the same way did the other apologetic writers express themselves concerning Plato and his philosophy, especially Athenagoras, the most spirited, and philosophically most important, of them all, whose *Apology* is one of the most admirable works of Christian antiquity."

The Fathers of the early church sought to explain the striking resemblance between the doctrines of Plato and those of Christianity, principally by the acquaintance, which, as they supposed, that philosopher made with learned Jews and with the Jewish Scriptures during his sojourn in Egypt, but partly, also, by the universal light of a divine revelation through the "Logos," which, in and through human reason, "lighteth every man that cometh into the world," and which illumined especially such sincere and humble seekers after truth as Socrates and Plato before the incarnation of the Eternal Word in the person of Jesus Christ.

Passages which bear a striking resemblance to the Christian Scriptures in their picturesque, parabolic, and axiomatic style, and still more in the lofty moral, religious, and almost Christian sentiments which they express, are scattered thickly all

through the Dialogues, even those that treat of physical, political, and philosophical subjects; and they are as characteristic of Plato, as is the inimitably graceful dialogue in which they are clothed. A good selection of such passages may be seen in the introductory chapters of Ackermann's work on the Platonic Element in Plato. A still more copious and striking collection might be made. But we do not wish to rest our thesis upon single passages, which, of course, may be exceptional, or, if taken out of their connection, might be misunderstood. To preclude mistake, we must examine the Platonic philosophy itself in its principles and spirit.

1. Perhaps the most obvious and striking feature of it is, that it is pre-eminently a spiritual philosophy. Hegel, as we have seen, speaks of "this direction toward the supersensuous world," this "elevation of consciousness into the realm of spirit," as "the peculiarity of the Platonic philosophy." There is no doctrine on which Plato more frequently or more strenuously insists than this,—that soul is not only superior to body, but prior to it in order of time, and that not merely as it exists in the being of God, but in every order of existence. The soul of the world existed first, and then it was clothed with a material body. The souls which animate the sun, moon, and stars, existed before the bodies which they inhabit (*Timæus*, *passim*). The pre-existence of human souls is one of the arguments on which he relies to prove their immortality (*Phæd.*, 73-76). Among the other arguments by which he demonstrates at once the immortality of the soul and its exalted dignity are these: that the soul leads and rules the body, and therein resembles the immortal gods (*Phæd.* 80); that the soul is capable of apprehending eternal and immutable ideas, and communing with things unseen and eternal, and so must partake of their nature (*Ibid.*, 79); that, as consciousness is single and simple, so the soul itself is uncompounded, and hence incapable of dissolution (78); that soul being everywhere the cause and source of life, and every way diametrically opposite to death, we cannot conceive of it as dying, any more than we can conceive of fire as becoming cold (102-107); that soul, being self-moved, and the source of all life and motion, can never cease to live and move (*Phædrus*, 245); that diseases of the body do not reach to the soul; and vice, which is a disease of the soul, corrupts its moral quality, but has no power or tendency to destroy its essence (*Repub.*, 610), etc. Spiritual entities are the only real existences: material things are perpetually changing, and *flowing* into and out of existence. God *is*: the world *becomes*, and passes away. The soul *is*: the body is ever changing, as a garment. Souls or ideas, which are spiritual entities, are the only true causes; God being the first cause why every thing is, and ideas being the secondary causes why things are such as they are (*Phæd.*, 100 sq.). Mind and will are the real cause of all motion and action in the world, just as truly as of all human motion and action. According to the striking illustration in the *Phædo* (98, 99), the cause of Socrates awaiting death in the prison, instead of making his escape as his friends urged him to do, was that he chose to do so from a sense of duty; and, if he had chosen to run away, his

bones and muscles would have been only the means or instruments of the flight of which his mind and will would have been the cause. And just so it is in all the phenomena of nature, in all the motions and changes of the material cosmos. And life in the highest sense, what we call spiritual and eternal life, all that deserves the name of life, is in and of and from the soul, which matter only contaminates and clouds, and the body only clogs and entombs (*Gorg.*, 492, 493). Platonism, as well as Christianity, says, Look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporary (*τὸ σκαῖρα*), only for a season; but the things which are not seen are eternal.

2. The philosophy of Plato is eminently a theistic philosophy. "God," he says, in his *Republic* (716 A), "is (literally, *holds*) the beginning, middle, and end of all things. He is the Supreme Mind or Reason, the efficient Cause of all things, eternal, unchangeable, all-knowing, all-powerful, all-pervading, and all-controlling, just, holy, wise, and good, the absolutely perfect, the beginning of all truth, the fountain of all law and justice, the source of all order and beauty, and especially the cause of all good" (see *Philebus*, *Phædo*, *Timæus*, *Republic*, and *Laws*, *passim*). God represents, he impersonates, he is the True, the Beautiful, but, above all, the Good. Just how Plato conceived these "Ideas" to be related to the divine mind is a much disputed point. In discussing the good, sometimes we can hardly tell whether he means by it an idea, an attribute, a principle, a power, or a personal God. But he leaves us in no doubt as to his actual belief in the divine personality. God is the Reason (the Intelligence, *ὁ Νοῦς*, *Phæd.*, 97 C) and the Good (*τὸ Ἀγαθόν*, *Repub.*, 505 C); but he is also the Artificer, the Maker, the Father, the Supreme Ruler, who begets, disposes, and orders all (cf. *Timæus*, *passim*, with places just cited). He is *Θεός* and *ὁ Θεός*, *Phæd.*, 106 D, and often elsewhere). Plato often speaks also of *οἱ θεοὶ* in the plural; but to him, as to all the best minds of antiquity, the inferior deities are the children, the servants, the ministers, the *angels*, of the Supreme God (*Tim.*, 41). Unity is an essential element of perfection. There is but one highest and best, — the Most High, the Supreme Good: *God* in the true and proper sense is one. The Supreme God only is eternal, he only hath immortality in himself. The immortality of the inferior deities is derived, imparted to them by their Father and the Father of all, and is dependent on his will (*Tim.*, 41). God made the world by introducing order and beauty into chaotic matter, and putting into it a living, moving, intelligent soul; then the inferior deities made man under his direction, and in substantially the same way. God made the world because he is good, and because, free from all envy or jealousy, he wished every thing to be as much like himself as the creature can be like the creator (*Tim.*, 30 A). Therefore he made the world good; and when he saw it he was delighted (*Tim.*, 37 C; cf. Gen. i. 31). God is the author of all good, and of good only, not of evil. "Every good gift cometh down from the Father of the celestial luminaries;" "for it is not permitted (*οὐ θέμις*, it is morally impossible) for the best being to do any thing else than the best" (*Tim.*, 30 A; cf. Jas

i. 17). God exercises a providential care over the world as a whole, and over every part (chiefly, however, through the inferior deities who thus fulfil the office of angels — *Laws*, 905 B-906), and makes all things, the least as well as the greatest, work for good to the righteous and those who love God, and are loved by him (*Phæd.*, 62; *Repub.*, 613). Atheism is a disease, and a corruption of the soul; and no man ever did an unrighteous act, or uttered an impious word, unless he was a theoretical or practical atheist (*Laws*, 885 B), that is, in the language of the indictment at common law, he did it, "not having the fear of God before his eyes."

3. The Platonic philosophy is teleological. Final causes, together with rational and spiritual agencies, are the only causes that are worthy of the study of the philosopher: indeed, no others deserve the name (*Phæd.*, 98 sqq.). If mind (*νοῦς*) is the cause of all things, mind must dispose all things for the best; and when we know how it is best for any thing to be made or disposed, then, and then only, do we know how it is and the cause of its being so (*Phæd.*, 97). Material causes are no causes; and inquiry into them is impertinent, unphilosophical, not to say impious and absurd. Thus did Plato build up a system of rational psychology, cosmology, and theology, all of which are largely teleological, on the twofold basis of *a priori* reasoning and mythology, in other words, of reason and tradition, including the idea of a primitive revelation. The eschatology of the *Phædo*, the *Gorgias*, and the *Republic*, is professedly a *μῦθος*, though he insists that it is also a *λόγος* (*Repub.*, 523) or a *παλαιός λόγος* (709). His cosmology he professes to have heard from some one (*Phæd.*, 108 D); and his theology in the *Timæus* purports to have been derived by tradition from the ancients, who were the offspring of the gods, and who must, of course, have known the truth about their own ancestors (40 C). Yet the whole structure is manifestly the work of his own reason and creative imagination: and the central doctrine of the whole is, that God made and governs the world with constant reference to the highest possible good; and "Ideas" are the powers, or, in the phraseology of modern science, the "forces," by which the end was to be accomplished.

4. The philosophy of Plato is pre-eminently ethical, and his ethics are remarkably Christian. Only one of his Dialogues was classified by the ancients as "physical," and that (the *Timæus*) is largely theological. The political Dialogues treat politics as a part of ethics, — ethics as applied to the State. Besides the four virtues as usually classified by Greek moralists, — viz., temperance, courage, justice, and wisdom, — Plato recognized as virtues humility and meekness, which the Greeks generally despised, and holiness, which they ignored (*Euthyphron*, *passim*); and he insists on the duty of non-retaliation and non-resistance as strenuously, not to say paradoxically, as it is taught in the Sermon on the Mount (*Crit.*, 49). That it is better to suffer wrong than to do wrong is a prominent doctrine of the *Gorgias* (479 E, 508 C). But as the highest "idea" is that of the Good, so the highest excellence of which man is capable is likeness to God, the Supreme and Absolute Good. A philosopher, who is Plato's ideal

of a man, and, so to speak, of a Christian, is a lover of wisdom, of truth, of justice, of goodness (*Repub.*, bk. vi., *passim*), of God, and, by the contemplation and imitation of his virtues, becomes like him as far as it is possible for man to resemble God (*Rep.*, 613 A, B).

5. Plato is pre-eminently a religious philosopher. His ethics, his politics, and his physics are all based on his theology and his religion. Natural and moral obligations, social and civil duties, duties to parents and elders, to kindred and strangers, to neighbors and friends, are all religious duties (*Laws*, bk. ix., 881 A, xi., 931 A). Not only is God the Lawgiver and Ruler of the universe, but his law is the source and ground of all human law and justice. "That the gods not only exist, but that they are good, and honor and reward justice far more than men do, is the most beautiful and the best preamble to all laws" (*Laws*, x. 887). Accordingly, in the *Republic* and the *Laws*, the author often prefaces the most important sections of his legislation with some such preamble, exhortation, or, as Jowett calls it, sermon, setting forth the divine authority by which it is sanctioned and enforced.

6. Plato gives prominence to the doctrine of a future state of rewards and punishments. At death, by an inevitable law of its own being, as well as by the appointment of God, every soul goes to its own place; the evil gravitating to the evil, and the good rising to the Supreme Good. When they come before their Judge, perhaps after a long series of transmigrations, each of which is the reward or punishment of the preceding, those who have lived virtuously and holy lives, and those who have not, are separated from each other. The wicked whose sins are curable are subjected to sufferings in the lower world, which are more or less severe, and more or less protracted, according to their deserts. The incurably wicked are hurled down to Tartarus, whence they never go out, where they are punished forever (*τὸν αἰὲ χρόνον*) as a spectacle and warning to others (*Gorg.*, 523 sqq.; *Phaed.* 113 D sq.). Those, on the other hand, who have lived virtuously and piously, especially those who have purified their hearts and lives by philosophy, will live without bodies (*Phaed.*, 114 C), with the gods, and in places that are bright and beautiful beyond description. More solemn and impressive sermons were never preached in Christian pulpits than those with which Plato concludes such Dialogues as the *Gorgias*, the *Phædo*, the *Republic*, and the *Laws*.

We have space only to allude to other characteristic features of Plato's philosophy, such, for example, as his doctrine of "Ideas," — the True, the Beautiful, the Good, the Holy, and the like, — which, looking at them now only on the ethical and practical side, are eternal and immutable, and not dependent even on the will of God (the holy, for instance, is not holy because it is the will of God, but it is the will of God because it is holy, just, and good — *Euthyph.*, 10 D); the indispensable necessity of a better than any existing, not to say better than human, society and government (like the ideal republic, which is not so much a state, as a church or a school, a great family, or a Man "writ large"), in order to the salvation of the individual or the perfection of

the race; the degenerate, diseased, carnal, and corrupt state into which mankind in general have fallen since the reign of Kronos in the golden age (*Laws*, 713 C; *Polit.*, 271 D; *Crit.*, 108 D), and from which God only can save any individual or nation (*Repub.*, bk. vi., 492, 493); and the need of a divine teacher, revealer, healer, charmer, to charm away the fear of death, and bring life and immortality to light (*Phaed.*, 78 A, 859). And we can only advert to the radical defects and imperfections of Plato's best teachings, — his inadequate conception of the nature of sin as involuntary, the result of ignorance, a misfortune, and a disease in the soul, rather than a transgression of the divine law; his consequent erroneous ideas of its cure by successive transmigrations on earth, and protracted pains in purgatory, and by philosophy (an aristocratic remedy, in its nature applicable only to the favored few); his philosophy of the origin of evil, viz., in the refractory nature of matter, which must therefore be gotten rid of by bodily mortification, and by the death of the body without a resurrection, before the soul can arrive at its perfection; his utter inability to conceive of such a thing as an atonement, free forgiveness, regenerating grace, and salvation for the masses, *a fortiori* for the chief of sinners; the doubt and uncertainty of his best religious teachings; his *ifs* and *whethers*, especially about the future life (*Apol.*, 40 E, 42; *Phaed.*, 107 C); and the utter want in his system of the grace, even more than of the truth, that have come to us by Jesus Christ, for, after all, Platonism is not so deficient in the wisdom of God as it is in the power of God unto salvation. The *Republic*, for example, proposes to overcome the selfishness of human nature by constitutions and laws and education, instead of a new heart and a new spirit, by community of goods and of wives, instead of loyalty and love to a divine-human person like Jesus Christ. Baur (*Socr. and Christ*) does indeed find in the idealized Socrates of Plato an analogy (speculatively interesting, perhaps, but practically how unlike!) to the personal Christ, and in his "Ideas" a basis, not only for the doctrine of the "Logos" as it was developed by Philo and other Neo-Platonists, but also for the Incarnate Logos of the Gospel of John, with which it may, indeed, have some philosophical relation, but probably no historical connection, still less any corresponding influence on the history of the world.

The history of Platonism, and its several schools or sub-schools of thought and opinion, does not come within the scope of this article. It may be remarked, in general, that, in the Middle and the New Academy, there was always more or less tendency to scepticism, growing out of the Platonic doctrine of the uncertainty of all human knowledge except that of "ideas." The Neo-Platonists, on the other hand, inclined towards dogmatism, mysticism, asceticism, theosophy, and even thaumaturgy, thus developing seeds of error that lay in the teaching of their master. After the Christian era, among those who were more or less the followers of Plato, we find, at one extreme, the devout and believing Plutarch, the author of that almost inspired treatise on the *Delay of the Deity in the Punishment of the Wicked*, and the practical and sagacious Galen, whose work on the *Uses of*

the *Parts of the Human Body* is an anticipation of the *Bridge-water Treatises*, both of whom, like Socrates, we can hardly help feeling, would have accepted Christianity if they had come within the scope of its influence; and, at the other extreme, Porphyry, and Julian the apostate, who wielded the weapons of philosophy in direct hostility to the religion of Christ; while intermediate between them the major part of the philosophers of the Neo-Platonic and eclectic schools who came in contact with Christianity went on their way in proud indifference, neglect, or contempt of the religion of the crucified Nazarene. But not a few of the followers of Plato discovered a kindred and congenial element in the eminent spirituality of the Christian doctrines and the lofty ethics of the Christian life, and, coming in through the vestibule of the Academy, became some of the most illustrious of the fathers and doctors of the early church. And many of the early Christians, in turn, found peculiar attractions in the doctrines of Plato, and employed them as weapons for the defence and extension of Christianity, or, perchance, cast the truths of Christianity in a Platonic mould. The doctrines of the Logos and the Trinity received their shape from Greek Fathers, who, if not trained in the schools, were much influenced, directly or indirectly, by the Platonic philosophy, particularly in its Jewish-Alexandrian form. That errors and corruptions crept into the church from this source cannot be denied. But from the same source it derived no small additions, both to its numbers and its strength. Among the most illustrious of the Fathers who were more or less Platonic, we may name Justin Martyr, Athenagoras, Theophilus, Irenæus, Hippolytus, Clement of Alexandria, Origen, Minutius Felix, Eusebius, Methodius, Basil the Great, Gregory of Nyssa, and St. Augustine. Plato was the divine philosopher of the earlier Christian centuries: in the middle ages Aristotle succeeded to his place. But in every period of the history of the church, some of the brightest ornaments of literature, philosophy, and religion, — such men as Anselm, Erasmus, Melancthon, Jeremy Taylor, Ralph Cudworth, Henry More, Neander, and Taylor Lewis, — have been "Platonizing" Christians.

LIT. — The *Works* of Plato, in the original Greek, edited, with prolegomena and commentary, by GOTTFRIED STALLBAUM, Leipzig, 1821–25, 10 vols., 2d ed., 1833–42; *Translations of the Dialogues* (in German) by F. SCHLEIERMACHER, Berlin, 1804–10, 2 vols., 2d ed., 1833–42, his *Introductions* were translated by W. DOBSON, Cambridge and London, 1836, (in English) by B. JOWETT, London and New York, 1871, 4 vols., and (partial translation) by W. WHIEWELL, Cambridge, 1860. — *Works upon Plato and Platonism in Different Relations*. G. C. B. ACKERMANN: *Das Christliche im Plato u. in der Platonischen Philosophie*, Hamburg, 1835, Eng. trans., *Christian Element in Plato and the Platonic Philosophy*, with Introductory Note by Professor Shedd, Edinburgh, 1861; F. C. BAHR: *Das Christliche d. Platonismus*, 1837, in *Drei Abhandlungen*, ed. Zeller, Leipzig, 1876; TAYLER LEWIS: *Plato against the Athiests; or, The Tenth Book of the Dialogues on Laws* (Greek), with Critical Notes, New York, 1845; R. D. HAMPDEN: *The Fathers of the Greek Philosophy*, Edinburgh, 1862; H. v. STEIN: *Gesch.*

*d. Platonismus*, Gottingen, 1862–75; G. GROTE: *Plato and Other Companions of Socrates*, London, 1865; COCKER: *Christianity and Greek Philosophy*, New York, 1870. Cf. RITTER: *Hist. Anc. Phil.*, Eng. trans., Oxford, 1816, vol. ii.; NIEDNER: *Einführung gricch. Philos. u. Theol.*, 1846; NEANDER: *Ch. Hist.*, Eng. trans., Boston, 1848, vol. i.; UEBERWEG: *Hist. Philos.*, Eng. trans., London and New York, 1872, vol. i. (where, besides an excellent summary, see copious references to the literature). W. S. TYLER.

**PLATONISTS, The Cambridge.** This name was given to a number of distinguished scholars, thinkers, and authors, who were graduates, fellows, tutors, and masters (provosts) of colleges in Cambridge University, England, and who revived the study and the philosophy of Plato in the latter part of the seventeenth century. The leading men of the school were Benjamin Whichcote, John Smith, Ralph Cudworth, and Henry More. Nathaniel Culverwell, John Worthington, George Rust, Simon Patrick, and Edward Fowler also are mentioned as minor members. Joseph Glanvil, John Norris, and John Wilkins, though they were educated at Oxford, were so intimately associated with them, that they are sometimes reckoned as belonging to the school. All the leaders, with the exception of More, and several of the minor members were educated at the famous Puritan College, Emmanuel. They were also, for the most part, of Puritan origin and sympathies, and owed their position, in the first instance, to the Parliament and the Protector. One of them (Wilkins) married Oliver Cromwell's sister. But they belonged to the Established Church, and retained their influence after the Restoration. Several of them became bishops. About the same time, though, for the most part, a little earlier in the century, there was at Oxford a somewhat similar school, or rather succession of scholars, authors, and divines, — John Hales, William Chillingworth, Jeremy Taylor, and others, — who represented moderation, comprehension, peace, and progress, not to say reform, in the church. But they came out from the Royalist and High-Church side in the great struggle of the century; and they directed their efforts chiefly to questions of church order and government, and to the cherishing in the church of a broad, catholic, charitable, and truly Christian spirit and life. In the latter part of the seventeenth century, Cambridge, rather than Oxford, became the centre of the liberal theological movement; and the Cambridge school took a wider range, and discussed questions which were not only vital to Christianity, but which lay at the foundation of all religion. They proved the existence of God, and illustrated his being, nature, character, and government of the world. They discussed the relation of spirit to matter, God to the world, the Creator to the creation. They carried their researches still farther, and inquired into the nature of matter and spirit, the laws of mind and of thought, the grounds of knowledge and belief. They combated modern materialism, agnosticism, and evolution, as they then existed in the germ. They explained and enforced the proper office of reason in religion, and insisted on the essential identity of a rational and a Christian theology and philosophy. They main-



tained stoutly the doctrine of immutable morality, and inculcated earnestly the necessity of a righteousness that is not only legal, but ethical, imputed indeed, but also imparted, the gift of God, but living and reigning in the hearts and lives of true Christians. They argued the immortality of the soul, and the resurrection of the body, from the light of nature and the teachings of philosophy; and they looked at all these questions from the Platonic stand-point. They had "unsphered the spirit of Plato." They translated his doctrines and arguments into the forms of modern thought. Cudworth's "plastic nature" is Plato's "soul of the world", transmigrated into the seventeenth century: his treatise on *Eternal and Immutable Morality* is a metempsychosis of Plato's *Eternal and Immutable Ideas*; and he maintains, that, in their three hypostases, — Monad or God, mind, and soul, — Plato and some of the Platonists made a very near approach to the Christian doctrine of the Trinity. Henry More went so far as to hold the Platonic doctrine of the pre-existence of human souls. But Neo-Platonism was studied and admired by some of the Cambridge Platonists, perhaps by all of them, even more than the unadulterated teachings of Plato himself; they Plotinized even more than they Platonized in their religious philosophy. More and Glanvil were carried away by a belief in ghosts and witches, which was a cross between Neo-Platonic demonology and modern spiritualism, but whose chief interest, to their minds, lay in the confirmation it lent to their faith in spiritual existences. They were all men of vast learning. They cumbered their pages with quotations, especially from Plotinus, Jamblichus, Proclus, and other Neo-Platonists; and so they were generally sadly deficient in the grace and beauty that shed such a charm over the writings of Plato. At the same time they were genuine disciples of Christ. They called no man master, but sat at the feet of Jesus for instruction, receiving the truth from his lips in a humble, teachable, believing, and obedient spirit, and using reason and philosophy only to interpret that truth, and commend it to the understanding, love, and obedience of others.

Even such an exercise of reason in religion awakened jealousy and suspicion in the extremists, both on the Anglican and the Puritan side. They were known at the time as the "New Sect of the Latitude-men;" and their teaching was stigmatized as the "New Philosophy." It was a re-action from the long prevalent and then generally accepted philosophy of Aristotle and the schoolmen. It was also a re-action against the High-Churchism of Archbishop Laud on the one hand, and, on the other, against the High-Calvinism represented by the Westminster Assembly. It was partly in sympathy with, and partly opposed to, the philosophy of Descartes. Above all, it was in direct antagonism to the thinly disguised scepticism of Hobbes, and to the unbelieving and licentious tendencies of the times, particularly after the Restoration.

Principal Tulloch, in the second volume of his *Rational Theology in the Seventeenth Century*, which is devoted to the Cambridge Platonists, characterizes the four leaders of the school as follows: Benjamin Whichcote, reason and religion; John Smith, foundations of a Christian philosophy;

Ralph Cudworth, Christian philosophy in conflict with materialism; Henry More, Christian theosophy and mysticism. For Cudworth and More, see separate articles. Benjamin Whichcote was born in 1610, graduated at Emmanuel College in 1629, fellow, 1633-43. His appointment as provost of King's College, in 1644, marks the origin of the new philosophical and religious movement at Cambridge. His personal magnetism, and power as a preacher, greatly moved the university, and excited suspicion of his orthodoxy among the Puritan leaders. Removed by Charles II., he died, in 1683, on one of his visits to Cambridge, in the house of "his ancient and learned friend Dr. Cudworth." Archbishop Tillotson preached his funeral sermon. His principal works — *Apostolical Apothegms* and *Select Sermons* — were collected and published after his death. The Earl of Shaftesbury furnished the Preface for the *Sermons*. The following aphorism illustrates the Platonic cast of his mind and the general drift of his teaching: "Religion is being as much like God as man can be like him." John Smith was born in 1618, took his bachelor's degree at Emmanuel College in 1640, and his master's in 1644, in which latter year he was also chosen fellow of Queen's College. He died in 1652, at the age of thirty-four, "a thinker without a biography." His funeral sermon was preached by John Worthington, and his *Select Discourses* were edited by Symon Patrick. The *Discourses* are ten. His original plan contemplated discourses on what he enumerates as the three main articles of religious truth: (1) The immortality of the soul; (2) The existence and nature of God; (3) The communication of God to man through Christ. But he did not live to enter upon the third of these topics. His Platonism and the central principle of his argument may be seen in the statement, that it is only "by a contemplation of our own souls that we can climb up to the understanding of the Deity."

We cannot dwell upon the minor members of the school. Culverwell, author of a *Discourse of the Light of Nature*, was a hearty Puritan and a decided Calvinist. Worthington was an ardent educational Reformer, which was a point of connection and sympathy between him and John Milton. Rust was the admirer and panegyrist of Jeremy Taylor, and his successor as Bishop of Dromore. Fowler, Bishop of Gloucester, and Patrick, Bishop of Chichester and of Ely, were offshoots of the school, but are known chiefly as dignitaries of the church.

LIT. — *Rational Theology and Christian Philosophy in England in the Seventeenth Century*, by JOHN TULLOCH, D.D., Principal of St. Mary's College in University of St. Andrews, Edinburgh and New York, 1872, in 2 vols., vol. ii.; BURNET'S *History of his Own Times*, vol. i.; *Brief Account of the New Sect of Latitude-men*, etc., probably by Bishop PATRICK; *Principles of Certain Moderate Divines of the Church of England, abusively called Latitudinarians*, etc., by Bishop FOWLER; HAL-LAM'S *Introduction to the Literature of Europe*, vol. ii.; LECKY'S *History of Rationalism in Europe*, vol. i. (extravagant in praise of Glanville and More on witchcraft, and in condemnation of Oxford University for opposition to free thought); *History of Cambridge University*, 2 vols., 4to, by

R. ACKERMANN, vol. ii.; DYER's *History of University of Cambridge*, 2 vols., vol. ii., pp. 91-101, Emmanuel College.

W. S. TYLER.

**PLITT, Gustav Leopold**, one of the editors of the second edition of Herzog's *Real-Encyclopädie*; b. at Gienin, near Lübeck, March 27, 1836; d. at Erlangen, Sept. 10, 1880. He studied theology at Erlangen and Berlin, was in 1867 appointed extraordinary, and in 1875 ordinary, professor of church history and encyclopedia in the former university. In 1872 he was given the degree of D.D. by Dorpat. His studies were chiefly historical, and concentrated on the period of the Reformation. After a number of minor treatises (*De auctoritate articulorum Smalcaldicorum symbolica*, Erlangen, 1862; *Desiderius Erasmus*, 1863, etc.), followed, in 1867-68, his chief work, *Einleitung in die Augustana*, 2 vols., of which the first contains the history of the evangelical church till the diet of Augsburg; and the second, the origin and development of the doctrinal system of the evangelical church. In 1873 he published *Die Apologie der Augustana*. In 1875, *Grundriss der Symbolik für Vorlesungen*; in 1876, *Jodokus Teuffeler*; in 1879, *Gabriel Biel*; and at his death he left a nearly finished *Luthers Leben und Wirken*, which has been finished by E. F. Petersen (chief pastor in Lübeck), and appeared at Leipzig in 1883. Although popular, it is scholarly; for Plitt was regarded as one of the best Luther scholars in Germany, and especially fitted to answer Roman-Catholic slanders against the Reformer. He also edited the Correspondence of Schelling, the great philosopher (*Aus Schellings Leben, in Briefen*, Leipzig, 1869, 1870, 3 vols.), whose granddaughter he had married. When Dr. Herzog undertook the second edition of his *Real-Encyclopädie*, he asked Professor Plitt, his colleague, to join him, as one eminently qualified by general learning, tireless energy, executive ability, and catholic sentiments. He lived, however, to see only six volumes through the press, dying before Dr. Herzog.

Professor Plitt, was, however, no mere student and writer. He frequently preached with acceptance, and took great interest in missions, foreign and domestic. In 1867 he succeeded Professor Delitzsch as president of the Bavarian Society for the Conversion of the Jews. He took a prominent place in philanthropic work and in the organization of the Christian Commission in the Franco-Prussian war (1870-71). Consumption first showed itself in the winter of 1874-75; and, although able to work at times, he gradually succumbed to the disease.

F. FRANK.

**PLUMER, William Swan, D.D., LL.D.**, Presbyterian divine; b. in Greensburg (now Darlington), Penn., July 26, 1802; d. in Baltimore, Md., Oct. 22, 1880. In the nineteenth year of his age he was a pupil of the venerable Dr. McElhany of Lewisburg, W. Va., with whom he pursued his studies until he was prepared to enter Washington College, Lexington, Va., where he graduated. He received his theological training at Princeton Seminary; was licensed to preach by the presbytery of New Brunswick in 1826, and was ordained by the presbytery of Orange in 1827.

After several years of evangelical labor in North Carolina, he returned to Virginia; and, after a short term of service in Prince Edward

County, he was called to Petersburg in 1831. He removed to Richmond in 1831, to become the pastor of the First Presbyterian Church. In the thirteenth year of his labors in Richmond, he accepted a call to the Franklin-street Church, Baltimore, of which he had pastoral charge from 1817 to 1851, when he was elected to the chair of didactic and pastoral theology in the Western Theological Seminary at Alleghany, Penn. Owing to complications caused by the civil war, his connection with the seminary having been severed, in 1862 he supplied the pulpit of the Arch-street Church, Philadelphia, until 1865, when he accepted a call to the Second Presbyterian Church of Pottsville, Penn. In 1867 he was elected to the professorship of didactic and polemic theology in Columbia Seminary, South Carolina; and, after filling that chair for eight years, he was transferred, at his own request, to the chair of historic, casuistic, and pastoral theology, which position he continued to hold until 1880, when he was made professor *emeritus* by the board of directors. After his connection with Columbia Seminary closed, he continued to supply different churches in Baltimore, and other cities and towns in Maryland, until his labors were terminated by death.

This condensed enumeration of dates, and fields of labor, illustrates not only the vicissitudes of Dr. Plumer's life, and the versatility which characterized him, but the important positions and responsible trusts committed to him by the Great Head of the church.

Dr. Plumer was a man of commanding personal appearance. His manner in the pulpit was peculiarly impressive. There was a dignity, and even a majesty, in his presence, that commanded attention.

He was a voluminous writer. He wrote a Commentary on the Psalms, a Commentary on the Epistle to the Romans, another on the Epistle to the Hebrews, many practical works calculated to establish the faith of believers, or to awaken the impenitent, besides innumerable tracts for the Presbyterian Board of Publication, for the Methodist Book Concern of Nashville and of New York, for the Board of Publication of the Reformed Dutch Church, for the Baptist Publication Society of Philadelphia, for the American Sunday-school Union, and for the Presbyterian Publication Committee of Richmond.

Some of these works were republished in Europe: others were translated into German, French, Chinese, and modern Greek. While professor in the Western Theological Seminary, he was also the successful pastor of the Central Presbyterian Church of Alleghany. While professor in Columbia, the church to which he ministered steadily grew in numbers, and was blessed with precious revivals. While pastor in the city of Richmond, he edited *The Watchman of the South*.

The presidency of several colleges, and the secretaryship of several of the boards of the church, were at different times offered him; but he never saw his way clear to accept any of these appointments. In 1838 Washington College (Pennsylvania), Lafayette College (Pennsylvania), and Princeton College, conferred upon him the title of doctor of divinity; and in 1857 the University of Mississippi conferred upon him the degree of

doctor of laws. In 1877 Dr. Plumer was a delegate to the council of all the Presbyterian churches of the world, which met in the city of Edinburgh.

For more than forty years he was a contributor to the periodical press, writing for reviews, for magazines, for many of the religious newspapers North and South, besides conducting a private correspondence which to most men would have been burdensome in the extreme. Perhaps no man of his time, not in political life, knew more people, or wrote a larger number of letters on subjects so varied and important. MOSES D. HOGE.

**PLURALITIES**, a term (*pluralitas*) in canon law for the holding, by a clergyman, of two or more livings at the same time. The canon law forbids it; but Catholic bishops granted dispensations to commit the offence, until the general council of 1273, when the right was taken from them. The popes still claim this right. In England the power to grant dispensations to hold two benefices with the care of souls is vested in the monarch and in the Archbishop of Canterbury. By 13 and 14 Victoria, c. 98, the benefices thus held must not be farther apart than three miles, and the annual value of one of them must be under a hundred pounds.

**PLYMOUTH BRETHREN**, so designated in the British Empire and America, upon the European Continent generally named "Darbyites" (see App., DARBY), are by themselves styled "Brethren." The characteristic of this school is an endeavor, in view of divided Christendom, to keep the unity of the Spirit. "That which characterized their testimony at the outset was the coming of the Lord as the present hope of the church, and the presence of the Holy Ghost as that which brought into unity, and animated and directed, the children of God. . . . The heavenly character of the church was much insisted upon" (Darby's *Collected Writings*, vol. xx. p. 19). The prophetic inquiry at the beginning of this century would explain their origin. Powerscourt Mansion, County Wicklow, Ireland, was a centre of such inquiry. It is to Ireland that we trace them earliest. About 1827 an ex-Romanist, the late Edward Cronin, gathered some sympathizers, ultimately at his residence in Lower Pembroke Street, Dublin, for "breaking of bread" every Sunday morning. Shortly afterwards another company was formed, which Cronin joined, at 9 Fitzwilliam Square: in this group, nucleus of the Brethren, the most prominent figure was the Rev. J. N. Darby. A pamphlet by Darby, *On the Nature and Unity of the Church of Christ* (1828), disturbed many minds in the Protestant churches, and swelled the Brethren's ranks; so that in 1830 a public "assembly" was started in Aungier Street, Dublin. Amongst those early joining the movement was "the noble-hearted" Groves (Newman's *Phases of Faith*), who, however, left for Bagdad in 1829. To promulgate his views, Darby in 1830 visited Paris, afterwards Cambridge and Oxford. At the last place he met with B. W. Newton, at whose request he went to Plymouth. "On arriving," Darby writes, "I found in the house Capt. Hall, who was already preaching in the villages. We had reading-meetings, and ere long began to break bread." Their first meeting-place was called "Providence Chapel;" the Brethren, accordingly, "Providence People;"

but, preaching in country-places, they were there spoken of as "Brethren from Plymouth;" hence elsewhere, "Plymouth Brethren." The largest number ever in regular communion at Plymouth was a thousand, more or less. Amongst those that here embraced the "testimony" was the late S. P. Tregelles.

The title to communion originally, at Plymouth as in Dublin, may be gathered from Darby's Correspondence with Rev. J. Kelly (1839). He there writes of "real Christians," that "we should undoubtedly feel it wrong to shut them out," whatever their peculiarity of doctrine: "we receive all that are on the foundation, and reject and put away all error by the word of God and by the help of his ever-present Spirit." A notable instance had occurred of the excision of one, who, in the story of his religious opinions, has narrated his early connection with the Brethren amongst whom he sought to introduce heterodoxy as to Christ. The Brethren, however, have always restricted discipline, or departure from others, in respect of doctrinal error, to cases falling under 2 John. Darby had written of Sardis and Thyatira, that "degeneracy claimed service, and not departure" (*Ibid.*). But there is enough evidence of sharp discipline from the outset to forbid the notion that the so-called "Exclusives" have later employed more stringent measures than was the wont of the Brethren at first: they may have become more consistent and systematic.

The Brethren had given practical expression to their views of ministry ere Darby's *Christian Liberty of Preaching and Teaching the Lord Jesus Christ* appeared in 1834. In the same year was begun the *Christian Witness*, for which Darby wrote, *On the Character of Office in the Present Dispensation* (1835), uprooting all official appointment. In the same periodical he wrote, *On the Apostasy of the Successive Dispensations* (1836). We present an outline of these treatises:—

"The old economy had fallen by the unfaithfulness of the covenant-people. The whole people was placed under the law, made responsible for its observance. As a whole, it apostatized. The same happened with the New-Testament economy. Christians wholly apostatized in the apostolic age. Failure ever marks man placed under responsibility. The whole Christian system depended upon continuance in God's goodness. If Christendom depart from the divine path for this dispensation, his goodness is abandoned. This is 'the ruin of the church.' Every present ecclesiastical organization is abnormal; all Christendom obnoxious to judgment. According to Darby's tracts, *Sur la Formation des Églises* (1840) and sequel, there remains but *l'apostasie fatale et sans remède*. A new church organization supposes a new apostolate. Cf. his *Reply to the Zionsbote* (vi. Jahrgang). All are rejected, Romanist and Protestant alike: they repose upon an unchristian sentiment. Unlike other separatists, Darby places dissenters' systems under the same ban as national churches; only he sees more corruption in the latter. He falls back upon *la promesse du seigneur* (Matt. xviii. 20), which provides a motto for the assemblies into which the church should resolve itself. Moreover, ecclesiastical office is impaired by the church's ruin. See a tract, *On the Apostasy—What is Succession Succession of?* (1840); also *Le Ministère considéré dans sa Nature*, etc. (1843), and *De la Présence et de l'Action du S. Esprit dans l'Église*, etc. The acceptance of official ministry as medium between God and man ignores the privilege, enjoyed by every believer, of access to the throne of grace. There are, nevertheless, *ministères* in the word; because, without such,

Christ's work would have been imperfect: he has intrusted to man the word of reconciliation. This is not a particular office (charge): service in the word is the faithful exercise of a spiritual gift, something divine, for which the individual concerned is responsible to Christ alone. There are many such gifts. Every believer possesses, besides the general gift (*δωρεα*) of the Spirit, a special gift (*χαρισμα*), which he should exercise for the good of the assembly. The Spirit distributes these gifts *καθως βολευται*. It may be difficult to apprehend how Darby could reconcile this scheme with that of a church in ruins. Has Christendom all the *χαρισματα*, like the apostolic church? His answer lies in the difference between gift and office, and in a difference of gifts, some of which, sign-gifts, were withdrawn through the Lord's displeasure. The *ministries* of gifts have no organic connection with the offices of elders, bishops, and deacons, which do not affect the dispensation, but concern the external order of the assembly and the care of its temporal affairs; yet he would not deny that those, as Stephen, who held office, might also have gifts, fruit of the Spirit's free action, whilst the office was of apostolic appointment, no longer available. Since the decease of the last apostle, of Timothy or Titus, apostolic delegates, no one has had title to appoint to any. From all church officers, believers must separate, to unite with *assemblies de culte*."

Kelly explains, that "separation" does not mean entire separation from the church. In 1839 Darby wrote, "I should think it a great sin to leave a church of God because corruption were found in it" (cf. *supra*). Kelly says, "If there be acceptance of evil in its confession or conduct, separation from evil according to Scripture is imperative;" and, further, that "what is erroneously branded as an entirely modern system is the very same in substance as that in which all assemblies found themselves who had not the added privilege of an apostle or apostolic delegate to choose elders for them."

Such opinions, largely adopted in England, took root in Switzerland, France, etc. (cf. App. DARBY). Associated therewith are prophetic views characteristic of the advocates thereof (v. *infra*).

The Brethren presented an unbroken front until 1845, when Darby, at the request of one of the leaders at Plymouth, repaired thither, only to have his solicitude for a consistent testimony exercised by the release of Newton, residing there. The spell that had held the Brethren together was broken by "the spirit of clericalism" (Miller), which sprang up at Plymouth. Newton had from the first isolated himself. Darby says, "I sorrowed over this unhappy trait of isolation, love of acting alone, and having his followers for himself; but I had no suspicion of any purpose, bore with it. As to the teaching I heard in Ebrington Street from Mr. Newton, the one undeviating object seemed to be to teach differently from what other Brethren had taught, no matter what, so that it set their teaching aside" (*Narrative of Facts*). And Trotter: "The system thus introduced . . . was directed to the undermining of all the truth by which God had acted on the souls of Brethren, and to the setting-up afresh in other form all that had been renounced. The real unity of the church as one body, indwelt and governed by the Holy Ghost, was denied. . . For the presence and sovereign rule of the Holy Ghost in the church was substituted the authority of teachers. There was also the endeavor to form a party distinguished by Mr. Newton's views of prophecy and

church order, to which the appellation 'the truth' was arrogated." Newton impeded an investigation, treating it as an attempt by a rival to "thwart and spoil his plans." He suppressed a long-standing weekly church-meeting. On Nov. 17 Darby publicly accused him of moral dishonesty, and, unable otherwise to effect a renovation, on Dec. 28 started a separate assembly. The division spread to other places. Lord Congleton withdrew from fellowship at Rawstone Street, London, because it upheld Darby's action; but he would not, as Tregelles at Plymouth, support the Newtonian programme.

Since 1848 the position taken by Darby has been placed in a clear light. The points in dispute, so far, had concerned the ecclesiastical testimony, the *raison d'être* of the Brethren: the precise standpoint of their chief representatives was not yet brought into relief. Harris, having in 1847 acquired some notes of a lecture by Newton which contained teaching subversive of received truth as to our Lord's person, exposed the evil. Christ "was represented as born at a distance from God; involved in the guilt of the first Adam, because he was born of a woman; and under the curse of the broken law, because of his association with Israel" (Miller). The next year "the rulers of Bethesda," Bristol, — strictly a Baptist congregation, but associated with the Brethren, — "received to the Lord's table several of Mr. Newton's partisans, known to hold his heresy. . . Faithful men on the spot protested, and entreated that such doctrine should be judged, and its teachers put out of communion. Their remonstrances being unheeded, they were obliged to withdraw from communion at Bethesda: one of them printing a letter explanatory of his reasons for seceding. This brought forth a paper signed by ten chief persons at Bethesda, vindicating their conduct" (*Ibid.*). This is known as *The Letter of the Ten*. The ground taken was this: "Supposing the author of the tracts were fundamentally heretical, this would not warrant us in rejecting those who come from under his teaching, until we were satisfied that they had imbibed views essentially subversive of foundation truth," but "that no one defending or upholding Mr. Newton's views should be received into communion." At a church-meeting in July, George Müller, one of the leaders, demanded the confirmation by the Brethren of this letter. "The majority acquiesced, and assumed a *neutral* position. The question was fairly raised as to whether Brethren were really gathered . . . as independent congregations. . . Several meetings throughout the country followed the example of Bethesda, while others [countenanced by Darby] maintained the position they had previously occupied" (*Ibid.*).

The seceders, and all linked with them, obtained the name of "Exclusives." While rigidly excluding all on Bethesda ground, they freely receive into communion Christians, as well members of the Established Church as nonconformists, subject to objection raised either of ungodly life or radical error. The explanation is this: the *neutral* Brethren . . . by acknowledging the presence of the Holy Ghost, profess to be one body: in receiving a single member from a body that professes to be a unit, the whole body, sound or unsound, is in principle received. But in the Church of Eng-

land, and in the various forms of dissent, no such position is assumed" (*Ibid.*). The motto of the *open* Brethren became, "The blood of the Lamb is the union of saints." With this compare Darby's Works, xiv. 332, where a contrast is drawn between the unity of God's saints on one foundation,—and that in the blood,—and latitudinarianism. The "Exclusives" have jealously guarded the balance of truth by not so employing 2 John as to contravene Rom. xiv. xv. But thenceforth they definitely proclaimed "separation from evil as God's principle of unity." Many companies of the Brethren followed Müller. The assembly at Vevay, amongst others, was affected by Newton's doctrine, and divided; but an increasing number have carried on the testimony under Darby's guidance. Thus was made a fresh start, with accession from this time of doctrinal intelligence and definiteness. The original *Christian Witness* was in 1849 revived by *The Present Testimony*, followed in 1856 by *The Bible Treasury*, still conducted by Mr. Kelly. To each of these serials Darby contributed largely.

No further rupture occurred until after the publication of Darby's *Sufferings of Christ*. The author had entered upon ground previously fatal to others. He held that our Lord passed through certain non-atoning sufferings in consequence of the position he had taken voluntarily in Israel, in fulfilment of some psalms, and as typical of the tribulation of the godly "remnant" in the last days. Some, unable to distinguish between this doctrine and that already condemned, raised a storm against Darby (1866), withdrawing from communion; but no division ensued.

Between 1878 and 1881 a second great breach rent the Brethren, completed in Darby's lifetime. A "gathering" at Ryde failed to deal with depravity in *gremio*. Warnings from Brethren elsewhere seemed futile; but all recognized its status. Hopedless of this, an old associate of Darby, desiring to set the matter right, visited the place, only to inaugurate a new assembly, partly formed of seceders from the old one at Temperance Hall. His act was resisted by Darby as a breach of unity; and discipline was called for against the offender. The Brethren at Kennington, London, where the latter lived, were slow to judge his misdeed. The leaders of Park Street, another London meeting, directed the crusade against him: hence a second division of the Brethren, solemn as the former,—a departure from Park Street, London, for having thrown its mantle over Guildford Hall, Ramsgate, as before from Bethesda, Bristol, the champion of Elbrington Street, Plymouth. The rejecters of Guildford Hall follow Kelly; the others, since the decease of Darby,—just a year after this event,—have been without an ostensible leader. Each side charges the other with "Independency."

A further disintegrating movement had been at work, with small result. Another Irish ex-clergyman, Samuel O'Malley Cluff, brought up amongst the Brethren a doctrine of sanctification akin to that of R. Pearsall Smith of America, and called "Death to Nature," antidote to Laodicean religion, by Cluff supposed to prevail amongst them. This was refuted and condemned by Darby. Cluff and his followers quietly seceded.

Thus the Brethren have resolved themselves into the following sections:—

1. The so-called "Exclusives" in three branches,—(a) The followers of the late J. N. Darby, committed to his ecclesiastical course,—the Pauline view of the church; (2) The followers, since 1881, of W. Kelly, characterized by a general adhesion to Darby's views, but with a tendency to place conscience above church action,—the church from a Pauline point of view, modified by Johannine elements; (3) The followers of Cluff, with a special scare of Laodicea. 2. Bethesda, neutral, *open* Brethren, linked with Müller of Bristol,—pronounced leanings to Baptist views, and upholding Independency in discipline. 3. Newtonians, with leanings to Reformation doctrine, promulgating prophetic views peculiar to their leader. They, too, maintain that the church is fallen.

Of the body of doctrine of which the first-mentioned class are the special representatives, we subjoin a further synopsis:—

*The Godhead.*—They maintain the Catholic doctrines. *Human Nature.*—Adam was first sinless, not virtuous, or holy. The fall introduced unqualified ruin. *Person of Christ.*—The Catholic doctrine. *The Atonement.*—Viewed in two aspects: (a) Godwards, propitiation; (b) Manwards, substitution, the purchase of all, redemption of believers specifically. Cf. C. H. Mackintosh's *Notes on Leviticus. Conversion.*—Lucidly treated by Mackintosh, in his *Notes on Exodus*, also his tracts, *Forgiveness of Sins, What is it? and Regeneration, What is it?* The Brethren's teaching forms the staple of the addresses of D. L. Moody. *Predestination.*—As regards the doctrines of grace, they hold a modified Calvinism, denying as well freewill as reprobation, and proclaim an unlimited gospel. Election regarded as esoteric. *Justification.*—The righteousness in which the believer stands is God's own; distinction between active and passive obedience of Christ denied; the basis of justification laid in Christ's death alone. *State of Grace.*—There is for the child of God "full assurance," not alone moral certainty: it is a question of *nature*. Believer eternally accepted, delivered from the wrath to come. Grace, available by prayer, the only power for holiness of life. While he is bound to do good works, neglect thereof, most surely followed by discipline, does not alter his status. Self-abasement and confession of sin insure sense of divine forgiveness. Christ's own priesthood preserves from sin; his advocacy restores. The cleansing of sin by Christ's blood once for all accomplished; cleansing by water (the Word) continuous. *Means of Grace.*—The Holy Scriptures. To impugn the inspiration or authority of the Protestant Bible is fatal. Every believer, a saint to begin with, sanctified practically in the truth. *Sacraments.*—They hold to (a) Baptism; as to that of infants they differ, Darby having been a Paedobaptist; (b) Lord's Supper, celebrated weekly. *Discipline.*—V. *supra*, and cf. Darby's *Collected Writings*, vols. i., xiv. *The Church.*—Their doctrine is "essential to a full understanding of Brethren's position" (Kelly). Non-existence of the church before Pentecost. Viewed from God's side, it is the body of Christ, the Spirit's workmanship, intact; from man's side, the house of God, human workmanship, marked by failure, distinct from the "kingdom." *Ministry.*—V. *supra*. Darby writes, "I hold to it as God's ordinance, an essential part of Christianity. But, in respect of title to minister, Kelly remarks, 'Ordination was never practised as to evangelists, or pastors, or teachers.'" *Worship.*—Of the simplest kind. No music, hymns (from a prescribed collection), praise, and prayer, as the Spirit leads. Cf. Kelly's *Lecture* (1870) and *Reply to Rees*, vindicating their practice; also his *Thoughts on the Lord's Prayer*, for their disuse of the latter, conceived to be a symbol of the position and desires of the Jewish "remnant." *Eschatology.*—Distinction between the coming of Christ to gather his saints, the "rapture" (initial *παρορσία*), and his appearing for judgment (*ἐν φάσματι*); "the day of the Lord," generic. No true Christians will pass through the "tribulation." Premillennial advent; personal reign of Christ upon, that of the church over, the earth for a thousand years. Israel restored and converted; Christ's earthly Bride to

administer his government of the nations under millennial blessing; after that, the final judgment of the wicked dead, the living nations having been judged at the beginning of the Messianic reign. The immortality of the soul vindicated as well by Darby (*Collected Writings*, vol. x.) as by F. W. Grant of America. Endless punishment: cf. Darby's *Elements of Prophecy*, Kelly's *Lectures on the Minor Prophets and Revelation*, as to the *Renewal of the Roman Empire*, *Antichrist*, etc.

Their testimony is in the main as to the church, without neglect of evangelization. For their attitude towards ecclesiastical communities in general, see Darby's *Considerations on the Religious Movement of the Day* (1839); cf. his *Evangelical Protestantism and the Biblical Studies of M. Godet* (1875). National churches they regard as too broad; nonconformity, as too narrow. Naturally the Evangelical Alliance has not their support. They hold the Holy Spirit's presence in the church to be characteristic of this dispensation. "Their appreciation," says Bledsoe, "of the Holy Spirit's presence, power, and guidance, is the grand and distinctive character of their theology."

In 1879 Miller wrote as follows: "In the United States 91 meetings have sprung up of late years; in Canada there are 101 meetings; in Holland, 39; in Germany, 189; in France, 116; in Switzerland, 72; in the United Kingdom, about 750, besides twenty-two countries where the meetings vary from 1 to 13." In 1836 we find Brethren already in India. Bishop Wilson of Calcutta employed a charge to his clergy for an attack upon them.

LIT. — HERZOG: *Les frères de Plymouth et J. Darby*, Lausanne, 1845; GODET: *Examen des vues Darbyistes sur le saint ministère*, Neuchâtel, 1846; WIGRAM: *The Present Question*, 1848-49; TROTTER: *The Whole Question of Plymouth and Bethesda*; *Memoir of A. N. Groves*, 1856; GOVETT: *The Church of Old*, London; GROVES: *Darbyism, its Rise and Development*, Bristol, 1867; W. REID: *Literature and History of the so-called Plymouth Brethren*, London, 1875. 2d ed., 1876; BLEDSOE: art. in *Southern Review*, Baltimore, 1877 (April); MILLER: *The Brethren, their Rise, Progress, and Testimony*, London, 1879; TEVLON: *History and Doctrines of the Plymouth Brethren*, London, 1883.

E. E. WHITFIELD, M.A. (Oxf. member Brethren).

**PNEUMATOMACHI**, a name applied generally to all who held heretical views concerning the Holy Spirit, and more especially to the followers of Macedonius; which article see. It originated with Athanasius, and occurs for the first time in his epistle to Serapion. In reality the heresy designated by it is simply a form of Arianism. The Arians, rejecting the homoousian view of Christ, and thereby the Trinity, had no occasion to raise the question of the nature and personality of the Holy Spirit. But when the semi-Arians joined the orthodox church, and accepted the Nicæan Creed, quite a number of them, more especially the followers of Macedonius, transferred the question from the second to the third person in the Trinity; and the controversy began anew. Serapion, Bishop of Thmuis, told Athanasius of this new heresy; and he not only wrote against the Pneumatomachi, but assembled a synod in Alexandria, 362, which condemned them. Their final condemnation took place at the synod of Constantinople, 381. See SEMI-ARIANS.

**POCOCK**, Edward, D.D., Orientalist; b. at Oxford, Nov. 8, 1601; d. there Sept. 10, 1691. He was educated at Oxford; elected fellow of Corpus Christi College, 1628; chaplain to the Eng-

lish factory at Aleppo, 1630-36 (during which time he made a collection of Greek and Oriental manuscripts and coins on commission of Archbishop Laud); professor of Arabic at Oxford, 1636-40; in Constantinople, to seek for manuscripts, 1637-39; rector of Childrey, Berkshire, 1643; re-instated in his chair, 1647; professor of Hebrew, and canon of Christ Church, 1648; and in spite of bigoted and prejudiced opposition from Roundheads, and the indifference of Cavaliers, he retained these positions till his death. He was one of the foremost Orientalists in his day. His works are numerous and valuable. His *Theological Works* were published in 2 vols. folio, London, 1710; with a *Life* by the editor, Leonard Twells. They embrace *Parva Mosis* (a Latin translation of Maimonides' six discourses prefatory to his Commentary upon the Mishna, 1655), English Commentaries upon Hosea (1655), Joel (1691), Micah and Malachi (1677), and a Latin treatise upon ancient weights and measures. The Commentaries formed part of Fell's projected Commentary upon the entire Old Testament. They are heavy and prolix, but learned. Pocock took a prominent part in Walton's *Polyglot*, furnished the collations of the Arabic Pentateuch, and was consulted by Walton at every step. (See POLYGLOT BIBLES.) He translated Grotius' *De veritate Christianæ religionis* (1660) and the Church-of-England Liturgy and Catechism into Arabic (1674). His chief work was his edition of *Gregori Abul Farajii historia dynastiarum*, Oxford, 1663, 2 vols., Arabic text with Latin translation. For Pocock's life, see *Theological Works* mentioned above.

**PODIEBRAD**, George of, a Bohemian noble (b. 1420), who by energy and capacity rose to such importance, that, in the abeyance of the Bohemian kingdom, he was made governor in 1452. On the accession of Ladislas (in 1452) he remained the chief person in the kingdom, and on the death of Ladislas (in 1457) was elected King of Bohemia by the Diet. The reign of King George (1457-71) marks the decisive period in the religious history of Bohemia. The Hussites had been in a manner reconciled to the church by the Compacts made with the Council of Basel. On the dissolution of the council, the Papacy neither accepted nor disavowed the Compacts. It saw that a breach with Bohemia was undesirable, and hoped to foster a Catholic re-action within the land, which would slowly bring back Bohemia to Catholicism. Podiebrad was the great opponent of this policy, and was the greatest statesman of his age in Europe. He wished to unite Bohemia, and organize it into a great power. This was impossible, so long as Bohemia was rent by religious discord, and, through want of Papal recognition, was isolated from European politics. Podiebrad could not make peace with the Papacy without losing his hold on Bohemia; he could not attack the Papacy without losing his political position in Germany. He accordingly engaged in negotiations with the Papacy, and skilfully managed to lead the Popes, Calixtus III. and Pius II., to think that he was more compliant than he really was. Every mark of confidence which they showed he promptly used to assure his political position abroad. Yet there was opposition to him in his own kingdom, where the city of Breslau refused to acknowledge him, and was the centre

of a Catholic opposition. At last Podiebrad's diplomacy came to an end. Pius II. was alarmed at his increasing influence in Germany, and in 1462 disclaimed the Compacts, and demanded Podiebrad's unconditional obedience. At first Podiebrad temporized, then aimed a mighty blow at the Papacy. He proposed to the various courts of Europe the summoning of a parliament of temporal princes to discuss European affairs. His proposal was not agreed to, and Pius II. excommunicated him as a heretic in 1464. The death of Pius II. in the same year left the Bohemian question to a more determined but less politic pope, Paul II. Paul II. did not hesitate to abandon Bohemia to the horrors of a civil war. He authorized the formation of a league of discontented nobles, and called Mathias Corvinus, king of Hungary, to the aid of the church. The war that followed was not a religious war: it was a war of conquest on the part of King Mathias. Still Podiebrad was not conquered, and died victorious in 1471. Nor did Mathias gain his object. The Bohemian crown was given by the Diet to Ladislas of Poland. The war of Hungary and Bohemia was most disastrous to Europe: it wasted the power of the two countries which were the chief bulwarks against the Turk. Paul II., by encouraging it, diverted the Papacy from its crusading policy, which was the one point in which it could stand at the head of Europe.

LIT. — Authorities. — ESCHENLOER: *Geschichte der Stadt Breslau vom Jahre 1440-79* (ed. Kunisch), Breslau, 1827-28; also a Latin original of the same (*Historia Wratislaviensis*), ed. Markgraf, Breslau, 1872; KLOSE: *Documentirte Geschichte von Breslau, 1781-83*, 5 vols.; PALACKY: *Urkundliche Beiträge im Zeitalter Georg's von Podiebrad*, Vienna, 1860. Modern Writers. — PALACKY: *Geschichte von Böhmen*, vol. iv., Prag, 1857; JORDAN: *Das Königthum Georg's von Podiebrad*, Leipzig, 1861; VOIGT: *Enca Silicio di Piccolomini, Papst Pius II.*, vol. iii., Berlin, 1863. MANDELL CREIGHTON.

POETRY, Hebrew. See HEBREW POETRY.

POHLMAN, William John, Reformed Dutch missionary; b. at Albany, N.Y., 1812; drowned at Breaker's Point, between Hong Kong and Amoy, China, Jan. 5, 1849. He was graduated at Rutgers College, 1834, and at the New-Brunswick Theological Seminary, 1837; sailed as missionary to Borneo, May 25, 1838. In 1844 he was transferred to China, where, with Rev. David Abeel (see art.), he established the Amoy mission.

POIMENICS. See PASTORAL THEOLOGY.

POIRET, Pierre, b. at Metz, April 15, 1616; d. at Rheinsburg, near Leyden, May 21, 1719; the only real mystic among the French Reformed theologians. He was first apprenticed to a wood-carver, but went in 1664 to Basel, to study theology, and was in 1668 appointed preacher at Heidelberg, and in 1672 at Anweiler. Having been driven away from Anweiler, in 1676, by the war, he resided for several years in Holland and at Hamburg, until he, in 1688, retired to Rheinsburg, where he spent the rest of his life. He had studied Tauler and Thomas à Kempis, and lived in intimate friendship with Antoinette Bourignon and other mystics; his theology of love, a theology based on sentiment, raising him above the differences of churches and creeds. His principal works are, *L'économie divine*, Amsterdam, 1687,

7 vols.; *La paix des bonnes âmes* (1687); *Les principes solides de la religion* (1705), etc., — most of them translated into Latin, Dutch, and German. He also translated the maxims of Jacob Boehme in Latin, and edited the works of Madame Guyon. [An English translation of his *Divine Economy* appeared Lond., 1713, 6 vols.] C. SCHMIDT.

POISSY, Conference of, 1561. To Catherine of Medici, regent of France during the minority of her son, Charles IX., it appeared altogether necessary to bring about some kind of reconciliation between her Roman-Catholic and her Reformed subjects. The latter were numerous, powerful, and influential; but the very sympathy which they met with, even in the highest ranks of society, made it seem probable, that, with a little adroitness, the differences might be bridged over. A conference between the two parties was decided upon; and Poissy, an abbey in the neighborhood of St. Germain, where the court resided, was chosen as the place of meeting. On Sept. 9, 1561, the first session was held, in the presence of the king, the queen, the princes and princesses of the royal house, and a great number of the highest dignitaries of the crown, gentlemen and ladies. The Roman Catholics were represented by the cardinals of Tournon, Lorraine, Chatillon, Armagnac, Bourbon, and Guise, the archbishop of Bourdeaux and Embrun, and thirty-six bishops; the Reformed, by thirty-four delegates, among whom were Beza and Peter Martyr Vermigli. The conference was opened by a speech of the chancellor, L'Hôpital, which showed the Reformed that they did not meet their adversaries, as they had demanded and expected, on exactly equal terms; but which also showed the Roman-Catholic prelates that they were not simply sitting in judgment, "for their verdict would have no effect if it were not found perfectly impartial and just." The word was then given to Beza. He appeared at the bar in the nobleman's black dress of the day; and, when he knelt down to pray, — the prayer which is still used in the French Reformed Church at the opening of divine service, — the queen also knelt, and the cardinals arose and uncovered. He made a long speech, and gave a succinct representation of the whole Reformed faith, in order that people might understand both the points of difference and the points of agreement between the Reformed and the Roman-Catholic churches. The speech was cool and calm and conciliatory; and it was listened to with breathless attention, its delivery being disturbed only at one single point. When Beza, in developing the Reformed doctrine of the Lord's Supper, used the expression that the body of Christ was as far from the bread as the highest heavens are from the earth, Cardinal Tournon jumped to his feet, and cried out, "*Blasphémait!*" and such a tumult arose among the prelates, that the queen herself had to interfere, and impose quiet. Beza, however, remained calm, and continued his speech, which the next day was printed, and distributed by the thousands among friends and foes. On Sept. 16 the second session was held. Cardinal Lorraine answered Beza. His speech was proud, but adroit and impressive. He avoided mentioning transubstantiation and the mass; and, when he spoke of the bodily presence, he used terms which remind one of those of Luther. But he

refused to give the Reformed, or anybody else, a copy of his speech; and the Roman-Catholic prelates in general declined to continue the discussion in public. The following sessions (Sept. 24, 26, etc.) were consequently held in private; only the princes and the prelates and the Reformed delegates being present. In the session of Sept. 26, Cardinal Lorraine very cunningly proposed that the Reformed should subscribe the *Confessio Augustana*: it was, indeed, his general policy to show off the difference which existed within the Protestant camp. But the Reformed as cunningly met the feint, urging that it would be of no use for them to subscribe the *Confessio Augustana* unless the Roman Catholics also subscribed. In the same session a mixed committee was formed, and charged with the drawing-up of a *formula consensus*, which should be accepted by both parties. The committee actually succeeded in arriving at an agreement; and its *formula consensus*, though very vague and ambiguous, was accepted, not only by the court, but also by Cardinal Lorraine, who declared "that he had never had another faith." The doctors of the Sorbonne, however, rejected the *formula* as heretical; and, in the session of Oct. 6, the Roman-Catholic party presented a strictly Roman confession, which they demanded that the Reformed should subscribe. In the final session of Oct. 17 they went even farther, and demanded that all the churches and all the church-property which the "heretics" had taken possession of in the various provinces should be restored. During the month which the conference lasted, a re-action took place in favor of the Roman Catholics. The financial pressure finally compelled the king to yield to their demands. He needed money, and the Roman-Catholic clergy was the only body within the state rich enough to furnish the funds. Nevertheless, the Conference of Poissy gave the Protestants of France an opportunity of publicly vindicating their religious views; and the edict of Jan. 17, 1562, formally recognized the Protestant religion, so far as it gave the Protestants a right to meet for worship unarmed, and outside of walled cities. See POLENZ: *Geschichte des franz. Calvinismus*, 1557, 2 vols.; PEAUX: *Histoire de la ref. franc.*, 1860, 2 vols. HERZOG.

**POLAND.** Christianity first reached the Poles, a Slavic people inhabiting the plains along the Vistula, in the beginning of the tenth century, from Moravia, and through the pupils of Cyril and Methodius; and when, in 966, their duke, Mieszyslaw, married the Bohemian princess Dombrowka, he suffered himself to be baptized, a large portion of his court and his people following his example. Thus, in its origin, the Polish Church was a daughter of the Greek Church; and though, in accordance with the general practice of the Greek missionaries, service was celebrated in the Polish tongue, the liturgy, rites, discipline, social organization, architectural style, etc., were Greek. In its farther development, however, the Polish Church was brought nearer to the German Church (that is, to the Church of Rome) by the close connection which soon sprang up between the dukes of Poland and the kings of Germany; and when the first Polish bishopric was formed, at Posen, it was placed under the authority of a German archbishop, first of Mayence, afterwards of Magdeburg. German missionaries supplanted

the Greek, or rather Slavic, missionaries; and when, at the opening of the eleventh century, the Polish Church was thoroughly organized, the land being divided into seven bishoprics, it entered into direct communication with the Pope through the Archbishop of Gnesen. The German missionary, however, who seldom understood the Polish tongue, and, in accordance with the practice of the missionaries of the Church of Rome, always insisted upon using the Latin language in the celebration of service, worked with much less success in Poland than the Greek or the native missionary. Under his management the Poles remained heathen, though they were baptized; and it was necessary to employ barbarous punishments — knocking out the teeth of those who ate flesh during the fast, etc. — in order to enforce the simplest rules of discipline. More than a century passed away, and still the Poles sat waiting, and singing dirges on the anniversary of the day when the duke had ordered their idols to be burnt, or thrown into the water. Nor was the transformation within the church itself, from Greek to Roman, brought about easily. For a long time the Church of Rome felt compelled to temporize with respect to the use of the vernacular in divine service, with respect to the cup in the Lord's Supper, with respect to celibacy, and in many other points. In 1120 all the priests in the diocese of Breslau were married; and, a century later, the synod of Gnesen (1219) still complained that the decrees against the marriage of priests had had no effect. But, in spite of all pliability and cautiousness, there always was in the Polish Church a strong opposition from the side of the laity to the hierarchical organization (the tithes could not be gathered, the ecclesiastical jurisdiction could not be sustained), and an equally strong opposition from the side of the hierarchy to the pope. — Gregory VII. complained in 1075 of the Polish bishops as *ultra regulas liberi et absoluti*, and, under Innocent III., a bishop of Posen ventured to leave an interdict pronounced against the duke entirely unheeded. When it is added that the Waldensians, the Beghards, the Fraticellis, the Bohemian Brethren, found numerous adherents in Poland; that the Inquisition, introduced in the middle of the fourteenth century, utterly failed in suppressing the anti-Roman tendencies; that the university of Cracow was founded in 1410 on the plan of Jerome of Prague, — it cannot be wondered at that the Reformation spread rapidly in the country. Dantzig espoused the cause of Luther in 1518; and, though fearfully punished in 1526 by Sigismund I., it could not be made to submit. Most of the great cities, both in Poland Proper and in Lithuania, followed the example; and when, in 1529, a papal legate undertook, in accordance with a royal decree, to publicly burn the works of Luther at Thorn, he was stoned out of the city. In 1541 the Swiss Reformation was first made known in the country (Stanislaus Lutormiski), and found many adherents, especially among the nobility; and in 1556 John à Lasco began his great work of organizing the Evangelical Church of Poland. Meanwhile the Roman Catholics were not asleep. They found an energetic and able leader in Hosius, Bishop of Culm, afterwards of Ermeland. Nevertheless, they could not prevent the diet of



Petrikau (1555) from agreeing upon demanding a national council for the introduction of the Polish language in the mass, and the cup in the Lord's Supper, and for the abolition of celibacy and the annats; and in 1563 the king, Sigismund II., issued an edict of toleration. It was, indeed, not the exertions of the Roman-Catholic party, but internal dissensions, which finally checked the progress of the Reformation. First a split took place among the Reformed on account of the unitarian or antitrinitarian views which arose among them (see art. SOCINIANISM); next the Reformed and the Lutherans could come to no agreement. The synod of Sendomir (1570) brought about a *consensus*, but the Lutherans soon after repudiated it, and the two evangelical parties fought with more violence against each other than against the Roman Catholics. The Jesuits, of course, were not slow in availing themselves of the opportunity; and from the middle of the seventeenth century they were able to begin actual persecutions, which, in connection with the political confusion of the eighteenth century, cut short all vigorous religious life in the country. [See FRIESE: *Kirchengeschichte des Königreichs Polen*, Breslau, 1786; KRAINSKI: *The Reformation in Poland*, London, 1838-40, 2 vols.; LESCOEUR: *L'Eglise catholique en Pologne sous le gouvernement russe (1772-1875)*, Paris, 1876, 2 vols.] D. ERDMANN.

**POLE, Reginald**, Archbishop of Canterbury; b. probably in Lordington, Sussex, March, 1500; d. at Lambeth, Nov. 18, 1558. His mother was a niece of Edward IV., and governess of the eldest daughter of Henry VIII. Pole was brought up at the king's expense, educated at Oxford, given the income of several church preferments, although he was not ordained until his elevation to the archiepiscopal throne. In 1520 he was sent to Italy to continue his studies; returned, 1523. In 1529 Henry used him as agent to procure from the Paris university a favorable opinion upon the divorce from Catharine of Aragon. In order to avoid any public expression of opinion upon the matter, on his return he retired to the monastery at Sheen, and there prosecuted theological studies. In 1531 he declined the archbishopric of York, and in the next year left England for the Continent. In 1535, on the king's demand for a definite expression of opinion upon the divorce and upon the king's supremacy over the church, he wrote *De unitate ecclesie*, in which he not only uttered a judgment adverse to the king upon both points, but heaped abuse upon his opponents. The book, of course, filled Henry VIII. with astonishment and rage. He ordered Pole to appear in person before him to answer for his deed. This Pole declined to do, but told the king to reply to the book if he pleased; and the Bishop of Durham undertook the task. Pole's motive in thus breaking with the king was political. He knew there was much dissatisfaction in England with Henry's doings: he hoped to head the party to put Edward IV. on the throne, and thus bring England on the side of the emperor. He probably also desired to marry the cousin of the emperor, the Princess Marie, the daughter of Catharine of Aragon. On the day before the arrival of the Bishop of Durham's answer, Pole was summoned to Rome. There he was highly honored by the Pope, Paul III.; made a cardinal; sent (1537) as

legate to the Netherlands, and given much to do in preparing the revolt which was to dethrone Henry. The scheme came to nothing; and Pole found himself generally considered as a traitor, and as such he was mistrusted by both Francis I. and Charles V. The Pope, however, treated him kindly, and sent him (June, 1538) as legate to Toledo, and later (1541) to Viterbo. In the autumn of that year Henry threw Pole's mother (the Countess of Salisbury) and his brothers into prison, and in 1541 executed them all, except the youngest brother, on charge of treason. In 1554, on the coronation of Mary, Pole returned to England as legate; entered heartily into the work of restoring the papal authority in England; was consecrated Archbishop of Canterbury (March 22, 1556), and during his brief authority put to death as heretics five bishops, twenty-one priests, eight nobles, eighty-four artisans, a hundred peasants, twenty-six women; removed the bones of Peter Martyr Vermigli from Christ Church Cathedral, Oxford, to unconsecrated ground; exhumed the bodies of Butzer and Fagius, which had long rested in Cambridge, and burnt them. Yet Pole had been himself charged with heresy. To him had been attributed the famous book *Del beneficio di Gesù Christi confesso*. He was more than suspected of maintaining the Lutheran justification by faith; and his election as pope, on the death of Paul III. (in 1549), when he really had received the majority of votes, was prevented by the charge of heresy brought by his foe, Caraffa; and, when the latter became Paul IV. (1555), he withdrew Pole's commission as legate to England (May, 1557), and summoned him to Rome to appear before the tribunal of the Inquisition. Death intervened before the order could be obeyed, but the Inquisition called him a heretic. Carnesecchi says of Pole, that "in Rome he was considered a Lutheran, in Germany a papist, at the Flenish court to belong to the French party, at the French court to the imperial party." It was characteristic of him to try to please all parties. But, although vacillating upon other points, he always held firmly to the defence of the papal authority, and to his desire to bring England in unconditional surrender to the feet of the Pope. He did what he could to bring this policy into action; but the temper of the English people, the death of Charles V., and the fanatical zeal of the Pope, must have opened his eyes to its impossibility.

LIT. — See Pole's letters in QUIRINI: *Epist. Poli*, Brixen, 1741 sqq.; *Calendar of State Papers*, Henry VIII., London, 1875 sqq. Many works exist in manuscript in the library of Corpus Christi College, Cambridge. See life of Pole by THOMAS PHILLIPS (Oxford, 1764) and WALTER F. HOOK (in vol. iii. *Lives of Archbishops of Canterbury*, London, 1869). BENRATH.

**POLEMICS.** Very early, Christianity felt compelled, by the very circumstances under which it was placed, to make direct attacks on its enemies, simply in order to defend itself. In other words, polemics very early became a necessary part of Christian apologetics. But practice develops method; and it is evident, from the writings of Irenæus, Tertullian, Athanasius, and Augustine, that those writers were fully conscious, not only of the value of polemics as a weapon, but also of the manner in which to use that weapon with

most effect. And again: conscious method is the beginning of science; not that polemics, though practised with great skill as an art, ever in antiquity developed into a systematic theory, a science. Even during the middle ages it did not reach that stage; and it was not until the Reformation had furnished new and violent impulses, that the need of a complete theory of the art of polemics was felt. Hints of the kind are scattered through the works of Martin Chemnitz, Bellarmín, Hunnius, and others; but the Jesuits were the first to give systematic representations of the method of polemics: hence they were called "Methodists." The Protestants followed the example, and a considerable literature soon grew up. See ABRAHAM CALOVIVS (*Synopsis controversiarum*, 1685) on the Protestant side, and VITUS PICHLER (*Theologia polemica*, 1753) on the Roman-Catholic side. By Schleiermacher, finally, polemics was incorporated with the theological system as a part of philosophical theology. See his *Darstellung des theologischen Studiums* (Berlin, 1811), and more especially the work of his disciple, SACK: *Christliche Polemik* (Bonn, 1838). As the systematization of the various theological departments has varied, the place of polemics in the system has, of course, also varied. See PELT: *Theol. Encyclop.*, Hamburg, 1813; and J. P. LANGE: *Christl. Dogmatik*, Heidelberg, 1849-52, 3 vols., etc. Such a change, however, does not materially alter its scientific character. L. PELT.

**POLENTZ**, George of. See GEORGE OF POLENTZ.

**POLIANDER**, Johann, b. at Neustadt, in the Palatinate, 1487; d. in Königsberg, 1541. He studied at Leipzig; was rector of the Thomas school there, 1516-22, and acted as secretary to Eck during his famous disputation with Luther, in 1519, but was converted by Luther's argument, embraced the Reformation, and was in 1525 appointed preacher in Königsberg, where he spent the rest of his life. He was very active in introducing the Reformation in Prussia, and is the author of the celebrated hymn, *Nun lob mein Seel den Herren* ("Now to the Lord sing praises"), translated by Mills, in *Horæ Germanicæ*. See ROST: *Memoria Poliandri*, Leipzig, 1808.

**POLITY**, as applied to the church, means government or administration of the church, so far as the church is considered simply as an institution among other institutions. Among the most recent books in this department may be mentioned, G. A. JACOB: *Ecclesiastical Polity of the New Testament*, London, 1871; CHARLES HODGE: *The Church and its Polity*, New York and London, 1879; E. HATCH: *The Organization of the Early Christian Churches*, London, 1881; GEORGE T. LADD: *The Principles of Church Polity*, New York, 1882; J. A. HODGE: *What is Presbyterian Law?* Philadelphia, 1882; A. A. PELICCA: *The Polity of the Christian Church of Early Medieval and Modern Times*, translated from the Latin by J. C. Bellett, London, 1883. For the various forms of church government or church polity see CONGREGATIONALISM, EPISCOPAL CHURCH, EPISCOPACY, LUTHERAN CHURCH, PRESBYTERIANISM, etc.

**POLLOK**, Robert, Scotch poet; b. at Muirhouse, Eaglesham Parish, Renfrewshire, 1799; d. at Southampton, Sept. 15, 1827. He was gradu-

ated at the university of Glasgow, studied theology, and was licensed in the United Secession Church (1827), but preached only once. He is remembered for his *Course of Time*, published anonymously while a student (1827), a religious poem of extraordinary popularity for many years. The seventy-eighth thousand appeared in Edinburgh, 1868, later ed., 1877; and at present there are ten editions selling in the United States. Besides this he published, also anonymously, *Helen of the Glen*, *The Persecuted Family*, and *Ralph Gannell*, three stories since repeatedly republished, separately and together, under the caption, *Tales of the Covenanters*, Edinburgh, 1833, new ed., 1867, often reprinted in the United States. See the *Memoir* by his brother, Edinburgh, 1813.

**POLYCARP**, Bishop of Smyrna. Though Polycarp is one of the most celebrated characters in ancient Christendom, very little is known of his life. According to the account of his pupil, Irænaeus, he was himself a pupil of the apostles, more especially of John, and had conversed with many who had seen the Lord in the flesh. According to Tertullian (*De præscriptis*, 32) and Jerome (*Catal. scr. eccl.*, 17), he was consecrated Bishop of Smyrna by John. From the latter part of his life we know, that, while Anicetus was Bishop of Rome, he visited that city in order to establish uniformity throughout the Christian Church with respect to the term of the celebration of Easter. He did not succeed. But, on the other hand, the difference did not destroy the church communion; Polycarp participating in the Lord's Supper while in Rome. See Eusebius: *Hist. Eccl.*, V. 23.

A more detailed account has come down to us of his martyrdom. The *Martyrium Polycarpi* was known to Eusebius, who incorporated all its chief events with his church history. It was first edited (Latin and Greek), but incomplete, by Halloix, then by Ussher, Ruinart, and others. The best edition is that by Zahn, in his *Patr. Apost. Opér.* Valesius declared those Acts the oldest of the kind; and the genuineness of the document was generally accepted, until Lipsius, and, after him, Keim, raised some doubt. Lipsius dates the Acts at about 260; and his reasons are, the high-pitched reverence for the martyrs, an indication of the use of the Roman Easter-term, and the occurrence of the categorical expression, "the Catholic Church." But that expression was by no means new in 167. The hint at the Roman Easter-term, if really found, would compel us to fix the date of the document much later, which is impossible on account of Eusebius; and, finally, the reverence for the martyrs declines in very well with the time. The only doubt which can be justly entertained with respect to the document is about its perfect authenticity. It may have been altered here and there, or subjected to interpolations.

About the year of the death of Polycarp, there has, of late, been much controversy. Eusebius fixes it, both in his *Chronicle* and in his church history, at 166; Jerome, at 167. In the chronological appendix to the Acts, Statius Quadratus is mentioned as proconsul of Asia; and, in his *Collectanea ad Aristidis vitam*, Masson computed the proconsular year of Quadratus at 165-166. Waddington, however, in his *Mémoire sur la chronologie de la vie du rhéteur Aélius Aristide*, in the *Mém. de*

*l'Institut*, 1867, vol. 85, computed the year of office of Quadratus at 155-156, and consequently fixed the death of Polycarp at Feb. 23, 155. His computation was immediately adopted by Renan, Aubé, Hilgenfeld, Gebhardt, Harnack, and others. Nevertheless, it involves very great difficulties, as, for instance, the visit of Polycarp to Rome while Anicetus was bishop; and it rests merely on a series of ingenious hypotheses. Quadratus is only mentioned in the chronological appendix, and that appendix is most probably a later and consequently worthless addition. The Acts themselves simply state that the martyrdom took place on Saturday, the 16th of Nisan; and the 16th of Nisan was a Saturday, both in 166 and in 155.

Of the letters of Polycarp, all have perished, with the exception of one to the Philippians. It was first published in Latin by Faber Stapulensis (1498), then in Greek by Halloix (1633), and afterwards often: the best edition is that by Zahn. As it contains a direct reference to the letters of Ignatius, all critics who reject those letters as spurious have tried to make its genuineness suspected. It was known, however, to, and accepted by, Irenæus, Eusebius, and Jerome; and it is difficult to understand how a spurious letter of Polycarp could have been brought into general circulation at the time when Irenæus wrote (about 180), and still more difficult to understand how it could be accepted by him, the pupil of Polycarp. [L. DUCHESNE: *Vita sancti Poly. Smyr. episcopi auctore Pionio primum Grace edita*, Paris, 1881, 40 pp.; FUNK: *Patr. Ap.*, ii. 315 sqq.] G. VILHORN.

**POLYCHRONIUS**, Bishop of Apamea, and brother of Theodore of Mopsuestia, was one of the most prominent of the exegetes of the Antiochian school. Of his life nothing further is known. He wrote Commentaries on Job, Daniel, and Ezekiel. But, though he was never formally condemned, he was nevertheless considered a heretic; and of his Commentaries, only fragments have come down to us in the *Catenæ*. See BARDENHEWER: *Polychronius*, 1879.

**POLYGAMY**. See MARRIAGE.

**POLYGLOT BIBLES** are, in general, editions of the Scriptures in which two or more versions appear side by side. They have existed from very early times, perhaps from the period immediately following the return from the Babylonish captivity, when there are traces of a combination of the original Hebrew text and a Chaldee Targum. There is, in the Barberini Library at Rome, a Samaritan Pentateuch Triglot, which dates from the middle age, and contains the original Hebrew text, the same translated into the Samaritan dialect of the first Christian century, and also into Arabic. In respect to the New Testament, the necessities of the peoples to whom the gospel was carried obliged early translations from Greek, and led to the separation of diglots, in which were the original text and the vernacular version. Of this character are some of the oldest manuscripts; e.g., among those having Greek and Latin texts are, for the Gospels, D (Codex Bezae), from A.D. 550; for the Acts, E (Codex Laudianus), from end of sixth century; and, for the Pauline Epistles, D (Codex Claromontanus), from second half of sixth century; and F (Codex Augiensis), from close of ninth century. The Codex Borgianus (T), in the Propaganda College, Rome, dates

from the fifth century, and presents Greek text and Sahidic version. These manuscripts tell their own story. The original had ceased to be intelligible, but the time had not yet come when it could be omitted: so there are Greek-Syriac manuscripts, Greek-Coptic, and many other similar combinations. The Roman Church has never authorized the use of the Vulgate in connection with any version. For the critical determination of the text of the Septuagint, Origen compiled the Hexapla, in which he presented the Hebrew text, in Hebrew and Greek letters, along with the Septuagint and three different Greek versions, — Aquila's, Symmachus', and Theodotion's. Thus, although there were five texts, there were only two languages.

But all these combinations of texts are not really polyglots in the present usage of the term. Nor is the word *correctly* applied to those editions of the Bible which contain, (1) Merely the Hebrew and Greek originals; (2) The originals and a single complete translation for exegetical purposes, usually modern, e.g., Greek New Testament with Latin translation of Erasmus or of Beza; (3) The originals and church authorized versions, e.g., with Vulgate, Luther, A. V.; (4) The originals and two versions in the same language, e.g., Greek text, authorized and revised versions; (5) Several versions, with the omission of the originals, e.g., Canticles or the catholic Epistles in Ethiopic, Arabic, and Latin; (6) The so-called *Biblia pentapla*, i.e., five German translations; (7) The original, an old version, and then a translation of the version: such are triglots, but not polyglots; (8) The original and several versions in one language, e.g., *Bagster's English Hexapla*, which contains the Wiclif, Tyndale, Cranmer, Geneva, Anglo-Rhemish, and authorized versions of the New Testament, placed in parallel columns under reprint of Scholz's edition of the text of the Greek New Testament. Excluding these spurious polyglots, there remain only a few works to which the name properly belongs; and among these are only four, which, on account of their importance, deserve special mention.

I. THE COMPLUTENSIAN POLYGLOT (Alcala, 1513-17, 6 vols. folio), one of the rarest and most famous of printed works, prepared, under the care and at the cost of Cardinal Ximenes (d. 1517, see art.), by famous Spanish scholars, among whom the work was thus divided: the Hebrew and Chaldee texts were edited by three converted Jews, Alphonso of Alcala, Paul Coronell of Segovia, and Alphonso of Zamora; the Greek and Latin texts, by Demetrius Dukas of Crete, Elius Antonius of Lebrixa, Diego Lopez de Zúñiga (Stunica), Fernando Núñez de Guzmán, and others. Begun in 1502, in celebration of the birth of an heir to the throne of Castile, Charles V. (Feb. 24, 1500), it was carried through the press of Arnaldo Guillermo de Brocario, at Alcala de Henarez, the Complutum of the Romans (hence the name Complutensian), from 1513 to 1517, but not published until 1520, by special permission of Pope Leo X. (March 22, 1520). The delay enabled Erasmus to have the glory of editing the first Greek Testament *published* (1516). The Complutensian Polyglot is in six folio volumes, of which the first four contain the Old Testament; the fifth, the New Testament (the printing of which was finished Jan. 10, 1514,

the type is large and peculiar); and the sixth, a Hebrew and Chaldee lexicon, with grammars, etc. (This volume was printed second, and was later separately published under title *ALPHABETI ZAMORENSIS Introductiones hebraica*, Complutum, 1526 and often.) The entire work of printing was ended July 10, 1517. In this Polyglot are given, (1) The Hebrew text of the Old Testament; (2) The Targum of Onkelos to the Pentateuch; (3) The Septuagint; (4) The Vulgate; (5) The Greek New Testament. (This position of the Vulgate the editors "compare to the position of Christ as crucified between two thieves, the unbelieving synagogue of the Jews, and the schismatical Greek Church.") The Targum and Septuagint are accompanied by literal Latin translations. The Septuagint then appeared for the first time, and not very correctly; but the Vulgate had often been printed previously, and the Hebrew several times. It were greatly to be desired that there was definite information respecting the manuscripts from which the work was derived, and the principles upon which it was carried on. Nothing is known respecting the manuscripts for the Greek New Testament, except that they were from the Vatican Library, judging from the character of the text, were late, and, after use, were returned.<sup>1</sup> The New-Testament Greek differs considerably from Erasmus', is but little more correct, and presents some egregious defects, especially in the Apocalypse. Of the Polyglot, six hundred copies were printed, three upon vellum.

II. THE ANTWERP POLYGLOT (Antwerp, 1569-72, 8 vols. folio), also called *Biblia Regia* (Royal Bible), was ultimately issued at an expense to Philip II. of Spain of two thousand ducats yearly. Its originator was Christophe Plantin, the famous Antwerp printer, who, perceiving that the cost could not be borne by him, applied to the king. The latter not only cheerfully responded, but sent Benedict Arias Montanus (see *ARIAS*) from Spain to Antwerp to superintend the undertaking. Among his assistants were André Maes (Masius), Guido and Nicolaus Fabricius, Augustinus Hunneus, Cornelius Gudanus, Johann of Haarlem, and Franz Rapheleng, Plantin's son-in-law and successor. This Polyglot, besides all that is in the Complutensian, presents Chaldee Targums upon the whole Old Testament (except Daniel, Ezra, Nehemiah, and Chronicles), and the Peshito with Latin translation: the latter is printed both with Syriac and Hebrew letters. Five of the eight volumes contain the texts; two, a Hebrew lexicon by Santes Pagninus, a Chaldee Syriac lexicon by Guido Fabricius, a Syriac grammar by Masius, a Greek vocabulary, grammar, a number of archaeological treatises under allegorical names by Arias, and, moreover, a number of brief philological and critical notes. The last volume contains a reprint of the Hebrew and Greek texts (except the Apocrypha), with an interlinear translation, which is partly the Vulgate, and partly the version of Pagninus, corrected by Arias. This last volume has been frequently reprinted. The Polyglot, looked at critically, is not very satisfactory. It depends a good deal

too much upon the Complutensian; and its variations in the Greek New Testament are due to Stephen's readings, and not to any independent study of manuscripts. Because Arias had printed in the Polyglot the Targums and much matter from Jewish sources, he was accused by the Jesuits of leanings toward Judaism, and was ultimately obliged to defend himself at Rome against the charge of heresy. (See *ARIAS*). Of this Polyglot, five hundred copies only were printed; and the greater part of these were lost at sea, on their way to Spain. It is therefore now a rare work.

III. THE PARIS POLYGLOT (Paris, 1628-45, 10 folios, largest size), designed by Cardinal Duperron, edited by Gabriel Sionita (see *art.*), printed in Paris by Antoine Vitré, at the expense of the parliamentary advocate, Guy Michel le Jay. In external respects it is the finest of the polyglots, but in contents has the least critical value. It is substantially a mere reprint of the Antwerp Polyglot, and makes no use of printed materials which had come to hand since: e.g., the LXX., from the *Codex Vaticanus* (1557), and the Sixto Clementine Vulgate (1590, 1592). It presents, as its only novelties, the Samaritan Pentateuch with the Samaritan version of the same, a Syriac and an Arabic version of the Old Testament, each accompanied by a Latin translation. Cardinal Richelieu bid a hundred thousand pounds for the glory of being its patron, but Le Jay preferred to have the glory himself. So heavy was the expense, that it absorbed his entire fortune; while the defects of the work were so notorious, the volumes so unwieldy, and the price so high, that comparatively few copies were sold, except as waste-paper. Le Jay, financially a ruined man, entered the priesthood; became dean of Verzelai; was made by Louis XIV. a councillor of state on Dec. 16, 1645, but was dismissed in 1657, when the number of councillors was reduced; and died July 10, 1674. During his lifetime (1666) three Dutch printers issued some copies of his Polyglot, with a new titlepage, and a dedication to Pope Alexander VII., as if it were a new work. The new title calls it *Biblia Alexandrina Heptaglotta*. For an account of the Paris Polyglot, see *LE LONG: Discours historiques sur les principales éditions des Bibles Polyglottes*, Paris, 1713, pp. 104-204.

IV. THE LONDON POLYGLOT (London, 1654-57, 6 vols. folio) is the most important, the most comprehensive, the most valuable (critically speaking), and the most widely spread of the Polyglots. It was edited by Brian Walton, printed by Thomas Roycroft, and dedicated, first to Oliver Cromwell (1657, these are the so-called "Republican" copies), and then afresh (1660), in different language, to Charles II. (these are the so-called "Loyal" copies, and are by far the more numerous). Cromwell practically proved his interest in Walton's scheme by allowing the paper for it to be imported free of duty, — a service acknowledged in the original preface. In the "Loyal" copies, however, this acknowledgment is withdrawn, and Cromwell is spoken of as "the great Dragon." It was published by subscription, — probably the first work in England so published, — at ten pounds a set. Twelve copies of the Polyglot were printed upon large paper. Walton had the assistance of all the learned men in Eng-

<sup>1</sup> Tregelles, *Printed Text*, etc., pp. 15-18, gives an official list of manuscripts used in the other parts of the Polyglot.

land, particularly the Orientalists, of whom the most famous were Edmund Castell (Castellus), Edward Pocock, Thomas Hyde, Dudley Loftus, Abraham Wheelock, Thomas Graves (Gravius), and Samuel Clark (Clericus). It is said that an offer was made Le Jay for six hundred copies of his (Paris) Polyglot at half-price, for circulation in England; and that it was on his declining the offer, that the plan of a polyglot which should greatly exceed the Paris in convenience and value, but be much less expensive, was formed. The first four volumes contain the Old Testament in the following forms: Hebrew text, with the Antwerp Latin interlinear; the Samaritan Pentateuch; the Septuagint, from the Roman edition of 157, with the various readings of the Codex Alexandrinus; the fragments of the Itala, collected by Flaminius Nobilius; the Vulgate according to the Roman edition, with the corrections of Lukas of Brugge; the Peshito, with translation of some Syriac apocrypha, — a much better text than the Paris; the Arabic version; the Targums of Buxtorf's edition; the Samaritan translation of the Pentateuch; and, finally, Psalms and Canticles in Ethiopic. All these texts other than the Vulgate are accompanied by Latin translations, and appear side by side. In the fourth volume are the Targums of Pseudo-Jonathan and of Jerusalem, upon the Pentateuch, and also a Persian translation of the same book. The New Testament is in the fifth volume. The Greek text is that of Stephen's folio of 1550, with critical apparatus, including the readings of Codex A, D (1), D (2), Stephen's margin, and eleven cursive manuscripts collated by or for Archbishop Ussher, and furnished with Arias' Latin translation. Besides the Greek original, are the Peshito, Vulgate, Ethiopic, and Arabic versions, for the Gospels also a Persian version; each with a literal Latin translation. The sixth volume contains various readings and critical remarks. The whole work is appropriately introduced by Walton's *Prolegomena*, in which the subjects of Bible text and versions are discussed with marked ability: indeed, this part was repeatedly separately published (e.g., Leipzig, 1777, ed. J. A. Dath; Cambridge, 1828, 2 vols., ed. F. Wrangham), and for a hundred years remained unexcelled. In connection with the Polyglot, generally goes the *Lexicon heptaglotton* of Edmund Castell (London, 1669, 2 vols. folio), a lexicon to the Hebrew, Chaldee, Syriac, Samaritan, Ethiopic, and Arabic languages combined. The Persian is separately treated. From this as yet unique work a Syriac (Gottingen, 1788) and a Hebrew dictionary (1790) have been derived, both edited, with notes and additions, by J. D. Michaelis.

Besides the four great Polyglots, there are several minor ones: (1) The *Heidelberg*, in 3 vols. folio, Old Testament, 1586 (Hebrew, LXX., Vulgate, Latin translation of Santes Pagninus from Antwerp Polyglot), New Testament, 1599 (Greek, with Arias' Latin interlinear), the editor was probably Corneille Bonaventure Bertram (1531-94); (2) The *Hamburg*, consisting of Elias Hutter's edition of the Hebrew Bible, and David Wolder's edition of the Septuagint, Vulgate, Pagninus' translation of the Old Testament, and Beza's of the New, with Luther's German Bible in parallel columns, the whole forming 6 vols.

folio; (3) The *Nuremberg*, edited by Elias Hutter, of which, in its first form, only Genesis-Ruth were published (1599, folio), containing Chaldee, Hebrew, Greek, Latin, German, and another modern tongue, which varies in different copies; in 1602 appeared the Psalter in Hebrew, Greek, Latin, and German; 1599 the New Testament, in Syriac, Italian (Brucoli), Hebrew (with Hutter's translation), Spanish (Cassiodora Reina), Greek, French (Genevan), Latin (Vulgate), English (Genevan), German (Luther), Danish, Bohemian, and Polish; (4) The *Leipzig*, edited by Christian Reineccius, New Testament (1713, with new title-page, 1747), in Greek, Syriac (Peshito), Romaic, German (Luther), Latin (Sebastian Schmidt), with Greek, various readings, and Luther's glosses, Old Testament (1750-51, 2 vols.), only in Hebrew, Septuagint, Latin (Schmidt), and German (Luther). (5) The most comprehensive polyglot of recent times is *Bagster's* (London, 1831, folio) in which are presented the Hebrew and Greek (Mill) originals, the Samaritan Pentateuch, the Septuagint, Vulgate, Syriac, German (Luther), Italian (Diodati), French (Osterwald), Spanish (Scio), and the authorized English versions. It was edited by Samuel Lee, and has good Prolegomena. (6) The most generally used and the cheapest polyglot is the *Bielefeld* (1845-54, 3 vols.; 4th ed. 1875, 4 vols. in 6 parts), edited by Rudolf Stier and C. G. W. Theile, in which the Old Testament appears in Hebrew, Greek (Septuagint), Latin (Vulgate), and German (Luther); and the New Testament in Greek, Latin, German, and, in the fourth column, various readings from other German Bible translations, or, in some editions, the authorized English version. The New-Testament Greek text is substantially the "received," but with the more important various readings. (7) The *Hexaglot Bible*, edited by R. de Levante, London, 1871-75, 6 vols. quarto. This work is a mere reprint. It presents the Hebrew and Greek texts, with Septuagint, Syriac (Peshito), Latin (Vulgate), English (authorized version), German (Luther), and French versions.

Not falling under the head of polyglots, yet worthy of mention, are the New Testament in Greek, Latin, and Syriac (in Hebrew characters, with Tremellius' Latin version), edited by Tremellius, and published by Henry Stephens, Geneva, 1569, folio; and, finally, such curiosities as the Lord's Prayer in a hundred and fifty languages, edited by Chamberlayne, 1715; J. Adelung's *Mithridates* (Berlin, 1806-17, 4 vols.), in which it appears in nearly five hundred languages and dialects; and H. Lambek's *Psalm 104 im Urtext mit seiner Uebertragung in 11 Sprachen als Specimen einer Psalter-Polyglotte* (Köthen, 1883).

LIT. — General. LE LONG: *Discours historique sur les principales éditions des Bibles polyglottes*, Paris, 1713, reprint, by Maschi. *Bib. sacra*, i., 1778; G. OUTHUYS: *Geschiedkundig verslag der roornaamste uitgaven van het Biblia Polyglotta*, Franeker, 1822. For the *Complutensian*, see SCHLER: *Hist. u. krit. Samml. über die sogenannten Beweisstellen*, Halle, 1764-68, 2 vols.; GOETZE: *Fertheidigung d. compluten. Bibel*, Hamburg, 1765, 1766, 1796, 3 vols.; KIEFFER: *Gerettete Vermuthungen über d. comp. N. T.*, Halle, 1770; S. P. TREGELLES: *An Account of the Printed Text of the Greek New Testament*, London, 1854 (pp. 1-18); F. DE-

LITZSCH: *Studien zur Entstehungsgeschichte d. Pol. d. Cardinal Ninenes*, Leipzig, 1871; E. REUSS: *Bib. N. T. Graeci*, Braunschweig, 1872 (pp. 15 sqq.); S. BERGER: *La Bible au XVI<sup>e</sup> siècle*, Paris, 1879. For the *Antwerp*, see *Annales Plautiniennes*, *Bibliophile Belge*, 1856 sqq. For the *Paris*, see A. BERNARD: *Antoine Viret et les caract. orient. de la B. polyglot*, Paris, 1857. Cf. encyclopædia arts. in Herzog, II., by REUSS (the basis of this); in Wetzer u. Welte, by WELTE; in Lichtenberger, by S. BERGER. SAMUEL M. JACKSON.

**POLYTHEISM.** The principal question relating to this subject is that of the origin of polytheism. The circumstance that polytheism so often has developed into pantheism, as, for instance, among the Hindus and the Greeks, seems to designate it as the primitive form of all religion; so that even the biblical monotheism might be considered as having grown up from it. The Bible itself, however, is very far from countenancing such a view. Neither Gen. iv. 26, nor Exod. vi. 3, contains any reference to a previous polytheism. Neither the Pentateuch nor the prophets show the least trace of an original polytheism. Jahve-Elohim was with the patriarch before as after Noah; and it was he who revealed himself on Mount Sinai, and made his sole worship the first commandment. The polytheism of heathendom is, indeed, in the Bible, considered a desertion from the one true God. The narrative in Gen. xi. of the building of the Tower of Babel, and the divine judgment which befell that undertaking, is a record of the separation, not only of languages and nations, but also of religions, and has been so considered by the earliest Christian writers (ORIGEN: *Contra Celsum*, l. v.; AUGUSTINE: *De civ. Dei*, xvi. 6) and by the latest (SCHELLING: *Einführung in die Philosophie der Mythologie*; KURTZ: *Geschichte des alten Bundes*; KAULEN: *Die Sprachverwirrung zu Babel*, 1861; M. A. SIRODL: *Die Entstehung der Völker*, 1868). Further on in the Old Testament, the gradual development of polytheism from the primitive monotheism may be learned from the history of Abraham (in Gen. xiv. 18 the El Eljon of Melchisedec is the same god as the El Shaddai of Abraham; but, according to Josh. xxiv. 2, Abraham separated from an idolatrous father and brother when he emigrated to Canaan); from the history of Jacob, who saw the abomination of images creep into his family from Mesopotamian relatives and his father-in-law Laban (Gen. xxxi. 19); from the history of Joseph in Egypt, who married a daughter of the priest of On (Gen. xli. 50); and, finally, from the history of Moses, who, in a tremendous struggle with Egyptian and Midianite heathenism, strove to keep his people firm in the faith in the one God. In the same manner the New Testament, whenever it touches the subject, presupposes that the Pagan religions have developed from a true primitive religion by a process of decomposition and degeneration. See Rom. i. 21; Acts xiv. 16, xvii. 29.

In spite of the plain assertion of the Bible, the opposite view, considering monotheism as a simple evolution from polytheism, has, nevertheless, found many adherents among the disciples of modern naturalism. It first took shape among the English deists of the eighteenth century; and it now occurs under three different forms, accord-

ing as monotheism is developed from Fetichism, the belief in charms or enchanted objects, or Animism, the belief in spirits of ancestors and heroes, or Sabeism, the belief in the ruling power of the stars.

The fetich theory originated in the days of Voltaire and Hume. It was founded by De Brosses (*Du Culte des Dieux fétiches*, Paris, 1760), and perfected by A. Comte (*Philosophie positive*, Paris, 1830). Since that time it has been a favorite doctrine among the French, English, and American positivists. See LUMBRICK: *On the Origin of Civilization*, 1867; BARING-GOULD: *Origin and Development of Religious Belief*, 1869; J. A. FARRER: *Primitive Manners and Customs*, 1879; JACCOLLOT: *La genèse de l'humanité*, 1880. It starts from the assumption of a primitive atheism as the basis naturally given, and reaches monotheism through a stage of childish or childlike combination between a supernatural power and some incidental natural object,—a stone, the tail of an animal, etc. But it overlooks that there is a very striking resemblance between those childish fetich idols and certain forms of superstition in Buddhism, Islam, and Roman Catholicism. For what is the difference between the fetich and Buddha's tooth in Ceylon, or the amulet of the Greeks and the Romans, or the talisman of the Mohammedan, or the miracle-working saint's image of the Roman Catholic? They are all tokens of degeneration, no more and no less,—remnants of a decayed monotheism. See HAPPEL: *Die Anlage des Menschen zur Religion*, Leiden, 1877; and O. PFLEIDERER: *Religionsphilosophie*, Berlin, 1878. The same is the case with the second form of the theory, the so-called Animism. The name was first applied by G. E. Stahl (a physician, who died in 1731), to denote the doctrine of the soul; *anima* being the true principle of life in the human body. Thence it was transferred to the religious worship of spirits by E. B. Tylor (*Primitive Culture*, London, 1871, and *Anthropology*, London, 1881). See, also, J. LIPPERT: *Der Seelencult*, Berlin, 1881. The spirits worshipped may belong to natural phenomena on which human life is in a great degree dependent (springs, rivers, the winds, etc.), or to some great men (heroes) who have benefited their race, or simply to the ancestors. This idea of ancestral worship as the primitive form of all religion has been specially developed by Herbert Spencer (*Principles of Sociology*). A mere glance, however, at the old state religion of China, the classical expression of ancestral worship, shows that all spirit-worship presupposes a supreme spirit, without which the whole spirit-world would perish at once. See E. FABER: *Introduction to the Science of Chinese Religion*, Hong Kong, 1879; and J. HAPPEL: *Die altchinesische Reichsreligion*, Leipzig, 1882. Still more untenable, and still more insufficient to explain the facts of history, proves, on closer examination, the third theory,—the so-called Sabeism, or star-worship. It was first set forth by the French astronomer Dupuis, in his *Origine de tous les cultes, ou Religion universelle*, Paris, 1794, 12 vols.; and it has afterwards been adopted, under various modifications and restrictions, by nearly all philosophers who have engaged in the study of religions with an astronomical basis, such as the Babylonian, Phœnician, and others. It is evi-

dent, however, that, in the star-worship, we have not to do with a young, rising, religious aspiration, but with an old, sinking, superstitious effort, or as Le Page Renouf says concerning Egypt, in his Hibbert Lectures (London, 1880), "The sublimer portions are not the comparatively late result of a process of development or elimination from the grosser. The sublimer portions are demonstrably ancient; and the last stage of the Egyptian religion, that known to the Greek and Latin writers, was by far the grossest and most corrupt." A penetrating criticism of Sabæism shows, that, behind the star-worship, there always stands a derivative form of monotheism, henotheism, which again refers back to a pure, primitive monotheism. See MAX MÜLLER: *Introduction to the Science of Religion*, London, 1873; and L. KRUMMEL: *Die Religion der Arier nach den indischen Vedas*, Heidelberg, 1881. ZÖCKLER.

**POMFRET, John**, a moral and sacred poet; was b. probably at Luton in Bedfordshire, 1677, and d. in London, 1703; educated at Cambridge, and held the living of Malden, Bedfordshire. His *Poems* appeared 1699, 10th ed., enlarged, 1736. Southey called him "the most popular of the English poets," and said, "Perhaps no composition in our language has been oftener perused than Pomfret's *Choice*." F. M. BIRD.

**POMPONATIUS, Petrus**, b. 1462; d. 1524; descended from a noble family in Mantua; studied philosophy and medicine at Padua; taught afterwards there, and at Ferrara and Bologna; and was one of the most celebrated teachers of philosophy in his time. From Aristotle he drew conclusions which stood in direct opposition to the tenets of Christianity; but he escaped ecclesiastical interference by declaring that his propositions were true only in philosophy, and that personally he accepted the revealed and inspired truth of the church. Thus he established a conscious and sharply defined antagonism between faith and intellect, religion and science; and his views found great favor in his time. His principal works are, *De immortalitate anime* (in which he denies the immortality of the soul on philosophical grounds, while he accepts it as a revealed truth), *De incantationibus*, and *De fato*, both of which tend in the same direction. See OLEARIUS: *Dr. Pomponatis*, Jena, 1705.

**POND, Enoch, D.D.**, Congregationalist; b. at Wrentham, Mass., July 29, 1791; d. at Bangor, Me., Jan. 21, 1882. He was graduated at Brown University, Providence, R.I., 1813; studied theology under Rev. Dr. Nathanael Emmons (see art.), and was licensed June, 1814, and ordained pastor of the Congregational Church in Ward (now Auburn), Mass., March 1, 1815. There he remained until, in 1828, he went to Boston to edit *The Spirit of the Pilgrims*, an orthodox religious monthly which played an important part in the Unitarian controversy then going on. He retired in 1832, and in September of that year went to Bangor, Me., as professor of systematic theology in the theological seminary there, and taught in this department until 1856, when he became president, and professor of ecclesiastical history, and lecturer on pastoral theology. In 1870 he retired from active service, although retaining his presidency until his death. To Dr. Pond, Bangor Theological Seminary is much indebted. When

he came to it, it had only one professor and two students, and a library of five hundred volumes. He proved himself to be the right man in the right place; and, largely through his energy, the seminary was built up to its present strength. He was much beloved in the city and throughout the State. He was a voluminous author. Among his works may be mentioned *Christian Baptism*, Boston, 1817, 3d ed., 1832; *Morning of the Reformation*, 1812; *No Fellowship with Romanism*, 1843; *The Mather Family*, 1844; *Young Pastor's Guide*, Portland, 1844; *Swedenborgianism reviewed*, Boston, 1846 (new edition, *Swedenborgianism examined*, 1861); *Plato, his Life, Works, Opinions, and Influence*, 1846; *The Ancient Church*, 1851; *Lectures on Pastoral Theology*, Andover, 1866; *Lectures on Christian Theology*, Boston, 1868; *The Seals opened*, Portland, 1871; *A History of God's Church from its Origin to the Present Times*, Hartford, 1871; *Conversations on the Bible*, 1881.

**PONTIANUS**, Bishop of Rome, succeeded Urbanus in 230, but was, according to the *Catalogus Liberianus*, banished in 235 to Sardinia, where he resigned his position, and died shortly after. According to tradition, his remains were brought to Rome, and buried in the *Cæmeterium Callisti*.

**PONTIFICAL** denotes any thing belonging to the bishop (*pontifex*), from the vestments he is to wear, to the rites he has to perform. In order to establish uniformity throughout the church, Clement VIII. charged a committee with drawing up a regulative in accordance with the best information on the subject which could be obtained; and on Feb. 10, 1596, the *Pontificale Romanum* was formally confirmed. The Pope also ordered that it should never be changed; but the printing of it was so careless, that, in 1644, Urban VIII. had to issue a new official edition of it.

**POOLE, Matthew, b.** at York, Eng., 1624; educated at Emmanuel College, in Cambridge; he became minister of St. Michael-le-Quernes, London, in 1648, and devoted himself to the Presbyterian cause. In 1654 he published *The Blasphemer slain with the sword of the Spirit*, against John Biddle, the chief Unitarian of the time. In 1658 he published a *Model for the maintaining of Students*, and raised a fund for their support at the universities. In the same year he published *Quo Warranto: or, a moderate enquiry into the warrantableness of the preaching of unordained persons*. In 1662 he was ejected from his charge, for nonconformity, and devoted himself to biblical studies. The fruit of these was produced, in 1669, in the *Synopsis Criticorum* (5 vols. folio), a monument of biblical learning which has served many generations of students, and will maintain its value forever. Many subsequent editions have been published at Frankfort, Utrecht, and elsewhere. He was engaged, at his death, on *English Annotations on the Holy Bible*, and proceeded as far as Isa. lviii. His friends completed the work; and it was published (London, 1685, 2 vols. folio), and passed through many editions. Poole also took part in the Romish Controversy, and published two very effective works: *The Nullity of the Romish Faith, or, A Blow at the Root*, etc. (London, 1666), and *Dialogues between a Popish Priest and an English Protestant* (1667). On this account he was greatly hated by the Papists, and his name was on the list of those condemned to

death in the Popish Plot. He retired to Amsterdam, and died in October, 1679. Few names will stand so high as Poole's in the biblical scholarship of Great Britain. See *Non-Conformist Memorial*, London, 1802, i. p. 167, and an account of the life and writings of Matthew Poole, in the *Annotations*, vol. iv., Edinb., 1801. C. A. BRIGGS.

**POOR, Daniel, D.D.**, Congregational missionary; b. at Danvers, Mass., June 27, 1789; d. at Memph, Ceylon, Feb. 2, 1855. He was graduated at Dartmouth College, 1811, and Andover Seminary, 1814; sailed from Newburyport, Mass., for Ceylon, Oct. 23, 1815; returned home in 1818; went back to Ceylon, 1850. He was very successful in missionary labor. From 1823 to 1836 he was in charge of the mission seminary at Batticotta; from 1836 to 1841, at Madura on the mainland, where, in his first year, he opened thirty-seven schools. From 1841 to his death, he labored in Ceylon. See SPRAGUE: *Annals of the American Pulpit*, ii. 617.

**POOR MEN OF LYONS.** See WALDENSES.

**POPE, The.** The word "pope" is the Latin *papa*, from the Greek *παππας*, and means "father." It was anciently given to all Christian teachers, then to all bishops and abbots, then limited to the Bishop of Rome and the Patriarchs of Alexandria, Antioch, Jerusalem, and Constantinople. In the Greek Church to-day it is the customary address of every secular priest. The name appears, as first applied to the Bishop of Rome, in the letter of a deacon, Severus, to Marcellinus (296-304); was first formally adopted by Siricius (Bishop of Rome from 384 to 398), in his *Epist. ad Orthod. prov.*; officially used since Leo I. (440-461); and declared the exclusive right of the papacy by the decree of Gregory VII. (1073-85). Besides this title, the Pope is called Pontifex Maximus (literally, "chief bridge-builder"), in imitation of the Roman emperors, who united civil and religious functions; Vicar of St. Peter (Boniface, in 722, named the Pope this); Vicar of Jesus Christ, or of God (so, first, Innocent III., 1198-1216). The popes since Gregory I. (590-604) call themselves Servant of the servants of God (*Servus servorum Dei*).

The Pope dresses ordinarily in a white silk cassock and rochet: hence the expression "white pope," in contrast to the "black pope," the general of the Society of Jesus. Over this white dress he throws a scarlet mantle. When celebrating mass, he changes his gown according to the season of the church year: thus at Whitsuntide he wears red; on Easter-Eve, black; at Easter, white; in Lent and Advent, violet. His insignia consist of the pallium (see art.) which the Pope alone can wear on all occasions, the metropolitans only in their dioceses; the straight staff (*pedum rectum*), without a crook, surmounted by a cross; and the tiara, a mitre (see art.) surrounded by a triple crown. He receives the latter at his coronation, from two cardinal deacons, who put it on his head, saying, "Receive the tiara ornamented by the three crowns, and know that you are the father of bishops and kings, the earthly governor of the world, the vicar of our Saviour Jesus Christ, to whom be honor, world without end." The official letters of the Pope are briefs or bulls (see art.). "The Pope, as head of the church, acts successively as Bishop of Rome (the diocese compre-

hends the city and the country around within a radius of some miles, the cathedral of which is St. John Lateran), as Archbishop of the Roman province (which comprehends twenty-seven bishoprics, besides six suburban bishoprics), as Primate of Italy, and as Patriarch of the East." (S. Berger.) For the manner of the election of a pope, see CONCLAVE; for the papal system, see PAPACY. See C. F. B. ALLNATT: *Cathedra Petri: or, The Titles and Privileges of St. Peter and of his See and Successors*, 3d ed., London, 1883. Cf. arts. *Pope*, by S. BERGER, in LICHTENBERG, *Encyclopædic*, vol. x. (1881), 163-170; *Pope*, by J. B. MOLLINGER, in SMITH and CHEETHAM, *Dictionary Christian Antiquity*, vol. ii. (1880), 1651-77, and Dean STANLEY's chap., "The Pope," in his *Christian Institutions*, London and New York, 1881.

#### COMPLETE LIST OF THE POPES.

(67-79?)	Linus.
(79-91?)	Cletus, or Anaclet.
(91-100?)	Clemens I.
(101-109?)	Evaristus.
(109-111 al. 119)	Alexander I.
117-127 al. 119-128	Sixtus I. (Xystus).
128-138 al. 139	Telesphorus.
(139-142?)	Hyginus.
? 142-154	Pius I.
? 154-168	Anicetus.
? 168-176	Soter.
? 177-190	Eleutherus.
? 190-202	Victor I.
202-218	Zephyrinus.
218-223	Callistus, or Calixtus I. (Hippolytus, Antipope.)
? 223-230	Urbanus I.
? 230-235	{ Pontianus (resigned in exile).
235-236	Anterus.
236-250	Fabianus, Martyr.
250-251	{ The See vacant till March, 251.
? 251-252	Cornelius (in exile).
? 251	(Novatianus, Antipope.)
252-253	Lucius I.
? 253-257	Stephen I.
? 257-258	Xystus (Sixtus) II.
Till July 21, 259	The See vacant.
259-269	Dionysius.
269-274	Felix I.
275-283	Eutychianus.
283-296	Gajus (Caius).
296-304	Marcellinus.
304-307	The See vacant.
308-309	Marcellus.
? 309-310	{ Eusebius, d. Sept. 26 (?), 309.
309-310	The See vacant.
311-314	Miltiades (Melchianus).
314-335	Silvester I.
336-337	Marcus.
337-352	Julius I.
352-366	Liberius.
355-366	Felix II., Antipope.
366	Ursinus, Antipope.
366-384	Damasus.
384-398	Siricius.
398-402	Anastasius.
402-417	Innocentius.
417-418	Zosimus.
418, Dec. 27	Eulalius, Antipope.
418-422	Bonifacius.
422-432	Celestinus.
432-440	Sixtus III.
440-461	Leo I.



461-468	Hilarius.	898-900	John IX.
468-483	Simplicius.	900-903	Benedict IV.
483-492	Felix III.	903 (1 month)	Leo V.
492-496	Gelasius I.	904-911	Sergius III.
496-498	Anastasius II.	911-913	Anastasius III.
498-514	Symmachus.	913-May, 914	Lando.
498. Nov.	Laurentius, Antipope.	914-928	John X.
514-523	Hormisdas.	928 (7 months)	Leo VI.
523-526	John I.	929-931	Stephen VIII.
526-530	Felix IV.	931-936	John XI.
530-532	Bonifacius II.	936-939	Leo VII.
530, Sept. 17	Dioscorus, Antipope.	939-942	Stephen IX.
532-535	{ John II.	942-946	Marinus II.
	{ Mercurius.	946-956	Agapetus.
535-536	Agapetus I.	956-964	John XII.
536-537	Silverius.	963-965	Leo VIII.
537-555	Vigilius.	964	Benedict V.
555-560	Pelagius I.	965-972	John XIII.
560-574	John III.	973	Benedict VI.
574-578	Benedict I.	974	Boniface VII.
578-590	Pelagius II.	975-984	Benedict VII.
590-604	St. Gregory I. (the Great).	984-985	John XIV.
604-606	Sabinianus.	985-996	John XV.
607	Boniface III.	996-999	Gregory V.
608-615	Boniface IV.	997-998	Calabritanus John XVI.
615-618	Deusdedit.	998-1003	Silvester II.
619-625	Boniface V.	1003	John XVII.
625-638	Honorius I.	1003-1009	John XVIII.
638(?) - 640	Severinus.	1009-1012	Sergius IV.
640-642	John IV.	1012-1024	Benedict VIII.
642-649	Theodorus I.	1012	Gregory.
649-653 [655]	St. Martin I.	1024-1033	John XIX.
654-657	Eugenius I.	1033-1044	Benedict IX. (deposed).
657-672	Vitalianus.	1044-1046	Silvester III.
672-676	Adeodatus.	1044-1046	Gregory VI.
676-678	Donus or Domnus I.	1046-1047	Clement II.
678-681	Agatho.	1047-1048	Damasus II.
682-683	Leo II.	1048-1054	Leo IX.
683-685	Benedict II.	1054-1057	Victor II.
685-686	John V.	1057-1058	Stephen X. (deposed).
686-687	Conon.	1058	Benedict X.
687-692	Paschal.	1058-1061	Nicholas II.
687	Theodorus.	1061-1073	Alexander II.
687-701	Sergius I.	1061	Cadalus (Honorius II.).
701-705	John VI.	1073-1085	{ Gregory VII. (Hilde-
705-707	John VII.		{ brand).
708	Sisinnius.	1080-1100	Wibertus (Clement III.).
708-715	Constantine I.	1086-1087	Victor III.
715-731	Gregory II.	1088-1099	Urban II.
731-741	Gregory III.	1099-1118	Paschal II.
741-752	Zacharias.	1100	Theodoricus.
752 (3 days)	Stephen II.	1102	Albertus.
752-757	Stephen III.	1105-1111	Maginulfus (Silvester IV.).
757-767	Paul I.	1118-1119	Gelasius II.
767	Constantine II.	1118-1121	Burdinus (Gregory VIII.).
768-772	Stephen IV.	1119-1124	Calixtus II.
772-795	Hadrian I.	1124	{ Theobaldus Buccapeus (Ce-
795-816	Leo III.		{ lestine).
816-817	Stephen V.	1124-1130	Honorius II.
817-821	Paschal I.	1130-1143	Innocent II.
824-827	Eugenius II.	1130-1138	Anacletus II.
827 (40 days)	Valentinus.	1138	Gregory (Victor IV.).
827-844	Gregory IV.	1143-1144	Celestine II.
844-847	Sergius II.	1144-1145	Lucius II.
847-855	Leo IV.	1145-1153	Eugenius III.
855-858	Benedict III.	1153-1154	Anastasius IV.
855	Anastasius.	1154-1159	Adrian IV.
858-867	Nicholas I.	1159-1181	Alexander III.
867-872	Hadrian II.	1159-1164	Octavianus (Victor IV.).
872-882	John VIII.	1164-1168	{ Guido Cremensis (Paschal
882-884	Marinus.		{ III.).
884-885	Hadrian III.	1168-1178	{ Johannes de Struma (Calix-
885-891	Stephen VI.		{ tus III.).
891-896	Formosus.	1178-1180	{ Landus Titinus (Innocent
896 (15 days)	Boniface VI.		{ III.).
896-897	Stephen VII.	1181-1185	Lucius III.
897 (4 months)	Romanus.	1185-1187	Urban III.
898	Theodorus II.	1187	Gregory VIII.
		1187-1191	Clement III.
		1191-1198	Celestine III.
		1198-1216	Innocent III.
		1216-1227	Honorius III.

1227-1241	Gregory IX.
1241	Celestine IV.
1241-1254	Innocent IV.
1254-1261	Alexander IV.
1261-1264	Urban IV.
1265-1268	Clement IV.
1271-1276	Gregory X.
1276	Innocent V.
1276	Adrian V.
1276-1277	John XXI.
1277-1280	Nicholas III.
1281-1285	Martin IV.
1285-1287	Honorius IV.
1288-1292	Nicholas IV.
1294	{ St. Celestine V. (abdicated).
1294-1303	Boniface VIII.
1303-1304	Benedict XI.
1305-1314	Clement V. <sup>1</sup>
1314-1316	The See vacant.
1316-1334	John XXII.
1334-1342	Benedict XII.
1342-1352	Clement VI.
1352-1362	Innocent VI.
1362-1370	Urban V.
1370-1378	Gregory XI.
1378-1389	Urban VI.
1378-1394	Clement VII.
1389-1404	Boniface IX.
1394-1423	{ Benedict XIII. (deposed 1409).
1404-1406	Innocent VII.
1406-1409	Gregory XII. (deposed).
1409-1410	Alexander V.
1410-1415	John XXIII. (deposed).
1417-1431	Martin V.
1417	Clement VIII.
1431-1447	Eugene IV.
1439-1449	Felix V.
1447-1455	Nicholas V.
1455-1458	Calixtus IV.
1458-1464	Pius II.
1464-1471	Paul II.
1471-1484	Sixtus IV.
1484-1492	Innocent VIII.
1492-1503	Alexander VI.
1503	Pius III.
1503-1513	Julius II.
1513-1521	Leo X.
1522-1523	Hadrian VI.
1523-1534	Clement VII.
1534-1549	Paul III.
1550-1555	Julius III.
1555	Marcellus II.
1555-1559	Paul IV.
1559-1565	Pius IV.
1566-1572	Pius V.
1572-1585	Gregory XIII.
1585-1590	Sixtus V.
1590	Urban VII.
1590-1591	Gregory XIV.
1591	Innocent IX.
1592-1605	Clement VIII.
1605	Leo XI.
1605-1621	Paul V.
1621-1623	Gregory XV.
1623-1644	Urban VIII.
1644-1655	Innocent X.
1655-1667	Alexander VII.
1667-1669	Clement IX.
1667-1676	Clement X.
1676-1689	Innocent XI.
1689-1691	Alexander VIII.
1691-1700	Innocent XII.

<sup>1</sup> Clement V. moved the papal see to Avignon in 1309; and his successors continued to reside there for seventy years, till Gregory XI. After that date, arose a forty-years' schism between the Roman Popes and the Avignon Popes.

1700-1721	Clement XI.
1721-1724	Innocent XIII.
1724-1730	Benedict XIII.
1730-1740	Clement XII.
1740-1758	Benedict XIV.
1758-1769	Clement XIII.
1769-1774	Clement XIV.
1775-1799	Pius VI.
1800-1823	Pius VII.
1823-1829	Leo XII.
1829-1830	Pius VIII.
1831-1846	Gregory XVI.
1846-1878	Pius IX. (longest reign).
1878-	Leo XIII.

**POPE, Alexander**, b. in London, May 21, 1688; d. at Twickenham, May 30, 1711; ranks as a sacred poet in virtue of his *Messiah* (1712), *Universal Prayer* (1732), and *Dying Christian to his Soul* (1712). The last-named, however little fitted for worship, has been constantly included in hymn-books; and extracts from the other two have sometimes been thus used. *The Universal Prayer*, which has offended many, is prized by others as one of the noblest of religious lyrics. F. M. BIRD.

**PORDAGE, John**, one of the founders of the Philadelphian Society (see art.); b. in London, 1608; d. there 1698. He studied theology and medicine at Oxford; was curate at Reading, and then rector at Bradfield in Berkshire. Influenced by the works of Jacob Boehme (see art.), he advocated fantastic notions, by which he attracted a little group of disciples, and also adverse criticism, the result of which was his deposition from the ministry. Pordage and the little company moved from Bradfield to London. In 1655 the plague drove them out of the city, and they went back to Bradfield; returned again to London, 1670, and remained there permanently. It was in the latter year that Jane Leade (see art.) founded the Philadelphian Society, which met in Pordage's house. Pordage was their seer, and derived his teachings from revelations. He distinguished four kinds of revelations by the Spirit: (1) Visions, the lowest degree, — mere heavenly shapes, images, and forms which are spiritually perceived by the inner sense of man by the operation of the Holy Ghost; (2) Illuminations, by which the human spirit becomes aware, as if by a ray of divine light falling upon it, of the meaning of the Eternal Spirit; (3) Immediate translations of the spirit of the soul into the *principium* (God), when it beholds the secrets of the Trinity according to 2 Cor. xii. 2, 4; (4) The descent of the Holy Spirit into the soul, completing its regeneration, strengthening its illuminated condition, and opening to the soul the glory of the New Jerusalem. He endeavored to popularize and expound Boehme's teaching. He taught, among other things, that God created eternal nature out of the eternal nothing, or chaos, and put in it all the forces by which, later on, the worlds were made. Nature is composed of the four eternal elements, — fire, water, air, and earth: "These are the materials of the substance of eternal nature." In the body of the same are the elements, salt, fire, water, and oil, light, air, a crystal, transparent earth, and a fifth substance, which results from the interworking of all these elements. Out of the "four eternal elements" and the three eternal *principia* (phosphorus, salt, mercury) was the angelic world

brought in an instant at the divine command. It has three divisions,—the external court, the inner court, and the Holy of holies. It is made up of a heaven and an earth; but, instead of sunlight, it has the ineffable light of the Trinity, and, instead of stars, many "powers," which have a certain independent existence. The angels consist of three eternal things,—spirit, soul, and love. It was the disturbance of the harmony between these three that caused the fall of a part of the angels. Their fall was the occasion for a new step in creation. They fell into a hell of their own making; for, having broken through the band of eternal nature, the element of fire asserted itself, and enclosed them. They have a "tincture" by which they destroy human souls. As the opposite to the fallen angels' world, God made a world of light and love, called in Scripture "paradise." By wisdom (*sophia*) the first Adamic man was made out of the substance of all things. He was bisexual; but out of him, by the "female tincture," Eve was formed.

For further information, see arts. BROMLEY, LEADE, PHILADELPHIAN SOCIETY; WOOD: *Athenæ Oxonienses*; H. HOCHMUTH: *Heinrich Horche u. d. philadelphischen Gemeinden in Hesse, Gütersloh*, 1879. Pordage's writings embrace *Theologia mystica*, 1680; *Mystic diciniblie*, 1683; *Metaphysica vera et divina*, 1698.

**PORITOPPIDAN, Erik Ludwigen**, b. at Aarhus, Denmark, Aug. 21, 1698; d. in Copenhagen, Dec. 20, 1761. He studied theology in Copenhagen, visited Holland and England, and was appointed professor of theology in Copenhagen, 1738, bishop of Bergen in Norway, 1747, and chancellor of the university of Copenhagen in 1755. While tutor in the house of the Duke of Holstein-Ploen, he came in contact with the pietist movement of Halle; and he represents that movement in the history of the Danish Church. He wrote an explanation of Luther's Catechism, which was generally used as a text-book in Denmark and Norway till the second decade of the present century; *Memloza*, a theological romance in 3 vols., 1712-13; *Annales ecclesiæ danicæ*, 4 vols. in quarto, 1741-53, etc. He also wrote, and not without success, on history, geography, natural science, and political economy.

**PORPHYRY**. See NEO-PLATONISM.

**PORTER, Ebenezer, D.D.**, Congregationalist; b. at Cornwall, Conn., Oct. 5, 1772; d. at Andover, April 8, 1834. He was graduated at Dartmouth College, 1792; ordained, Sept. 6, 1796, pastor in Washington, Conn.; and Bartlett professor of sacred rhetoric in the Andover Theological Seminary, from April 1, 1812, until 1832. During this period, so popular and honored was he, that he received calls to the presidency of the universities of Vermont (1815) and of Georgia (1817), and to Hamilton (1817), Middlebury (1817), and Dartmouth (1821) colleges, besides to the professorship of divinity at Yale College (1817). All these calls he respectfully but firmly declined. In 1827 he accepted the newly formed office of president of the Andover Theological Seminary. For the last twenty years of his life he was more or less an invalid. He published *Young Preacher's Manual*, or, *A Collection of Treatises on Preaching, Selected and Revised*, Boston, 1819, 2d ed., New York, 1829; *Lecture on the Analysis of Vocal In-*

*lections*, Andover, 1824; *An Analysis of the Principles of Rhetorical Delivery*, 1827, 8th ed., by A. H. Weld, Boston, 1839; *Rhetorical Reader*, Andover, 1831, 300th ed., New York, 1858; *Letters on Religious Revivals which prevailed about the Beginning of the Present Century*, Andover, 1832, later editions, Boston (Cong. Pub.) and New York, 1850 (Methodist Book Concern); *Lectures on Homiletics, Preaching, and on Public Prayer*, Andover, 1834; *Lectures on Eloquence and Style* (posthumous), Andover, 1836. See SPRAGUE: *Annals*, ii. 351.

**PORTIUNCULA INDULGENCE**, ever since 1847, has been obtained in the Portiuncula Church, near Assisi, and in every other church belonging to the Franciscan order; but originally it was granted only in the Portiuncula Church (*Nostra Signora degli Angeli*; see FRANCIS OF ASSISI); for there, says the legend, Christ assured Francis that he would grant plenary indulgence to every one who should confess in this church, provided Francis obtained the consent of the Pope (Honorius III.). By advice of the cardinals, the Pope limited the time of obtaining this indulgence to one day,—from the evening of Aug. 1 to the evening of Aug. 2; but Innocent XII., in 1695, extended the indulgence to every day in the year; Gregory XV., to every convent of the Franciscan order; and the papal Congregation on Indulgences, in 1847, to every Franciscan Church.

**PORT ROYAL**, the most celebrated nunnery of France, and famous on account of the influence which in the seventeenth century it exercised on French society and on the Roman-Catholic Church in general, was founded in 1204 by Mathilde de Garlande, in commemoration of the happy return of her husband from the fourth crusade. It was situated in the swampy and unhealthy valley of the Yvette, in the department of Seine, between Versailles and Chevreuse, and belonged to the Cistercian order. The neighboring Bernardine monastery, Vaux de Cernay, exercised a kind of control over it, and provided it with confessors. The abbots of Cîteaux held visitations in it from time to time, and the protocols of some of those visitations are still extant. It was exempted from the jurisdiction of the Archbishop of Paris; and Honorius III. granted it several great privileges,—to have administered the Lord's Supper even in times when an interdict was laid upon the country; to give refuge to such laymen as wished to retire from the world, and do penance without taking the monastic vows, etc. With such advantages, the institution soon became prosperous. In 1233 it numbered sixty inmates. In course of time it acquired rich estates, and its abbesses belonged to the most distinguished families in France. Its great ecclesiastical importance, however, dates from its connection with the family of Arnauld.

Jacqueline Marie Arnauld, generally known under the name of Mère Angélique (b. 1591; d. 1661), became abbess of Port Royal in 1602, eleven years old. For some time she led a quiet and dignified though not strictly religious life. But in 1608 she was converted, and the immediate result of her conversion was a severe contest with her nuns and with her family. The nunnery, however, was thoroughly reformed, and transplanted from the valley of the Yvette to the street of

St. Jacques in Paris; and of her family a great number of its members — sisters and brothers, nephews and nieces — joined the institution. After the death of St. Francis of Sales, Zamet, Bishop of Langres, became the spiritual adviser of Mère Angélique; but the course which the institution took under his direction was not satisfactory. The discipline became still more austere, but at the same time the institution assumed an air of magnificence and lofty reserve which was ill suited to its purpose. In 1633, however, a complete change took place in this respect. Agnes Arnauld published her *Chapelet secret du St. Sacrement*; and the book, which made a great sensation, was condemned by the Sorbonne. Among its defenders was not only Zamet, but also St. Cyran; and from gratitude the former introduced the latter to the nuns of Port Royal. St. Cyran (b. 1581; d. 1613) was an intimate friend and zealous adherent of Jansen; and, as he soon became the true spiritual director of the institution, he made Port Royal the home of Jansenism. The number of nuns soon increased so much, that the country-seat of the institution, Port Royal des Champs, had to be restored and re-occupied. A number of male recluses, the so-called anchorites of Port Royal, — among whom were Antoine Lemaitre, Simon de Sericourt, Arnauld d'Andilly, Lancelot, Palla, Fontaine, the Duke de Luynes, and others, — settled there, or in the neighborhood. As most of those recluses belonged to the higher walks of society, and were men of note in science and literature, they threw a great lustre over the institution, and even gave it a kind of power. In their seclusion they generally continued their various callings: Palla still practised as a physician; Fontaine became the historiographer of Port Royal; Andilly translated the Fathers. Their principal occupation, however, and one of the most prominent features of the whole institution, was the instruction and education of children. In 1637 the nuns began to teach the children of their relatives and acquaintances. In 1645 regular schools were established in Paris, and in 1653 in the country. The total number of pupils educated by the institution does not, probably, exceed one thousand. But, as the teacher had only a few pupils at a time, he could bestow so much more attention on each of them. The educational principle of Port Royal was moral, rather than intellectual; though the latter element of education was by no means neglected. Racine was educated there. The last object was, in strong opposition to the machine-training of the Jesuits, to develop each individual soul according to its powers; and no encouragement was ever given to enter monastic life. See Compayré: *Histoire critique des doctrines de l'éducation en France*, Paris, 1879, 2 vols.

The success of the institution, however, soon awakened jealousy; chicaneries and persecutions began. By an order of Richelieu, who could tolerate no independent character in public life, St. Cyran was thrown into a dungeon of Vincennes, in 1638, on account of his book on virginity, and not released until 1643, two months after the death of the cardinal. In the latter year Antoine Arnauld, the great Arnauld, the theologian of Port Royal (b. 1612; d. 1694), published his *De la fréquente communion*. With its passionate demand for penitence, with its solemn warning

against the idea of an *opus operatum*, with its grave protest against the frivolous enjoyment of the Lord's Supper, it was a direct challenge to Jesuitism. He was summoned to Rome, but he did not go. It must not be understood, however, that there was any thing subversive, or even reformatory in the strict sense of the word, in the activity of Port Royal. On the contrary, in spite of its views of sin and grace, it was, from the very first, averse to Protestantism; and it remained true to its instincts to the very last. It stood firmly planted on Roman-Catholic ground. But it demanded sincerity. It wished to make religion the root of human life, and thus it could not fail of coming into conflict with the Jesuits. Its adoption of the tenets of Jansen became the occasion; and when Innocent X. issued the bull of May 31, 1653, condemning the five propositions of Jansen, the storm broke out. The bull was met with decided opposition from the side of Port Royal; and the result was, that Arnauld was expelled from the Sorbonne, that the anchorites were ordered to leave Port Royal des Champs, that the schools of the institution were closed, etc. The excommunication of the monastery was, however, averted by the miracle of the thorn (see p. 1753); and Pascal's *Lettres provinciales* almost turned the battle into a victory. Arnauld and the anchorites returned; and Port Royal enjoyed peace for several years, until Louis XIV. assumed the government in person (1660). He was entirely in the hands of the Jesuits; and the art. JANSENISM shows how, during the development of the Jansenist controversy, the situation of Port Royal became more and more critical. In 1669 a separation took place between Port Royal de Paris and Port Royal des Champs, to the great financial detriment of the latter. The king assumed the right of appointing the abess of Port Royal de Paris, and from that moment it lost all historical importance. In 1679 Port Royal des Champs was bereft of its right to receive novices, and thereby of the very condition of life. Finally, when the nuns refused to subscribe the bull of Clement XI. (*Vincam Domini*, July 15, 1705), unless with some restrictions, the decisive blow was struck. On Nov. 22, 1707, the monastery was excommunicated; and on July 11, 1709, the Archbishop of Paris, under whose authority it had returned in 1627, issued an order for its dissolution. On Oct. 29, same year, a squad of policemen entered the building, and drove the twenty-two nuns, of whom the youngest was over fifty years old, away by force. According to a royal order of Jan. 22, 1710, the buildings, even the church, were razed to the ground.

LIT. — FONTAINE: *Mémoires pour servir à l'histoire de P. R.*, Cologne, 1738, 2 vols.; DUFOSSE: *Mém. pour servir à l'histoire de P. R.*, Cologne, 1739, *Vie des religieuses de P. R.*, Utrecht, 1740, 4 vols.; RACINE: *Abrégé de l'histoire de P. R.*, best edition by Mesnard, Paris, 1865; GUILBERT: *Mémoires sur P. R. des Champs*, 1755-56, 7 vols.; GREGOIRE: *Les ruines de P. R.*, Paris, 1809; H. REUCHLIN: *Geschichte von P. R.*, Hamburg, 1839-44, 2 vols.; SAINTE-BEUVE: *Port Royal*, Paris, 1840-59, 5 vols.; BEARD: *Port Royal*, London, 1861, 2 vols.

TH. SCHOTT.

**PORTUGAL**, The Kingdom of, comprises an area of 34,502 square miles, with 4,550,699 in-

habitants, according to the census of 1878. The state religion is Roman Catholic; and other denominations are not allowed to worship in public, though they are tolerated. Hierarchically the country is divided into four provinces, — the archbishopric of Braga, with six bishoprics; the patriarchate of Lisbon, with nine bishoprics; the archbishopric of Évora, with three bishoprics; and the archbishopric of Goa, with eight bishoprics. The clergy is paid partly by the state, partly by the congregations, and partly from ecclesiastical funds. Each ecclesiastical province has its own priest seminary, besides the theological faculty of the state university in Lisbon. During the union with Spain, in the sixteenth century, the Jews were expelled; and only a few returned, when, in 1820, the country was again opened to them. The Jesuits were expelled in 1759, and have not been allowed to return. A law of Nov. 28, 1878, makes it possible for Protestants to contract legally valid marriages in the country. Under the authority of the Episcopal Church of England, several evangelical congregations have been formed in Lisbon and Porto. Distribution of the Bible in the vernacular tongue is not prohibited, and practically a considerable amount of toleration is exercised. F. FLIEDNER.

**PÖSCHL, Thomas**, b. at Horetz, in Bohemia, March 2, 1769; d. in a lunatic-asylum in Vienna, Nov. 15, 1837; the founder of an enthusiastic sect, the *Pöschlians*. He was by nature sour, and addicted to mysticism and melancholy. As chaplain of Amplewang in Upper Austria, he began to preach strange doctrines, — that women could hear confession, and give absolution; that a certain process of purification, which produced convulsions, was necessary to salvation; that the Jews were about to be converted, after which a general emigration to the heavenly Jerusalem should take place, etc. He found many adherents; but, as singular excesses took place among them, he was arrested, and brought to Vienna, where it soon after was discovered that he was insane. Meanwhile, his adherents went so far as to perform human sacrifices, and had to be dispersed by force. See WÜRTH: *Vöklabruck*, Markt-breit, 1825. NEUDECKER.

**POSITIVISM.** See COMTE, AUGUSTE.

**POSSESSION, Demoniaca.** See DEMONIACS.

**POSSEVINO, Antonio**, b. at Mantua, 1534; d. at Ferrara, 1611. He entered the order of the Jesuits in 1559, and was very active in combating Protestantism in the valleys of the Waldensians, in France, and in Sweden (1577–81). Gregory XIII. also used him on important diplomatic missions. Besides a great number of polemical treatises, he wrote *Moscovia* (Wilna, 1586) and *Apparatus sacer ad scriptores Veteris et Novi Test.* (Venice, 1603–06, 3 vols. folio). See D'ORIGNY: *Vie de Possévin*, Paris, 1712. C. SCHMIDT.

**POSSIDIUS, or POSSIDONIUS**, Bishop of Calama in Numidia; a pupil and intimate friend of Augustine; a vehement adversary of the Donatists; was present at the *Collatio cum Donatistis*, in Carthage, 411, and at the synod of Mileve, 416 (Mansi: *Coll. Concil.*, IV. 51 and 335). In 437 he was banished by Genserich. The year of his death is unknown. He is the author of a very valuable *Vita Augustini*, generally printed together with Augustine's works, in the *A. S. Boll. Aug. T. VI.*,

p. 427 sqq., and separately edited by Salinas, Rome, 1731, 2d ed., Augsb., 1768. HAUCK.

**POSTEL, Guillaume**, b. at Doleric, in Normandy, May 28, 1503; d. in the monastery of St. Martin des Champs, near Paris, Sept. 6, 1581. He pursued his studies under many troubles, and led an exceedingly erratic life; visited Constantinople (whence he brought back a number of valuable Arabic and Syriac manuscripts), Vienna (where he aided Widdmanstadt in his edition of the Syriac New Testament), Venice (where he was arrested by the Inquisition, but released as a fool), Rome (where he entered the order of the Jesuits, but was expelled on account of his scientific vagaries), Paris (where he lectured to immense audiences, on mathematics, Oriental languages, and philosophy). He was, indeed, a great Oriental scholar; but his works (*De rationibus Spiritus sancti*, *La doctrine du siècle doré*, *De orbis terrarum concordia*, etc.) are full of strange eccentricities.

**POSTIL (postilla)**, in mediæval Latin, meant a continuous series of notes to the text of the Scriptures, and was thus called because following after the words of the text, *post illa*. It seems to have originated in the time of Charlemagne: at least, the *Homiliarium* of Paulus Diaconus was called a *postilla*. Afterwards the word came to mean a collection of sermons; as the postils of Luther, Corvinus, Brenz, and others. Mediæval Latin had also a verb *postillare*: thus it is said of Nicholas of Lyra, on his tombstone, *postillavit Biblia*. HERZOG.

**POTTER, Alonzo, D.D., LL.D.**, Bishop of the Protestant-Episcopal Church in the diocese of Pennsylvania; b. on the sixth day of July, 1800, in La Grange, Dutchess County, N.Y.; d. on shipboard, in the harbor of San Francisco, July 4, 1865. He was the sixth child of Joseph Potter, whose ancestors emigrated from England in 1640, and settled in Rhode Island. Though his parents were members of the Society of Friends, yet two of Joseph Potter's sons, Alonzo and Horatio, became, respectively, bishops of the two largest dioceses in the United States, — Pennsylvania and New York. When but fifteen years old Alonzo Potter entered the college at Schenectady, then under the presidency of the Rev. Eliphalet Nott; and all through his connection with Union College, till he graduated with the honors of his class, in 1818, he took the first rank in scholarship.

Immediately after his graduation he visited Philadelphia; and while in that city he was baptized in St. Peter's Church by Bishop White, and shortly after was confirmed in Christ Church by the same bishop. Here he began his studies for the sacred ministry, under the direction of Bishop White and the Rev. Samuel H. Turner, D.D.; but he was soon recalled to Union College as a tutor, and in about a year later he was chosen professor of mathematics and natural philosophy in the same college. Thus, like Edward Everett, he became a professor the same year that he came of age, — instances alike of rare abilities early matured, and successfully sustained through life.

On the 1st of May, 1822, he was ordained deacon by Bishop Hobart, and two years later was advanced to the priesthood by Bishop Brownell. That same year he married Sarah Maria, only daughter of President Nott, "a lady of superior

mind, exceeding loveliness of character, and elegant accomplishments."

The relations into which, by his college duties and domestic ties, he was brought with Dr. Nott, were of great service to him in shaping his mind and studies, and, indeed, his whole future life.

In 1825, when Hobart College, Geneva, needed a president, Professor Potter was chosen, but declined to accept the office.

The next year he was elected rector of St. Paul's, Boston, Mass.; and such were the peculiar circumstances of the case, that he felt constrained to accept the call, though at a great sacrifice of personal and domestic comfort. Under his wise administration the parish soon took the first rank among the churches, and the young pastor became a moral and intellectual power in that city.

Ill health compelled him to resign his place in 1831; and he returned to the quiet of the professor's chair in Union College, and was shortly after chosen vice-president of the college. In 1838 he was elected with great unanimity, by the Convention of the Diocese of Massachusetts, assistant bishop. He was in Europe at the time, but declined the high honor, as he had previously refused to allow his name to be used as a candidate for the episcopate of Western New York; and, later still, he declined a similar overture from the new diocese of Rhode Island. Seven years later, during which time his reputation rose higher and higher above his college horizon, he was chosen bishop of the diocese of Pennsylvania; and he was consecrated in Christ Church, Philadelphia, on the 23d of September, 1845. The whole State of Pennsylvania soon began to feel the influence of his unremitting zeal and labors. He was so generous in his sympathies, so practical in his plans, so wise in administering his high office, so skilful in calling around him the best elements, both lay and clerical, as co-workers with him, and so really great in his mental and moral character, that the church rapidly rose into prominence and power. In the second year of his episcopate he inaugurated the convocation system, which did so much to unify the clergy, and concentrate their power. In his fifth annual address he brought forward his project for a "church hospital," the result of which is seen in the best appointed hospital-building in the whole State, and which is now one of the noblest institutions in Philadelphia.

Shortly after, he urged upon the convention the subject of a "training-college;" and out of this has grown that beautiful building known as "The Philadelphia Divinity School," with its corps of able professors, and a long list of distinguished alumni, occupying some of the highest places in the church.

He was one of the foremost to establish "young men's lyceums," and "popular lectures," and "workingmen's institutes." To perfecting these important agents for healthful public instruction to the industrial classes, he devoted much time and thought; and their success was largely due to his wise suggestions and well-laid plans.

He also took a deep interest in the temperance question; and by his personal example, and brave but judicious words, he ever upheld that cause, and backed it up with all his weighty counsel and influence. In the cause of education he was

one of the foremost minds. His long experience, and breadth of view, gave much strength to his counsels; and in the University of Pennsylvania, and all over the State, and, indeed, in the country at large, he was felt as an educational power. His active energies were ever on the outlook for wholesome and needful work; and hence he was constantly called upon by various bodies of his fellow-men, and by various charitable and religious organizations, to act with them on boards and committees and platforms; and everywhere he was welcomed as one wise in council, and earnest in action, and thorough in whatever he did. As a lecturer, Bishop Potter was unrivalled. This was shown by the wonderful ability which he displayed during the several years (1845-53) in which he was engaged in delivering his sixty "Lowell Lectures" in Boston. These lectures, compassing almost the whole circle of philosophy, were delivered without the written page, and with but occasional use of a few brief notes; yet, by common consent of the best thinkers who heard them, they were regarded as masterly, both in the grasp and treatment of the various topics which he handled.

He was also very prominent in all philanthropic and missionary work, both at home and abroad. As a patriot, he stood unflinching amidst the most trying ordeals,—a staunch Union man, laboring with voice and pen for his whole country; and, in all his utterances during the civil war, he blended the breadth of the statesman, the heart of the philanthropist, and the faith of the Christian.

In 1858 he suddenly broke down, and was obliged to spend a year and more abroad. In 1858 the convention elected the Rev. Dr. Bowman as assistant bishop, which relieved Bishop Potter of many duties. For a time, and under the stirring events and stimulus of the civil war, he seemed to rally; but, after the death of his second wife, he was again suddenly stricken down. The assistant bishop, on whom he leaned, was also suddenly taken away by death; and though another assistant bishop was elected in 1861 (the Rev. William Bacon Stevens, D.D.), yet it was evident that the good bishop's work was nearly done. In March, 1865, he sailed for California, *via* Brazil and the Straits of Magellan, having for fellow-passengers to Rio Janeiro Professor Agassiz and a party of scientists *en route* to Brazil. At Panama the bishop went on shore to consecrate a church at Aspinwall, on the east side of the Isthmus, and there contracted a fever, of which he died, on board the steamship "Colorado," in the harbor of San Francisco, on the morning of the 4th of July, 1865.

His character was noted for its massive quietness and its thorough solidity. His life was as clear and honest as the day. He set his eye upon his destined work, and did it with "an eye single to God's glory." His influence in the diocese was felt by all men. His influence in the house of bishops was gladly recognized by all his brethren; and in all the councils of the church, conventional, educational, or missionary, his voice and words were always sound and potential. He was a man of large domestic affections and sympathies; and his Christian character was that of a humble but strong believer in Jesus, ever seeking to know and do the Master's will.

His remains lie interred in Laurel Hill Cemetery, Philadelphia; but his monuments are the noble institutions which he founded, the far-reaching plans which he inaugurated, and that vivid memory of his many and signal virtues which will ever linger in the diocese, and ever perpetuate his honored name as that of a godly, wise, and well-learned bishop. His *Life* was written by Rev. Dr. M. A. DEW. HOWE, Philadelphia, 1871. WM. BACON STEVENS (P.E. Bp., Penn.).

**POTTS, George, D.D.**, Presbyterian; b. in Philadelphia, Penn., March 15, 1802; d. in New-York City, Sept. 15, 1864. He was graduated from the University of Pennsylvania, 1819, and from Princeton Theological Seminary, 1823. He was pastor in Natchez, Miss., 1823-35, and in New-York City from 1836 till his death (Duane-street Church, 1836-41; University-place Church, 1845-61). He was an eminent preacher, a leader in religion and philanthropy, a beloved pastor and friend. He had a memorable controversy with Bishop Wainwright, on the claims of Episcopacy (*No Church without a Bishop*, New York, 1841, pamphlet), and published single sermons and addresses. See ALLIBONE: *Dictionary of British and American Authors*, s.v.

**POULAIN, Nicolas**, b. at Mesnils, in the department of Seine-Inferieure, Jan. 13, 1807; d. at Geneva, April 3, 1868. He was successively pastor of Nanteuil-lès-Meaux (1832-33), Havre (1833-56), Lausanne (1857-62), and Luneray (1862-66). He is the author of *Qu'est ce qu'un christianisme sans dogmes et sans miracles?* (1863) and *L'œuvre des missions évangéliques au point de vue de la divinité du christianisme* (1867), both of considerable apologetic merit.

**POURING.** The pouring of water on the head is the usual act of baptism in the Church of Rome and the Protestant communions. Sometimes, especially in Protestant circles, a mere sprinkling is used, or a simple touching of the forehead with the moistened finger. What is the origin of the custom?

In the Apostolic Church the regular baptism was by immersion. The oldest undisputed mention of pouring is found in the Epistle of Cyprian to Magnus, about 250 A.D. Certain ones converted in sickness, when immersion was out of the question, had received merely a pouring (*non loti, sed perfusi*); and it was denied that they were Christians in good and regular standing (*legitimi Christiani*). Cyprian, after referring to certain Old-Testament sprinklings, gives his opinion, that, "in a case of strict necessity," pouring or sprinkling may be accepted as valid baptism. He speaks, however, very diffidently. His language is, "So far as my poor ability comprehends the matter, I consider," etc.; and "I have answered so far as my poor and small ability is capable of doing." He declares that he does not wish to prescribe to other ecclesiastics what they shall do about recognizing the validity of pouring; and he suggests that those who are not satisfied with their affusion shall, on their recovery from sickness, be immersed. This epistle shows, that, in his day, pouring or sprinkling was uncommon, and was used only when immersion was impracticable.

For a long time pouring was considered as of but doubtful propriety. Those who received it were termed clinics, as having received only an

irregular, or sick-bed baptism, and they were denied admission to the higher offices of the church. Yet there were exceptions. Novatian, who had received only clinical baptism, was ordained presbyter in Rome, and was even the candidate of a party to the papal chair. Immersion still remains the usage of the Greek Church; and, says Stanley, "the most illustrious and venerable portion of it, that of the Byzantine Empire, absolutely repudiates and ignores any other mode of administration as essentially invalid." It long remained the ordinary usage of the Church of Rome. Referring to baptism, Jerome, in the fourth century, says, *mergimur*; and Ambrose, *mersisti*. In the fifth century Augustine says, *demersimus*, Leo the Great, *demersio*; and Maximus of Turin, *mergitur*. Gregory the Great, in the sixth century, says, *mergit*; Alcuin, in the eighth, *submersio*; Hincmar of Rheims, in the ninth, *mergitur*, and Lanfranc of Canterbury, in the eleventh, *immersio*. In the twelfth century Abelard says, *mergere*, Anselm, *mergitur*; and Bernard of Clairvaux, *mersio*. And Thomas Aquinas, as late as the middle of the thirteenth century, declares immersion still to be the older and better usage, but allows pouring and sprinkling as valid.

But, when pouring had for many centuries been permitted in cases of necessity, its superior convenience furnished a temptation to a free construction of the term "necessity," and to the substitution of affusion for immersion in cases where the strict necessity did not exist. The existence of this inclination is revealed by laws which condemned it. For example, the Council of Chelsea, in 816, decrees as follows: "And let the presbyters know, that, when they administer holy baptism, they may not pour water on the heads of the infants, but the infants must always be immersed." But, by the beginning of the fourteenth century (the time varying in different countries), the practice of immersion had, throughout most of Western Europe, fallen into disuse, and affusion had come to be employed, not only in cases of necessity, but as the ordinary usage.

Against the idea that the disuse of immersion resulted from the extension of the gospel into colder regions, it may be remarked that it was in the countries farther north that immersion was longest practised. It remained the prevailing usage in England down to the reign of Elizabeth. And it may be noticed, that the baptismal rubric of the Church of England still directs that the priest, taking the child, "shall dip it in the water," adding, however, "If they shall certify that the child is weak, it shall suffice to pour water upon it." In other words, pouring has no sanction in the case of a healthy child. And in the Prayer-Book of the Protestant-Episcopal Church of the United States, the direction, "Shall dip him in the water, or pour water upon him," which permits pouring, but by prior mention gives the preference to immersion, is a trace of the ancient Anglican usage.

NORMAN FOX.

**POWELL, Baden**, mathematician; b. in London, 1796; d. there June 11, 1860. He was educated at Oxford; entered holy orders, but had no charge; was Savilian professor of geometry in his *alma mater*, 1827-54, when he removed to London. His writings are either upon strictly scientific topics, or upon the connection between

science and theology. Among the latter may be mentioned *Connection of Natural and Divine Truth*, London, 1838; *Tradition Unveiled*, 1839 (Supplement, 1840); *The Unity of Worlds and of Nature. Three Essays, on the Spirit of Inductive Philosophy, the Unity of Worlds, and the Philosophy of Creation*, 1855, 2d ed., 1856; *Christianity without Judaism*, 1857; *The Order of Nature considered in reference to the Claims of Revelation*, 1859 (the three vols. form a series). But his views obtained widest currency in the famous *Essays and Reviews* (London, 1860), to which he contributed an essay *On the Study of the Evidences of Christianity*. His position was in the main rationalistic. He rejected miracles on the ground that they were out of harmony with the methods of God's government; and, moreover, an examination of evidence for those said to have happened shows that they are insufficiently attested.

**PRACTICAL THEOLOGY**, in the widest sense (as used by German divines), includes Homiletics, Catechetics, Liturgies, Pastoral Theology (Poimenics), and Theory of Church Government. See those articles.

**PRADES**, Jean Martin de, Abbé; b. at Castelsarrazin about 1720; d. at Glogau, 1782. He studied theology, but belonged to the circle of the encyclopedists, and made a great sensation with some theses in which he drew a parallel between the cures of Esculapius and the healings of Christ. The theses having been condemned, both by the Sorbonne and by Benedict XIV., De Prades fled to Holland in 1752. On the recommendation of Voltaire he was appointed reader to Friedrich II., but was afterwards banished from the court on suspicion of having secretly corresponded with the Duke de Broglie. He recanted, and was made archdeacon of Glogau. He published an *Abrégé de l'histoire ecclésiastique de Fleury*, Berlin, 1767, 2 vols., to which Friedrich II. wrote the preface.

**PRADT**, Dominique Dufour de, Abbé; b. at Allanches in Auvergne, April 23, 1759; d. in Paris, March 18, 1837. Elected a deputy to the States-General in 1789, he sided with the king, and emigrated in 1791, but returned in 1801, and was successively appointed almoner to the emperor, bishop of Poitiers, and archbishop of Malines. Sent as ambassador to Warsaw in 1812, he failed in his mission; was recalled; joined the Bourbons on the fall of Napoleon, but was coldly received, and was even bereft of his archbishopric. Under Louis XVIII. he joined the opposition; but, after the revolution of July, he again became a staunch royalist. Besides a number of brilliant but rather superficial polemical treatises, he wrote *Histoire de l'ambassade dans le grand-duché de Varsovie*, Paris, 1815; *Quatre Concordats*, Paris, 1818, etc.

**PRÆMUNIRE** (literally, *to defend in front of*, the opening word of the writ), a term of English canon and common law, for a certain offence, the writ granted upon it, and its punishment. It was originally used by Edward III. to check the arrogant encroachments of the papal power. He forbade (27 st. 1, c. 1), upon certain penalties, any of his subjects, i.e., particularly the clergy, to go to Rome there to answer to things properly belonging to the king's court; and also the gift by the Pope of English ecclesiastical preferments

of all grades. By these statutes Edward endeavored to remove a crying evil, but in vain. Richard II. issued similar statutes, particularly one called thenceforth the "Statute of Præmunire," assigning the following as the punishment for the offence: that they [the offenders] should be out of the king's protection, attached by their bodies, i.e., imprisoned during life, and lose their lands, goods, and chattels. Henry IV. and later sovereigns have given the same name and penalty (known as a Præmunire) to different offences, which have only this in common, that they involve more or less insubordination to royal authority, e.g., denial a second time of the king's supremacy, assertion of the Pope's authority, refusal to take the oath of allegiance, questioning the right of the present royal family to the throne, affirming the king to be a heretic, refusal by a chapter of the bishop nominated by the sovereign.

**PRÆTORIUS** is the name of two Lutheran theologians from the sixteenth century in Germany. — **Abdias Prætorius**, b. in Mark Brandenburg, 1521; d. at Wittenberg, 1573; was first rector in Magdeburg, then professor of theology in Francfort-on-the-Oder, and finally professor of philosophy in Wittenberg. He is noted from his controversy with Musculus concerning the necessity of good works. — **Stephan Prætorius** wrote in last decades of the sixteenth century a number of works, of which a collected edition by Joh. Arndt appeared in 1622, and again in 1692. Martin Statius, dean of Danzig (d. in 1655), published some extracts from his works under the name of *Geistliche Schatzkammer*.

**PRAYER**. Speaking generically, prayer may be described as the expression of our requests to God; and, in the New-Testament usage of the word, no better definition of it can be given than that of the Westminster Shorter Catechism: "Prayer is the offering up of our desires unto God, in the name of Christ, for things agreeable to his will, with confession of our sins, and thankful acknowledgment of his mercies." Jesus commanded his disciples to pray, and taught them how to pray, by giving them that model which is called among us "The Lord's Prayer." Paul, also, exhorted the Thessalonians to "pray without ceasing," and the Philippians to "be anxious for nothing, but in every thing, by prayer and supplication with thanksgiving, to make their requests known unto God;" while by their own example the apostles generally illustrated their precepts, and called upon God in every emergency. In the same way, the saints, under the Old-Testament dispensation, cried unto the Lord, who "heard them, and delivered them out of their distresses;" and the examples of Abraham's servant, of Jacob, of Moses, of David, of Solomon, of Elijah, of Hezekiah, of Isaiah, and all the prophets, may be cited as confirming and authenticating the duty.

But, while all this is true, objections more or less serious have been made to the assertion that "men ought always to pray, and not to faint." These may be reduced to two classes, — the theological and the philosophical. The theological is to the effect, that, as God is unchangeable in his purposes, it must be idle to suppose that any appeal of men can avail to alter his determination. To meet that, some have alleged that the



only effect of prayer is to be looked for in the heart of the suppliant. It avails, they assert, not to secure objective benefits, but simply to bring the spirit of the petitioner into harmony with God. Now, it cannot be denied that true prayer has such an effect upon the soul; but then, it has so only in the souls of those who believe that God is able and willing to give them that which is best for them. Men will not continue to ask blessings if they suppose that the only good they are to derive is that they shall be brought to resignation and to peace; and so the experience of the subjective benefits of prayer depends on the belief in its objective power. The true answer, therefore, to the objection which we are now considering, must be sought elsewhere; and it is to be found in the fact, that the prayer of the suppliant enters into the purpose of God in connection with the bestowment of his blessings. It is his will to give benefits to his people as answers to their prayers; and along with every promise there is the implied condition, "I will yet for this be inquired of by the house of Israel to do it for them." The philosophical objection is based on the uniformity of the operations of what are called the laws of nature; and the allegation is, that no answer to prayer can be made, except by miracle, which it would be absurd to expect. To this it might be enough to reply, that the impulse of the human breast to pray is ineradicable, and that, in taking account of nature, we must by no means lose sight of the nature that is within ourselves. But, going farther into the subject, we may ask, What, in such a connection, is meant by "laws of nature"? The Duke of Argyll, in his admirable volume on *The Reign of Law*, has enumerated five distinct senses in which the term "law" is used by good and reputable writers; but for our present purpose it will be enough to speak only of one. In its physical sense, a law is the formulated expression of an observed invariable sequence of certain consequences from certain antecedents. In this sense, a law is a human inference from the observation of the operations of nature, and, as Sir John Herschel has said, "has relation to us as understanding, rather than to the universe as obeying, certain rules." They are not enactments which nature is bound to obey, but rather the generalized formulae of the observations which men have made of what they call the operations of nature; or, as believing in a personal God, we prefer to put it, they are the classifications of men's observations of God's methods of operation in the universe. They are thus limited to the sphere that is within the range of human investigation, and they tell us absolutely nothing of God's method of working in that region that is beyond the observation of man. Now, it is quite conceivable, that, in that upper region, God may so work upon the lower, as through the ordinary operations of nature, and without any miracle, to answer prayer. This is substantially the answer given by Chalmers to the objection now before us. McCosh, however, prefers to say that God has so adjusted the laws of nature, that he can, through them, and not in contravention of them, answer prayer. Within a limited sphere, one man may grant the request of another in this way, through the operation of natural laws; and

what is possible to the creature within a certain area is surely possible to the Creator throughout his own universe. How this is done we may be unable to determine; yet every devout mind must acknowledge the truth of Isaac Taylor's words, "This is indeed the great miracle of Providence, that no miracles are needed to accomplish its purposes." (See on this subject the second chapter of the second book of *The Method of the Divine Government, Physical and Moral*, by James McCosh, D.D., LL.D.) We must distinguish between law and force. Force is the energy which produces the effects, but law is the observed manner in which force works in the production of these effects. If, therefore, in the last resort, that force be the volition or power of a personal, omnipotent Being, whom we call God, where is the impossibility, or even difficulty, involved in the supposition that he may exert that force through his own appointed modes of operation for the hearing of prayer? When God created the world, he certainly did not shut himself out of it; and he who gave the universe its laws, or rather, whose modes of operation these laws are, can surely so employ them as to answer the entreaties of his children through them. Thus the whole question about the possibility of the answering of prayer resolves itself into one as to the existence of a personal God. If there be no God, or if, as seems to be the case with many in these days, God be nothing else than "a fine name for the universe," then there is an end of the matter. But if there be one omnipotent and gracious Being, who is God over all, and to whom men can come as to a father, then prayer to him is as appropriate as are children's requests to their father; and he is as able to answer petitions as the human parent is to give good gifts to the prattler that sits upon his knee. Moreover, as is evident from many instances of answers to prayer which are recorded in the Scripture, God has fulfilled the desires of his people, without having resort to that which we distinctively call miracle. Thus, taking the case of Elijah's prayer for rain, on the summit of Mount Carmel, we can see that there was nothing in the coming of the storm on that occasion, different from what is observed to this day in the eastern portion of the Mediterranean. It was a purely natural occurrence, but its coming at that time was not a mere coincidence. If, indeed, we had nothing more before us than the fact that a man prayed for rain, and the other fact that rain came just after he had prayed, we might say that there was only a coincidence. But when we take in the other facts, that the Lord had promised to hear Elijah's prayer, and that Elijah offered his prayer in the faith of that promise, it is impossible to rest for a moment in that conclusion. What we see here, then, is that God, through the common operations of nature, answered the earnest entreaty of his servant. But an illustration may make the matter somewhat plainer. There is an inland city in the State of New York which is supplied with water from a river that flows near it. The method is as follows: in a small house on the bank of the river there is an engine which goes night and day, pumping water from the stream into the main pipe which leads to the city. The demand in the city regulates the motion of the engine; so

that, the more water is drawn off, the faster the engine goes. But when a fire occurs, some one in the city touches a spring, which rings a bell in the engine-room; on hearing which, the engineer, by the turning of a lever, causes the engine to move with such rapidity as to charge the mains to their greatest capacity, so that when the hose is attached to the plugs, water is sent to the top of the loftiest building in the place. Thus an extraordinary demand is met through the ordinary channel. And, if this can be accomplished by human skill in a single instance, who shall say that the all-wise God has not adjusted the usual operations of his universe so as to admit of his meeting unusual emergencies through them?

But it is needful now to look at some of the statements of the word of God upon the subject of prayer in general. The "charter" of a Christian's liberty regarding it may be found in the words of Christ himself, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matt. vii. 7, 8). But here, again, difficulty emerges; for, on the one hand, there are some who say, "We have asked, and we have not received;" and, on the other, there are some who insist that the terms shall be interpreted in the largest sense, and must be held as meaning that God has promised to give whatever his people choose to ask. Now, if these were the only words bearing on the subject which the Bible contains, there might be some ground for the despondency of the first class of objectors and for the fanaticism of the second. But we must interpret them in harmony with other declarations; and, when we do that, we get the full teaching of the Scriptures on the point. Now, it is said by James, "Ye ask, and receive not, because ye ask amiss, that ye may consume it on your lusts." And the Lord himself has put the condition thus: "*If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you;*" and again, in the Thirty-seventh Psalm, "Delight thyself also in the Lord, and he shall give thee the desires of thine heart." So, also, it is written, "When ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." Moreover, it must not be forgotten, that in the word of God we have accounts of prayers offered for certain things which the suppliant's, though they were sincere, did not receive. Thus, David prayed for the life of his child, but the child died; and Paul besought the Lord thrice that his thorn in the flesh might depart from him, and received an answer, indeed, but not the thing which he requested. While, again, we read that God gave Israel a king in his anger; and, on another occasion, that "he gave them their request, but sent leanness into their souls." From all these passages, then, it appears that the universal promise is accompanied by certain indispensable conditions. These connect themselves, first, with the character of the suppliant, for he must delight himself in God, and abide in Christ; second, with the nature of his request, for that must be agreeable to the will of

God; and, third, with the purpose and prerogative of God himself, for the end of his existence is not simply to answer prayer; but he uses his prerogative in the answering of prayer, for moral purposes, making his treatment of their petitions a part of the education to which he subjects his people, and by which he trains them into holiness of character. It would be easy to dwell on each of these three conditions, and to show their great importance; but we content ourselves here with pointing out merely that they are conditions which everywhere and in all circumstances qualify the promise of universal answer to prayer. Now, when these things are remembered, it will be seen how utterly impossible it is for men to gauge the value of prayer by any merely human test. The demand made for that a few years ago, only revealed the shallow views entertained upon this subject by those who made it; though perhaps it was provoked by the extravagant and unscriptural things said by many who thought that they were exalting prayer. For how shall any test that men can apply determine when a true prayer is offered? How, again, shall any such gauge reveal whether the request is one of which God approves? And where are the delicate instruments which shall indicate or measure the results on the character of the suppliant, which are produced, sometimes by the denial, and sometimes by the granting, of his requests?

We have left ourselves little space for the consideration of the constituent parts of which prayer is composed; but that is the less to be regretted, as the controversies of the present time have left them, for the most part, severely alone. They are, **ADORATION**, or the ascription of praise to God, of which the best Liturgy of direction is to be found in the Book of Psalms; **THANKSGIVING** for mercies received, an act which recognizes the goodness of God in our daily lives, alike in the bestowment of temporal things and the granting of spiritual blessings; **CONFESSION OF SINS**, or the acknowledgment of our guilt as before God, not because he is not already well acquainted with it, but in order, that, by bringing it out before him, we ourselves may see how great it is, and may hate sin with a perfect hatred; **PETITION**, wherein we make known our requests unto God for spiritual and temporal things for ourselves and for others. In reference to all these, the grand indispensable things are, that the suppliant be sincere, not using words to which he attaches no meaning, or confessing sins of which he does not feel the guilt, or asking things which he really does not wish to receive; and that he approach God through Jesus Christ, the great and only Mediator. He who so pours out his heart before the Lord—observe, it is the heart that he is to bring, not the lip, and the heart is to be poured out, so that nothing of burden or of gratitude is left unspoken—will surely be blessed; for the whole matter of duty and promise is comprised in the words of Paul, "Be anxious for nothing; but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

LIT. — MATTHEW HENRY: *Method for Prayer*, Amer. ed., Philadelphia; HANNAH MORE: *Spirit*

of *Prayer*, Amer. ed., New York; A. F. T. THOLUCK: *Stunden christlicher Andacht*, Gotha, 1840; Eng. trans., *Hours of Christian Devotion*, Boston, 1871; J. C. RYLE: *Call to Prayer*, New York, 1855; E. BICKERSTETH: *Treatise on Prayer*, Amer. ed., N.Y., 1856; A. PHILIPS: *The Still Hour*, Bost., 1859, new ed., 1875; H. P. LIDDON: *Some Elements of Religion*, London, 1872; J. M. MANNING: *Helps to a Life of Prayer*, Boston, 1875; *Prayer-gauge Debate*, by TYNDALL, F. GALTON, and others, against LIDDLEDALE, MCCOSH, and others, Bost., 1876; SAMUEL COX: *Expository Essays and Discourses*, Lond., 1877; and the Records of the Fulton-street Prayer-Meeting, N.Y., by Rev. Drs. CHAMBERS (*Hours of Prayer in the Noon Prayer-Meeting*) and PRIME (*Power of Prayer*, 1859, enlarged ed., 1873; *Prayer and its Answer*, 1882; *Fifteen Years of Prayer*). WILLIAM M. TAYLOR.

**PRAYER, Book of Common.** Although the service-books of the English Church before the Reformation were mostly in Latin, *English primers*, originating, probably, in still simpler manuals of great antiquity, were in use at the beginning of the fifteenth century. The *Portiforium secundum usum Sarum*, i.e., the *Breviary*, is clearly the basis of the Book of Common Prayer, and was called "Portfory," "Porteau," "Portuary," "Portuis," "Portuasse," and "Porthoos." This *Primer of Salisbury Use* (about A.D. 1400) contains in English, (1) Matins and Hours of our Lady; (2) Evensong and Compline; (3) The vii. penitential psalms; (4) The xv. psalms; (5) The Litany; (6) Placebo; (7) Dirge; (8) The psalms of commendation; (9) Pater noster; (10) Ave Maria; (11) Creed; (12) The ten commandments; (13) The seven deadly sins. Marshall's *Primer* (ante 1530 and 1535), suppressed on account of its aggressive sentiments, and Hilsey's *Primer* (1539), more conservative, and set forth at the commandment of Cromwell, led the way, with others, for *The Primer set forth by the King's Majesty* (1545), which omits Nos. 4, 6, 10, and 13 of the aforesaid contents, and adds to the rest the Kalendar, the Injunction, the Salutation of the Angel, certain graces, the psalms of the Passion, the Passion, and certain godly prayers. The *Litany* contains certain petitions requesting "the prayers of angels, saints, and martyrs," and "to be delivered from the tyranny of the Church of Rome; and the Dirge, or *dirge*, has prayers for the dead. The former was compiled by Cranmer from the old litanies and the litany prepared by Melancthon and Bucer for Hermann, Archbishop of Cologne, 1513. Before the *Primer* of 1545, convocation had authorized, in 1537, *The godly and pious Institution of a Chrysten Man*, containing the Lord's Prayer, Ave Maria, Creed, Decalogue, and the seven sacraments, etc., and in 1543 the same, corrected and altered, entitled *A Necessary Doctrine and Erudition for any Chrysten Man*. The former was called "The Bishops' Book;" the latter, "the King's Book;" and both, with the *Articles* of 1536, contain the authoritative opinions of the Church of England during Henry VIII.'s reign, and exhibit, on the whole, a retrogression in matters of doctrine. See *Formularies of Faith*, etc., Oxford, 1825. A commission, including Cranmer, Goodrich, Holbech, Day, Skip, Thirby, Ridley, Cox, May, Taylor, Haines, Robertson, and Redman, appointed in 1547 to revise

the Church-Service, published March 8, 1548, as a first instalment, *The Order of the Communion*, framed in its new portions on Hermann's *Consultation*, from which the Exhortation, the Confession, and the Comfortable Words are derived. It was a tremendous step in the direction of reform; for it ordered the communion to be solemnized in English, and restored the cup to the laity.

THE FIRST LITURGY OF EDWARD VI., published June 9, 1549, differed from the Prayer-Book now in use (in England), as follows: *Matins* and *Evensong* began with the Lord's Prayer, and omitted all prayers after the third collect. The *Litany* stood after the communion office, was not ordered to be used on Sundays, and contained a petition for deliverance from the tyranny of the Bishop of Rome, while it omitted a hundred and sixteen addresses to the apostles, the Virgin, and the saints. The *Communion Office* began with an introit, and omitted the Decalogue; the Virgin was mentioned by name in the praise given for the saints; the sign of the cross was used twice in the consecration of the elements, and the formula of their presentation contained only the first clause of that now in use; water was mixed with the wine. In the *Baptismal Office*, forms for exorcism, anointing, and trine immersion, were provided. In the offices for *Confirmation*, *Matrimony*, and the *Visitation of the Sick*, the sign of the cross was retained; in the first, the catechumen made no promise, in the second, money was given to the bride, and, in the third, the sick might be anointed: the *Burial-Service* contained a prayer for the person deceased, and a special service for communion. In the Preface the compilers state that the book was designed to establish uniformity of worship for the whole realm, to simplify it, to provide for the use of the whole Psalter, and the reading of "the whole Bible, or the greatest part thereof," so that nothing should be read but "the very pure word of God,—the holy Scriptures,—or that which is evidently grounded upon the same," and "in the English tongue." The Collects, Epistles, and Gospels, in the Prayer-Book of 1549, were almost identical with those in the *Salisbury Hours*, but much of the new matter introduced was taken from Hermann's *Consultation*. The regulations with regard to dress were, that priests should wear the surplice in parish churches, adding the hood during the sermon; and in cathedrals, that the bishop, at the communion, should wear a surplice or albe, with a cope or vestment, besides his rochet, and carry a pastoral staff himself, or have it borne by a chaplain, and the officiating priest wear a white albe, plain, with a vestment or cope, the assisting ministers to appear in albes and tunicles. The ordinal, entitled *The Forme and Manner of Making and Consecrating of Archbishops, Bishops, Priests, and Deacons* (4to, 1549), was published separately, and differed from the present office on these chief points: it began with an introit, required deacons to wear albes, and the one reading the gospel a tunicle; the bread and chalice, as well as the Bible, to be placed in the priests' hands, and the pastoral staff to be committed to bishops before the words, "Be to the flock of Christ a shepherd." The archbishop laid the Bible on the bishop's neck.

The office of 1549, slightly changed, was adopted in THE SECOND LITURGY OF EDWARD VI.,

1552. The revised book of 1552 brought the following most important changes: it *introduced*, (1) the sentences, exhortation, confession, and absolution, at the opening of the service; (2) the Decalogue in the communion office; (3) the use of the Litany on Sundays. Of these, 1 and 2 are thought to have been taken from Vallerandus Pollanus. It *omitted*, (1) In the Communion Service, the Introit, the name of the Virgin, the Thanksgiving for the Saints, the Sign of the Cross in Consecration, the Invocation of the Word and the Holy Spirit, the Admixture of water with wine, and the first clause of the present form at the delivery of the elements; (2) In Baptism, the form of exorcism, the anointing, the use of chrism, and the trine immersion; (3) In Confirmation, the sign of the cross; (4) In Matrimony, the sign of the cross and the giving of money; (5) In the Visitation of the Sick, the allusion to Tobias and Sarah, the anointing, and the directions about Private Confession; (6) In the Burial-Service, the prayers for the dead and the Eucharist. The rubric concerning *vestments* forbade the use of albe, vestment, and cope, and required the bishop to wear only a rochet; the priest or deacon, only a surplice. The most important change was doctrinal, and referred to the presence of Christ in the consecrated elements as not differing from his presence to the prayers of believers. As the influence of Luther's Service of 1533 colored the first Liturgy of 1549, so that of Bucer, Peter Martyr, Pollandus, and John à Lasco, may be traced in the second Liturgy of 1552.

THE LITURGY OF ELIZABETH (1560) agreed substantially with the book of Edward VI., 1552, except "with one alteration, or addition of certain *Leçons* to be used on every Sunday in the year, and the form of the Litany altered and corrected, and two sentences only added in the delivery of the Sacrament to the communicants, and none other or otherwise;" and "that such ornaments of the church and of the ministers thereof shall be retained and be in use as was in this Church of England, by authority of Parliament, in the second year of King Edward VI., until other order shall be therein taken, etc." (1 Eliz. c. 2, April 28, 1559). The prayers for the queen, and for the clergy and people, and the collect, "O God, whose nature," etc., were introduced, but placed at the end of the Litany; and one of two collects for the time of death was omitted. A series of editions of the *PERITAN Book of Common Prayer* was published from 1578 to 1640. That of 1578 is remarkable for omissions, not only of rubrics, but of entire services, — e.g., those for the Private Celebration of Sacraments, of Confirmation, and the Churching of Women, — and for the uniform use of *Morning, Evening, and Minister*, in place of *Mattins, Evensong, and Priest*. In that of 1559, most of the omissions and alterations were restored. *A Full and Plain Declaration of Ecclesiastical Discipline* (1574), *A Brief and Plain Declaration*, etc. (1581), *A Book of Common Prayer* (presented to Parliament, 1581), and *A Booke of the Forme of Common Prayers*, etc. (1581, 1585), were Puritan substitutes for the Liturgy; but the last did not obtain the sanction of the law. Knox's *Book of Common Prayer* (1564) has been reprinted by Dr. Cumming, London, 1840.

Certain alterations in the Liturgy, made during

the reign of James I. (1601), are of doubtful legality. Among the most important were the insertion of the term "lawful minister" in the rubrics of the office of Private Baptism, restricting the administration to the minister of the parish, or some other lawful minister; the addition to the Catechism of the Explanation of the Sacraments (attributed to Dr. John Overall), and, to the Occasional Prayers, certain Forms of Thanksgiving answering to the Prayers for Rain, etc. The charge brought against Archbishop Laud, of having corrupted the text of the Liturgy, is utterly unfounded (Lathbury: *History of the Book of Common Prayer*, pp. 225-227). In 1645 (Jan. 3) Parliament took away the Book of Common Prayer, and established THE DIRECTORY, which rejected the Apocrypha, discontinued private baptism, sponsors, the sign of the cross, the wedding-ring, and private communion, removed the communion-table into the body of the church, abolished saints' days and vestments, the burial-service, and the public recitation of the Decalogue and of the creeds, though the Decalogue and the Apostles' Creed were subsequently supplied. (It is reprinted in *Reliq. Liturg.*, iii., and in Clay, *Book of Common Prayer illustrated*, App. ix.-xi.)

THE LAST REVISION of the Liturgy was made in 1662. Among the important changes were, (1) The extracts from the Bible — except the Psalter (which is Coverdale's text of 1539), the Decalogue, and the Sentences in the communion-service — give the text of the Authorized Version; (2) The separate printing of the Order for Morning and Evening Service, with the introduction of the last five prayers from the Litany, and of the Occasional Prayers, augmented by a second prayer for fair weather, the two prayers for the Ember weeks, the prayers for Parliament and All Conditions of Men, as well as by the General Thanksgiving, and a Thanksgiving for restoring public peace at home; (3) Some new collects, epistles, and gospels were supplied, and verbal changes made; such as "church" for "congregation," and "bishops, priests, and deacons," for "bishops, pastors, and ministers;" (4) The exhortations in the communion-service were altered; the rubrics relating to the offertory, the placing of the bread and wine on the table, and their disposition, directing the form of consecrating additional bread and wine, and the covering of the elements, were added; the last clause respecting departed saints was added to the Prayer for the Church Militant; and in the Order in Council (1552), at the end of the office, the phrase "corporal presence" was substituted for "real and essential presence;" (5) Among the more important *additions* in the rest of the book are the Office for the Baptism of those of Riper Years, the Form of Prayer to be used at Sea, new psalms in the Churching Service, and the last five prayers in the Visitation of the Sick.

There have been four ACTS OF UNIFORMITY, — 1548, 2 and 3 Edw. VI., c. 1.; 1552, 5 and 7 do., repeated in 1559; 1559, 1 Eliz. c. ii., not repeated; and 1662, 14 Carol. ii. The last two are often printed in the beginning of the Prayer-Book. The four services, until 1559 *annexed* to the Book of Common Prayer, known as the STATE SERVICES, by the authority of an order from the sovereign in council, repeated at the beginning of

every reign, with the exception of the last about to be named, have been removed by the authority of a royal warrant, dated Jan. 17, 1859. They consist of forms of prayer for, (1) The 5th of November, the Gunpowder Treason; (2) The 30th of January, the Martyrdom of Charles I.; (3) The 29th of May, the Restoration; and (4) The Sovereign's Accession. The ARTICLES OF RELIGION were first published in English and Latin, A.D. 1552, when they numbered forty-two, attributed to Cranmer, aided by Ridley and others. A new body of Articles, presented in 1562 by Archbishop Parker to convocation, numbered thirty-eight, and were printed the next year in English and Latin. They were again revised in 1571, when Art. 29 was re-introduced, so that they numbered thirty-nine. The *Ratification*, still subjoined to them, was added in 1572; and the thirty-sixth canon of 1604 requires all the clergy and graduates of the Universities to subscribe to them. The Prayer-Book of 1549 was used first in IRELAND on Easter-Day, 1551; and the Irish Act of Uniformity (2 Eliz., c. ii.) authorized a Latin version. The book of 1552 not having been ordered for observance, the Irish Parliament, in January, 1560, passed an Act of Uniformity, authorizing the Prayer-Book set forth in England, and the Latin version (made by Haddon) for the benefit of ministers unable to use English, and because there was no Irish printing-press, and few could read Irish (Stephens: *Manuscript Book of Common Prayer for Ireland*, Int. p. viii.). The use of the Book of 1662, approved by the Irish Convocation (August–November, 1662), was enjoined by the Irish Parliament in 1666. An Irish version of the Prayer-Book was printed in 1608. In SCOTLAND the Prayer-Book had been in general use in the time of Elizabeth (between 1557 and 1564); but the Scottish bishops being averse to the adoption of the English Book, urged by James I., in the next reign framed a book of their own on the English model, with certain variations, which, though sanctioned by royal authority, and printed, never came into general use. The English Book, except the Communion Office (framed upon the Book of 1549), is now used by three-fourths of the ministers of the Episcopal Church in Scotland; but even the *uses* of the Communion Office are far from uniform.

THE AMERICAN PRAYER-BOOK is framed closely upon the model of the English book, and was the work of three successive General Conventions (1785, 1786, 1789). It was adopted substantially in its present form by the General Convention of 1789, with many variations from the English book, of which the following are the most important: it entirely *omits* the Athanasian Creed, the Absolution in the Visitation Office, the Magnificat and the Song of Simeon, the Communion, the Lord's Prayer, and the Versicles after the Creed; it leaves *optional* the use of the cross in baptism, of the words "He descended into hell" in the Creed, of the *Gloria Patri* between the Psalms, and altogether considerably enlarges the discretionary power of the minister. Selected portions of the Psalms may be used in place of those in the Daily Order; and of late years, since the Revision of the Lectionary, both in the Church of England and the Protestant-Episcopal Church in the United States, similar discretion has been allowed by the setting forth

of alternative lessons. It *adds* to the number of the Occasional Prayers also a form of prayers for the Visitation of Prisoners, a form of prayer, etc., for the Fruits of the Earth, a form of Family Prayers. A form for Consecrating Churches (resembling that published by Bishop Andrewes) was provided in 1793, and an Office of Institution in 1801. The change of "Absolution" into "Declaration of Absolution," of "verily and indeed taken" into "spiritually taken" (Catechism), and the permission of using an alternative formula instead of "Receive the Holy Ghost," etc. (Ordinal), are as significant as the introduction of the prayers of invocation and oblation in the Communion Office. The changes rendered necessary by political and local causes need not be mentioned: in the Thirty-nine Articles, the eighth does not mention the Athanasian Creed, the twenty-first is omitted, and the thirty-fifth printed with a proviso.

STANDARD EDITIONS OF THE BOOK OF COMMON PRAYER: (1) In the Church of England, the *Sealed Book* of 1662; (2) In the Irish Church, the Manuscript Book attached to the Irish Act of Uniformity, 1666; (3) In the Protestant-Episcopal Church in the United States, the octavo edition set forth by the General Convention of 1844, published New York, 1845.

LIT. — NICHOLLS: *Commentary*, etc., 2d ed., London, 1712; WHEATLEY: *Rational Illustration*, etc., London, 1720, folio; SPARROW: *A Rationale*, etc., London, 1722; COMBER: *Companion to the Temple*, new ed., Oxf., 1841, 7 vols. 8vo; CARDWELL: *Docum. Ann.*, Oxf., 1844; *Synodalia*, Oxf., 1842; *History of Conferences*, Oxf., 1841; PALMER: *Origines Liturg.*, Oxford, 1836, 2 vols.; MASKELL: *The Ancient Liturgy*, etc., London, 1846; *Monum. Rit. Eccl. Angl.* London, 1816, 3 vols.; CLAY: *Liturgies*, etc., — Elizabeth, Parker Society, 1847; *Private Prayers*, etc., 1851; *The Book of Common Prayer illus.*, London, 1841; *Historical Sketch*, 1849; LATHBURY: *History of Convocation*, 2d ed., London, 1853; *History of the Book of Common Prayer*, 2d ed., London, 1858; STEPHENS: *The Book of Common Prayer, with Notes*, a reprint of the *Sealed Books*, and *The Book of Common Prayer*, printed from the manuscript attached to the Irish Act of Uniformity, Eccl. Hist. Soc., 3 vols., 1849; PROCTER: *History of the Book of Common Prayer*, 4th ed., Camb., 1860; BLUNT: *Annotated Book of Common Prayer*, etc., Lond., 1866; SHORT: *History of the Church of England*, N.Y., 1855; Bishop WHITE: *Memoirs*, etc., N.Y., 1836; BROWNELL: *Family Prayer-Book*, New York, 1855; BUTLER: *Common Prayer int. by its History*, Bost., 1845; CASWALL: *America and the American Church*, Lond., 1849; WILBERFORCE: *History of the Protestant-Episcopal Church in America*, N.Y., 1849. J. I. MOMBERT.

PRAYER FOR THE DEAD was offered among the later Jews (2 Macc. xii. 43-45), and from them passed into the Christian Church; but at present only a small portion of the Protestant Church, the ritualists, continue the practice. In a certain form, that of repetition of the names or classes of deceased believers before God in prayer, the practice — though of doubtful utility, and inclining toward superstition — is not in itself sinful; but as it exists in the Church of Rome it is coupled with the doctrine of purgatory, and in any case savors of the doctrine of

probation after death. Such prayers are first among Christian writers referred to by Tertullian (fl. 220) and as a long-established custom (*De exhortatione Castitatis*, c. 11; *De monog.*, c. 10; cf. *De corona*, c. 3, *De anima*, c. 58). "St. Augustine (d. 430) often alludes (e.g., *De Cura pro Mort.*, i. 17) to the universal usage of the church to pray for all regenerated in Christ (i.e., the baptized), though whether, or in what degree, prayer would be profitable and availing, depended upon the present life. And St. Chrysostom (d. 407) says (*Com. in Philip. hom.*, 3) that "it was not in vain enjoined as a law by the apostles that a memorial of the dead should be made in the solemn mysteries, as knowing that great gain resulteth to them, and great assistance" (Blunt). But, with these writers, prayer for the dead was the natural result of the idea of the unbroken connection between all the members of Christ's body, living and dead, and probably, also, of the idea of Hades. (See art.) The practice was not the result, but the cause, of the doctrine of purgatory. (See PURGATORY.) Such prayers are found in their least objectionable form in the ancient liturgies: e.g., *Divine Liturgy* (1) of James (Clark's translation, pp. 23, 26, 34, 38), (2) of Mark (p. 60), and (3) of the *Holy Apostles* (pp. 82, 83). In the mass, prayer for the dead is an integral part. (See MASS.) In the Edward VI. Prayer-Book (1569) burial-service, there were several such prayers; e.g., "We commend into thy hands of mercy, most merciful Father, the soul of this our brother departed . . . that when the judgment shall come, which thou hast committed to thy well-beloved Son, both this our brother and we may be found acceptable in thy sight, and receive thy blessing." But the Protestant Church now well-nigh unanimously rejects the ancient usage, holding that such prayer is at best superfluous respecting the blessed dead, and utterly unavailing for the lost. On behalf of the practice, see F. G. LEE: *Christian Doctrine of Prayer for the Departed*, London, 1872, new ed., 1874; H. M. LUCKOCK: *After Death*, London, 1879, 3d ed., 1881.

**PRAYER, The Lord's.** See LORD'S PRAYER.

**PREACHERS, Local.** See LOCAL PREACHERS.

**PREACHING.** The discourses recorded in Acts differ widely from modern sermons. They have no text, contain no exposition, and do not constitute part of a formal service. Scripture is quoted at length, but either by way of example, or as fulfilled prophecy. The discourse of our Lord in the synagogue at Nazareth (Luke iv. 16) is no exception. For exegesis the Jewish mind was unadapted, because it could not keep strictly apart different periods. Yet the synagogue discourses were the pattern for the first Christian preaching, which, like them, consisted of free speeches prefaced by Scripture-readings. It is evident that at first the Scripture read was exclusively the Old Testament. Justin Martyr thus describes the Christian preaching of the second century: "On the day called Sunday, all who live in cities or in the country gather to one place, and the memoirs of the apostles, or the writings of the prophets, are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things" (*Apol. maj.*,

c. 67). Tertullian (d. 230), writes: "We assemble to read the sacred writings, to draw from them lessons pertinent to the times, either of forewarning or reminiscence. However it be in that respect, with the sacred words we nourish our faith, animate our hope, strengthen our confidence, and, no less through the inculcations of the precepts, we confirm good habits. In the same place, also, exhortations are made, rebukes and sacred censures administered" (*Apologet.*, c. 39). In the *Apostolical Constitutions*, ii. 57 (see art.) mention is made of Scripture-reading, followed by discourses from a body of presbyters, each speaking in turn, and finally a speech from the bishop (the presiding officer). The instances quoted prove that in the second century there were not, properly speaking, any sermons, only exhortations. The first preacher in the modern sense was Origen (d. 251). His method was the allegorical; but so rich is his exposition, that each of his sermons is a seed-plot for other sermons. It was his learning, joined to great natural gifts, which made him so inspiring a preacher; and the fact is of interest as proving that the true sermon is the response to the church's desire to hear Bible exposition, and at the same time exhortations based directly upon Scripture. After Origen, comes that grand succession of preachers whose learning has commanded the respect even of their severest critics, and whose eloquence has stirred the feelings even of the dullest.

In the instance already quoted from Justin Martyr, "the president" delivered the discourse; and so it remained, for a long time, in the church the especial duty of the bishop to preach. There is no instance of a bishop being deposed because he could not preach, but there are several instances of presbyters being elected bishops because they could. A non-preaching bishop was somewhat disreputable. Yet even in the so-called *Apostolical Constitutions* (l.c.) mention is made of presbyterial preaching: indeed, many instances are recorded of deacons, such as Athanasius of Alexandria (d. 373) and Ephrem Syrus (d. 378), preaching original discourses. But the theory was, that the bishop was the preacher: if a presbyter or deacon preached, it was as the bishop's substitute. As the church grew, the demand for preaching was far more than any one man in the local church or neighborhood could meet; and therefore presbyters and deacons were more and more pressed into service, and preached regularly in places where the bishop came only occasionally. Still, the theory was kept up; and the bishop was answerable for what the presbyter or deacon said, as is clearly proved by the case of Nestorius (see art.). Did laymen ever preach in the early church? As a general rule, no. But yet there were a few exceptions. Thus Origen preached before his ordination; and, more striking still, Constantine preached frequently to large assemblies; and one of his sermons has come down to us (Euseb.: *De vita Const.*, IV. c. 29-34; *Opp.*, ed. Zimmern. "Constant. Imp. Oratio," pp. 1047-1117). Monks were not allowed to preach, because they were not clerics, until the middle age, when regular preaching monastic orders were organized. (See DOMINIC; FRANCIS.) Preaching by women was strongly forbidden in the Catholic Church, according to Paul's explicit direction

(1 Cor. xiv. 34, 35; 1 Tim. ii. 11, 12), but was a feature with the heretics, and even with the Montanists, much to Tertullian's dislike (*De prescript.*, c. 41; *De bapt.*, c. 17; *De veland. virgin.*, c. 9).

The great day for preaching was naturally Sunday; but upon many other days, as upon holy days, every day during Lent, upon every Saturday, and at other times, it was the practice in the early church to have sermons, and that not only in the morning. As was to be expected, the sermons were generally simple and brief, especially in the West. Those of Augustine and Chrysostom were probably as exceptional in length as they were in matter. It is probable, although there is no direct statement of it, that the clepsidra (water-clock) was used; for the usual length of the Latin homilies which have been preserved is a quarter-hour, which would indicate some way of measuring time.

Sermons were almost invariably given in churches, and as part of a service. The preacher sat upon the throne (*cathedra*); or sometimes, if presbyter, stood before the altar, if deacon or monk, by the reading-desk. In the fourth century the sermons were more oratorical, and then the usual place for the preacher was by the desk. The congregation stood around him, and expressed their pleasure by stamping of feet, and clapping of hands,—a practice Chrysostom vigorously deprecated in a sermon which was loudly applauded. He also complains of the talking going on during preaching.

The sermons of such preachers as Ambrose, Augustine, and Chrysostom, were delivered to large audiences, and regularly taken down by short-hand reporters. But other preachers were by no means so popular: indeed, the same complaints of long sermons, poor sermons, or no sermons, and the same exhortations to be more regular in attendance, which are now made, can be read in the Fathers.

In regard to the delivery of sermons, there was the same diversity as at present. Some sermons were read (but these were especially those of admired preachers, and they were read by deacons, instead of original discourses); some were recited *memoriter*; others were *extempore*, although usually after careful preparation. This last was probably the commonest mode. Immediately before the sermon a short free prayer was offered; then came the salutation, "Peace be unto you," and the response by the people, "And to thy spirit;" the text was given out, the sermon delivered, followed by the doxology.

It is a remarkable fact, that preaching was little, if at all, cultivated in the church at Rome (Sozomen: *Hist.*, vii. 19; Cassiodorus: *Hist. tripartita*). There exist no sermons of any Roman bishop prior to Leo the Great (d. 461). The example of this church was, therefore, not favorable to the practice. After the ninth century, preaching generally declined. During the middle age, in place of the sermon in the service, came, usually, a short address at the conclusion of mass. The schoolmen were not preachers for the people. Their subtilties were endless. Their debates often were upon trifles. But the age was not lacking in preachers. They belonged, for the most part, to the Dominicans and Franciscans,

and either preached in monasteries, or went from place to place, now gathering a crowd in a field, now in a church. Their sermons were eminently popular, full of quotation from the Bible, and of allusion to it; full of stories, fables, and parables. Many of these preachers were deeply spiritual, and earnestly desirous of benefiting their hearers. Prominent among the mediæval preachers are Anthony of Padua, who preached once to the fishes; Bernard of Clairvaux, who converted many to monasticism, and roused all Europe to the second crusade; Bonaventura, who, when asked by Thomas Aquinas for the source of his power, pointed to the crucifix hanging in his cell, and said, "It is that image which dictates all my words to me;" Francis Coster (1531–1619), whose stories are so striking; Berthold the Franciscan of Regensburg, the greatest of the popular preachers of the time, whose audiences numbered thousands; John of Monte Corvino, the apostle to the Mongols; Savonarola, preacher and prophet, priest and politician, saint and martyr; and perhaps, as one of the best specimens of mediæval pulpit eloquence and unction, John Tauler of Strassburg. The latter is wonderfully tender and searching. quaint, even grotesque, in style, it is easy to understand how profitable his preaching was. Very strange stories are told about these preachers,—how bold they were in their attacks; and how they were obeyed, even when their demands were most strenuous, as, for instance, when they exhorted their hearers to give up their jewels and ornaments; how they were revered by king and people; how they interpreted the Scriptures correctly through their spiritual insight; and how they led holy lives,—in the world, yet not of it. But the preachers whose names have come down to us were probably exceptional, not only in ability and learning, but in grace. The generality of those who assayed to preach were probably lacking in all three; for the barrenness, the conceit, the ignorance, or the pedantry of preachers, is frequently complained of in this period. The so-called *Life* of Tauler, always prefixed to his *Sermons*, throws a flood of light upon the shortcomings of his contemporaries.

The "Reformers before the Reformation," the men who prepared the way for Luther's work, were all preachers. John Wiclif, in England, sent out his "Poor Priests," who filled the land with his doctrines. He himself preached in a learned and scholastic manner for the university of Oxford, and in a popular and hortatory manner for his congregation at Lutterworth. Johann Wessel, in Germany, was a preacher learned and popular. Peter Waldo in France, and Hus in Bohemia, spread their doctrines by preaching. The Reformers, therefore, used a familiar weapon, but they handled it with distinguished success. Unlike many of their contemporaries, they utilized preaching primarily for edification. Luther, Zwingli, Melancthon, Calvin, Putzer, aimed to save men and comfort them. To this end they opened to them the Scriptures. But it was not long before the Protestant ministers degenerated into disputants. The Lutheran Church was split into the rival camps of the Philippists and Gnesio-Lutherans; the English-speaking Protestants were divided into Prelatists and Presbyterians. But it was unfortunate, to say the least, that the

pulpit was used for sectarian purposes. Sermons were written, not to expound the Scriptures, but theological abstractions and subtleties. Preachers neglected the spiritual needs of their hearers, to show up the falsity of their opponents' position and the impregnable character of their own. A cut-and-dried Protestant scholasticism corrupted the Continental pulpit of the seventeenth and eighteenth centuries. There was no preaching of the necessity of repentance. Then came Rationalism as a re-action. But piety cannot exist where every sentence of God is punctuated with a question-mark. The Rationalists preached finished sermons, but they failed to start the new life. While discoursing eloquently upon morals, they forgot to expound the word of God; and in consequence they preached the churches empty, and they have not since been filled. But it must not be supposed that there was not earnest preaching of the fundamental doctrines of sin and salvation. In the coldest times of formal orthodoxy, there were congregations whose hearts burned within them while their preachers were with spiritual insight opening to them the Scriptures. Spenser and the Pietists were living protests against deadness and dry rot. And, while the Continental Protestants seemed to have fallen asleep, the Protestants of Great Britain and America were awake. Such preachers of the seventeenth century as Jeremy Taylor, Robert South, Richard Baxter, John Owen, and John Bunyan in England, have never been excelled anywhere; and while, in the eighteenth century, the Established Church of England relapsed into torpor, John Wesley and George Whitefield, with Jonathan Edwards and Samuel Davies in America, and others like them in fervor and grace, gave powerful impetus to religion. A revival followed these efforts; and the nineteenth century saw in Great Britain and the United States the pulpit on the side of the most wonderful philanthropy. Foreign missions, Bible societies, abolition of slavery, civil-service reform, temperance, have had some of their ablest advocates in the pulpit.

In the Roman-Catholic Church, preaching has never been honored as among Protestants; but under the spur of the latter it has greatly improved since the Reformation. The palmiest days of this church's pulpit-eloquence were in France, in the seventeenth century, when opposition to Protestantism was sharpest. Bossuet, Massillon, Bourdaloue, and Fénelon are the greatest names. In England and the United States, Romanism has lately striven to equal Protestantism in preaching. It conducts revival-meetings called "missions." It cultivates elocution and rhetoric, and provides churches with seats, unknown in the old Roman-Catholic countries. It is said that the Paulist Fathers in New-York City, and other missionary orders elsewhere, preach with a vigor and sternness equal to that of the mediæval preachers.

LIT. — AUGUSTI: *Handbuch d. christ. Archäologie*, Leipzig, 1836, 1837, 3 vols., ii. 241 sqq.; PANIEL: *Frägmatische Geschichte d. christ. Beredsamkeit*, Leipzig, 1839, 1840, 1st part, *Die ältere Zeit*; J. M. NEALE: *Mediæval Preachers*, London, 1836, new ed., 1873; S. BARING-GOULD: *Post-mediæval Preachers*, London, 1865; E. PAXTON HOOD: *Lamps, Pitchers, and Trumpets*, 1869, new

ed., 1872; BROADUS: *Lectures on the History of Preaching*, New York, 1876; A. NEBE: *Zur Geschichte d. Predigt*, Wiesb., 1879, 3 vols.; RICHARD ROTHE: *Gesch. d. Predigt von Anfang bis auf Schleiermacher*, Bremen, 1881; cf. PALMER'S art. *Predigt*, in HERZOG I., vol. xx. 410–429; also art. HOMILETICS. SAMUEL M. JACKSON.

**PREACHING FRIARS** were the Dominicans. See DOMINIC.

**PREBEND** (*præbenda*, "allowance") meant, originally, the provision or food which each monk or cleric received from the common table; and in that sense the term continued to be used, even after the common life had generally been dissolved, and the revenues of the institution divided among the members. The fixed income thus formed was then called a prebend, or *beneficium præbendæ*, or *beneficium præbendale*. With respect to the recipient, prebends were called *præbendæ capitulares*, or *præbendæ domicellares*, according as they were given to a regular member of the chapter, or to some *domicellaris*, or *junior*. With respect to their size, they were divided into *maiores*, *media*, *minores*, and *semi præbendæ*. The recipient of a prebend is a *prebendary*. MEYER.

**PRECIOUS STONES** are often referred to in the Bible. The Hebrews were well acquainted with their value, and had countries for neighbors such as Arabia (1 Kings x. 2) and Egypt, or carried on converse with countries such as India and Cyprus, where precious stones were found. Solomon's wealth and commercial enterprise brought many precious stones to Palestine (1 Kings x. 10 sq.). The oldest market for them was Babylon. The Hebrews, at a very early period, understood the art of cutting and engraving gems, and attributed it to the influence of God's spirit (Exod. xxxi. 5, xxxv. 33). They used them for seals and rings (Song of Songs, v. 14; Ezek. xxviii. 13), and in other ways for personal adornment. The high priest's shoulder-pieces were adorned with two precious stones, and his breastplate with twelve, upon which the names of the twelve tribes were engraved (Exod. xxviii. 9 sqq.). The earthly temple was ornamented with them (1 Chron. xxix. 2; 2 Chron. iii. 6); and so was the heavenly temple, as seen in the visions of the seers (Exod. xxiv. 10; Ezek. i. 26; Dan. x. 6; Rev. iv. 3). The foundations of the walls of the new Jerusalem will be garnished with twelve precious stones (Rev. xxi. 11, 18 sqq.), which seem to be chosen with reference to Exod. xxviii. 17–20. The following precious stones are mentioned by name in the Bible. We are helped in our interpretation of the Hebrew and Greek names by the ancient versions, Josephus (*Ant.*, III. 7, 5; *Bell. Jud.*, V. 5, 7), and book xxxvii. of Pliny's *Natural History*. We can arrive only at the probable truth about some of them. (1) אֶרֶם, the sardius, or sardonyx, so called because first found near Sardis, of a reddish color, was very much esteemed and used. The finest specimens came from Babylon. (2) יָשָׁר, the yellow topaz, which is also mentioned by Job (xxviii. 19), came from Ethiopia, and especially from an island in the Persian Gulf [some writers identify this stone with the chrysolite]. (3) בִּרְקָה, the emerald ("the glittering," Rev. iv. 3), was found especially in Egypt. (4) נֹפֶךְ, the car-



buncle, was the name of several stones with a glowing red color, as of the African and Indian ruby, and the garnet; which latter is probably referred to in the Bible. (5) ספיר, the sapphire (Job xxviii. 6, 15). Pliny calls it the lapis-lazuli, which, however, does not seem to be meant in the Old Testament. (6) יהרם is translated by Luther, "diamond." It is probably the onyx or the opal (Pliny). (7) ירשם, the ligure, probably means the hyacinth, which is found in Ethiopia, but, according to some, amber. (8) שבו, the agate, found in Cyprus, Syria, Egypt, etc. (9) אחלבה, the amethyst, which was much esteemed, came from India, Arabia, and Egypt. (10) ירשם (Ezek. i. 16; Dan. x. 6, etc.), translated beryl, is probably the chrysolite. Rosenmüller translates the word, "topaz." (11) שרם, the onyx, which came from the land of Havilah (Gen. ii. 12). (12) ישפה, the much-discussed jasper (Rev. iv. 3, xxi. 11, 19), the best varieties of which came from India. (13) כרכר, translated carbuncle (Isa. liv. 12) and agate (Ezek. xxvii. 16). (14) שמיר, the diamond, an apt illustration of Israel's obstinacy (Ezek. iii. 9; Zech. vii. 12), translated in the English version "adamant." See GESSNER: *De omni rerum fossil. genere*, Zürich, 1566; BRAUN: *De vestitu sacerdotum Hebræ*, Amsterdam, 1680, 2d ed., 1698; BELLERMANN: *D. Urim u. Thummim, d. aeltesten Gemmen*, Berlin, 1824; [A. H. CHURCH: *Precious Stones in their Scientific and Artistic Relations*, London, 1883]. RÜETSCHL.

**PRECONIZATION** (from *preconizare*, or *preconisare*, which in mediæval Latin is used synonymously for *præconari*, "to announce publicly") denotes the act by which the Pope, in the assembly of the cardinals, proclaims new bishops, and assigns them their respective seats.

**PREDESTINATION.** The pagan idea of fate is, generally speaking, that of an inevitable necessity, to which the will and wants of man have no other relation than that of absolute submission. It is simply a caricature of the Christian idea of predestination, lacking all true intercommunication between God and man. God is dead to man, and man is dead to God; or, still worse, to the arbitrariness of man corresponds the arbitrariness of the gods; and as man is under the yoke of his own senses and of the demons, so the gods themselves are in the grip of a dark destiny. It must not, however, be overlooked that there are great differences between the different historical forms of paganism, and that there is no form of paganism which is absolutely pagan, that is, completely devoid of light. Wherever, in paganism, dualism prevails, as, for instance, in Parseeism, the idea of fate produces a distinction between good and bad men, between good and bad genii, nay, even between good and bad souls in the same body. The fatality of life is ascribed to the principle of evil; but, under the shield of the good genius, man can extricate himself from the meshes of fate by asceticism, by mortification of the flesh, by deadening his senses. In the pantheistic forms of paganism, fate is part and parcel of life itself. What man does is done in him by the deity, and in accordance with the laws of necessity. All distinctions, consequently, between good and bad, or between happiness and misery, are merely formal, and the freedom of the will only a phenomene-

nal form of the necessity of life. In polytheism, finally, fate gradually becomes divided, multifarious, subordinate. The Greek *Moiræ*, the goddess of destiny, is with Homer a blind, dark power, against which Zeus strains his forces in vain. But with Hesiod she has already become the *Moirai*, the three goddesses, Klotho, Lachesis, and Atropos; and the *Moirai* are under the control of Zeus, like the *Parcæ* under that of Jupiter, and the *Norns* under that of Odin.

The Old Testament containing not only the germs of the doctrine of election in the contraposition of Abraham and the world, Isaac and Ishmael, Jacob and Esau, Judah and his brethren, but also the germs of the doctrine of decrees in the lives of Abraham, Isaac, Jacob, Joseph, Moses, and others, not to speak of the Book of Ruth and the Book of Job, those grand, representative exemplifications of divine foreordination, it was quite natural that the idea of divine predestination should be found living and active among the Jews, though it was very differently developed in the different systems of Judaism. The Sadducees openly asserted that each man was the master of his own destiny; while the Pharisees, with their mechanical separation of the effects of divine blessing from the effects of human righteousness, made human destiny depend partly on divine ordination, and partly on human actions. The Essenes, finally, representing that form of Judaism which was most mixed up with paganism, considered destiny as an inevitable fate; the whole idea, however, being peculiarly mitigated by the religious quietism which characterized the sect. In this point, as in so many others, the Essenes were true Gnostics, and so are the Mohammedans, for Gnosticism is simply a blending of Christian with pagan and national elements. The Persian Gnosticism of Manes begins, and the Arabian Gnosticism of Mohammed consummates, the revolt against Christ. The fate of Islam is the absolute, arbitrary despotism of Allah; and when the Koran in one place teaches the inevitableness of destiny, and in another the possibility of warding off divine punishment, it simply contradicts itself. The fatalism of Mohammed referred, probably, only to the infidels; and when to the faithful he preached absolute necessity with respect to the hour of death, he had probably only a practical purpose in view, — to make them good fighters for his religion.

The principal passage of the New Testament concerning the subject is Rom. viii. 29–30. It is full and comprehensive, articulating with great precision, and in their natural sequence, the single elements of the idea; and it is corroborated not only by parallel passages, as for instance, Ephes. i., but by the whole scriptural teaching concerning the divine scheme of salvation. Nevertheless, though the doctrine of predestination, in its immeasurable compass, in its infinite depth, has never lacked the testimony of the religious consciousness of the living church, its theological development has been long and laborious. As the first stage of that development, may be mentioned the Ebionitic and Judaizing assertions on the one side, and the Gnostic and Manichæan dreams on the other, both contradicted and rejected by the practical experience of the church,

though not yet refuted by any scientific exposition from the orthodox side. Such an exposition was first given by Augustine, but was by him given at once both in polemic form, against the fatalism of the Manicheans (*De natura boni*, etc.), and in positive form (*De predestinatione sanctorum*, etc.). The views of Augustine, though exaggerated by his pupils, and rejected by the Pelagians and Semi-Pelagians, were, nevertheless, carried victoriously through the controversy by the synods of Arélate (472), Lyons (475), and Orange (529). A new stage in the development is indicated by Gottschalk. He made *reprobation* an element of predestination, and thereby, as well as by his general treatment of the subject, he caused a controversy, in which Prudentius, Ratramnus, Servatus Lupus, John Scotus, Remigius, and others, took part, and which was brought to a conclusion in a rather violent manner by the synods of Chiersy (853) and Valence (855). During the middle age the views of Augustine suffered considerable restrictions from the Thomists, and were altogether abandoned by the Scotists. His infralapsarian tenet, that God elects whom he will out of the whole mass of ruined humanity, though retained by Anselm and Peter Lombard, gradually died away, and had to be revived by Thomas Bradwardine, Wiclif, Ilus, and the other precursors of the Reformation. With the Reformers, however, — Luther, Zwingli, and Calvin, — Augustinianism, and generally the whole question of predestination, entered into full light, and received its confessional statement; though from that very period a striking difference becomes apparent between the Lutheran doctrine, formed by Melancthon, represented in the *Formula Concordiæ*, and further developed by Schleiermacher and Martensen, and the Reformed doctrine in all its different forms, — infralapsarianism, supralapsarianism, hypothetical universalism, etc.

The two great stumbling-stones which embarrassed the theological development of the doctrine of predestination were, on the one side, a singular misconception of the divine prescience, and, on the other, inability to harmonize the idea of absolute fore-ordination with the idea of divine justice. With respect to the former point, it is evident, that when the Arminians admit the fore-knowledge of God, but deny the fore-ordination, making election and reprobation depend upon faith and repentance, their conception of the fore-knowledge of God is untenable; for divine prescience is something more than the prophet's knowledge of the future. With God, to know and to do are identical. The prescience of God is creative. There is, consequently, between prescience and predestination the necessary relation of a general to a specific term. With respect to the latter point, the difficulty has been solved in various ways, of which the so-called theory of national election and the so-called theory of ecclesiastical individualism are the most remarkable. The theory of national election confines election to communities and nations; that is, only communities and nations are by God predestinated to have the knowledge of the true religion and the external privileges of the gospel granted or denied to them. The theory of ecclesiastical individualism extends predestination to individual man, but without making it absolute with respect to

election or reprobation: it is still confined to the outward church and the means of grace. Both these theories represent true gospel facts, and are, consequently, implicitly present in the Calvinistic doctrine of predestination such as it was formed by Calvin, and set forth in the *Confess. Gall.* and *Confess. Belg.*, and, in a somewhat mitigated form, in the *Confess. Helvet.* and the Heidelberg Catechism.

LIT. — The enormously rich literature belonging to the subject may be found in WINER: *Handbuch der theol. Literatur*, i. 442, and Appendix, p. 72, and in this work under the separate heads. See A. SCHWEIZER: *Die protestantischen Centraldogmen in ihrer Entwicklung innerhalb der reformirten Kirche*, Zürich, 1854–56, 2 vols.; and LUTHARDT: *Die Lehre vom freien Willen*, Leipzig, 1863; [J. FORBES: *Predestination and Free-will*, Edinburgh, 1878].

PREMILLENNIALISM (Millenarianism, Christian Chiliasm), in all its forms, makes two affirmations; viz., (1) That the Scriptures teach us to expect an age on earth of universal righteousness, called the “millennium,” from Rev. xx. 1–5; (2) That this millennial age will be introduced by the personal, visible return of the Lord Jesus, to establish over the whole world a theocratic kingdom. This Christian chiliasm is to be distinguished, (1) from all forms of pseudo-chiliasm among Christians, such as teach that the saints — whether by means of material force, as the Anabaptists and Fifth-Monarchy Men, or by moral and spiritual forces, as very many moderns — shall come to rule the world before the resurrection; — this all premillennialists join the Augsburg Confession in denying; (2) from the Jewish chiliasm, as opposed to which it is held, (a) That the inheritance of the kingdom is conditioned, not by race or ritual observance, but by regeneration only; (b) That the delights and occupations of the risen saints will not be sensual, but suited to the nature of a perfectly sanctified spirit, and of a body spiritual and incorruptible; (c) That the millennial kingdom will not be final, but transitional. As to the time of the advent, premillennialists hold that it is unknown. However individuals sometimes have presumed to calculate the date, the great majority of premillennialists have deprecated such attempts as utterly unscriptural, and of mischievous tendency. It is agreed, again, that the advent is conditioned, in the purpose of God, by the preaching of the gospel sufficiently to serve the purpose of a witness among all nations: “Then shall the end come.” As to the resurrection, it is believed that the resurrection of the righteous will precede that of the wicked by a period called, in Rev. xx., “a thousand years;” during which, as most understand, many not attaining the first resurrection will remain in the flesh upon the earth. As to the judgment, while premillennialists hold, with the Church universal, that Christ will come to reward all men according to their works, they claim that the Scriptures also include therein all manner of administrations of kingly rule; all which shall be in order to the establishment on earth of the everlasting kingdom of God and the promised “restoration of all things.” This judgment-work of Christ will occupy the whole millennial period, beginning with the resurrection of the righteous,

and ending with the resurrection and judgment of the wicked, and the full establishment of the "new heavens and the new earth." In this judgment-period, most agree that the Scriptures teach us to expect the following events:—First of all, immediately upon the advent of the Lord takes place "the first resurrection," or *crasistasis* (1 Phil. iii. 11), of the righteous dead, and the translation of all believers then found living, "caught up together to meet the Lord in the air," who will then be rewarded according to their works; also, with the advent, begins upon earth the last great tribulation, wherein the Lord and his risen people with him "rule the nations with a rod of iron, and break them in pieces like a potter's vessel" (Rev. ii. 27; Ps. ii. 9). As the final issue, Israel, previously restored, in part or wholly,—in unbelief, as most think,—to their own land, looking upon Him whom they have pierced, shall be brought to true repentance, and own the Crucified as their Messiah (Zech. xii. 10; Rev. i. 7), the hosts of antichrist be destroyed, Satan bound, and the theocratic kingdom of the Son of man established over the remnant of Israel and the escaped of the Gentiles. To the dispensation of Pentecost, in which we now live, shall then succeed the dispensation of ingathering. The Holy Ghost will be poured out as never before: as now individuals, so then whole nations, shall be saved. Yet, during this transitional millennial age, it is commonly understood that sin shall still remain on earth, as hinted in Isa. lxv. 20, though in subordination to everywhere prevailing righteousness. When that age shall end, Satan, released, will make a last attempt to regain his lost dominion, but in vain; for he, his angels, and all of men who from the beginning had rebelled with him, raised from the dead, will then be judged according to their works, and cast into the lake of fire. The earth, renewed by fire, delivered now forever from sin and the curse, becomes the eternal home of a holy humanity, over whom the Son of man, subject to the Father, shall rule forever as the head of a redeemed people. In this outline of belief, while it is believed that most modern premillennialists agree, it is yet true, of course, that on many minor points they differ among themselves. This is the case, e.g., as to the question how intimate and continuous shall be the relation of the Lord and the risen saints to the subject nations of the unglorified during the millennial age; as to whether, beyond that age, the human race will continue to exist in the flesh upon the earth; as to what shall be the precise position of Israel in that age; and, in general, as to many details concerning the exact order of the events predicted. But the decision of such questions, one way or the other, plainly will not modify the chiliastic eschatology in its essential features.

It is commonly agreed by the best modern historians, that, from the death of the apostles till the time of Origen, premillennialism was the general faith of those who were regarded as strictly orthodox Christians. If it had some elements in common with the Jewish chiliasm, yet, "so far from being derivable from it, it may in part be more justly regarded as a polemic against Judaism" (Dorner: *Doctrine of the Person of Christ*, division i. vol. i. p. 408). It was "already received

by Gentile Christians before the close of the first century" (Herzog: *Real-Encyk.*, art. "Chiliasmus"), and "was expressly rejected during the first half of the second century, only by most Gnostics" (Nitzsch: *Doqm. Gesch.*, i. 401). The doctrine is found in the Epistle of Barnabas (chap. 15), the Testaments of the Twelve Patriarchs (Jud. 25, Benj. 10), the Shepherd of Hermas (*Vis.* 1, 3); was taught by Papias (Eusebius: *Ecclesiastical History*, iii. 39); is set forth by Justin the Martyr (*Dial.* 80, 81), still more fully by Irenæus (*Adv. Hær.*, v. 23, 25–36) and Tertullian (*Adv. Marc.* lib. iii. 24). The first recorded opponent of the doctrine was Caius, a presbyter of Rome, about the beginning of the third century, from which time, through the opposition to the Montanists, who made chiliasm a prominent article of their faith, the dislike to the gross form in which some individuals presented the doctrines, and still more through the influence of Origen and the Alexandrian allegorizing school of interpretation, chiliasm rapidly declined. In the third and the early part of the fourth century, however, some eminent men—as, e.g., Nepos, Cyprian, Methodius, and Lactantius (*Inst.*, vii. *et seq.*)—held the doctrine; but when, in Constantine, Christianity reached the throne of the Roman Empire, the church soon settled in the belief, shortly afterward confirmed by the weighty authority of Augustine, that the millennial reign, formerly expected to begin with the second advent, was really to be reckoned from the first, and was therefore a realized fact in the triumph of the Church over the heathen State. That doctrine, with unessential modifications, remained the universal faith of the church for a full thousand years, during which, premillennialism can hardly be said to have existed. With the Reformation of the sixteenth century, shortly re-appeared the ancient chiliastic hopes; as, e.g., in Piscator, Tycho Brahe, and a few others. In the next century (1627), Mr. Mede published in England his *Clavis Apocalyptica*, marking an epoch in the modern development of the premillennial doctrine. It had much influence; and a little later Lightfoot complains that chiliastic views were then held by "very many" (*Works*, vol. vi. p. 168). "The most of the chief divines" of the Westminster Assembly (1643–49) are said by Baillie, the antichilist historian of the Assembly, to have been "express chiliasmists." Among the English Baptists of the same period, premillennialism appears in a catechism condemned by Lord Chief Justice Hyde (1664), and a Confession of several Somerset congregations (1691). In 1685 the French divine, Jurieu, and in the eighteenth century, in England, among others, Daubuz, Sir Isaac Newton, Archbishop Newcome, Bishops Newton, Horsley, Heber, Dr. Gill, Charles Wesley, Augustus Toplady, taught, in one form or another, premillennial doctrine. In Germany, during the same century, the Berleburg Bible, with its premillennialist annotations, and, still more, the expository works of J. A. Bengel, were doing much to disseminate chiliastic beliefs. With the French Revolution in the end of the eighteenth century came a great awakening of interest in the study of the prophecies; and premillennialism therewith received such an impetus, that since then it has probably had more advocates of high ability

and standing in the church than at any time since the second century. The names of Professors Delitzsch, Van Oosterzee, Von Hofmann, Auberlen, Nitzsch, Ebrard, Rothe, Lange, Christlieb, Luthardt, Gausson, Godet, with many others, illustrate this fact. In 1870 the Free Christian Church in Italy incorporated the doctrine into its Confession of Faith. In the United Kingdom, among dissenters, the Plymouth Brethren, as elsewhere, and a few prominent individuals in other bodies, — as, e.g., Drs. H. and A. A. Bonar, Dr. George Gilfillan, Jamieson, Fausset, and Cumming, — have advocated premillennialism; but the most in the non-episcopal communions reject it. In the Episcopal Church, however, a large proportion — according to some, the majority of the clergy — are on the premillennialist side. The doctrine is taught more or less fully in the writings of Archbishop Trench, Bishops Ellicott, Ryle, Canons Birks, Hoare, Fremantle, Drs. E. Bickersteth, Tregelles, the late Dean Alford, and many others. In America, until lately, the doctrine has been held by only a few, among whom may be named the late Dr. N. Lord, Joel Jones, LL.D., Dr. R. J. Breckenridge and Lillie. Recently, however, through the influence, no doubt, of the writings of Lange, Van Oosterzee, Alford, and others, and the popular teaching of Mr. Moody and other premillennialist evangelists, belief in the doctrine has been spreading. In October, 1878, a public conference of premillennialists was held in New York, similar to one convened in February, 1875, in London, by Canon Fremantle, Canon Hoare, Dr. H. Bonar, Prebendary Auriol, and others. Ten denominations were represented in the hundred and twenty-two names appended to the call for the convention, of which forty-nine belonged to various Presbyterian bodies, twenty-three to the Baptists, the remainder to the Episcopalians, Lutherans, etc. The large church of the Holy Trinity (Dr. S. H. Tyng's) was well filled throughout the three-days' sessions; and in the country at large an unusual degree of interest was awakened, as was evident both from the numerous notices and discussions in the periodical religious press, and the remarkably large sale of the New-York *Tribune's* Extra, containing the authorized report of the proceedings. In the Church of Rome, premillennialism has never maintained itself; though a very few individuals, as, notably, the Jesuit Lacunza and Père Lambert, in the beginning of this century, have written on that side. The same remark may be made of the Greek Church also, though even in Russia are a few individuals and sects who make the premillennial advent a part of their creed. Occasionally, some holding this doctrine have gone to fanatical excesses; as in the case of some of the followers of Edward Irving in Scotland, and many disciples of Mr. W. Miller in America, led astray by his calculation of the time of the advent in 1843. More recent developments of the same kind may be instanced in the so-called "Overcomers" of America and the Hofmannite German colony in Palestine. The original body of "Adventists" have departed from the Catholic faith in denying the conscious life of the soul between death and the resurrection, and teaching the total annihilation of the impenitent. A few others have connected with chiliasm the doctrine

of universal restoration, as Jukes (*Restitution of all Things*, London, 1877). But premillennialists generally differ in nothing from other evangelical Christians as to the fundamentals of faith or practice. In the work of home and foreign evangelism they appear to be specially active.

LIT. — The literature of premillennialism is voluminous. We can but indicate a few authorities. For primitive chiliasm see the writings of the second, third, and fourth centuries above referred to. On modern premillennialism may be consulted the following exegetical works of a general character: BENIGEL: *Grammatica Novi Testamenti*, Tübingen, 1712; JOEL JONES: *Notes on Scriptures*, Phila., 1861; ELLICOTT: *Commentary on First and Second Thessalonians* (Lond., 1866), and on *Second Timothy*, 1869; DELITZSCH: *Commentary on Isaiah*, Edinb., 1869; RIGGENBACH: *Commentary on First and Second Thessalonians*, in American trans. of Lange's *Bibelwerk*; ALFORD: *The Greek Testament*, etc., 4th ed., Lond., 1871, especially vol. iv., prolegomena, vol. xxxiii., and p. 732. The following deal specifically with the exposition of prophecy: MEDE: *Clavis Apocalyptica*, Lond., 1627; JURIKU: *L'accomplissement des prophéties*, Rotterdam, 1686, Eng. trans., London, 1687; Bishop NEWTON: *Dissertations on the Prophecies*, Lond., 1755; E. B. ELLIOTT: *Hours Apocalyptice*, 5th ed., Lond., 1862, a work of most extensive research; J. P. LANGE: *Commentary on Revelation*, New York, 1871, especially Excursus of American editor (Dr. Craven) on "The Basileia," "The Future Advent," "The First Resurrection," pp. 93, 339, 352. Among many German works of value may be mentioned VON HOFMANN: *Wissung u. Erfüllung*, Nördl., 1841-44; KOCH: *Das Tausendjährige Reich*, Gütersl., 1860; AUBERLEN: *Daniel u. d. Offenbarung Johannis*, 3 Aufl., Basel, 1874. The subject is treated dogmatically by GILL: *Complete Body of Divinity*, Lond., 1791, with some notable variations from above scheme; R. J. BRECKENRIDGE: *The Knowledge of God subjectively considered*, N.Y., 1860, pp. 667-682; MARTENSEN: *Christian Dogmatics*, Eng. trans., Edinb., 1865, pp. 465-474; VAN OOSTERZEE: *Christian Dogmatics*, Lond., 1872, pp. 577-582, 794-803, and *Image of Christ*, Lond., 1871, pp. 418-497, specially full and satisfactory. In German see ROTH: *Dogmatik*, ii. pp. 67-77; LUTHARDT: *Lehre v. d. letzten Dingen*, 2. Aufl., Leip., 1870. Of a more popular character are E. BICKERSTETH: *A Practical Guide to the Prophecies*, Lond., 1835; T. R. BIRKS: *Outlines of Unfulfilled Prophecy*, London, 1851; MOLYNEUX: *The World to Come*, London, 1853; H. BONAR: *Prophetic Landmarks*, Lond., 1859; J. H. BROOKES: *Maranatha*, 5th ed., St. Louis, 1878; J. A. SEISS: *The Last Times*, 7th ed., Phila., 1878; GUINNESS: *The Approaching End of the Age*, London and N.Y., 1879-80; *Premillennial Essays of the Prophetic Conference*, Chicago, 1879. A satisfactory history of premillennialism is yet a desideratum. CORRODI's *Geschichte d. Chiliasmus* (Zurich, 1781-83), the standard authority, full of information, only reaches to 1783, and, as has been observed, is not written with impartiality. He denies the genuineness and inspiration of the Apocalypse. The student will find most satisfaction in recent histories of doctrine, as NITZSCH, BAUR, EBRARD, and especially (for first and second centuries) DORNER: *History of the Doctrine*

of the *Person of Christ*, div. i. vol. i. pp. 136-161, 405-415; also modern ecclesiastical histories, as of GIESELER, NEANDER, KURTZ, SCHAFF, *et al.* For comparison of Christian with Jewish chiliasm, of special value is WEBER'S *System d. Alt. Syngg. Palästinen Theologie*, Leipzig, 1880, pp. 333-386. S. H. KELLOGG.

**PREMONSTRANTS**, or **PREMONSTRATENSIANS**, is the name of a monastic order founded by Norbert in the first half of the twelfth century. Its name it derived from Prémontré (*Præmonstratum*), a place between Rheims and Laon, where its first monastery was founded in 1121. It spread through all countries, and had at one time a thousand male and five hundred female abbeys. It was then divided into thirty provinces, or "circaries," with a *circator* at the head of each. The abbots of Prémontré, St. Martin, Floreff, and Cuissy, the four oldest monasteries, enjoyed the highest authority: they exercised a general right of visitation. The abbot of Prémontré stood at the head of the whole order as a kind of general. The province of Saxony held a prominent position in the order. Its *circator*, the provost of Magdeburg, had thirteen abbeys and the cathedral chapters of Magdeburg, Brandenburg, Havelberg, and Ratzeburg, under his authority: the four latter episcopal sees were consequently almost exclusively occupied by Premonstrants. The rules were those of Augustine. The religious practices were severe. Flesh was altogether forbidden. Fasts were frequent, also scourgings.

Norbert of Gonnep was born at Xanten, on the left bank of the Rhine, in the duchy of Cleve, and died at Magdeburg, June 6, 1134. He was a relative of the emperor, Henry V., held several rich benefices, and led a gay life until 1115, when he was converted. He left his court costume in the cathedral of Cologne, dressed himself in plain sheepskins, and walked about barefooted among the poor people, preaching and teaching. In 1118 he renounced his benefices, and distributed all his property among the poor, and, having associated himself in 1119 with Hugo des Fossees, he determined to found a new order, and selected, in accordance with a vision, the valley of Coucy (*Pratum monstratum*, or *Præmonstratum*) for the site of the first monastery. Honorius II. confirmed the order by a bull of Feb. 16, 1126; and in the same year Norbert was appointed archbishop of Magdeburg; in which position, however, his severity brought him into manifold conflicts with his chapter, the Wendish missionaries, and the burghers of the city. But his order prospered, and was for several centuries the rival of the Cistercian. Gradually, however, relaxation crept in, and losses occurred, which made reforms and restrictions necessary; and when, finally, decay set in, the collapse followed swiftly. See *Hugonis annales ord. Præm.*, Nancy, 1731; and WINTER: *Die Prämonstratenser des 12. Jahrhunderts*, Berlin, 1865. ALBRECHT VOGEL.

**PRENTISS**, Elizabeth, b. at Portland, Me., Oct. 26, 1818; d. at Dorset, Vt., Aug. 13, 1878. She was the youngest daughter of Dr. Edward Payson. While a young girl, she began to write for *The Youth's Companion*. In 1845 she was married to the Rev. George L. Prentiss, then just ordained as a pastor in New Bedford, Mass. In 1851 she removed to New York, where her hus-

band became successively pastor and theological professor. In 1858 she accompanied him abroad, and spent two years there, mostly in Switzerland. Between 1853, when her most popular juvenile work (*Little Susy's Six Birthdays*) was published, and 1878, the year of her death, more than twenty different volumes appeared from her pen, among them two other Susy books, *The Flower of the Family*, *Henry and Bessie*, *The Percys*, *Fred and Maria and Me*, *Little Lou's Sayings and Doings*, *Stepping Heavenward*, *Aunt Jane's Hero*, *The Home at Greylock*, *The Story Lizzie told*, *Urban and his Friends*, *Nidworth*, and *Golden Hours, or Hymns and Songs of the Christian Life*. It is estimated that more than two hundred thousand copies of these works have been sold in America. Many of them were republished in Great Britain, and had a wide circulation there. *The Flower of the Family*, *Stepping Heavenward*, and several others, were translated into French and German, and passed through successive editions.

Of all Mrs. Prentiss's writings, *Stepping Heavenward* has made the strongest impression. More than seventy thousand copies of it have been sold in America. It was reprinted in England by five different houses. It was issued by Tauchnitz, in his *Collection of British Authors*; and the German translation is now in its fourth edition. For further notices of Mrs. Prentiss's books, see *The Life and Letters of Elizabeth Prentiss*, edited by her husband (New York, 1882, eighth thousand, June, 1883), pp. 281, 282, also pp. 568-573; and for a characterization of her writings, as also a vivid sketch of her personal and religious traits, see Dr. Vincent's Memorial Discourse, pp. 559-568 of the same work.

#### PRESBYTER AND THE PRESBYTERATE.

Age should always bring experience, and command respect and influence. The *Tepovota* of the Spartans, and the *Senatus* of the Romans, derived their names, original membership, and political import, from the age of their members. So, under Moses and afterwards, the "elders" of Israel were the people's chosen representatives and governors, because of their years (Exod. iii. 16, xii. 21; Num. xi. 16 sq.; Josh. vii. 6; 1 Sam. viii. 4; Jer. xxix. 1, etc.). The members of the Sanhedrin and of the local courts among the Jews were "elders." From the Old-Testament to the New-Testament church the eldership was naturally introduced. The subsequent history of the eldership may be divided into three divisions: I. Apostolic, II. Reformed upon Calvinistic principles, III. Modern.

I. **APOSTOLIC.** — Elder and bishop were different names for the same office. The origin of it was when the seven were chosen by the Jerusalem Church, at the suggestion of the apostles (Acts vi. 1 sqq.) It is a mistake to follow, as is commonly done, the error of Cyprian (Ep. III. 3), and assert that the seven had no other office than that of the so-called diaconate; for they are never called deacons in the Acts, and their duties were much more multifarious and independent than the latter's. The seven were both elders and deacons, as Chrysostom had the insight to perceive (*Hom. in Acta App.*, XIV. p. 115, ed. Montf.); and from their double office arose the eldership and the diaconate. The first mention of elders as such is in Acts xi. 30, in connection with the

church at Antioch, whose elders sent the money collected for the relief of the Judean brethren, — precisely the sort of work committed to the seven. It was the apostles and the elders in Jerusalem who debated the great question of Christian liberty, and sent the letter (Acts xv.) which proves that the latter had care of spiritual no less than of temporal concerns. Again: the elders were present when Paul made his report in Jerusalem concerning his last missionary journey (Acts xxi. 18 sqq.). Further: it was the elders who were commissioned by James (v. 14 sqq.) to pray over the sick, and anoint them with oil. In the Gentile Christian world, also, elders were prominent persons. Paul ordained such in Lystra, Iconium, and Antioch (Acts xiv. 23); tenderly addressed and earnestly counselled those of the Ephesian Church (xx. 17 sqq.); and in his epistles, by wise and minute directions, showed these officers how they were to fulfil their duties, both governmental and directly spiritual, in a word, pastoral (1 Thess. v. 12; 1 Tim. iii. 1 sqq.; Tit. i. 6 sqq.). Peter gives similar directions (1 Pet. v. 1-4). But Paul's remark, "Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and in teaching" (1 Tim. v. 17), does not imply two classes of elders, the "teaching" and the "ruling," for there was only one class, but rather that each elder, according to his aptitude and training, was to give himself to his special work, whether teaching or ruling, and also, that, although teaching was part of the office, every elder was not called upon to teach. In similar strain, Heb. xiii. 7, 17 speaks of the teaching of the elders, and their care for the souls of their constituency.

From these passages a clear idea of the nature of the duties of the primitive elders can be formed. They taught publicly; but this was not the whole of their work. They governed, as well as instructed. They were neither merely representatives of the congregation, nor merely preachers and teachers, nor pre-eminently organs of ecclesiastical authority; but they held the reins of authority in the congregation, watching over and leading each and every soul. They were not identical with preachers, because every male member could preach. They were not lay-elders, because the distinction between laity and clergy had not yet been made. They stood *in* and at the same time *over* the congregation; *in* it, because they belonged originally and constantly to it; *over* it, because they exercised the right and duty of oversight and guidance. They were, as a rule, chosen by the congregation, as were the seven (Acts vi., cf. xiv. 23), under divine direction (xx. 28). Even in the cases where they were appointed by the apostles, or at their command (Tit. i. 5), there was presumably co-action on the congregations' part.

A crisis in the development of the presbyterial office and the constitution of the congregation came about 97 A.D., when Clement of Rome, in the interest of unity and order, wrote his First Epistle to the Corinthian Church, wherein he appeals to the Old-Testament distinction between clergy and laity (chap. xli. sq.) as a valid reason for the existence of the same distinction in the Christian Church, and, on the ground of it, calls the rebellion against the elders, which had broken

out in the Corinthian Church, an attack upon divinely constituted authority. The epistle proves that already the primitive idea of the eldership had undergone a change, and that elders would speedily be a class distinct from the laity, having exclusive spiritual jurisdiction. Neither Clement nor Polycarp (*Epist.*, chap. vi.) has any thing to say about teaching-elders. Indeed, from their time may be dated the beginning of the transformation of the eldership into a hierarchy.

II. REFORMED ELDERSHIP UPON CALVINISTIC PRINCIPLES. — All the Reformers desired to restore to the congregations their primitive rights; but they differed very much as to methods. Luther taught the priesthood of all believers, and the people's right to call, install, dismiss, and indict their ministers. The power of the keys was also theirs. Yet neither Luther nor Melancthon, nor any other Wittenberg Reformer, restored the eldership. Indeed, Luther maintained, that, besides preaching, there was only the care of the poor to be provided for through an ecclesiastical office. (See art. LUTHERAN CHURCH.) The restoration of the eldership came from Decolampadius of Basel; but it was Calvin who first set forth the idea in a thoroughly practical form. This was in Geneva (1541). He was not able, it is true, to carry his ideas upon this subject to their full development, because politics interfered; but he accomplished this organization, — the elders came next to the pastors and teachers, and constituted the third official rank; the deacons, the fourth. The elders were elected by the Council of State, with the advice of the ministers, and the list was presented to the Council of Two Hundred for its approval. The elders were to be twelve in number, — two to belong to the Little Council; four, to the Council of Sixty; and six, to the Council of Two Hundred. Each elder was given a section of the city to inspect as to its moral conduct; and the body, with the six ministers, constituted the consistory, which dealt with all cases of ecclesiastical discipline.

Calvin's idea of the eldership was adopted in France and Scotland, and sporadically in Germany. In Paris the first consistory, composed of the minister and several elders and deacons, was formed 1555, and afterwards a number of congregations took up the plan. At first the consistories had unlimited authority; but their power was curtailed by the synod of 1559. In Geneva the elders were chosen for life; in France, for much shorter times. Their duties were to govern and conduct the congregation: the direct care of souls was relegated to deacons. In Scotland the presbyterate was set up in 1560, and declared to be of scriptural authority, and to rank equal with the ministry, the clergy-elders standing on the level of the ruling elders, as a spiritual office. The elders, with the minister, visited the sick, and examined intendant communicants, constituted with him and under his presidency the kirk-session, and finally elected their own successors.

The eldership of the sixteenth century was not apostolic, although its defenders appealed directly to Scripture, and thought to copy the primitive church, for the reason, that, in the apostolic church, the elders had the entire government of the congregation, and the preachers were not next to them or above them, but simply members

of the congregations, — perhaps elders, perhaps not; for as yet the order of preacher had not been developed.

The presbyterial polity spread from Scotland into England, and in Germany was adopted, during the seventeenth and eighteenth centuries, by many Lutheran churches on the Lower Rhine and in Westphalia, and received the cordial approval and advocacy of Spener.

III. MODERN. — The presbyterial polity has in this century spread very widely. In Prussia it was introduced in many hundred congregations (June 29, 1850, and Sept. 10, 1873); and the same is the case with Bavaria, Braunschweig, and other provinces of the empire. The polity is to be distinguished from that of Independency or Congregationalism, and from lay-government pure and simple (Erastianism). The true eldership has these marks: (1) Distinction between and separation of the civil and ecclesiastical affairs in reference to the congregation and its officers; (2) Separation of the congregation, so that certain members be set apart for the performance of certain duties and the enjoyment of certain privileges; (3) The elders are intrusted, along with the minister, with the spiritual care, the temporal affairs, and the legal representation of the congregation. See PRESBYTERIANISM. G. V. LECHE.

#### PRESBYTERIAN CHURCHES. I. In Scotland.

(1) *CHURCH OF SCOTLAND.* The following article will be dedicated to some account of, (1) the history, (2) the constitution, and (3) the present condition, of the Scottish Church.

1. *History.* — The Church of Scotland came into existence in the year 1560. It can hardly be said, certainly, to have been legally established in that year. The formal ratification of Presbyterian church government in Scotland did not take place until 1592, when the celebrated act of the Scots Parliament was passed, which has been commonly known as the Magna Charta of the Church of Scotland. In 1560, however, the foundations of the church were practically laid. It was on the seventeenth day of August of that year, that "the Scots Confession," drawn up at their request, and read aloud, clause by clause, in their hearing, was solemnly ratified by the Three Estates of the realm. Its ratification was carried by an overwhelming majority. "Of the temporal estate," says Knox, in his *History of the Reformation*, "only voted in the contrary the Earl of Atholl and the Lords Somerville and Borthwick; and yet for their dissenting they produced no better reason, but 'we will believe as our fathers believed.'" He goes on, "The bishops (papistical, I mean) spoke nothing. The rest of the whole Three Estates by their public votes affirmed the doctrine."

It has sometimes been maintained that the Reformed Church of Scotland may claim even an earlier commencement than the year 1560, and may, indeed, assert its right to be traced back to the first introduction into the country of Christianity itself; the early Celtic Church, the Church of St. Ninian and St. Columba, being, as is alleged, essentially Presbyterian. The early Celtic Church certainly was not episcopalian; nor, above all, had that church any subordination to the Roman pontiff. But the resemblances to the

church of John Knox, found in the monastic establishments over which the abbot-presbyter of Iona so long ruled, are by no means complete; the Celtic ecclesiastical system being, as Dean Stanley has said (*Church of Scotland*, p. 23), "as unlike presbyterianism as it is unlike episcopacy." And especially when we consider that a strictly Romanist Church, as introduced by David I., had interrupted for four hundred years the doctrine and practice of the earliest forms of Scottish Christianity, the theory of what is called the continuity of the Church of Scotland must, upon the whole, be set aside as untenable.

The new church, though succeeding a religious establishment very differently situated, entered on its career with miserably inadequate provisions for its material support. The endowments of the Roman-Catholic Church had been enormous. It has been estimated, that, previous to the Reformation, not less than one-half of the entire landed property of Scotland was in the hands of ecclesiastics; and that, including all sources of income, the actual revenues of the Romish Church in that country must have exceeded two hundred and fifty thousand pounds a year. The proposal of John Knox and the other leaders of the Protestant party, as to the disposal of property admitted on all hands to be ecclesiastical property, will be found in the *First Book of Discipline*, chap. v. That scheme was not only, as regards its originators, remarkably disinterested, but, both in its general conception and in its details, wise and statesmanlike. It was to the effect that the revenues of the church should be devoted to three objects, all of them more or less contemplated by the original donors of church property in Scotland; namely, (1) the sustentation of the ministry, (2) the education of the people in schools and universities — the education to be of the most liberal description, and (3) the relief of the poor. Patriotic as was this great scheme, it met with nothing but ridicule from the members of the Scottish Parliament. Maitland of Lethington called it "a devout imagination." The result is well known. Eventually the lion's share of the spoil fell to the crown and to the nobles and landowners of Scotland, whose votes determined the matter, and many of whom had from the first favored the Reformation less, it must be feared, from religious principle than from personal interest. A third of the old Papal revenues was, it is true, *nominally* assigned to the church; but of this sum only a very small portion appears to have been paid, and that very irregularly. The consequences were serious, not only to the ministers, but to the church. Thirty-six years after the Reformation, i.e., in 1596, the General Assembly complained that four hundred parish churches, "in addition to the churches of Argyll and the isles," were still destitute of ministers, "for lack of provision of sufficient stipends;" so that "the land overflowed with atheism and all kinds of vice" (Calderwood: *History*, v. 416). And, speaking of the year 1584, James Melville gives the following account of the state of matters. "By the insatiable avarice of the earls, lords, and gentlemen of Scotland," he says, "the ministers, schools, and poor were spoiled of that which should sustain them, whereof came fearful darkness of ignorance, superstition, and idola-

try, with innumerable filthy and execrable sins" (*Diary*, 129). Knox speaks in terms of scathing indignation. "Some [of the laity] were licentious," he says; "some had greedily gripped the possessions of the church; and others thought they would not lose their part of Christ's coat. . . . The chief great man that had professed Christ Jesus, and refused to subscribe the *Book of Discipline*, was the Lord Erskine; and no wonder! for . . . if the poor, the schools, and the ministry of the church, had their own, his kitchen had lacked two parts of that which he now unjustly possesseth" (*History*, vol. ii. p. 128). The same narrowness of means, hampering all her operations, has characterized the Church of Scotland from first to last.

Nor has the Church of Scotland had, upon the whole, otherwise than a troubled career. Robert Wodrow calls his history, which extends from the Restoration to the Revolution, a *History of the Sufferings of the Church of Scotland*; and the same description might, without violence, be applied to a much more extended period of Scottish church history. Her motto, *Nec tamen consume-batur*, itself, indeed, implies that she has always been exposed to, no less than that she has always survived, trial and suffering.

Notwithstanding all the disadvantages under which she has thus labored, through the limitation of her resources and other hinderances, the Church of Scotland has not throughout her history been behind other churches in the work which she has accomplished. She has been, no doubt, excelled by the Church of England, and also by the Church of Rome, in her labors for the promotion of learning, at least in its highest departments, and especially as regards the number of men occupying a pre-eminent position in arts and literature, who have belonged to her communion, and been fostered by her institutions. But, even with relation to the encouragement of learning, she has not been altogether unentitled to honorable recognition; numbering, as she has done, among her sons, from the first, — that is, even in the sixteenth century itself, — men like George Buchanan, Alexander Alesius, Andrew Melville, and others of the most accurate and elegant scholars of their age, as tried, too, not by Scottish standards, but by the standard of those foreign universities in which most of them prosecuted a great part of their studies. In the seventeenth century, again, Dr. Alexander Carlyle of Inveresk, — "Jupiter Carlyle," — speaking of his own contemporaries, boasts, not without reason, that there were few branches of literature in which ministers of the Scottish Church did not excel (*Autobiography*, p. 561). So it has been always. Nor, when referring to her services to learning, must we forget the proposals of the Reformed Church of Scotland in *The First Book of Discipline*, already referred to, for a scheme of national education, which is now, in the nineteenth century, only beginning to be thoroughly appreciated; or the system of parish schools, introduced by the Privy Council in 1616, not without the active co-operation of the Church, as well as carried out under her superintendence, and which has had so much to do with the high character and the remarkable success in life for which, for so long a period, Scotchmen have been distinguished in all parts

of the world. The Church of Scotland, however, has done still greater work. A Christian church mainly exists for the religious instruction, comfort, and edification of the people, and for the extension beyond her own bounds of the blessings of the gospel of Christ. And, judging especially from statistics which will be found in the course of this article, no church, it is believed, can appeal with more confidence to the diligence, fidelity, and success with which, in their every-day labors, the ministers and members of the Church of Scotland have fulfilled their supreme duties.

The principal events of the history of the church from the Reformation to the present times may be very briefly recapitulated. On the 20th of December, 1560, the first General Assembly met in Edinburgh. There were forty-one members, of whom only six were ministers. Its chief business related to the external organization of the infant church. In the same year the *Book of Policy*, or *First Book of Discipline*, was prepared, and laid before the Privy Council, who, however, never gave that document, as a whole, their formal approval. The principal reasons have been already noticed.

The church at its first beginnings accepted presbytery as its system of church government, having been, indeed, both in doctrine and in policy, formed on the model of the Genevan Church, from which its most influential leaders had received their own religious and ecclesiastical principles. The great controversy, however, as to episcopacy, which continued to trouble the Scottish Church from the Reformation to the Revolution, very soon broke out. It originated with the nobles, whose personal interests were bound up with the maintenance of nominal, or, as they were called in allusion to an old rustic device for making cows give milk, "tulchane" bishoprics. Episcopacy was afterwards adopted, for a different reason, by James VI. and his immediate successors, who (at least as regards James himself and his son Charles I.) appear to have been chiefly influenced by the belief that there was a natural affinity between prelacy and monarchy. At the time of the Reformation it had been resolved to continue to the Roman-Catholic bishops, now disestablished, their nominal titles and also a large part of their stipends; the expectation being, that, as these men died out, the last traces of the old system would gradually disappear along with them. But in 1572, when this natural termination of the older incumbencies began to take effect, a convocation of the church at Leith was persuaded, for the reasons already stated, but under the pretext of the minority of the king, to postpone the abolition of episcopacy. It must be acknowledged that the Leith ordinances were, in an evil moment, consented to by John Knox and other leaders, as well as by the General Assembly. The retrograde movement in question was for a time arrested by the influence of Andrew Melville. Melville, laden with scholastic honors, returned from the Continent (where he had during the last ten years been completing his university education) in the year 1574, and at once assailed episcopacy, not only, like John Knox, as inexpedient, but as, in its own nature, contrary to the Scriptures. In 1580, under Melville's influence, the General Assembly "found and declared the pretended office of a bishop to be unlawful, having



neither foundation nor warrant in the word of God;" and so vigorously was this resolution acted upon, that, before the Assembly of the following year, all the bishops, except five, had sent in their demissions. In 1581 a strictly presbyterian book of policy, *The Second Book of Discipline*, drawn up under Melville's supervision, was prepared. And though never sanctioned by Parliament, nor even approved by a majority of the presbyteries of the church, this document became in 1592 the basis of the celebrated act of Parliament, already referred to, which established presbyterian church government, and for the time overturned the episcopal polity in Scotland. But the recovery was only temporary. James VI. had never been a Presbyterian at heart, and his succession to the English throne in 1603 gave him a new motive for a preference which was originally due, as already suggested, to political motives. From this time he abandoned himself to the scheme of assimilating the ecclesiastical policy of his Scottish kingdom to that of England; and by means of the Perth Articles of 1618 (ratified by Parliament in 1621), imposing a number of mediæval festivals and ceremonies, as well as by the previous act of 1606, restoring their estates to Scottish bishops, he effectually prepared the way for certain still greater changes in the same direction, which he left to be introduced by his son. That son, Charles I., more zealous, and less astute, carried matters farther than James, but brought upon himself in the process the loss of his crown and his life. There is no doubt that the introduction, at the suggestion of Archbishop Laud, of the Book of Canons and the Book of Common Prayer, was the immediate occasion of the English Rebellion. Another re-action occurred in 1647; and presbytery, though in an exaggerated form and under unfavorable circumstances, gained the ascendant till 1661,—the date of the Restoration. Episcopacy was in 1661 again re-established, not without, in the case of the Presbyterian Church (especially as represented by the Covenanters), the accompaniment of cruel persecution, which hardly ceased from that date till the Revolution of 1688. It must be added, that, throughout this whole period of nearly a hundred and thirty years,—whatever may have been the changes in the public policy of the government,—the feelings of the people of Scotland had been consistently in favor of the presbyterian forms. After the revolution settlement which restored presbytery on the basis of the old Scottish act of 1592, the church ceased to suffer from the controversies between presbytery and prelacy. An act of Queen Anne (1711), restoring patronage in the appointment of ministers, now became, directly or indirectly, the principal source of trouble to the church. One of its consequences was the secession, in 1737, of certain ministers, with their congregations, in the presbytery of Stirling (see EBENEZER ERSKINE and UNITED PRESBYTERIAN CHURCH OF SCOTLAND), which became the nucleus of the now large and important body known as the "United Presbyterian Church of Scotland." Another secession, originating in very much the same way, and eventually forming part of the same dissenting body, took place in 1745. This new secession, until its union with the seceders of 1737, took the name of "The Relief."

It would be impossible, with our limited space, to go into all the details of the history of the Scottish Church in the eighteenth and the early part of the nineteenth centuries.

Within the latter period, incomparably the most important event was the "Disruption," as it has sometimes been called, of 1843. In that year a large number of the ministers, and also of the laity, of the Established Church of Scotland, withdrew from the church, and formed a body of dissenters, under the name of the "Free Church." The occasion of the step thus taken by the most considerable, at least in numbers, of all the seceders who have left the Church of Scotland, was complicated, and cannot be explained without going into details for which this is not the place. The question related chiefly to the independent jurisdiction of the church; but it originated in a proposal, on the part of the church, to modify by ecclesiastical authority the law of patronage in the appointment of parish ministers. The secession appeared at first to threaten most disastrous consequences. "It was found (Cunningham, vol. ii. p. 534) to have swept into the ranks of dissent more than a third of the clergy of the Established Church . . . and more than a third of the whole membership of the church." On the part of the seceding clergy, a noble sacrifice was made, which, the better it is understood, will be appreciated the more highly. And this is freely conceded even by those who feel most strongly that the Scottish martyrs of 1813 were, to use the words of Sir William Hamilton, "martyrs by mistake;" and that the result of their action has been, not favorable, but mischievous, to the cause which they had at heart.

Among the more recent incidents in connection with the history of the Church are the resolution passed by the General Assembly in 1866, to the effect that the use of instrumental music, and other innovations in the forms of public worship, should not be opposed, unless they interfered with the peace of the church or the harmony of congregations; and the passing, in 1874, of an act of Parliament to repeal the act of Queen Anne on the subject of church patronage, and to substitute popular election in the appointment of ministers.

2. *Constitution.*—(a) The doctrine of the Scottish Church as established by law is to be found in the Confession of Faith drawn up in the time of the Commonwealth (originally as a common confession for the three kingdoms of England, Scotland, and Ireland,—a scheme which came to nothing) by the Westminster Assembly of Divines (1642-49), and known as the "Westminster Confession." The original Scots Confession, prepared chiefly by John Knox, and approved by the Three Estates of the Scottish Parliament in 1560, was formally superseded in favor of this new symbol, first by an act of the General Assembly, passed in 1647, and afterwards by the act of the Parliament of William and Mary of 1690, re-establishing the Presbyterian Church of Scotland. In this act of 1690 the articles of the Westminster Confession are engrossed *in extenso*, as a part of the law of Scotland. Substantially the two confessions maintain—with, perhaps, in the case of the latter, a tendency to the more extreme form of Calvinistic theology—the same general type of doctrine. Upon the whole, too, the doctrine

is in harmony with that of the Thirty-nine Articles of the Church of England and of the other confessions of the sixteenth century.

(b) As regards church government, the Church of Scotland is, as already said, presbyterian. In some respects, indeed, it is more strictly presbyterian than the early French and Swiss churches, though to these, upon the whole, it in polity most nearly approaches. Thus, except for a few years after the Reformation, when the deficiency of qualified pastors to supply the vacant parishes required a special temporary arrangement, it has never, like the Continental presbyterian churches just referred to, admitted superintendents, *propositi*, or inspectors as part of its organization, but has maintained presbyterial parity in the strictest sense of the term. At the same time, the Scottish Church does not now, and, as far as her legal standards are concerned, has not at any time, held extreme views on the subject of presbyterianism. It does not hold presbytery so much as Christianity to be the fundamental principle of its religious polity. In the Scots Confession of 1560, and in the Westminster Confession of 1647, it alike subordinates forms of church government to the catholic and undenominational doctrines which are common to all Christian churches. In the Scots Confession the first article is "of God," and in the Westminster Confession the same place is assigned to "the Holy Scriptures." Nor has the hypothesis of a *jus divinum* for presbytery—a divine institution of presbyterian church government—ever been authoritatively accepted by the Church of Scotland. So far from professing to believe that presbytery, as a system of church government perpetually and universally binding upon the Christian Church, is prescribed in the New Testament, it freely acknowledges that "it does not think that any policy . . . can be appointed for all ages, times, and places" (*Scots Confession*, chap. xx.); and it holds that "there are some circumstances concerning the government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence according to the general rules of the Word" (*Westminster Confession*, chap. i.). The view on the subject of church government, which, judging from its standards and the works of its most learned and judicious constitutional writers, is maintained by the Scottish Church, is, that while other forms of church government are not to be condemned as necessarily anti-scriptural, or all other churches formed on different models unchurched, presbytery, besides being on other grounds defensible (and especially on grounds of experience) is, if not exclusively laid down in the New Testament, yet in entire harmony with the general principles of that supreme rule of faith and practice. The terms of the formula required to be signed by the ministers of the church do not, as regards this point, go beyond such a general approval of the presbyterian polity. The terms are these: "I do own the presbyterian government and discipline now so happily established in [this church]; which government, I am persuaded, [is] founded upon the word of God, and agreeable thereto."

Dr. Edmund Calamy of London tells in his *Autobiography* a ridiculous story of a visit paid to him, when he happened to be in Edinburgh, by an

old lady whose son had recently gone to the English metropolis. She told him she was anxious about his spiritual welfare in a place so benighted as London. "Why," said Calamy, "what is your fear? We in England have the same Scriptures as you have, we believe in the same Saviour, and we insist as much as you do upon all holy living." The old lady replied, "All that may be very true; but you have no kirk sessions, presbyteries, synods, and general assemblies." The Church of Scotland, however strongly it maintains its own principles as far as they go, may be glad to have it in its power to disclaim any such narrow views of true religion.

Practically the government of the Scottish Church is carried on by a body of ministers and elders who are alike members of her church courts, and alike known as "presbyters;" the former being both rulers and pastors; the latter (the larger number), only rulers in the church, and thence sometimes called "Ruling Elders." The courts in which these presbyters, whether lay or clerical, exercise their authority as alike church rulers, are four in number; the initial court being the Kirk Session. The Kirk Session is, with anomalous exceptions in some large towns where there is what is called a "General Session," parochial, and consists of the parish minister, and not fewer than two lay elders as his assessors; its function being to exercise discipline, and to provide for the administration of religious ordinances within its bounds. The next court is the Presbytery, consisting of the ministers and representatives from the elders of a limited district. The Presbytery is a court of appeal from the Kirk Session, and exercises otherwise a higher jurisdiction than that court. The next higher ecclesiastical judicatory is the Synod. It embraces a number of presbyteries within what is called a "Province," and is consequently known by the name of a "Provincial Assembly." It has the supervision over the whole of the presbyteries within its province, and includes the whole of the members of the subordinate courts. The highest court is the General Assembly. The General Assembly is a representative court; a certain number of ministers and elders being chosen by the whole presbyteries of the church, and also by the Scottish universities and the royal burghs, or ancient municipalities, to attend its meetings, which are held annually, and last for ten days. The General Assembly is the supreme court of the Church. It has not only administrative and judicial, but also, as regards ecclesiastical matters, legislative powers; these powers, however, being only exercised with the express concurrence of a majority of the presbyters of the church, and in conformity with a constitutional law known as "the Barrier Act."

The General Assembly is always jealous of its privileges as an ecclesiastical court, and especially of any encroachments by the State on its spiritual independence. It is dignified, however, in all its meetings by the presence of a representative of the crown; this practice being followed in conformity with a provision of the celebrated Act of the Scottish Parliament of 1592. The "Commissioner," who represents the crown on these occasions, is also, in obedience to the same act, required to appoint by royal authority the time and place

of the next meeting of the assembly, — a ceremony which follows a similar appointment, first of all made by the moderator of the assembly in the name and by the authority of the Lord Jesus Christ; the difference in form being, of course, a relic of a thousand conflicts in former times between Church and State.

(c) With respect to ritual, the Church of Scotland does not, any more than in the case of church government, profess, except as regards general principles, and such positive institutions as the sacraments and Christian prayer, to have the explicit direction of Holy Scripture. It holds that order in ceremonies is not expressly prescribed in the New Testament; in most of the details of public worship little more being authoritatively laid down by Christ or his apostles than that God should be worshipped in spirit and in truth, that all things should be done decently and in order, and that all things should be done to edification (comp. *Scots Confession*, chap. xx.; *Westminster Confession*, chap. i.). It professes, however, to lean to simplicity, and to the imitation, as far as possible, of the example of Christ and of the apostolic church. Above all, it has always shown a strong objection to idolatrous or superstitious observances in the worship of God. It must be added that there are no liturgical forms of prayer in the Church of Scotland. At the time of the Reformation, that church, it is true, adopted as a prayer-book the *Book of Common Order*, — a formulary which had been introduced in the church of Geneva when John Knox was its minister. The *Book of Common Order* is, accordingly, commonly known as *Knox's Liturgy*. But this prayer-book differs from other liturgies as being rather an optional than a compulsory form of public service, and admitting, to a considerable extent, of extemporary prayer. The rubric in every case is, that the service shall be "either in these words following, or to the like effect." The *Book of Common Order* appears to have continued in force, and (though there is some difference of opinion on the subject) to have been more or less regularly used in the Church till the time of the Commonwealth. At that period it was, like the old *Scots Confession*, formally superseded by an act of the General Assembly. The rule substituted was The Directory. The full title of this new formulary is, *The Directory of the Public Worship of God, agreed upon by the Assembly of Divines at Westminster, approved by an act of the General Assembly and an act of the Scottish Parliament, both passed in Anno 1645*. This Directory is, as its name imports, not a form of prayer, but rather an aid to prayer. It was intended to be a help to uniformity of worship. "Our meaning," to quote the words of the preface, "is that the general heads, the sense and the scope of the prayers, and other parts of public worship, being known to all, there may be a consent of all the churches in those things that contain the substance of the service and worship of God." For a very long time, neither the *Book of Common Order* nor the Directory of Public Worship has been practically enforced in the services of the Church of Scotland. As to its substance, however, the Directory fairly represents the usual practice since the period of the Revolution settlement of 1690. But as Dr. George Hill, in his

*Institutes*, says, "The lapse of time and the change of circumstances have introduced various alterations." In the present day the tendency is to increased decorum and reverence in the worship of God, perhaps, also, to some sympathy with the ritualistic spirit which has been so widely manifested in the sister-kingdom.

(d) The rules with respect to the ministry of the Scottish Church deserve special notice. It is required of candidates for the ministry, that they should attend at a university for at least seven years, — four years in the arts classes, and three years in the classes of the faculty of theology; entrance examinations, conducted by a synodical board, being exacted for the latter course, and that course being also necessarily followed by an examination for license before a presbytery. Appointments used to be made by "lay patrons," including the crown, and many of the principal nobility and landed proprietors, under certain conditions which were intended to prevent the intrusion of unqualified or unacceptable presentees. Since 1872 the appointment has been, by an act of Parliament, transferred *simpliciter*, to the church-members of the vacant parish, such appointments being founded on the report of a parochial committee of selection. A presbyterial examination as regards their general qualifications, and the subscription of the Westminster Confession, are interposed between election and ordination. The minister of a parish is, *ex officio*, the moderator of his kirk session. Strictly speaking, he has no absolute power in the administration of parochial affairs, apart from the kirk session, any more than the kirk session itself, independently of the higher courts of the church, to which there is always an appeal.

(e) The relations of the Church to the State in Scotland are clear and simple. The principle of a church establishment has always been maintained in theory. In practice there have been times when the Church was left without support or countenance by the State; but, though thus virtually disestablished, it has not ceased to assert its own rights and the duties of the State. As we have seen, it was formally accepted as the Established Church in 1592, and again, by the Revolution settlement, in 1690. Establishment has never been held, by the Church of Scotland, to imply subjection to the State in matters spiritual. It has always maintained, and now maintains, the doctrine of the headship of Christ over the Church. No church has asserted more distinctly or more steadfastly than the Church of Scotland the headship of Christ in the most absolute sense of the term. As to the spiritual independence of the Church itself, — a somewhat different question, — the Scottish Church, though not disputing the authority of the civil magistrate within his own jurisdiction, has always protested against the interference of the civil magistrate with functions which are spiritual. And it has from first to last appeared to the Church of Scotland that there is no necessary conflict between the principle of spiritual independence and the principle of a national establishment of religion, which it holds to be the duty of the State and of the Church alike to recognize. On this vital question the civil law sustains the claims of the ecclesiastical courts. In all ecclesiastical causes, and matters purely

spiritual, the church courts are by Act of Parliament declared to be supreme (see the Act of 1690, the Act of Union, and other statutes therein referred to). The opinions of the judges of the Supreme Courts are to the same effect. Thus the Lord Justice Clerk Moncrieff (in *Wright v. the Presbytery of Dunkeld*, June 29, 1870): "Within their spiritual province the church courts are as supreme as we are within the civil [courts]." So, also, Lord Ivory (in *Paterson v. the Presbytery of Dunbar*, March 9, 1861): "Each (i.e., of the two judicatories, ecclesiastical and civil) is independent of the other, and each has its own exclusive field of jurisdiction, within which it is paramount." Again: Lord President Boyle (in *Lockhart v. Presbytery of Deer*, July 5, 1851): "We have just as little right to interfere with the Court of Justiciary in a criminal question."

3. *Present Condition of the Church.*—The most recent statistics on this subject will be found, in an authentic form, in a document drawn up in 1882 by a committee of the General Assembly for the information of Parliament.

The number of congregations in connection with the Established Church, including parishes (1,276), non-parochial charges (156), preaching and mission stations (120), is, all together, 1,552. These numbers are considerably in advance of those before 1843 (the year of the so-called "disruption" of the church), when the aggregate of ministers in charges in the Scottish Church was 1,203, of whom 451 (162 being non-parochial ministers) seceded, and 752 (117 of them non-parochial ministers) remained in the church.

The communicants on the church-registers appear, from a parliamentary return obtained in 1878, to be 515,000; which number, compared with the previous parliamentary return of 1873, shows an increase in five years of no less than 55,000. This number has no doubt increased, at least in the same proportion, during the last five years, and in any case compares favorably with the numbers in the official returns of other Scottish churches. The communicants in the United Presbyterian Church are returned at 172,000, and of the Free Church (excluding the Highlands, for which no returns are given) at 230,000.

As to the precise numbers of the adherents of the Church of Scotland compared with other Scottish churches, these cannot be given in an authentic form, owing to the successful resistance of the churches outside the Established Church to a religious census by the authority of Parliament. At the same time the report of the registrar-general for 1878 (the last report), showing the proportion of marriages according to the rites of the several religious denominations to be found in Scotland, throws some light on the subject, and may be here quoted. According to this report the percentages are as follows:—

	PER CENT.
Church of Scotland . . . . .	46.52
Free Church . . . . .	22.30
United Presbyterian Church . . . . .	12.37
Roman Catholic Church . . . . .	8.95
Episcopal Church . . . . .	2.68
Other denominations . . . . .	5.54
Denominations not stated . . . . .	0.05
Irregular marriages . . . . .	1.59
	100.00

The paper from which these statistics are taken

also contains some particulars as to the work of the church.

The church supports 77 unendowed churches and 51 mission-stations. During the last eight years 110 additional churches have been built, at an estimated cost of upwards of £300,000, and providing accommodation for upwards of 60,000 sitters. The home mission committee of the church expends on objects such as these a large annual revenue. In 1880 the sum was £15,983, the whole amount drawn from the voluntary liberality of the church. Again: under the auspices of the endowment committee, the church is at this moment widely extending its old parochial organization by providing permanent endowments for unendowed churches. By the zealous labors of the committee in question, and the liberality of members of the Established Church, no fewer than the large number of 312 new parishes, with regular endowments, have been created since the year 1815, the expense amounting to at least £2,000,000 sterling. In 1880 the revenue of the endowment committee was £18,000.

Of the foreign missions of the church the like details might be given. The church maintains missions in India, Africa, and China, with 36 European and 280 native agents, and at an expenditure of nearly £20,000 in 1880, or £25,000, if the closely allied Jewish mission be included.

Then, in addition to these enterprises, the church undertakes partially the maintenance of religious ordinances in the colonies, more especially in Canada; and also the support of Continental mission-stations on behalf of Scotchmen who are resident temporarily or permanently abroad.

Under the heading of the voluntary liberality of the church, the following sums are noticed as raised during the *nine years* ending Dec. 31, 1880:—

Congregational and charitable purposes . . . . .	£940,835	16s.	10½d.
Support of ordinances, and supplement of stipends (exclusive of £65,425 raised by seat-rents) . . . . .	131,468	12	10
Education (exclusive of all sums raised in connection with training colleges) . . . . .	123,969	2	9½
Home mission-work . . . . .	249,126	17	2½
Church building . . . . .	489,150	19	3
Endowment of new parishes . . . . .	367,017	16	2½
Foreign mission-work . . . . .	256,233	13	11½
Total . . . . .	£2,588,792	19s.	1½d.
Giving an average annual amount of . . . . .	£287,633	13s.	3d.
The amount for 1880 was . . . . .	519,847	12	7

These amounts do not include a princely donation of £500,000 for church purposes from the late Mr. James Baird of Camusblood.

LIT. — *Book of the Universal Kirk* (Bannatyne Club), Edinb., 1839-45, 3 vols.; *Works of John Knox*, ed. by David Laing, LL.D., Edinb., 1846-61, 6 vols.; DENLOP: *Collection of Confessions of Faith of Authority in the Church of Scotland*, Edinb., 1719; Sir H. MONCREIFF: *Life of Dr. John Erskine*, Edinb., 1818; HILL: *View of the Church of Scotland*, Edinb., 1803; *Histories of the Scottish Church*, by DAVID CALDERWOOD, JOHN SPOTTISWOODE, JOHN ROW, ROBERT WODROW, GEORGE COOK, JOHN LEE, GEORGE GRUB, JOHN CUNNINGHAM, A. P. STANLEY; McCRIE: *Lives of John Knox and Andrew Melville*, Edinb., 1811, 1819; St. Giles's Lectures, first series, Edinb., 1880; and papers in the publications of the Bannatyne and Maitland Clubs. WILLIAM LEE.

(2) *FREE CHURCH OF SCOTLAND.* The Free Church of Scotland claims to be the lawful descendant and heir of the Church of the Scottish Reformers and Covenanters, and in any exhaustive sketch of its history would start from the days of Patrick Hamilton, George Wishart, and John Knox. In 1843 its ministers, elders, and people, feeling constrained by a sense of duty to surrender the emoluments provided by the State, were obliged to form a separate organization; but clinging in all respects to the government, discipline, and worship of the church of their fathers, accepting its standards and its legislation, they protested that they represented the true "Church of Scotland," unless the essence of that church were to be held to be the possession of the temporalities, or subjection to the authority of the State. As a matter of convenience, the present sketch begins with 1843; but the real history begins three centuries before.

The immediate cause of the quarrel with the State was connected with the appointment of ministers to vacant charges. It had been maintained from the earliest times, that "no minister should be intruded upon a congregation contrary to their will;" and the Legislature at various times had passed acts acknowledging this principle. At the settlement of the affairs of the Presbyterian Church under William III., in 1690, the election of ministers was placed on a comparatively popular basis. But in 1711, in the reign of Queen Anne, soon after the Scottish Parliament ceased to have a separate existence, an Act was passed by the British Parliament, hurriedly if not surreptitiously, restoring the system of lay-patronage; that is, conferring the right of nominating ministers on certain landed proprietors connected with the several parishes. The General Assembly of the Church protested for many years against this enactment; and, in the settlement of ministers, presbyteries were required to see, that, in addition to his presentation by the patron, the minister-to-be had a "call" from the people. By and by the church became more favorable to patronage; and some of the early secessions took place in consequence of certain ministers refusing to take part in what were called "forced settlements." In 1831, under the guidance of Dr. Chalmers, the Assembly passed the Veto Act, with a view to define and settle the rights of the people in the "call" to the minister, without overturning the rights of the patrons. This Act provided, that if a majority of male heads of families, being communicants, objected to the person nominated by the lay-patron, the presbytery were to take no steps for his ordination, but intimate to the patron that the parish was still vacant. Lord Kinnoul, patron of the parish of Auchterarder, and Mr. Robert Young, his presentee, who had been vetoed almost unanimously by the people, feeling aggrieved by the operation of the Veto Act, went to the civil courts to insist on what they termed their patrimonial rights. The civil courts decided in favor of the patron and his presentee. But, besides deciding that the emoluments of the parish belonged to them, the courts declared and decreed that the presbytery must take Mr. Young on trial, and, if found qualified, ordain him to the ministry of Auchterarder in spite of the opposition of the

whole people. A great mass of tangled and troublesome litigation followed. The civil courts went farther and farther in their claims to control the church in its spiritual functions. Their demands were so extreme, and so regardless of statute rights, that in 1842 the General Assembly issued a "Claim of Right," remonstrating against the interference of the civil courts, and reciting in full detail all the invasions that had taken place, and the various statutes which had thus been overridden. Appeals were made to the government, but in vain, to introduce a measure that would put an end to the unseemly collision of the ecclesiastical and civil courts. An attempt was made in the House of Commons, in the spring of 1843, to direct attention to the claims of the church; but this proposal was defeated by a great majority. When the General Assembly met in May, it was felt by Dr. Chalmers and his friends, that there was now no alternative but to cut connection with the State, and by abandoning churches, manse, glebes, and stipends, remove the occasion of all the interference of the civil courts. On the 18th of May, 1843, when the General Assembly met, but before it was constituted, the Rev. Dr. Welsh, the moderator of the preceding Assembly, laid on the table a PROTEST, in presence of her Majesty's commissioner, setting forth the wrongs of the church, and intimating the purpose of those who signed it to form themselves into a separate organization as the "Free Church of Scotland." As soon as that protest was read, Dr. Welsh and his friends left the place of meeting, and proceeded to carry out their purpose. Out of some twelve hundred ministers, four hundred and seventy adhered to the protest.

The grounds of this action were mainly two: first, the violation of the rights of the people in the appointment of ministers; and, second, the subversion of the spiritual independence of the Church, and of her liberty to obey the Head of the Church in spiritual matters. In the position which the Church took up on these grounds, it was maintained that she only followed in the wake of the great leaders of the Church in her best and bravest days.—John Knox, Andrew Melville, Alexander Henderson, Samuel Rutherford, George Gillespie, and the like; while its attachment to evangelical truth—exemplified in the preaching and labors of men like Chalmers, Cunningham, Candler, Guthrie, Duff, McCheyne, and many more—showed that it inherited the spirit, as well as maintained the struggle, of the fathers in other days.

The event of May, 1843, shook Scotland to its centre, and the vibrations of the movement were felt over the civilized globe. Sympathy and aid flowed in from innumerable quarters, while the people were in many instances more decided than the ministers. The number of congregations rapidly increased from four hundred and seventy (the number of disruption ministers), and at the present day exceeds a thousand. The whole of the missionaries to Jew and Gentile, including Dr. Wilson of Bombay, Dr. Duff of Calcutta, Dr. John Duncan of Pesth ("Colloquia Peripatetica"), gave in their adherence: so also did a small proportion of the landed gentry, and a much larger proportion of the lower, middle, and professional classes. In the Northern Highlands the people

forsook the Establishment in a mass, having often had bitter experience of the kind of ministers whom the patrons gave them. Parochial schoolmasters adhering to the Free Church were ejected from their schools. It was attempted to drive out professors who adhered to the Free Church from their chairs in the Universities; and a process for this purpose was instituted against Sir David Brewster, Principal of the United College of St. Andrews; but this attempt was not successful.

The Free Church determined to organize itself over the whole of Scotland, and, by means of a general fund and local funds, proceeded to build plain churches for the congregations, although in many places great hardship had to be endured from the stern refusal of some of the great landed proprietors to grant sites. In a short time a plan for the erection of mansees was organized, and, through the great exertions of Dr. Guthrie, carried to a successful issue. Another plan, for the erection of five hundred schools, also proved successful. The various foreign missions were retained, and in lieu of the old buildings, which were claimed by the Established Church, new structures were reared. Among the chief aids in the maintenance of ordinances in the disestablished Church was the Sustentation Fund. The idea of this fund was due to Dr. Chalmers. At an early period he propounded his plan, and affirmed it as certain, that, if collectors were appointed for every district to gather in the contributions to this fund by periodical visits to the people, enough would be raised to provide a stipend of £150 sterling to each minister. The proposal was received with great incredulity at first. It turned out, however, that Dr. Chalmers was right. For several years a minimum stipend from this fund of £160 has been paid to double the number of ministers originally on the fund, while many have received a further sum in the form of surplus. In addition to what is provided from this fund, the abler congregations add local supplements to the minister's salary. The payment of £160 includes an annual contribution of £7 from each minister to a Widow's and Orphan's Fund. This fund now gives to every minister's widow an annuity of £16 a year, and to every minister's orphan (up to the age of eighteen), a yearly allowance of £24 where the mother is alive, and £36 where the mother is dead.

It would be out of place in this brief sketch to enter into detail on the work in which the Free Church has been engaged since 1843. Some of the most characteristic of her labors may be briefly referred to.

1. *Home Evangelization.* — This work was followed out in two departments. First, when the disruption occurred, it was the endeavor of the church to secure that the gospel should be preached in districts from which it had been virtually excluded before. There were considerable districts of the country where clergy of the "moderate" or Arminian type had long been settled; and the custom which forbade any minister to preach in the parish of another without his consent excluded those who were known and distinguished as evangelical. A great amount of ignorance and spiritual deadness prevailed in these districts. Now that the way was open, the Free Church endeavored to plant men in such

districts of a more distinctively evangelical and earnest type. It was attempted to make the gospel known in all quarters by means of a settled ministry, when practicable, or by means of occasional visits from ministers, and others of evangelistic gifts and character.

The other department of home-mission work was among the lapsed masses in towns and other populous places. Before the disruption, Dr. Chalmers and his friends had had their attention turned very earnestly to the vast number of persons in Edinburgh, Glasgow, and other large towns, who had been suffered to fall into a state of complete neglect of Christian ordinances. As soon as the hurry of the disruption was over, Dr. Chalmers set himself to show what could be done in the way of reclaiming a neglected district, by organizing what he called a territorial mission, and thereafter a territorial ministerial charge, in the West Port of Edinburgh. His plan was to select a limited territory of about two thousand souls, and divide it among a number of visitors, each of whom was to take care of a small number of the people, and try to get them to connect themselves with the mission. A missionary minister and a schoolmaster were appointed for the whole, and by God's blessing the scheme was a great success. Many churches in the poorer districts of our cities have been erected on the same principle. All along, the Free Church has been prominent in home evangelistic work. Revival movements under suitable men have been greatly promoted by the Free Church. The late Mr. Brownlow North was recognized as an evangelist by the General Assembly; and movements like that of Messrs. Moody and Sankey have had many of their most energetic supporters and helpers from among her ministers and people.

2. *Theological Education.* — From the beginning, it was the earnest desire of Dr. Chalmers, principal and professor of divinity at Edinburgh, to extend and improve the system of theological training. On his death, in 1817, his successor, Dr. Cunningham, addressed himself vigorously to the same cause. It was thought by many that the policy of the church ought first to be to complete the equipment of one divinity hall; but local influence was strong at Aberdeen and at Glasgow, and now there are three theological institutions. These are all furnished with ample buildings and libraries; and a large sum has been accumulated for endowment. The "New College" of Edinburgh has seven professors and one lecturer. The chairs are, (1) Apologetics and Ecclesiastical theology; (2) Systematic theology; (3) Church history; (4) Hebrew, and Old-Testament exegesis; (5) New-Testament exegesis; (6) Evangelistic theology, or missions; (7) Natural science. The lectureship is for elocution. The other halls have each four professors; the professor of evangelistic theology at Edinburgh being connected likewise with them. The curriculum of study extends over four sessions of five months each. All students of divinity must have passed through an undergraduate course at one of the universities. The total number of students in session 1880-81 was 257. The New College at Edinburgh has usually a large number of students from other countries and churches. The following countries and colonies have sent students: Canada, United

States (North and South), England, Wales, Ireland, Holland, Belgium, France, Switzerland, Italy, Germany, Prussia, Hungary, Bohemia, Norway, Turkey, Asia Minor, Cape Colony, Natal, Australia, and New Zealand.

3. *Foreign Missions.*—The adherence of all the missionaries to the Free Church, as well as the influence of the current of evangelical life which fell so peculiarly on that church, led to a prominent place being given to foreign missions. The method inaugurated by Dr. Duff in Calcutta was vigorously prosecuted. The rearing of native laborers in well-equipped Christian schools of Western learning has always been a chief aim of the church. It must be owned, that, in this field, the efforts of the church have not yet equalled the greatness of the enterprise. Besides missions in India, there are missions in Caffraria, Natal, and at Lake Nyassa in Africa, in the New Hebrides Islands, and in Syria. The Free Church is also associated with the English Presbyterian Church in a vigorous mission to China. The institution of a chair of missionary theology in 1867 was designed to promote among theological students an interest in missions, and to quicken their zeal for the foreign field; but it can hardly be said that as yet the results have come up to the hopes of the founders.

4. *Colonial Churches.*—A committee for promoting the welfare of colonial churches was in operation before the disruption: this department of work, however, has been prosecuted with more vigor since that event. One thing that has given additional interest to the colonies is the fact that not a few ministers have gone to them as their fields of labor. Though England does not fall under this category, yet it is worthy of note that the ranks of the Presbyterian Church there were largely recruited by Free-Church ministers; so that a new vigor was communicated, by the disruption, to Presbyterianism in England. The church in Canada, as well as the church in Australia and the church in New Zealand, profited by the same event. Several professors of divinity were sent out to the colonial churches. In other cases, ministers were furnished for important charges. The plan of a sustentation fund has been tried, with no small success, in several of these colonial churches. In other ways the influence of the Free Church has been evinced in the increased life and energy which many of them have shown.

5. *Evangelization in the European Continent.*—The energies of the Free Church have found a very congenial field on the continent of Europe. The ostensible object has been to look after Scotchmen settled in Continental cities, or residing there for a time; but the stations thus established have served as evangelical centres, from which, in various ways, light has emanated to enlighten the surrounding darkness. In many of the towns of Italy the stations of the Free Church have been active auxiliaries of the Waldensian missions and of other efforts to spread the gospel among the Italian people. In the south of France, too, an important influence has been exerted of a similar kind. In Germany, Hungary, Bohemia, Malta, Gibraltar, and Switzerland, stations have been maintained. By means of bursaries, the Free Church is enabled

to invite to her theological institutions young men from various Continental countries and from places more remote. The direct evangelistic work of the evangelical churches is encouraged by grants-in-aid.

6. *Church Union and Co-operation.*—Soon after the disruption, the Free Church received into her communion one of the smaller sections of the secession,—that with which the late Dr. McCrie was connected. For ten years negotiations were carried on between the Reformed, the United, the Free, and the English Presbyterian churches, with a view to union. The great majority of the Free Church favored this union; but a determined minority opposed it, and threatened to secede if it were carried out. In consequence of this, the negotiations came to an end; but a union was effected between the Free Church and the majority of the Reformed, or Cameronian. The Free Church in her Assembly has always welcomed ministers from other evangelical churches, and given them opportunities of being heard. Her connection has been peculiarly intimate, in this way, with the colonial churches and with the English and Irish Presbyterian churches. The Free Church has always encouraged union among the different Presbyterian bodies in the colonies, although minorities have sometimes been against such movements.

7. *Care of the Young.*—The Free Church felt specially called on to take up, as a legacy from the founders of the Reformed Church of Scotland, "the godly upbringing of the young." The scheme for five hundred day schools, already referred to, was designed, partly to provide for the ejected schoolmasters, and partly to secure more attention to the religious element in education. For many years, under the convenership of Dr. Candlish, the Free Church was very zealous in promoting primary education. Three normal colleges were established for the training of teachers,—at Edinburgh, Glasgow, and Aberdeen: these are still in full and efficient operation. But the education scheme was never very popular. The church always expressed her readiness to merge her own scheme in a general system for national education, and a few years ago this was actually done. Most of her school-buildings were given up to school-boards for national education. A large establishment of sabbath schools is connected with the Free Church, all under the kirk-sessions of the various congregations. In 1880–81 the number of teachers was 16,296, and the number of scholars, 152,101. Of Bible or senior classes, mostly taught by the ministers, there were reported 1,205, and scholars, 41,303. In this department the Free Church has been specially active of late. A committee, appointed by the General Assembly, for the "welfare of youth," prescribes certain books and subjects for competition every year: members of Bible-classes are encouraged to compete. In 1880–81 the total number who obtained prizes or certificates (their examination-papers showing a value of not less than fifty per cent) was 963.

8. *Financial Administration.*—The Free Church has gained no little notice for the systematic thoroughness of her financial administration and the large sums of money which she has raised for her various objects. The total raised during the year

1880-81, for the various objects promoted by the church, was as follows:—

1. Sustentation Fund	£174,941	7s. 8d.
2. Local Building Fund	80,386	15 5½
3. Congregational Fund	191,022	12 9½
4. Missions and Education	99,239	10 9
5. Miscellaneous	44,551	14 8
	£590,333	18s. 4d.

Since 1843 the entire sum raised by the Free Church, for all purposes, up to March, 1881, amounted to . £14,654,117 7s. 2d.  
 The present number of ministerial charges is . . . . . 1,065  
 The present number of ministers . . . . . 1,069  
 The present number of separate home-mission stations (in addition to Congregational missions) . . . . . 32  
 The present number of communicants . . . . . 304,000

The Free Church, throughout her career, has aimed to combine the spirit and convictions of the old Reformers and Covenanters with adaptation to modern wants and a progressive attitude, wherever progress is lawful. The conservative element has in practice had no little influence in checking progressive tendencies. For the most part, the Calvinistic creed has been held and preached as the true faith both by ministers and people. When the Free Church gave up connection with the State, it was on the ground that the State was trying to enslave her, and not on the ground that such connection in itself was wrong. The course of events has tended to show that the old connection with the State is inexpedient, and not to be desired. The general belief now is, that the existing alliance of the Established Church with the State ought to be dissolved, so that all the Presbyterian churches of Scotland might be on a common brotherly level.

The Free Church has had not a little internal agitation and discussion. The last of her agitations was in the Robertson Smith case. On the one side, it was contended that the Church ought not to lay a violent arrest on the fullest discussion of certain critical questions raised by Mr. Smith, connected with the origin and date of Old-Testament books. On the other side, it was contended by some that any toleration of Mr. Smith's views was tantamount to giving up the authority and inspiration of Scriptures, and by others, that, whatever might ultimately be found to be true on the disputed questions, the Church ought not to take the responsibility of Mr. Smith's views, as she would be doing if she were to continue him in his chair. It was this last view that obtained the support of a great majority in the General Assembly of 1881. Those who supported Mr. Smith were not committed to his views, but only regarded them as deserving of toleration in the church.

LIT. — ROBERT BUCHANAN, D.D.: *Ten Years' Conflict*; HANNA: *Life of Dr. Chalmers*; *Lives of Dr. W. Cunningham, Dr. R. S. Cudlish, Dr. Robert Buchanan, Dr. Alexander Duff*, etc.; BRYCE: *Ten Years of Church of Scotland* (against Free-Church claims); MERLE D'AUBIGNÉ: *Germany, England, and Scotland*; SYDOW: *Die Schottische Kirchenfrage, mit den darauf bezüglichen Documenten* (also in English); MCCRIE: *Story of the Scottish Church from the Reformation to 1843*; Rev. THOMAS BROWN: *Disruption Records*, Edinburgh. W. G. BLAIKIE.

(3) REFORMED CHURCH OF SCOTLAND. See CAMERONIANS; COVENANTERS; SCOTLAND, FREE CHURCH OF.

(4) UNITED PRESBYTERIAN CHURCH OF SCOTLAND. *History*.—This church was formed on the 13th May, 1817, by the union of the United Secession and Relief churches; and, in order to give a correct idea of its distinctive position and work, it will be needful to present a brief summary of the history of each of the branches of which it is composed.

The *Secession Church* took its formal origin in the expulsion of Ebenezer Erskine, minister at Stirling, William Wilson, minister at Perth, Alexander Moncrieff, minister at Abernethy, and James Fisher, minister at Kinclaven, from their several charges, and their suspension from the ministry, in connection with the Church of Scotland, by the commission of the General Assembly of 1733. The occasion of this action (see EBENEZER ERSKINE) was the preaching of a sermon by the first named of these brethren, as moderator of the synod of Perth and Stirling, wherein he protested against the action of the church in reference to patronage, and openly proclaimed that "the church of Christ is the freest society in the world." For this he was condemned, and pronounced worthy of censure, by a majority of the synod; but having protested, and appealed to the assembly, he and the other friends who had meanwhile placed themselves by his side were summarily cast out. But the root of the matter was deeper than a controversy about patronage, important as the subsequent history of the Scottish churches has shown that to be; for the four brethren were sympathizers with the evangelical party known as the "Marrow Men," and had been greatly distressed by the Socinian leanings of the majority in the State Church, as indicated by their proceedings in the trial of Professor Simson of Glasgow, for heresy: and so, although the assembly of 1734 empowered the synod of Perth and Stirling to remove the sentence of censure from them, they declined to accept a forgiveness which implied that they had been guilty of an offence, and chose to remain as they were. This was followed in 1740 by the solemn deposition of eight ministers (for four others had now joined them, and formed what they had called the "Associate Presbytery") "from the office of the holy ministry, prohibiting and discharging every one of them to exercise the same within this church in all time coming." But, though that act deprived them of their churches and their emoluments, it did not cut them off from the sympathy of the people. The denomination thus formed rapidly organized, issued a "Testimony," after the manner of the times, appointed a professor of theology for the training of ministers, and took such steps for the extension of what its members believed to be the truth, that in 1717 the number of its congregations had increased to forty-five. But at that date an unhappy controversy arose concerning the lawfulness of taking the oath which was administered to burgesses in Edinburgh, Glasgow, and Perth, and which, by its reference to "the true religion presently professed within this realm," was supposed by some to allude to the church as by law established, and by others to signify simply the Protestant religion. The result was the division of the still infant church into the Associate Synod vulgarly known as "Burghers," and the General Associate



Synod, commonly called "Antiburghers." These two denominations grew up side by side for more than seventy years, their members and ministers having no ecclesiastical fellowship with each other, and their history marked by little that is noteworthy, until near the beginning of this century, when the question of the civil magistrate's province in religion came to be discussed in both, and then small minorities broke off from each, prefixing the word "original" to their distinctive name. (See THOMAS McCRIE.) This was the result of what in Scotland is still known as "The Old-Light Controversy." But at length the "breach" between the two main branches was healed. The members of both the Burgher and Antiburgher churches were, in the first two decades of the century, frequently brought together for the furtherance of the great objects of the Bible and missionary societies, and were led to hold meetings for united prayer. The outcome was, that a desire for re-union sprung up simultaneously in many quarters, and that led in September, 1820, to the formation of the UNITED SECESSION CHURCH, which continued under this name till 1817. At the division, as we have seen, the number of congregations was 45; at the re-union it had risen to 202, of which 139 were connected with the Burghers, and 123 with the Antiburghers; and within twenty years a hundred new congregations were added to the aggregate. From 1810 to 1815 the peace of the church was disturbed by a controversy on the atonement, which though attended at the time with some acrimonious things, and resulting in the expulsion from its fellowship of James Morison, now well known as an admirable exegetical scholar, did much to clarify the theological atmosphere, not only of the denomination, but of Scotland. Meanwhile other matters were not lost sight of; for, at the time of its junction to the Relief Church, the United Secession was raising annually for all purposes above £70,000. It had a band of 60 missionaries and teachers in foreign lands, a theological seminary with 4 professors and 93 students, and 65 licentiates.

*Relief Church.*—But we must now go back, and trace the history of the Relief Church, which had been running its course parallel to those of the other seceding communities for now nearly a hundred years. It had its origin in 1752, in the deposition, from the ministry of the Church of Scotland, of Thomas Gillespie, minister of Carnock, for refusing to take part in the installation of a pastor whom it was determined to thrust into the parish of Inverkeithing against the will of the people. To this sentence, Gillespie meekly bowed, and removed to Dunfermline, where he gathered round him a congregation, and where for six years he stood alone, having ecclesiastical connection with none of the existing denominations. At the end of that time he was joined by Thomas Boston of Oxnan, son of the famous author of *The Fourfold State*; and in 1761 the first Relief Presbytery was formed, taking the name of "Relief," because its purpose was to furnish relief to those churches which were oppressed by patronage. In 1794 the presbytery, now swelled into a synod, sanctioned a hymn-book, for congregational praise; and in 1823 it established a theological seminary, for the educa-

tion of its ministers, who had up till that time been required to attend the Divinity Hall in the National Church. Its polity, as well as that of the Secession Church, was Presbyterian; its creed, Calvinistic; and its spirit, catholic. Indeed, in this last respect it was ahead of all its Presbyterian contemporaries, for Gillespie had been trained by Philip Doddridge, and had imbibed from him the principle of Christian communion; so that, at his first dispensation of the Lord's Supper, after his deposition, he could say, "I hold communion with all that visibly hold the Head, and with such only;" and he invited all such to unite with him in the observance of the ordinance. He was thus in advance of those who restricted their fellowship only to such as agreed with them in matters of covenanting, and the like, and could not conscientiously occupy a platform so narrow as that of either of the branches of the Secession. But in 1847 the Secession herself had come up to that same catholicity; and so the union was effected with great enthusiasm, and has resulted in the richest blessing. The Relief Church numbered at that time 7 presbyteries, 114 congregations, and 45,000 members.

Since 1847 the course of the United Church has been one of almost uninterrupted progress. Negotiations for union with the Free Church were begun in 1862, and continued for ten years; but they were ultimately abandoned, without any other issue than the adoption of a Mutual Eligibility Scheme, which permitted a congregation in either denomination to call a minister from the other. Beyond Scotland, however, a union was effected; for in Liverpool, on the 13th June, 1876, ninety-eight congregations of the United Presbyterian Synod, whose location was in England, were formally joined to the English Presbyterian Church, making together "The Presbyterian Church of England." Yet, notwithstanding that apparent diminution of strength, the statistics presented in 1882 gave the following particulars: Presbyteries, 30; congregations, 551; members in full communion, 174,557; income for congregational purposes, £250,927 3s. 6d.; for missionary and benevolent purposes, £82,531 17s. 4d.; total, £333,459 10d., which is exclusive of £50,271 7s. 6d., reported as from legacies. In addition to its home operations, the United Presbyterian Church has foreign missions in Jamaica, Old Calabar, West Africa; Rajpootana, India; China; and Japan; in which, according to the report of 1883, there are 71 regularly organized congregations with an aggregate membership of 10,808 and nearly 2,000 catechumens. The total income of the Foreign Mission Fund for 1882 amounted to £37,530. In its Basis of Union it solemnly recognized the duty "to make exertions for the universal diffusion of the blessings of the gospel at home and abroad;" and it has faithfully acted on that conviction, and is probably doing more for the diffusion of the gospel throughout the world than any other denomination of its size, with the exception of the Moravians.

*Doctrinal Position.*—In the Basis of Union just referred to, the doctrinal position of the United Presbyterian Church was thus defined:—

"I. The word of God contained in the Scriptures of the Old and New Testaments is the only rule of faith and practice. II. The Westminster Confession

of Faith and the Larger and Shorter Catechisms are the confession and catechisms of this church, and contain the authorized exhibition of the sense in which we understand the Scriptures, it being always understood that we do not approve of any thing in these documents which teaches, or may be supposed to teach, compulsory or persecuting and intolerant principles in religion." And "The term of membership is a credible profession of the faith of Christ as held by this church, a profession made with intelligence, and justified by a corresponding character and deportment." No doctrinal test is administered to members on their admission; but elders and ministers are required to answer the questions prescribed in a formula for ordination and license; and among these, up till May, 1879, was one question which read thus: "Do you acknowledge the Westminster Confession of Faith and the Larger and Shorter Catechisms as an exhibition of the sense in which you hold the Scriptures, it being understood that you are not required to approve of any thing in these documents which teaches, or may be supposed to teach, compulsory or persecuting and intolerant principles in religion?" But at the meeting of synod of 1879 it was directed that the qualification in the latter clause should be as follows: "This acknowledgment being made in view of the explanations contained in the declaratory act of synod there anent." At the same meeting a declaratory act was adopted; and as its importance is great, not only intrinsically, but because it is the first attempt to widen the basis of doctrinal subscription in a Presbyterian church, we give it here entire:—

"Whereas the formula in which the Subordinate Standards of this church are accepted requires assent to them as an exhibition of the sense in which the Scriptures are understood; whereas these Standards, being of human composition, are necessarily imperfect, and the church has already allowed exception to be taken to their teaching, or supposed teaching, on one important subject; and whereas there are other subjects in regard to which it has been found desirable to set forth more fully and clearly the view which the synod takes of the teaching of Holy Scripture: therefore the synod hereby declares as follows:—

"1. That in regard to the doctrine of redemption as taught in the Standards, and in consistency therewith, the love of God to all mankind, his gift of his Son to be the propitiation for the sins of the whole world, and the free offer of salvation to men, without distinction, on the ground of Christ's perfect sacrifice, are matters which have been, and continue to be, regarded by this church as vital in the system of gospel truth, and to which due prominence ought ever to be given.

"2. That the doctrine of the divine decrees, including the doctrine of election to eternal life, is held in connection and harmony with the truth that God is not willing that any should perish, but that all should come to repentance; and that he has provided a salvation sufficient for all, adapted to all, and offered to all in the gospel; and also with the responsibility of every man for his dealing with the free and unrestricted offer of eternal life.

"3. That the doctrine of man's total depravity and of his loss of "all ability of will to any spiritual good accompanying salvation" is not held as implying such a condition of man's nature as would affect his responsibility under the law of God and the gospel of Christ; or that he does not experience the striving and restraining influences of the Spirit of God; or that he cannot perform actions in any sense good, although actions which do not spring from a renewed heart are not spiritually good or holy,—such as accompany salvation.

"4. That while none are saved except through the mediation of Christ and by the grace of his Holy Spirit, who worketh when, where, and how it pleaseth him; while the duty of sending the gospel to the heathen who are sunk in ignorance, sin, and misery, is clear and imperative; and while the outward and ordinary means of salvation for those capable of being called by the Lord are the ordinances of the gospel: in accepting the Standards it is not required

to be held that any who die in infancy are lost, or that God may not extend his grace to any who are without the pale of ordinary means, as it may seem good in his sight.

"5. That in regard to the doctrine of the civil magistrate, and his authority and duty in the sphere of religion as taught in the Standards, this church holds that the Lord Jesus Christ is the only King and Head of the church, and "Head over all things to the church which is his body;" disapproves of all compulsory or persecuting and intolerant principles in religion; and declares, as hitherto, that she does not require approval of any thing in her Standards that teaches, or may be supposed to teach, such principles.

"6. That Christ has laid it as a permanent and universal obligation upon his church at once to maintain her own ordinances, and to "preach the gospel to every creature;" and has ordained that his people provide by their freewill offerings for the fulfilment of this obligation.

"7. That, in accordance with the practice hitherto observed in this church, liberty of opinion is allowed on such points in the Standards, not entering into the substance of the faith, as the interpretation of the "six days" in the Mosaic account of the creation; the church guarding against the abuse of this liberty to the injury of its unity and peace."

In general matters the United Presbyterian Church has been very progressive. She was the first among the Scottish Presbyterians to introduce hymns other than the paraphrases into public worship, and after many debates she conceded the liberty to use instrumental music in her services some years ago.

*Government.*—The government is Presbyterian. Each congregation elects its own minister and elders, who together constitute the session. The arrangement of the temporal affairs is deputed to a body of managers chosen for the purpose by the members; but these have no spiritual oversight of the church. The presbytery consists of the ministers and one elder from each session in a specified district; and the synod consists of the aggregate of the presbyteries. Mere ordination does not confer the right to a seat in presbytery or synod. The minister is a member as a pastor; and unless in the case of a pastor-emeritus, who remains as a colleague to a junior brother, and in those of the professors of theology and mission secretaries, no minister without charge is a member, either of presbytery or synod. Frequent efforts have been made to divide the synod into provincial bodies, and make the supreme court a general assembly; but the democratic spirit of the denomination has always defeated these, although it has been felt that a synod composed of more than a thousand members is not perfectly adapted to deliberation. Still it has worked well on the whole in the past, and there seems to be at present no disposition to change.

*Theological Education.*—Up till 1876 the meetings of the theological seminary, or hall, were held in Edinburgh every year during the months of August and September; and students having first passed through a full literary curriculum at one or other of the national universities, and having been examined for admission, were required to attend for five sessions, while the professors, retaining their pastoral charges, gave up these two months annually to the work of tuition; and during the other months of the year the students were required to perform certain specified exercises, and undergo certain examinations, under

the inspection of their respective presbyteries. This plan was suited to the circumstances of the church in its earlier history; but a new scheme of education, bringing it more into line with other denominations, was adopted in 1876, when it was decided that the professors should be loosed from the pastorate; that the session should consist of five months, from November to April; and that the course should consist of three full sessions. There are five theological chairs, — apologetics, pastoral training, church history, New-Testament literature and exegesis, and Hebrew with Old-Testament literature and exegesis. The men who now hold these appointments are worthy to be the successors of Lawson, the Browns (grandfather and grandson), Dick, Eadie, and others who have made the name of the Secession Church honorably known in many lands. WILLIAM M. TAYLOR.

RELIGIOUS STATISTICS OF SCOTLAND (from *The Scottish Church and University Almanac, 1883*).

THE CHURCH OF SCOTLAND.

Synods . . . . .	16
Presbyteries . . . . .	84
Parishes . . . . .	1,283
Unendowed churches, preaching and mission stations . . . . .	280
Ministers [Estimated. — Ep.] . . . . .	1,479
Communicants, per parliamentary return of 1878, . . . . .	515,786
Christian liberality for all objects in 1881 . . . . .	£281,503.18.0

THE FREE CHURCH.

Synods . . . . .	16
Presbyteries . . . . .	73
Ministerial charges . . . . .	1,005
Ministers . . . . .	1,070
Christian liberality for all objects (1881-82) . . . . .	£607,680.14.5

UNITED PRESBYTERIAN CHURCH.

Presbyteries . . . . .	30
Congregations . . . . .	551
Ministers . . . . .	587
Preachers . . . . .	68
Members . . . . .	174,557
Income for all objects from all sources . . . . .	£383,730.8.4

REFORMED PRESBYTERIAN CHURCH.

Synod . . . . .	1
Presbyteries . . . . .	2
Churches (7 vacant) . . . . .	14

SYNOD OF UNITED ORIGINAL SECEDERS.

Presbyteries . . . . .	4
Churches (6 vacant) . . . . .	30

EVANGELICAL UNION AND AFFILIATED CHURCHES.

Churches (13 vacant) . . . . .	89
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THE EPISCOPAL CHURCH IN SCOTLAND.

Dioceses . . . . .	7
Churches and stations . . . . .	238

BAPTIST UNION OF SCOTLAND.

Churches . . . . .	84
--------------------	----

CONGREGATIONAL CHURCHES IN SCOTLAND.

Ministers . . . . .	85
---------------------	----

WESLEYAN METHODISTS.

Chapels . . . . .	26
-------------------	----

ROMAN-CATHOLIC CLERGY IN SCOTLAND.

Dioceses . . . . .	6
Churches . . . . .	163

II. In England. The Presbyterian Church of England differs in its history from that of Scotland. From Knox to Chalmers, the latter was a Reformation Church, which for three centuries was more thoroughly national than any other; whereas the other never reached the same depth or extent of influence. It has four marked periods, — its rise, its height as the National Church of England, its decay, its revival.

1. Its rise. Only remotely, though in many ways most really, can we trace Presbyterianism in England back to the Culdees, or, later, to Wiclif. It emerges into separate existence after the Reformation. There were two parties, — the first, reforming the church, mainly by putting the king instead of the Pope at its head as supreme; and the second going back, more with Calvin and the Swiss churches than with Luther and the German church, to the doctrines and government of the New Testament. For a time, men like Cranmer, Hooper, and Latimer, would have reformed England after the Presbyterian fashion of Geneva and Zurich. But this passed with the death of Edward VI.; and, when Elizabeth came to the throne, she promoted, with indomitable will, Prelacy, with its semi-popish sacraments, and absolute supremacy of the king over both Church and State.

Opposed to this movement rose Puritanism, which was primarily Calvinistic in doctrine, and anti-sacerdotal in worship, as also leaning to Presbyterianism in government. For many years the vital question was that of doctrine; but, after repeated and ineffectual appeals to Parliament and the prelates for a purer worship and a self-governing church, Presbyterianism was formally instituted. Nov. 20, 1572, and Wandsworth, then a few miles from London, were the date and place of the first presbytery in England, with its Book of Order, constructed in its ground-plan on Presbyterian lines. A few ministers and laymen were the members. It is interesting to mark that fourteen days afterwards John Knox died in Edinburgh. The cradle of English Presbyterianism was rocked beside the death-bed of the great Reformer, who, twenty years earlier, had sown in England the seeds from which came the harvest. Thomas Cartwright is the greatest name as thinker, writer, sufferer, among the English Presbyterians, as Walter Travers (to whom Richard Hooker replies, in his work, monumental and classical alike in English literature and thought, "The Ecclesiastical Polity") was its fullest advocate. Presbyterianism thus springs from Puritan life. The grace of God, making each soul free spiritually, makes it free ecclesiastically and civilly too: hence the orders of equal rank — ministers, elders, and deacons with different functions — according to the primitive model.

2. But, while Presbyterianism grew outside the Church of England, the Puritan doctrinal element grew within; and, seventy years after, the small Presbytery of Wandsworth, in the face of imprisonment, fines, and torture, conquered Elizabeth, James VI., Charles I., and Laud. By this time, Puritanism had become chiefly Presbyterian; and, when the Long Parliament abolished Prelacy, Presbyterianism was established, on June 29, 1647. The memorable Westminster Assembly of 1643 drew up their Confession, Shorter and Larger Catechisms, and Directory of Worship. Four members came from Scotland, — Samuel Rutherford, Alexander Henderson, Robert Baillie, and George Gillespie. We notice two things: first, that while the Parliament established Presbyterianism, yet, under the influence of Independency and Cromwell, it withheld its power from executing ecclesiastical decisions; second, that the Westminster Confession of Faith was never subscribed for-

mally in England, as it was and is in Scotland: it was only accepted as a statement of scriptural truth.

For twenty years Presbyterianism was the National Church. Its framework was set up chiefly in London and Lancashire, and partially over the country. It was a time of much noble work, prayer, and fruit. But other elements grew. Independency and Cromwell did not like Presbyterianism, because it adopted the intolerant principles of an Established Church, from which no church, either in England or New England, was in that age altogether free; and the old Episcopal Church waited its time.

That time soon came. Presbyterianism was disestablished, and on St. Bartholomew's Day, 1662, two thousand ministers, most of them Presbyterian, were ejected. Among them were Baxter, Howe, and Bates. Till 1688 Presbyterianism was thrust out of civil and religious rights. It did not fight in England a Drumclog or Bothwell Bridge: it did not flee to the hills and moors, as in Scotland. It was too passive, and so became feeble.

3. For, when the Revolution of 1688 came, it had grown practically independent in church administration, and never at heart regained its old fervor. Then came worse decay. It felt the enfeebling religious atmosphere of the next, the eighteenth century, and, like all the other churches, succumbed to doctrinal error and practical indifference, till, in England, Presbyterianism and Unitarianism became synonymous.

4. But during these last forty years a new spirit revived; the old Puritan Presbyterianism lived in many native churches; was strengthened by like-minded Scotchmen coming to England; till at last the two classes of congregations—those connected with the United Presbyterian Church of Scotland and those which after the disruption in 1843 formed one English Presbyterian synod—joined together in 1876 under the name of the "Presbyterian Church of England." This union, which doubled the strength numerically of the united church, far more than doubled its moral energy and helpfulness. Since the union, its growth has been more elastic, organized, and conspicuous. Even before the union, Presbyterianism stood higher in relative increase of numbers at the last ecclesiastical census than any other denomination in England. We give the latest statistical returns, those of the year 1881: Congregations, 275, of which 75 are in the presbytery of London, an enormous increase during twenty years; 261 ministers with charges, 31 without charges, 21 probationers, 56,399 communicants, 6,216 sabbath-school teachers. In 1882 the theological college had three professors, one tutor, twenty-three students. One special department, the Sustentation Fund, has yielded to every ordained minister a minimum stipend of £200 yearly, the largest minimum amount in any English denomination; and this minimum sum will likely, and soon, be increased. Total amount collected in 1881 was £208,626; average stipend in Berwick Presbytery, £209; in London, £391; in Liverpool, £414.

One of the noblest and most vigorously prosecuted enterprises of the church is the China Mission. Its first missionary was W. C. Burns,

a man of the highest heroic and saintly type, whose place has been filled by a succession of men and women of like spirit. Burns had for a time little outward success, but it increased greatly before he died; and the seed he sowed has grown into a rich harvest. In 1881 there were 27 missionaries, 61 native missionaries, 64 stations, and 2,570 members; and this is a large increase on 1877. This revived English Presbyterianism has thus a future in it, pledged to it by its living truths and its generous deeds. Moreover, coming among the distracted parties in England, it gives to episcopacy and independency the elements of liberty which the one, and of order which the other, needs. That it should ever rise to be the National Establishment, as in 1643, we do not desire; that it should ever sink as low as in 1780, we shall not believe. But, whatever its future may be, it will be a divine blessing to England if it maintain the courage of its first years, and shun the errors of its days of power and of decay.

LIT.—McCRIE: *Annals of English Presbytery*; BROOK: *Thomas Cartwright*; GROSART: *Representative Nonconformists*; NEAL, PRICE, VAUGHAN, STOUGHTON, etc.; SKEATS: *Hist. of Free Churches in England*. WILLIAM GRAHAM, D.D. (London).

III. In Ireland. See IRELAND, vol. ii. p. 1116.

IV. In Wales. See WELSH CALVINISTIC METHODISTS.

V. In the United States of America. PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA (NORTHERN GENERAL ASSEMBLY).—The first Presbyterian church in America was organized A.D. 1628, at New Amsterdam (New York). It was a Reformed-Dutch church, and was gathered by the Rev. Jonas Michaelius, then just arrived from Amsterdam in Holland. It was the first Protestant church organized in the western world. The Church of the Pilgrims at Plymouth, Mass., had been organized in Holland. Other churches of this denomination were organized among the Dutch settlements in the New World at an early period in the same century. (See REFORMED CHURCH, DUTCH.)

EARLY PRESBYTERIANISM IN NEW ENGLAND.

—The first settlers of New England were dissenters from the Church of England. They had become known as Brownists, or Radical Independents. They came by the way of Leyden in Holland, and settled at Plymouth, Mass. A different class of refugees from the tyrannizing prelacy of the English Church came over in 1629 and during the next ten years. They were mostly Puritans, men of tender conscience, who scrupled at vestments and ceremonies and popish practices in the church. Many of them were strongly inclined to the Presbyterian way. Had they remained at home, they would have united heartily in the movement, which, during the Commonwealth, made the Church of England a Presbyterian church.

Not long after their settlement at Massachusetts Bay, "divers gentlemen in Scotland," says Cotton Mather (*Magnalia*, i. 73), wrote to these Puritans to learn "whether they might be there suffered freely to exercise their Presbyterian church government" in the American colony; and it was freely answered that they might. A

tract of land near the mouth of the Merrimack River was selected by their agent for the Presbyterian settlement. The emigrants embarked from Scotland, and had traversed half the width of the Atlantic, but were driven back by adverse storms, and abandoned the enterprise. Presbyterianism proper was thereby put back in its American development half a century.

Many of the New-England ministers and people, at that early period, were either Presbyterians in principle, or well disposed to such as were. The Cambridge (1648) and the Boston (1662) synods made provision for ruling elders in the churches, and favored the consociation of the churches. They were rigidly opposed to Independency, and aimed to establish "a sweet sort of temperament between rigid Presbyterianism and levelling Brownism."

When the "Heads of Agreement" between the Presbyterian and Congregational ministers were assented to at London, A.D. 1690, Cotton Mather affirmed (*Magnalia*, ii. 233) that the same "union hath been for many lustræ, yea, many decades of years, exemplified in the churches of New England, so far that I believe it is not possible for me to give a truer description of our ecclesiastical constitution (A.D. 1718) than by transcribing thereof the articles of that union." Their platform was so akin to Presbyterianism, that "the Presbyterian ministers of this country," Mather says, "do find it no difficulty to practise the substance of it in and with their several congregations." Writing to Rev. Robert Wodrow, a Presbyterian minister in Scotland, Aug. 8, 1718 (Wodrow: *Miscell.*, ii. 421), he says, "We are comforted with great numbers of our oppressed brethren coming over from the north of Ireland unto us." They were Presbyterians. "They find so very little difference in the management of our churches from theirs and yours as to count it next unto none at all. Not a few ministers of the Scotch nation coming over hither have heretofore been invited unto settlements with our churches."

A considerable number of Presbyterians, both ministers and people, it thus appears, emigrated from Great Britain and Ireland to New England during the troubles of the seventeenth century, and were absorbed in the Congregational churches, at that time differing but little, as they thought, from Presbyterian churches. Particularly was it so with the Connecticut churches, where Consociationism, a modified form of Presbyterianism, had generally prevailed. The Hartford North Association, in 1799, affirmed "that the constitution of the churches in the State of Connecticut is not Congregational, but contains the essentials of the government of the Church of Scotland, or Presbyterian Church in America;" and "the churches in Connecticut are not now, and never were from the earliest period of our settlement, Congregational churches." They were often spoken of as Presbyterian churches.

Colonies from these churches planted themselves, at an early day, on Long Island and in East Jersey; and the churches which they organized — Southampton (1640), Southold (1641), Elizabethtown (1666), and Newark (1667) — eventually became Presbyterian, almost as soon as they had the opportunity. The church of Jamaica, on Long

Island (1662), claims to have been a Presbyterian church at its organization.

**FIRST PRESBYTERIAN CHURCH IN AMERICA.** — The persecutions of the Presbyterians in Scotland and Ireland, during the later years of Charles II. (1670–85), compelled many of them to seek rest beyond the seas. The standing order in New England, both civilly and ecclesiastically, was Congregationalism. In the province of New York the Dutch were of the Holland type of Presbyterianism, and only the Church of England was tolerated among the English. In Virginia also, none but Episcopal churches were recognized by law. A more liberal policy prevailed in East and West Jersey, in Pennsylvania, Delaware, and Maryland. Very naturally, therefore, these emigrants sought refuge where they would be free to exercise their religion; and Presbyterian settlements were formed in these sections in the latter half of the seventeenth century, few and feeble at the best.

Application for a minister was made (1680) to a presbytery in the north of Ireland by one of these companies; and in 1683 the Rev. Francis Makemie was ordained, and sent as a missionary to these scattered sheep in the great American wilderness. He settled at Rehoboth in Maryland, and gathered the people, there and in other settlements round about, into Presbyterian churches. Other ministers were sent out, and were welcomed. Some few came to them also from New England, and took charge, here and there, of a Presbyterian church.

**THE FIRST PRESBYTERY.** — At the opening of the eighteenth century these seven ministers — Makemie, Davis, Wilson, Andrews, Taylor, Macnish, and Hampton — met together (1705) in the Presbyterian church of Philadelphia, Penn., and constituted the Presbytery of Philadelphia, — the first in the New World. The American Presbyterian Church had now taken form, and entered upon a career of widely extended power and usefulness. It was destitute of patronage, and of feeble resources. It was strong only in faith and godliness.

**THE FIRST SYNOD.** — In 1710 the presbytery numbered eleven ministers. Makemie and Taylor had just died; and Smith, Anderson, Henry, and Wade had been received, in addition to Boyd, whom they had ordained in 1706, — the first Presbyterian ordination in America. They had a small congregation at Elizabeth River, Va., four in Maryland, five in Pennsylvania, and two in New Jersey. Six years later (Sept. 22, 1716), they resolved themselves into three presbyteries, — Philadelphia, Newcastle, and Long Island, — and thus constituted the synod of Philadelphia. The churches had increased to seventeen. In the Province of New York they had five churches, — New York, Newtown, Jamaica, Setauket, and Southampton; in New Jersey, four churches, — Freehold, Hopewell, Cohansey, and Cape May; in Pennsylvania, two churches, — Philadelphia and Abington; and, in the regions beyond, six churches, — Newcastle, Patuxent, Rehoboth, Snowhill, White-Clay Creek, and Appoquinning. The two vigorous churches of Elizabethtown and Newark, N.J., with their pastors, Jonathan Dickinson and Joseph Webb, came in soon afterwards. The ministers had increased to nineteen. During

the first ten years twenty-seven had been enrolled, of whom five had died, and three had withdrawn.

**ADOPTION OF DOCTRINAL STANDARDS.**—The progress of the church from this date was steady, if not rapid. In 1729 the synod numbered twenty-seven ministers. Fifty-six had been enrolled since 1705, of whom fourteen had died, and fifteen had left the connection. No action had thus far been taken, so far as the records (of which the first leaf is lost) show, in respect to the formal adoption of any standard of doctrine or written creed. As the Church of Scotland had, from the days of the Westminster Assembly of Divines (1648), adopted and professed faith in their Confession of Faith and Catechisms, and as so large a portion, both of the ministers and people, were of Scotch origin, it is to be presumed that both the first presbytery and the synod had adhered to these standards of faith and worship.

But the times called for a decided and open expression of their faith. The alarming prevalence of Arminianism, Pelagianism, Arianism, and Socinianism, among some of the Reformed churches of Europe, and even in Scotland and Ireland, as, also, the boldness with which deistical opinions were avowed and disseminated among educated circles at home and abroad, called for the erection of a barrier against the spread of these errors among their ministers and people.

After, therefore, a full and earnest discussion at their annual meeting in 1729, the synod, with a surprising unanimity, by an "Adopting Act," made the Westminster Confession of Faith their standard, "as being, in all the essential and necessary Articles, good forms of sound words and system of Christian doctrine;" agreeing, further, that no one should be ordained to the ministry, or received to membership, who had any scruples as to any parts of the Confession, save "only about Articles not essential and necessary to doctrine, worship, and government." It was also agreed, that, in respect to such differences, they would treat one another with all due forbearance and kindness.

**THE FIRST DISRUPTION.**—A considerable diversity of theological and ecclesiastical views was developed in these discussions and in subsequent meetings of the synod. A large proportion of the ministers were of foreign birth and education. The native ministry were, for the most part, from New England. The former obtained the appellation of the "Old Side," or the "Old Lights;" the latter were the "New Side," or the "New Lights." They differed as to the essential qualifications of candidates for the ministry, and the matter and style of pulpit ministrations. The Old Side laid the greater stress on scholarship; the New Side insisted more on experimental piety. The former were rigid in their demands for a full term of study; the latter, in the exigencies of the country and times, were ready to make large exceptions in the case of such as had considerable gifts and great zeal, if sound in doctrine.

A period of unwonted religious interest and of spiritual revival followed. Not a few of the churches in and out of New England were favored with special manifestations of divine grace. Large demands were made upon the ministry. The people were eager to hear. Popular preachers and exhorters were at a premium: they were sent for

from every quarter. It was a "Great Awakening." That singularly gifted evangelist of the Church of England, George Whitefield, came to America, and traversed the Atlantic coast from Georgia to New Hampshire, preaching everywhere. Great crowds attended his ministrations. The New Side churches were opened to him, and their ministers affiliated with him. The Old Side, if not opposed to the movement, were suspicious and apprehensive, and, for the most part, stood aloof both from Mr. Whitefield and the work.

At the meeting of the synod in 1740, the two parties came into collision in respect to some alleged irregularities on the part, principally, of the Presbytery of New Brunswick, or some of its prominent members. An open rupture ensued in 1741, and the offending presbytery withdrew. After repeated but futile attempts by the more moderate brethren to allay the irritation, and to reconcile the conflicting parties, the synod itself became divided. A considerable number of ministers and churches, including the presbyteries of New York and New Brunswick, and a part of that of Newcastle, withdrew in 1745, and organized the synod of New York,—a New-Side synod,—in rivalry, and not in correspondence, with the Old-Side synod of Philadelphia.

**THE HEALING OF THE BREACH.**—The latter, at the disruption, was the larger body; but the former had the larger sympathy of the people, and rapidly increased in numbers, in resources and influence. The breach was healed in May, 1758. The New Side brought into the union seventy-two ministers and six presbyteries; the Old Side, twenty-two ministers and three presbyteries. The synod of New York and Philadelphia, as the united synod was called, had more than a hundred churches under its care.

In the political agitations that convulsed the British Colonies in America during the next twenty-five years, resulting in the War of the Revolution and the independence of the United States, the Presbyterian Church was a unit in the assertion and defence of the principles of civil and religious liberty, and contributed largely towards the triumph of the patriots.

**THE FIRST GENERAL ASSEMBLY.**—Shortly after the return of peace, measures were taken by the synod for a still further development of Presbyterian principles. The church had been greatly prospered. It was time that a general assembly, as in the Church of Scotland, should be instituted. Three years (1755-58) were given to the careful preparation and adoption of a constitution. The sixteen presbyteries of 1758 were distributed into four synods,—New York, Philadelphia, Virginia, and the Carolinas. A general assembly, composed of commissioners (ministers and elders in equal numbers), from the presbyteries, met at Philadelphia, Penn., in May, 1759. The first Congress of the United States were then holding their first session at New York. The two bodies, as well as their constitutions, are coeval.

In 1779 four of the ministers had withdrawn, on the plea of larger liberty, from the synod, and had (1780) organized the independent presbytery of Morris County. An associated presbytery was formed in 1792, a third in 1793, and a fourth in 1807. They were known as the Associated

Presbyteries of Morris County and Westchester, the Northern and the Saratoga Presbyteries. At the end of a single generation they had ended their course, and been absorbed by other bodies.

**PLAN OF UNION.** — Before the close of the century, the church had extended itself far to the south and west. Its missionaries went everywhere, preaching the word, and gathering churches. To prevent collision with the missionaries from New England, the General Assembly of 1801 entered heartily into a "Plan of Union" with the consociated churches of Connecticut, providing for the orderly organization of churches in settlements of commingled Presbyterians and Congregationalists, and the institution of pastors. The happy influence of this fraternal plan was felt in a large part of the new towns in the States of New York and Ohio, where the two streams of emigration flowed side by side. The church now numbered twenty-six presbyteries, three hundred ministers, and nearly five hundred congregations.

**THE CUMBERLAND OFFSHOOT.** — A special manifestation of divine grace marked the opening of the present century. The Assembly of 1803 testified that there was scarcely a presbytery from which came not the glad tidings of the prevalence and power of the Great Revival. In some parts of the land, particularly in Kentucky, it was characterized, to some extent, by peculiar physical effects known as "bodily exercises." The great demand for preachers brought forward a considerable number of exhorters and evangelists, of very limited education, but of special gifts as public speakers. One of the presbyteries was censured by its synod for giving a regular license to some of these exhorters. Dissatisfied with this action, several of the ministers withdrew, and organized (Feb. 4, 1810) an independent body called the "Presbytery of Cumberland," which has now grown to be one of the largest bodies of Presbyterian churches in America. (See CUMBERLAND PRESBYTERIAN CHURCH.)

**DOCTRINAL DISAFFECTIONS.** — Soon after the second war with Great Britain (1812-15), another period of religious prosperity gave much enlargement to the church. Associations for the diffusion of the Scriptures, religious tracts and books, and for missions at home and abroad, were extensively patronized. The system of African slavery was condemned (1818) by the Assembly. Much fear was expressed in relation to the spread of "New Divinity," or Hopkinsianism from New England. Gradually a New School party was developed, and was increasingly antagonized year by year by the Old School portion of the church.

These tendencies were aggravated during the revival period of 1827-33, during which the churches were greatly enlarged and multiplied. In some sections, doctrines were advanced, and measures adopted, against which grave exceptions were taken by many, especially of the Old School party. Great apprehensions were expressed of danger to the faith by the spreading of New Haven Theology. Albert Barnes at Philadelphia, and Lyman Beecher at Cincinnati, were both subjected to trials and censure by their presbyteries, but were each of them vindicated by the General Assembly. The whole church was agitated by the controversy.

Just at this time, too, the question of slavery

came to the front by the organization of the American Antislavery Society, greatly disturbing the churches in the Southern States, and aggravating the growing feeling of jealousy and opposition between the two parties in the church.

**THE GREAT DISRUPTION.** — At the meeting of the assembly in May, 1837, the Old School party, finding themselves for the second time only within seven years in the majority, took advantage of the occasion to excise, simply by an act of power, irrespective of constitutional limitations of that power, three of the synods in Western New York, and one in Ohio, with all their churches and ministers. Other measures were enacted greatly obnoxious to the minority. Great excitement followed. The whole church was agitated. A convention of the aggrieved was held at Auburn (August, 1837), N.Y., and measures taken to resist the wrong. At the assembly in 1838 the New School party demanded the enrolment of the commissioners from the four excised synods. It was refused. The two bodies separated, and two assemblies were organized. The church was hopelessly divided. The property question, after a jury trial, was decided in favor of the New School Assembly; but the decision was overruled on some points of law by the court in bank, and a new trial granted. No further action was taken, and each body went on its separate way.

The whole American people were agitated in 1850, and for several subsequent years, by the Fugitive-slave Law enactment, and the question of the extension of slavery into the new Territories and States. The New School assemblies sympathized with the opponents of these measures; and in 1856 at New York, and in 1857 at Cleveland, gave decided expression to these views. In consequence, several Southern presbyteries withdrew, and organized the United Synod of the Presbyterian Church, which a few years later effected a union with the Southern Presbyterian Church. (See next art.)

Early in 1861 the Southern States seceded, and the great civil war (1861-65) followed. The Old School Assembly of 1861, at Philadelphia, took ground in behalf of the government, as the New School Assembly also did. The Southern commissioners in the Old School Assembly took offence, and withdrew. In the following year (1862) the Southern presbyteries separated themselves wholly from the Northern churches, and formed a distinct church represented in their own General Assembly. (See next art.)

**THE RE-UNION OF THE CHURCH.** — Thus providentially the disturbing element, that, more than all things else, had occasioned the disruption of 1838, was now eliminated from both branches of the church. The complete abolition of slavery, that resulted from the slaveholders' rebellion, put an end to all further controversy between the two bodies on this long-vexed question. Gradually they had learned to regret their former virulence. A new generation had come to the fore. The war had united the North in a common cause. The New School had proved their soundness in the faith, and vindicated their Presbyterianism. The old affinities of a common inheritance began to assert themselves. A system of correspondence between the two assemblies was instituted in

1862. Together they sat down (1866) at the table of their common Lord, at St. Louis, Mo., and put the seal to their fraternity. A joint commission was at the same time appointed to consider and propose a plan of re-union.

The two assemblies met at New York in May, 1869, and each of them gave their cordial assent to a series of propositions for the merging of the two organizations into one. These proposals were overtured to the presbyteries. At the adjourned meetings of the two assemblies the next November, at Pittsburgh, Penn., the returns from the presbyteries showed an overwhelming majority of each body in favor of the re-union. Thus happily the breach was healed.

The disruption had continued the lifetime of a generation. In May, 1870, the first re-united Assembly met at Philadelphia amid the thanksgivings of the whole church and the congratulations of the sister-churches of the entire world. It was an unparalleled event. The little one had become a strong nation. In 1837, the year previous to the disruption, the ministers numbered 2,140; the churches, 2,865; and the membership, 220,537. In 1870 the ministers numbered 4,238; the churches, 4,526; and the membership, 446,561. To commemorate this most auspicious event, a memorial fund of \$7,883,983.85 was contributed by the churches, which was expended principally in the payment of church-debts, the erection and repairing of church-edifices, and the endowment of educational institutions.

**THE OUTLOOK.**—The union came none too soon. The people were prepared for it, had long demanded it. The old controversies had died; the prejudices of the past had been buried. Fraternity and unity had taken the place of rivalry and discord. The church has proved itself one in faith and order. The former lines of demarcation have been blotted out. New life has been put into all its activities. The progress of the denomination since 1870 has been marked and gratifying. The ministers in 1882 numbered 5,143; the churches, 5,744; and the membership, 592,128. The contributions to the work of home missions for the year 1882-83 were \$504,795.61; to foreign missions, \$618,303.19. Its Sunday-school force is 651,051. The average annual addition on confession since 1870 has been 32,217.

The last General Assembly met May 17, 1883, at Saratoga Springs, N.Y. It was the largest since the reconstruction in 1870. Its whole spirit was exceedingly hopeful and aggressive. Fraternal relations with the Southern Church, the initiative of which was taken the year before, were now fully established by the mutual interchange of delegates, whose reception gave occasion, in both assemblies, to the most hearty congratulations, and to devout thanksgiving. The Book of Discipline, revised by an able committee appointed five years since, was cordially approved, and unanimously commended to the presbyteries for their adoption. A new board for aiding colleges and academies, with a view to an abundant supply of candidates for the ministry, was created with much enthusiasm. The relations of the board of home missions to the presbyteries were, after several years of more or less friction, happily adjusted. Perfect harmony pervaded the counsels of the assembly, indicative of undivided

counsels in doctrine and a healthful growth in church extension.

The church is now, more than ever, thoroughly organized for aggressive work, having its own boards and commissions, through which it operates in advancing the work of missions at home and abroad, in the building of church-edifices, in the publication and diffusion of a religious and denominational literature, in providing for the relief of its aged and infirm ministry, and in promoting the work of educating its children, and training a godly and scholarly ministry for its pulpits and missions. It has founded and built up colleges all over the land. It has planted and liberally endowed theological seminaries that have no superiors in the world,—Princeton, Union (New York), Auburn, Allegheny, Lane (Cincinnati), North-Western (Chicago), Danville, and San Francisco. It has schools for the education of German preachers at Bloomfield, N.J., and Dubuque, Io.; and of colored preachers, at Lincoln University, Penn., and Charlotte, N.C.

**LIT.**—SPENCE: *Early History of the Presbyterian Church in America*, 1838; HILL [WILLIAM]: *American Presbyterianism*, 1839; HODGE [CHARLES]: *Constitutional History of the Presbyterian Church in the United States of America*, 1839, 1840, 2 vols.; PRIME [N. S.]: *A History of Long Island*, 1845; DAVIDSON: *History of the Presbyterian Church in the State of Kentucky*, 1847; HOTCHKIN: *Rise, Progress, and Present State of the Presbyterian Church in Western New York*, 1848; BOLTON: *History of the County of Westchester, N.Y.*, 1848, 2 vols., new ed., 1883; FOOTE: *Sketches of North Carolina* (1846), and *Sketches of Virginia*, 1849, 1855, 2 vols.; JUDD: *History of the Division of the Presbyterian Church in the United States of America*, 1852; NEVIN [ALFRED]: *The Churches of the Valley*, 1853; SMITH [JOSEPH]: *Old Red Stone, or Historical Sketches of Western Presbyterianism*, 1854; ROCKWELL: *Sketches of the Presbyterian Church*, 1854; BROWN [ISAAC V.]: *Historical Vindication of the Abrogation of the Plan of Union*, 1855; WEBSTER [RICHARD]: *History of the Presbyterian Churches in America*, 1857; SPRAGUE [WILLIAM B.]: *Annals of the American Pulpit*, vols. iii., iv., 1860; GILLET: *History of the Presbyterian Church in United States of America*, 1864, 2 vols., rev. ed., 1873; BAIRD: *A History of the New School*, 1868; EATON [S. J. M.]: *History of the Presbytery of Erie*, 1868; *Presbyterian Re-union, a Memorial Volume*, 1870; *The Tercentenary Book*, 1873; *The Presbyterian Church throughout the World*, 1874; *Centennial Historical Discourses*, 1876; FOWLER [P. H.]: *Historical Sketch of Presbyterianism in Central New York*, 1877; NORTON [A. T.]: *History of the Presbyterian Church in the State of Illinois*, 1879; BLACKBURN: *History of the Christian Church*, 1879; *Minutes of the General Assembly from 1789 to 1883*; MCCLINTOCK and STRONG: *Cyclopædia of Biblical Theological and Ecclesiastical Literature*, vol. viii. art. "Presbyterian Church," 1879. E. F. HATFIELD, D.D.

#### THE PRESBYTERIAN CHURCH IN THE UNITED STATES (SOUTHERN).

1. ITS ORIGIN.—In May, 1861, the General Assembly of the Presbyterian Church (Old School), which met in Philadelphia, adopted a paper in reference to the civil war, then impending, which undertook to decide for its whole constituency.



North and South, a question upon which the most eminent statesmen had been divided in opinion from the time of the formation of the Constitution; viz., whether the ultimate sovereignty, the *jus summi imperii*, resided in the people as a mass, or in the people as they were originally formed into Colonies, and afterwards into States.

Presbyterians in the South believed that this deliverance, whether true or otherwise, was one which the Church was not authorized to make, and that, in so doing, she had transcended her sphere, and usurped the duties of the State. Their views upon this subject found expression in a quarter which relieves them of all suspicion of coming from an interested party. A protest against this action was presented by the venerable Charles Hodge, D.D., of Princeton Theological Seminary, and by forty-five others who were members of that Assembly.

In this protest it was asserted, "that the paper adopted by the Assembly does decide the political question just stated, in our judgment is undeniable. It not only asserts the loyalty of this body to the Constitution and the Union, but it promises, in the name of all the churches and ministers whom it represents, to do all that in them lies to strengthen, uphold, and encourage the Federal Government. It is, however, a notorious fact, that many of our ministers and members conscientiously believe that the allegiance of the citizens of this country is primarily due to the States to which they respectively belong, and that therefore, whenever any State renounces its connection with the United States, and its allegiance with the Constitution, the citizens of that State are bound by the laws of God to continue loyal to their State, and obedient to its laws. The paper adopted by the Assembly virtually declares, on the other hand, that the allegiance of the citizen is due to the United States, any thing in the Constitution or laws of the several States to the contrary notwithstanding. . . The General Assembly, in thus deciding a political question, and in making that decision practically a condition of church-membership, has, in our judgment, violated the Constitution of the Church, and usurped the prerogative of its divine Master."

Presbyterians in the South, coinciding in this view of the case, concluded that a separation from the General Assembly aforesaid was imperatively demanded, not in the spirit of schism, but for the sake of peace, and for the protection of the liberty with which Christ had made them free.

Accordingly, ninety-three ministers and ruling elders, who had been commissioned for that purpose, met in the city of Augusta, Ga., on the 4th of December, 1861, and integrated in one body, under the title of "The General Assembly of the Confederate States of America," adopting at the same time as their constitution the standards of their faith and order which they had always held.

After the close of the war, the name of their church was changed to that of "The Presbyterian Church in the United States."

2. UNION WITH OTHER CHURCHES. — An organic union was formed with the United Synod of the South, by which an accession of about 120 ministers, 190 churches, and 12,000 communicants, was received. This union was effected

after careful conference between committees appointed in 1863, and full deliberation by the two bodies in the year following.

In 1869 the synod of Kentucky, which had separated from the Northern Assembly in 1867, was received, including 75 ministers, 137 churches, and 13,540 communicants. In 1874 the synod of Missouri, which had also separated, in like manner was received, including 67 ministers, 141 churches, and 8,000 communicants. In addition to these was the accession of the presbytery of Patapsco, in 1867, consisting of 6 ministers, 3 churches, and 576 communicants, formerly connected with the synod of Baltimore.

3. BENEVOLENT OPERATIONS. — The Southern General Assembly does not conduct its benevolent work by means of boards empowered to plan and direct what shall be done, but by committees, of which their respective secretaries are *ex officio* members, all elected annually by the assembly, directly responsible to it, and acting as executive agents under its instructions.

(1) *Foreign Missions.* — The whole missionary force consists of 106 persons, of whom 15 are native ordained preachers, and 34 are native assistants, variously employed. The missions are established in China, South America, Greece, Italy, Mexico, and among the Choctaw and Cherokee Indians. In the Empire of Brazil there is a flourishing college, under the control of the missionaries, to which the sons of many gentlemen of the National Church are sent, not because of any sympathy with Protestantism, but because of the intrinsic value of the education to be obtained there.

The receipts for 1882-83 from all sources were \$69,000, of which the sabbath schools contributed nearly \$7,000.

(2) *Home Missions.* — This field is of vast extent, and becoming more important every day because of the steadily rising tide of immigration from Europe and the Northern States. Contributions to home missions are distributed among what is called Sustentation, the Evangelistic Fund (partly for the colored people), and the Invalid Fund. The total receipts for all the departments of home-mission work for 1882-83 amounted to \$67,000, a gain of \$13,000 over the previous year. This agency has not only strengthened many weak churches, but has aided in the organization of others in destitute places, and has been one of the most efficient instrumentalities in advancing the progress and prosperity of the Presbyterian Church in the South.

(3) *Publication.* — This enterprise was overtaken by a great financial trouble in 1877, but is now emerging from its embarrassments. The receipts from churches, sabbath schools, and all other sources, for 1882-83, amounted to \$14,000.

(4) *Education.* — The whole number of students aided in 1882-83 in their preparation for the ministry was 123, from 41 presbyteries. Aggregate receipts for 1882-83, \$13,000.

4. INSTITUTIONS OF LEARNING. (1) *Union Theological Seminary*, in Prince Edward County, Va.; established in 1821, under the care of the synods of Virginia and North Carolina; the Assembly having general supervisory power. Students in 1882-83, 56; professors, 4. Measures for the endowment of a fifth professorship have been

adopted. The total amount of investments reported in April, 1883, was \$251,000, yielding an income of \$15,000.

(2) *Theological Seminary at Columbia, S.C.*, under the care of the synods of South Carolina, Georgia, and Alabama; the Assembly having a supervision, as with Union Theological Seminary, Virginia. This institution, which was closed for two years, was re-opened in September, 1882, with encouraging prospects of future prosperity. Number of professors, 4. The venerable Dr. George Howe died in April, 1883, after having been an instructor in this seminary for fifty-two years.

(3) *Institute for Training Colored Ministers.*—Established in Tuscaloosa, Ala., in 1877. Professors, 2; students, 31. This institution is steadily growing in the confidence of the church and in the appreciation of the colored people.

(4) *Other Institutions, not Theological, but avowedly Presbyterian* in their character and management, are Hampden-Sidney College, Virginia; Davidson College, North Carolina; Adger College, South Carolina; Central University, Kentucky; Westminster College, Missouri; South-Western Presbyterian University, Tennessee; King's College, Tennessee; and Austin College, Texas.

5. **CHURCH PRINCIPLES.**—Holding, in common with other branches of the Presbyterian family, the Westminster Confession and Catechisms, the Southern Church lays special emphasis on the following points:—

(1) *A Faithful Adherence to the Constitution.*—While allowing a just liberty of explanation according to the well-known traditions of Presbyterian history, latitudinarianism is carefully excluded.

(2) *The Spirituality of the Church.*—"Synods and Councils are to handle nothing but which is ecclesiastical."

(3) *Ecclesiastical Power.*—"While the source of power, in all the courts alike, is Jesus, who rules in them and through them, yet the *Constitution*, in accordance with the word of God, assigns the courts respectively their several powers and duties, and prescribes the mode in which these powers are to be exercised. Therefore the claim by any court to exercise powers not assigned to it is a breach of the Constitutional Covenant between the several parties thereto."

7. **EXTENT OF THE CHURCH.**—At the time of organization in 1861, the General Assembly included 10 synods, 47 presbyteries, about 700 ministers, 1,000 churches, and 75,000 communicants, about 10,000 of which were of the African race. It was formed out of elements which were mostly among the oldest in the history of the Presbyterian communion in this country; carrying with it nearly one-third of the whole original church. It includes now (August, 1883) 13 synods, 67 presbyteries, 1,070 ministers, 2,040 churches, and 127,000 communicants.

8. **FRATERNAL RELATIONS.**—Reference having been made to the causes of separation between the churches North and South, it is proper, in conclusion, to state the present relations of these bodies to each other. The Southern Assembly, which met at Atlanta, Ga., in 1882, and the Northern Assembly, in session at the same time

at Springfield, Ill., "in order to remove all difficulties in the way of a full and fraternal correspondence," each adopted a minute, "*mutatis mutandis*, for their reciprocal concurrence, as affording a basis for the exchange of delegates."

In accordance with this action, each assembly appointed delegates to attend the meeting of the other assembly, to convey "its cordial Christian salutations" and "the expression of its warm fraternal regard."

The delegates appointed performed the duty assigned to them in May, 1883; the Northern Assembly meeting at Saratoga, N.Y., and the Southern at Lexington, Ky. MOSES D. HOGUE.

**CUMBERLAND PRESBYTERIAN CHURCH.** See art.

**THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA.**—Reformed Presbyterians, or Covenanters, claim to be the lineal ecclesiastical descendants of that part of the Presbyterian Church of Scotland which refused to accept of the Revolution settlement of 1688. Finding that that famous arrangement contained Erastian elements, and failed to embody many of those principles for which they had strenuously contended from the days of Knox, and in defence of which they had recently suffered a bloody persecution of twenty-eight years, the more faithful of the Covenanters refused to give their adherence to its terms.

Standing aloof from the "Establishment," they remained a small but zealous and independent body. Emigrating to North America in small numbers, they settled here and there, mostly in the Atlantic States from Vermont to South Carolina. Ministers sent out from the mother-church in Scotland travelled through these settlements, preaching, and administering the ordinances. The first Reformed Presbytery of North America was constituted in 1798 in the city of Philadelphia; and the synod was constituted in the same city in 1809. With the exception of an unfortunate division, which took place in 1833, with reference to the relations of the members of the church to the civil institutions of the country, the growth of this small Presbyterian church has been steady, although not rapid. The church has now 112 ministers, 10 presbyteries, 124 congregations, and 10,700 members. The contributions reported in 1882 were at the rate of \$18 per member to all purposes, \$1.50 per member to foreign missions, and \$2.50 to home missions. It has a theological seminary with 3 professors and 20 students, a college with 6 professors and 100 students, a mission school and church among the Freedmen in Selma (Ala.), a Chinese mission church and school in San Francisco, and 6 large Chinese mission schools in city congregations. The foreign mission in Latakia, Syria, has 4 ministers, 1 physician, 3 lady-teachers, 1 native licentiate, 30 native helpers, 2 boarding-schools, 21 day-schools, 600 pupils, a congregation with 125 communicants, and a theological class with 6 students.

This church adheres to the Westminster Confession of Faith as her chief doctrinal standard, accepting it as it was originally received by the Church of Scotland; that is, with explanations as to her understanding of certain portions of the Confession concerning the power of the civil magistrate in ecclesiastical matters. Attaching

great importance to the duty of testifying against prevalent errors as a "witnessing" church, she has published a testimony (*Reformation Principles Exhibited*), declaring the doctrines accepted, and also the contrary errors condemned. As the name "Covenant" indicates, and in accordance with her past history, the church holds, as a prime article of her creed, that public social covenanting is a duty obligatory upon churches and nations in New-Testament times; and that the obligations of these bonds, owing to the organic unity of the church, are binding upon all represented in the taking of them until the ends contemplated by them have been accomplished. In accordance with this principle, the bond of a covenant having been carefully prepared, and having been sent down in overture to the sessions and presbyteries, and by them with great unanimity approved, it was solemnly sworn and subscribed by the synod in the city of Pittsburgh in 1871, and soon after by the various congregations throughout the country. This covenant was intended to embody the principles of the National Covenant of Scotland, and of the Solemn League and Covenant, in so far as they are applicable in this land. These subordinate standards are held as authoritative only in so far as they are agreeable unto, and founded upon, the supreme standard, — the word of God.

In point of government, this church differs in no essential element from other Presbyterian churches. More recently she has, with marked advantage, revived the office of the deacon, which had unfortunately fallen into desuetude among the Presbyterian bodies, limiting, however, the functions of this office to the oversight of the temporalities of the church. Strictly adhering to the Reformation principle, that what is not appointed by God in his worship is forbidden, and finding no warrant for the use of instruments of music, or of hymns of human composition, Reformed Presbyterians praise God only in the use of the psalms of inspiration, and without organs, or instruments of any kind.

This church has co-operated freely with all the prominent reforms of the age. Organized at first, even in the Southern States, upon a strictly antislavery basis, and rigidly excluding all slaveholders from her communion, her ministers and people warmly espoused the cause of emancipation, and bore constant and consistent testimony against the evil of slavery. The temperance reform meets her earnest approval. The manufacture, sale, and use, as a beverage, of all intoxicating drinks, are forbidden by positive enactments. Any member indulging in any of these practices exposes himself to the censures of the church. Believing secret oath-bound associations of all descriptions to be unscriptural, and dangerous in their tendencies, she testifies against, and forbids all connection with, them as necessarily entangling, and inconsistent with the higher allegiance due to the Church of Christ.

The more special and distinctive principle of this church, the one in which she differs from all others, is her practical protest against the secular character of the United States Constitution. Holding to the universal headship of Christ, and that civil government is a divine ordinance, and one of the "all things" put under him as the

Mediatorial Ruler of the universe, and that to him the allegiance of all nations is due, Reformed Presbyterians refuse close incorporation with any government which does not in some form recognize these principles, and give them effective expression in its legislation. On examination of the United States Constitution, that remarkable document is found to contain no recognition of God as the source of all legitimate civil authority, nor of his law as supreme above all human laws, nor of his Son as governor among the nations, nor in any form of the scriptural principle, that "the powers that be are ordained of God;" but, on the contrary, the preamble, "We the people do ordain this Constitution," seems to arrogate to the people that which is claimed by the apostle as a prerogative of God. The Constitution does not recognize the Bible, the Christian sabbath, Christian morality, Christian qualifications for civil officials, and gives no legal basis for any Christian feature in the administration of government. For these reasons, Reformed Presbyterians refuse to take the oath to the Constitution, or perform any civil act that involves the oath; such as voting for officers who are required to swear to the Constitution as a condition of performing the functions of their office. Civil acts that do not involve the oath to the Constitution, they freely perform. Believing that the law of Christ requires them to live quiet and peaceable lives, they endeavor, in all good conscience, to conduct themselves as useful members of the Commonwealth, bearing with cheerfulness their share of the public burdens, and doing all in their power to advance the best interests of their country. They take the deepest interest in that reform movement which has for its object the amendment of the United States Constitution in those particulars in which they consider it defective. Indeed, they feel specially called to aid in its success, at whatever cost or personal sacrifice, deeming that when these proposed amendments to the Constitution shall have been incorporated in that document, and not until then, we shall have a truly Christian government, and our beloved country be indeed a kingdom of our Lord and of his Christ.

LIT. — *The Westminster Confession of Faith* (WILLIAM S. RENTOUL, Philadelphia, and Scotch editions); *The National Covenant of Scotland*; *The Solemn League and Covenant*, *The Form of Church Government*, and *Directory for Worship*; *The Larger and Shorter Catechisms*, — all these are bound together as one book. In this country and in the present century, the church has prepared the following statements of its present position: *Reformation Principles exhibited as a Testimony, Book of Government and Discipline* (revised in 1863), *Covenant* (sworn to by the synod in Pittsburgh in 1871).

J. R. W. SLOANE.

PRESBYTERIAN (REFORMED) CHURCH IN NORTH AMERICA, GENERAL SYNOD. — This body, with the membership under its care, is a lineal descendant of the Reformed Church of Scotland. In this kingdom, papal jurisdiction was abolished in 1560. In the year 1580 the National Covenant of Scotland was prepared, and subscribed by all ranks. The object of this bond was to resist the encroachments of Romanism. By its adoption, in con-

junction with other steps of reformation, the foundation of the Reformed Presbyterian Church was laid. After the union of the crowns of Scotland and England in the person of James VI., in 1603, this monarch claimed to be the head of the church, and alleged that "presbytery was fit only for a nation of republicans." In 1617 he attempted to impose upon the Church of Scotland the ceremonies of the English Church. Charles I. followed his predecessor in acts of tyranny. In 1637 the Liturgy of the Service-Book was ordered to be introduced into the churches of Scotland. The result was the great moral revolution of 1638, when the "National Covenant" was renewed, with additions. To resist prelatie innovation, and preserve and further the Reformed religion in the kingdoms of England, Scotland, and Ireland, in 1643 the Solemn League and Covenant was adopted, and became part of the Constitution of Britain.

About this time the term "Covenanters" began to be applied to the Reformed Presbyterians of Scotland. In 1647-48 the Westminster Confession of Faith, and Catechisms, Larger and Shorter, were adopted by the Reformed Church of Scotland. By the passing of several supplementary acts to the first and second Books of Discipline in 1649, the General Assembly placed the cornerstone upon the work of Reformation; and the covenanted Reformed Presbyterian Church stood forth, the grand outcome of persevering struggle for the church's independence and the Mediator's headship.

The execution of Charles I. and the proclamation of Charles II. as his successor to the crown of Britain followed. After the restoration of the latter sovereign, he proceeded to restore Prelacy in Scotland. The church was divided into factions, and twenty-eight years of persecution ensued. Many succumbed to the storm. A few remained faithful, and by their fidelity became the true exponents of the church's faith as held from 1638 to 1649. Among them Richard Cameron and Donald Cargill appeared prominent. In the year 1680 they published the Sanquhar Declaration, in which the ground was taken, that when a sovereign violates his solemn engagements with his subjects, and becomes a tyrant, the people are released from their allegiance, and no longer bound to support and defend him. Although the abettors of this sentiment were accused of treason, and adjudged worthy of death, in less than ten years the entire British nation indorsed the position by the joint coronation of William and Mary in 1689; and the same principle lay at the foundation of the American Revolution in 1776. These men might be thought stern and uncompromising in their religious principles; but they understood the value of civil and religious liberty, and, far ahead of their age, they uttered the sentiment which finds to-day an echo on both sides of the Atlantic.

At the accession of William and Mary, by the terms of the revolution settlement, Episcopacy was established in England and Ireland, and Presbyterianism in Scotland. By this arrangement, royal supremacy over the church, against which the true Covenanters had so long struggled, was preserved. From it, those, principally, who had suffered for refusing allegiance to the tyranny

of the house of Stuart, dissented. Among other reasons of dissent, one was, that, by the settlement, the civil magistrate usurped an authority over the church which virtually destroyed her independence, and which was inconsistent with the sole headship of the Mediator. For more than sixteen years these people remained without a ministry, organizing themselves into praying societies, and endeavoring to adhere to the church's position during the "second reformation." In the year 1706 Rev. John McMillan acceded to their fellowship from the Established Church. In the year 1713 Rev. Mr. Nairn became identified with them. The same year these two ministers, with ruling elders, constituted the Reformed Presbytery. Through this body, Reformed Presbyterians in Scotland, Ireland, British America, and the United States, have received their ministry. In 1752 Rev. Mr. Cuthbertson arrived in America from the Reformed Presbytery of Scotland. He was joined by Rev. Messrs. Lind and Dobbin from the Reformed Presbytery of Ireland. By these a presbytery was formed in 1774, and the Reformed Presbyterian Church took her position as a distinct ecclesiastical body in North America. In 1782 this presbytery was disorganized by its union with a presbytery of the Associate Church. The result was, that a portion of the Associate Church and a large number of the people of the Reformed Presbyterian Church, did not approve of the union. The existence of three distinct organizations, instead of two, was the outcome.

At various intervals within about ten years from the above period, Revs. Reid, McGarragh, King, and McKinney, were commissioned by their respective presbyteries in Scotland and Ireland to manage judicially the concerns of the Reformed Presbyterian Church in the United States. In 1798, in the city of Philadelphia, Rev. Messrs. McKinney and Gibson, with ruling elders, reconstituted the Reformed Presbytery of the United States of North America. At this time the church was scattered over the United States from South Carolina to Vermont, and westward as far as the State of Ohio. The presbytery was divided into three committees. In 1809 the Synod of the Reformed Presbyterian Church was constituted in the city of Philadelphia, and the three committees of presbytery formed into presbyteries. In 1823 it was thought desirable to give the supreme judicatory a representative character. As a consequence, the General Synod was formed, the constituency of which is taken from the presbyteries according to a certain ratio. Among the members of synod, some held that the Constitution of the United States is infidel and immoral, and that Reformed Presbyterians could not consistently hold office or vote under its provisions. Others believed that it was defective, but not essentially infidel and immoral. In the synod of 1831 this matter was made a subject of "free discussions." But in 1833, when General Synod met, a number of ministers, with adherents, refused to discuss the subject further, and withdrew from General Synod. The synod was thus diminished in numbers.

The doctrinal principles of General Synod are embodied in the *Westminster Confession of Faith*, *Catechisms (Larger and Shorter)*, and *Reformation Principles exhibited*. The Book of Psalms, in the

best attainable version,—prose or metrical, or both,—is the matter of praise in this church. Sealing ordinances are extended only to those who subscribe to the symbols of the church's faith, and submit to her authority.

The design of this is, not to unchurch any other denomination of Christians, but to maintain good order. Qualifications for membership, the training of children, and practical godliness, have always been reckoned matters of supreme moment in this church. The General Synod is represented in the Presbyterian Alliance, and has under its care 6 presbyteries, 40 ministers and licentiates, 48 congregations, 6,600 communicants, and about 4,000 sabbath-school scholars. To General Synod also belong one theological seminary, located in Philadelphia, and organized in 1808, and one foreign mission-station in Northern India, commenced in 1836, besides domestic mission-stations in British America and the United States.

See *Historics of the Church of Scotland, Reformation Principles exhibited, Christian Expositor* (ed. by Rev. Alexander McLeod, D.D.), and *Minutes of General Synod*. D. STEELE.

**THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA** is descended from the Presbyterian churches of Scotland and Ireland. As early as 1712, petitions for a supply of ministers were sent from Lancaster and Chester Counties, Penn., to the Associate Presbytery, which the Revs. Ebenezer Erskine, Alexander Moncrieff, William Wilson, and James Fisher had organized at Garney's Bridge, Scotland, Dec. 6, 1733. These petitions were repeated until 1753, when the Associate Synod, which had been formed in the mean time, sent out the Revs. Alexander Gellatly and Andrew Arnott. These men came, and on the 2d of November, 1753, they organized, as they had been instructed to do, the Associate Presbytery of Pennsylvania, subordinate to the Associate Synod of Scotland.

About the year 1750, and in answer to similar petitions, the Reformed Presbyterians of Scotland sent out Rev. John Cuthbertson to the same general field. He was afterwards joined by Rev. Matthew Lind and Rev. Alexander Dobbin, from Ireland, and on the 10th of March, 1774, these three ministers constituted the Reformed Presbyterian Presbytery of America. Eight years after, or on the 13th of June, 1782, an agreement was made by all the Reformed Presbyterian and a large part of the Associate ministers and congregations to form a union. That union was consummated on the first day of the following November, in Philadelphia, by the organization of a synod, which took the names of the uniting parties, and was styled "The Synod of the Associate Reformed Church."

Some of the Associate ministers and congregations did not enter into this union, and thus there were now the Associate and Associate Reformed churches. Each had its profession and usages, largely in common with the churches from which they had sprung abroad; and for over three-quarters of a century each pursued its own course. Often, however, it was felt that churches so nearly the same in their history, profession, and work, ought to be organically one, and might thus accomplish far more. Accordingly, in May, 1812, delegates from the respective synods met in Phila-

delphia, and entered upon negotiations, which were carried on until May 26, 1858, when, after much deliberation and prayer, a union was happily consummated between these churches, in the City Hall, Pittsburgh, Penn., and the body thus formed was called "THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA."

The basis of this union, and which constitutes the standing profession of the United Church, was the Westminster Confession of Faith, with a modification of the chapters on the power of the civil magistrate (*circa sacra*), the Catechisms (Larger and Shorter), and a Judicial Testimony. This testimony contained eighteen declarations, which are explanatory of the sense in which the Confession of Faith and the Catechisms are understood, and are to be maintained. Most of these are held by evangelical Christians generally; but there are five which quite largely distinguish this church from others. These are as follows:—

"We declare That slaveholding, that is, the holding of unoffending human beings in involuntary bondage, and considering and treating them as property, and subject to be bought and sold, is a violation of the law of God, and contrary both to the letter and spirit of Christianity.

"We declare That all associations, whether formed for political or benevolent purposes, which impose upon their members an oath of secrecy, or an obligation to obey a code of unknown laws, are inconsistent with the genius and spirit of Christianity, and church-members ought not to have fellowship with such associations.

"We declare That the Church should not extend communion in sealing ordinances to those who refuse adherence to her profession, or subjection to her government and discipline, or who refuse to forsake a communion which is inconsistent with the profession that she makes, nor should communion in any ordinances of worship be held in such circumstances as would be inconsistent with keeping of these ordinances pure and entire, or so as to give countenance to any corruption of the doctrines or institutions of Christ.

"We declare That public social covenanting is a moral duty, the observance of which is not required at stated times, but on extraordinary occasions, as the providence of God and the circumstances of the Church may indicate. It is seasonable in times of great danger to the Church, in times of exposure to backsliding, or in times of reformation, when the Church is returning to God from a state of backsliding. When the Church has entered into such covenant transactions, they continue to bind posterity faithfully to adhere to and prosecute the grand object for which such engagements were entered into.

"We declare That it is the will of God that the songs contained in the Book of Psalms be sung in his worship, both public and private, to the end of the world; and, in singing God's praise, these songs should be employed, to the exclusion of the devotional compositions of uninspired men."

In due time the United Church adopted a Book of Government and Discipline and a Directory for Worship, and incorporated them with its standards. All these, viz., the Confession of Faith, the Catechisms, the Testimony, the Book of Government and Discipline, and the Directory for Worship, became the law of the church, and are required to be subscribed by ministers, elders, and all who become members. There is one profession or law for officers and members, and it is binding upon all alike.

In its government this church is Presbyterian. Its supreme court is a general assembly, which consists of commissioners from all the presbyteries, and meets once a year.

In worship, it uses only the psalms of the Bible. Its principle is, that these psalms are the only divinely authorized matter of praise. It accepts the metrical version of the Church of Scotland, and has prepared a revised and amended one, with a hundred and thirty-eight new versions of a hundred and seventeen psalms, and a much larger variety of metres. Congregational singing is everywhere strictly enjoined.

Both parts of this church took steps early in their history for the training of an able ministry, and to them belongs the honor of organizing the first theological seminaries in this country. Those at Andover, Mass., and Princeton, N.J., were founded in 1808 and 1812 respectively; but in 1794 the Associate Church appointed Rev. John Anderson, D.D., professor of theology, and organized and located a theological seminary at Service Creek, Penn. Ten years afterwards, or in 1804, the Associate Reformed Synod appointed Rev. John M. Mason, D.D., its professor, and prepared a constitution and course of study for a theological seminary, which it located in the city of New York, and formally opened in November, 1805. Others have existed for a time. Two are now in successful operation, — one, with three professors, at Xenia, O.; and the other, with four, at Allegheny, Penn. Nearly two thousand young men have studied for the ministry in the theological seminaries of this church.

This church has also six colleges more or less under its control, with nearly one thousand students in them.

In carrying on its work the United Presbyterian Church has seven boards; viz., home, foreign, and freedmen's missions, church extension, publication, education, and ministerial relief. Most of these are incorporated, and all are under the General Assembly. During the year ending May, 1883, this church employed under its home board 73 missionaries, aided 222 congregations in 51 presbyteries, and expended in this work \$39,592.

Foreign missions have been successively carried on in Trinidad, Syria, India, Egypt, and China. Believing, however, that more could be accomplished by concentrating its forces and its funds, this church limits its foreign work now to India and Egypt. In these two missions it has (January, 1883) 17 ordained foreign and 19 native ministers and preachers, 31 female missionaries, and 192 native teachers and helpers, a total of 259 laborers. It has 22 organized churches, 1,909 communicants, 4,631 pupils in the schools, mission property valued at \$161,325, and an expenditure the past year (1882) of \$77,008.86. There were 401 natives brought during the year to confess Christ, or about 23 for each of the foreign missionaries. In this church the board recommends new missionaries; but in all cases the General Assembly appoints them, and directs the number that shall be sent.

The other boards are doing respectively the work their several titles imply, and at an estimated expenditure of \$111,500 for this year.

In this church there are two weekly newspapers, two monthlies, and a valuable series of sabbath-school publications.

At present the United Presbyterian Church extends into 21 States, and has 1 presbytery in Canada, Egypt, and India, each. At its first

General Assembly, in May, 1859, it had 5 synods, 42 presbyteries, 408 ministers, 56 licentiates, 55,547 communicants, and about \$200,000 raised for its work. In May, 1883, it had 9 synods, 60 presbyteries, 730 ministers, 43 licentiates, 839 congregations, 85,443 communicants, and \$930,125 contributed for its work.

Such is the United Presbyterian Church. In its place, and as a part of the visible body of Christ, it steadily holds on its way, bearing ever the banner that was unfurled at its organization, having inscribed on one side, "The Truth of God," and, on the other, "Forbearance in Love."

J. B. DALES.

**UNITED SYNOD SOUTH.** See PRESBYTERIAN CHURCH IN THE U.S. (SOUTHERN).

**VI. In Canada.**—The Dominion of Canada, extending from ocean to ocean, embracing an area equal to that of the United States of America, and almost equal to the whole of Europe, is divided into nine Provinces, each having a local Legislature, and all, except Newfoundland, united in a general confederation, whose seat of government is at Ottawa. Into each of these Provinces, Presbyterianism was introduced by the first settlers. About the middle of the eighteenth century, some Presbyterian ministers began to labor in Nova Scotia and Quebec. After the war between France and England, which resulted in the cession of the Canadas to the British in 1760, not a few of the disbanded soldiery, and a number of emigrants from Scotland, settled in the Maritime Provinces. At the close of the war of the Revolution, a large number of New-England loyalists went to the Provinces, and gave character to the settlement of the country. As there were several divisions in the Presbyterian Church in Scotland, the colonists brought with them their historical prejudices and preferences; so that, from the beginning, the Presbyterian Church in the Dominion was divided into sections. The first ministers and missionaries came chiefly from the Secession Church. Some ministers before the end of the eighteenth century came from the Presbyterian and Reformed Dutch churches of the United States of America. The Rev. Robert McDowell of the classes of Albany labored most extensively in the Province of Ontario from 1798 to 1841, and organized not a few congregations. The first congregation in Montreal was formed by a minister of the Presbyterian Church of the United States of America; and the first one in Toronto, by a minister of the Reformed Dutch Church. In 1769 Rev. Messrs. Smith and Cock, from the Associate Synod of Scotland, began the real work of building up the Presbyterian Church in Nova Scotia, and formed the Burgher Presbytery of Truro. Afterwards, Mr. James McGrigor, from the Secession Church of Scotland, came to Pictou, and labored very abundantly and successfully, and formed the Anti-Burgher Presbytery of Pictou. Ministers from the Kirk of Scotland came later, and gathered congregations in Nova Scotia and New Brunswick, in connection with the Church of Scotland. In 1844, after the great disruption of the parent church in Scotland, these congregations were divided: some formed the Free Church, and some remained still in connection with the Old Kirk.

About the beginning of the present century,

Messrs. McGrigor, Brown, Ross, and McCulloch were the evangelists of Eastern Nova Scotia, Prince Edward Island, Cape Breton, and New Brunswick, and formed congregations in each of these Provinces.

About 1765 Rev. George Henry, as chaplain to the troops, preached to a small congregation in the ancient city of Quebec; and shortly afterwards Mr. Bethune preached in Montreal and in the County of Glengary. In 1787 the first congregation, composed of pious soldiers and a few civilians, was formed in Quebec; and about 1790 a congregation was formed in Montreal, which obtained Rev. Mr. Young of the Presbytery of Albany, N.Y., as their first minister. In 1793 the first presbytery was formed, and consisted of three ministers with their elders, and was styled "The Presbytery of Montreal," claiming connection with no other church. In 1792 St. Gabriel-street Church was built, which is probably the oldest Protestant church in Canada. In 1818 an attempt was made to unite all the Presbyterian congregations into one church. This laudable endeavor failed, as the ministers from the Kirk of Scotland stood entirely aloof from the movement. It was, however, the earnest and prelude to what has been achieved in later days. One party formed themselves into the United Synod; and the others constituted the three presbyteries, Cornwall, Perth, and Niagara, assuming next year the title of "The United Synod of Upper Canada."

In 1825 the Glasgow Colonial Society was formed, which sent out many ministers both to the Maritime Provinces and to the Canadas, so that the number of ministers in connection with the Kirk of Scotland rapidly increased; and in 1840 the United Synod, comprising 18 ministers, joined them. In 1832 three ministers — Messrs. Robertson, Proudfoot, and Christie — were sent out as missionaries of the United Secession. They were soon followed by others, and in 1834 they formed the Missionary Presbytery of the Canadas. The roll contains the names of nine ministers, of whom the venerable Dr. William Frazer, for many years, and still, an efficient clerk of the highest court of the church, now alone remains. When the number of ministers had increased to 18, and congregations to 35, they formed the Missionary Synod of Canada. When the Secession and Relief churches united in Scotland, in 1847, they changed the name to "United Presbyterian Synod in Canada," embracing 26 ministers and 50 congregations.

In 1844, owing to the disruption of the Kirk of Scotland, a division took place in Canada, and 25 of the 91 ministers of the Church of Scotland in Canada separated, and formed the Presbyterian Church of Canada (*Free Church*). This church, fresh and vigorous, grew rapidly, and, from 25 ministers in 1844, increased to 169 in 1861, when a union was consummated between them and the United Presbyterian Church. This union, so happy in its results, led to a desire on the part of many for a still more comprehensive union, embracing all the Presbyterians in the Dominion.

The history of Presbyterianism in the Dominion has been one of agreement and union, as well as of difference and separation. All sections of the church held as their common creed the Westminster Confession and Catechisms, and observed

the same forms and order of service. Their differences chiefly arose from their association with the churches in Scotland, and from the natural tendency to adhere to the customs and practices of the old land, to which they had been accustomed. A very strong desire had ever been cherished by her best ministers and members for a united church, national in the best sense of the word, that is, including all in the land holding the same faith and polity. In 1870, besides a few congregations connected with churches in the United States of America, there were four distinct Presbyterian churches in the Dominion. Measures were then inaugurated to effect a union of them all, and this was happily consummated in 1875.

The following presents a view of the different unions which led to the last, most desirable result:—

In 1817 the Burgher Presbytery of Truro and the Anti-Burgher Presbytery of Pictou united, and formed the Presbyterian Church of Nova Scotia.

In 1840 the United Synod of Upper Canada united with the synod in connection with the Church of Scotland.

In 1860 the Presbyterian Church of Nova Scotia and the Free Church united, and formed one church.

In 1861 the Presbyterian Church of Canada and the United Presbyterian Church in Canada formed a union under the title "The Canada Presbyterian Church."

In 1866 a union between churches in Nova Scotia and New Brunswick formed the Presbyterian Church of the Lower Provinces.

In 1868 the synods of Nova Scotia and New Brunswick, in connection with the Church of Scotland, formed one synod.

In 1875 a general union was formed of all the four churches then occupying the same field in the Provinces, — the Presbyterian Church in Canada, in connection with the Church of Scotland, having 141 ministers, 179 congregations, and 17 vacant charges; the Canada Presbyterian Church, having 338 ministers, 650 congregations, and 78 vacant charges; the Church of the Lower Provinces, having 124 ministers, 138 congregations, and 17 vacant charges; the Church of the Maritime Provinces in connection with the Church of Scotland, having 31 ministers, 41 congregations, and 9 vacant charges.

Total number of ministers, missionaries, and probationers, 771, congregations, 1,000, and elders, nearly 4,000. The union was most hearty: only about 20 ministers in all held themselves aloof from it. The church has made marked progress since, in every element of substantial prosperity.

As early as 1851, ministers were sent to the Red-River settlement; and lately, as settlers have gone thither in great numbers, the church has followed them, and there are to-day in Manitoba 43 congregations, to each of which are attached from one to six preaching-stations. There are 14 settled ministers and professors, over 40 missionaries, and a college, to which will soon be added a theological seminary. At the meeting of the General Assembly in June, 1883, Rev. J. M. King, D.D., of Toronto, was appointed principal of the college, and professor of theology. This appointment he has since accepted.

In British Columbia and Vancouver's Island the congregations which have been connected with different churches in Britain and Canada will probably very soon be a part of the one church of the Dominion.

In the *Work of Home Missions* the church is actively and extensively engaged. Over 100 weak congregations are aided in maintaining ordinances, and more than 200 stations are supplied with preaching; 64 ordained ministers and probationers, 84 students, and 60 catechists are employed. In 1882 more than \$50,000 were raised for this work. In addition to this, an extensive work is carried on among the French population. 64 laborers — ministers, missionaries, teachers, colporters, and Bible women — are engaged in this branch of the work, for which more than \$20,000 were expended in 1882.

The *Foreign Mission-Work* of the church is also prosecuted with vigor, and liberally sustained. Missions in the New Hebrides, Central India, China, and Trinidad, and among the Indians in the North-west, are all in successful operation. The contribution of the church for these missions is over \$50,000 annually.

In the five theological seminaries — at Halifax, Quebec, Montreal, Kingston, and Toronto — there are 12 professors and a number of lecturers, and more than 100 students. Besides commodious buildings, libraries, etc., endowments to the amount of half a million dollars have been raised. Nearly one-half of the ministers of the church have been trained in their own institutions.

With an earnest and devoted ministry, and ample facilities for training as many as may be required, an intelligent membership, who are becoming every year more able and more willing to contribute, with her generous, far-reaching plans for mission-work both at home and abroad, the Presbyterian Church in Canada, though as yet only in her teens, is a fair, healthy, helpful daughter in the great Presbyterian family of Christendom.

A *History of Presbyterianism in Canada*, in 2 vols., by Professor GREGG of Knox College, Toronto, is announced. WILLIAM ORMISTON.

VII. In Australia, New Zealand, Tasmania. See those arts.

**PRESBYTERIANISM** is both a faith and a form, for each of which it claims scriptural precedent and sanction.

I. PRINCIPLES. — 1. *Form of Government.* Presbyterianism derives its name from its form of government, its *πρεσβυτέριον* (its "eldership"). The word *πρεσβύτερος* ("presbyter, elder"), in its several inflections, occurs in the New Testament seventy-one times. In ten or twelve instances it denotes age or social position: in all the others it indicates official position or character.

The whole Jewish people were familiar with the term. In the gospel narrative, frequent mention is made of "the elders of the Jews," "the elders of the people," "the scribes and the elders," "the chief priests and the elders," and "the elders" simply. In Luke xxii. 66, *τὸ πρεσβυτέριον τοῦ λαοῦ* ("the presbytery of the people") is spoken of. Paul speaks (Acts xxii. 5) of *πᾶν τὸ πρεσβυτέριον* ("all the presbytery," the "eldership").

A distinct class of men — office-bearers in the Hebrew Commonwealth, in the various municipalities, and in the local churches or congrega-

tions — is thus indicated. They are spoken of everywhere in their sacred writings. Chosen ordinarily from the more mature period of life, they were called in the Hebrew tongue *זִקְנִים*, *seniores*, "elders." In the Septuagint, the Greek version of the Old Testament, they are called *πρεσβύτεροι* ("presbyters"). They were the eldersmen, aldermen "of Israel," "of the people," "of the city," "of the town," "of the congregation," chosen and appointed to bear rule over the people collectively, or in distinct localities.

Everywhere in the gospel narrative, mention is made of "the synagogue," *ἡ συναγωγή, congregatio*, "the gathering-place," the equivalent of *ἡ ἐκκλησία, ecclesia*, "the church." It is used both of the place and of the people. From the days of the exile, it had been customary for every city and town to have its synagogue, where the people of the neighborhood were wont to meet on the sabbath and festival days for prayer, and the reading and exposition of the Divine Word. (See *SYNAGOGUE*.) Each of these synagogues had its *πρεσβυτέριον* ("presbytery, eldership"), chosen by the congregation, and known as "the rulers of the synagogue." They were ruling elders, intrusted with the oversight, the watch and care, of the congregation.

It is a well-established fact, that, in every period of their history, — before the exodus, in the desert under Moses, and in the Holy Land under the judges and the kings, before and after the exile, down to the days of Herod, — the people of Israel were accustomed to a government, in the State and in the Church, of *presbyters*, elders. The name and the office were familiar to every generation. They might, therefore, very properly, so far as their form of government was concerned, it is claimed, be denominated Presbyterians.

Our Lord and his disciples were all of them Israelites. They had each of them, from their childhood, been attached to some synagogue, and had been trained to manhood under the watch and care of its *presbytery*, or eldership. No other than this Presbyterian form of government was known to them. Consequently they must be regarded, it is claimed, as having personally sanctioned this system of order. It had previously been sanctioned by prophets, priests, and kings, through every period of the singular history of the Hebrew people; so that, if any form of church government can be claimed as of divine right, Presbyterianism may claim it of its own.

In the absence of information as to the organization of the Christian Church of Jerusalem, as well as of other particular churches, Presbyterianism claims that it is but fair to infer the continued prevalence of the forms to which the whole Jewish people, as well as the first converts to Christianity, had from time immemorial been accustomed. Mention is made of the occasion which gave rise to the office and work of the *deacon* (Acts vi. 1-6), but not of the *elder*. That office had long existed in connection with every worshipping congregation. It was both the most natural and the most prudent policy, in the organization of Christian churches, to conform as closely as possible to established forms and order.

In separating themselves, or in being excluded, from the Jewish synagogue, it is claimed that the converted Jews organized themselves into a Chris-



tian synagogue, as every way adapted to promote the ends of public worship: *ἡ συναγωγή* ("the synagogue") became *ἡ ἐκκλησία* ("the church"), the two words denoting the same thing. The terms were interchangeable, as in Jas. ii. 2, where a Christian church is expressly called a synagogue: "If there come (*εἰς τὴν συναγωγὴν ἡμῶν*) unto your assembly" (*Gr.*, synagogue).

Such, then, it is inferred, must have been the mother-church, a Christian synagogue with its *πρεσβυτέριον* ("its eldership and its deacons"). After this model, it is safe to say, the other churches among the converted Jews in Syria and elsewhere were constituted. So, also, when, under the preaching of the apostles and evangelists (almost all of them of Jewish parentage), churches were gathered among the Gentiles, composed, in part at least, in most cases, of Jewish converts, as well as Gentiles, they too were constituted after the same model. When Barnabas and Saul went through Asia Minor, preaching the gospel, they "ordained them elders in every church" (Acts xiv. 23), an eldership for every congregation. Paul at Nicopolis wrote to Titus, his "own son after the common faith," and says, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee" (Tit. i. 5) — *Κρήτην ἑκατόμπολιν*, "the hundred-cited Crete," a presbytery or eldership, "in every city."

Presbyterianism further claims, that *ὁ ἐπίσκοπος* ("the bishop") and *ὁ πρεσβύτερος* ("the presbyter") are equivalent terms, designating the same office; the former being used only in the case of the Greek or Gentile churches, and occurring but five times in the New Testament. In one of those instances it is used of Christ: in the others it is applied to the eldership individually and collectively. Paul at Miletus, on his way to Jerusalem, sends for "the elders of the church" at Ephesus, where he himself had ministered "by the space of three years," and instructs them in the oversight of "the flock over the which the Holy Ghost" had "made" them *ἐπισκόπους*, *bishops*, "overseers" (Acts xx. 17, 28).

In his Epistle to Titus, Paul gives him specific instructions as to the qualifications of the elders, whom he was to ordain in every one of the hundred cities of Crete, when a Christian church should be gathered. "If any be blameless," he says of the elders, "for a bishop must be blameless" (*δεῖ γὰρ τὸν ἐπίσκοπον*), it becomes the *overseer*, the elder, to "be blameless" (Tit. i. 7). Each of the elders was an overseer, a bishop. Nothing can be more clear.

Timothy had been set apart to the work of a missionary by "the laying-on of the hands of τοῦ πρεσβυτέρου," the eldership of the church at Lystra (1 Tim. iv. 14). Paul himself taking part in the service (2 Tim. i. 6). Wherever he went, it was to be expected that he would organize churches after the pattern of his native church. In giving Timothy instructions as to the kind of men whom he should ordain as presbyters, elders, overseers, as he had done in the case of Titus, the apostle says, "If a man desire the office of a bishop, he desireth a good work: a bishop then must be blameless" (1 Tim. iii. 1, 2). It is plainly of the presbyter, the elder, that he speaks, and not of a prelatial order.

In writing to the church at Philippi, he makes special mention of their "bishops and deacons" (Phil. i. 1); the elders among the Greek churches being commonly known as bishops, overseers. As Epaphroditus had succeeded Paul and Luke in the work of preaching at Philippi, it is claimed that the church of that place was in form a Presbyterian church.

It is further to be observed, that these elders are in no one instance spoken of as *preachers*, or instructed, as Timothy and Titus were specifically, in the art of preaching. The bishops, overseers, elders, whom those preachers were to ordain in every city, were not students, scholars, young men just setting out in the world; but, on the other hand, they were men of family, citizens of the place, tradesmen, mechanics, workmen, men of business, of good repute, of note and influence among their townsmen, grave seniors, if such there were among the converts, men of good judgment, capable of *giving advice* (*διδασκτικοί*), good, hospitable, exemplary men, well adapted to take the oversight of their Christian brethren, and to exercise discipline in the church. They were appointed to *rule the church*, *ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ* (Acts xx. 28), the work that had belonged to the eldership among the Jews from time immemorial.

Not a few Presbyterians, therefore, claim that those elders were rulers merely, and not preachers. They affirm that the very same qualifications are now required of the ruling elder as are specified in the instructions given to Timothy and Titus relative to the bishops, the elders, of their day; that the work of preaching is nowhere assigned to them specifically or incidentally; that the words *κηρύσσω* and *εὐαγγελίζομαι* are used in the New Testament, each of them not less than fifty times, to denote the work or office of preaching the gospel, being applied to Christ, to his apostles, and to the evangelists of the apostolic period, but never to the presbyters, elders, bishops, overseers; and that the presbyter, the bishop of that day, was not a *κήρυξ*, or an *εὐαγγελιστής*, a preacher or evangelist; "elder" and "preacher" not being convertible terms, as were "bishop" and "elder." Others give a broader significance to the words *διδασκτικοί* and *ποιμαίνειν*, as implying a fitness to expound the Word, and to perform the work of a pastor in the largest sense. They refer to 1 Tim. v. 17, where a distinction is made between "the elders that rule well" (*καλῶς προϊστάτες*) and "they who labor in the word and doctrine" (*οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ*). They maintain that the latter were distinctively preachers of the Word, and that therefore there were two kinds of elders, — ruling elders and teaching elders, and that the latter eventually became known as the pastors, the bishops of the churches. It is also taken for granted that the Christian elders, as the successors of the Jewish elders, had charge of public worship as well as discipline, and took charge of the reading of Scripture and exhortation (i.e., of preaching). It is quite natural, however, to suppose that the elders, who appear always in a plurality in a congregation, were not equally gifted, and distributed their various functions among themselves according to their ability. Nor was preaching in the apostolic age confined to any ecclesiastical office.

This, then, is the claim of Presbyterianism, that the churches of the apostolic age were served by three classes of ministers, or office-bearers. At first, from the necessity of the case, a church had only two kinds of officers, — elders and deacons. Eventually the evangelist, or missionary, became a stated, settled minister, a pastor; or one of the elders occupied that position; so that each church had its ἀγγέλος ("angel, herald, preacher"), as in the case of the seven churches of Asia (Rev. ii., iii.). As the chief overseer of the church or congregation, he came to be known distinctively as ἐπίσκοπος ("the bishop"); but he was the bishop of only a single church, of only one town or city. Every town or city had its own church, its own bishop. The bishops of the early ages were as numerous as the churches, residing often not more than five or six miles apart, and counted by hundreds along the southern shores of the Mediterranean, in Italy, and in the East. They were simply what the Presbyterian pastor now is.

Such are the grounds, in general, with some possible variations, on which Presbyterianism claims to be both primitive and apostolical, as conforming more closely to the New-Testament pattern than any other form of church order. It is affirmed by some, that this form of church government is authoritatively and exclusively enjoined in the Scriptures; that it is therefore of universal obligation, and that no other is of divine right. They claim to be "*jure divino* Presbyterians." The great body of Presbyterians, however, are content to claim simply that their views are clearly sanctioned by Scripture.

In common with all the churches of the Reformation, Pre-byterianism abjures the Papacy, with its vicegerency, its infallibility, its decretals, its mariolatry, and its masses, as a monstrous innovation on the truth and simplicity of the gospel, and as treason to the Great Head of the church.

In common with Independency and Congregationalism, it maintains the parity of the gospel ministry in opposition to every form of Prelacy. It discards the High-Church dogma of "apostolical succession." It teaches that the apostles, as such, had no successors; that the presbyter of the New Testament is not a priest; that the ministry of the Christian church are sacerdotal neither in name nor in authority. They are simply servants of Christ and of his people, heralds of the cross, preachers of the gospel, not lords over God's heritage, yet, in the truest sense, successors of the apostles. They are all brethren, and Christ alone is their Lord and Master.

Presbyterianism claims to be the primitive Episcopacy, and abjures the exclusive Episcopacy of Prelacy as a corruption, as a usurpation of prerogatives on the part of metropolitan and other pastors, towering at length in the pretensions of patriarchs, and culminating in the tyrannical arrogance of the Bishop of Rome as the Vicar of Christ.

As to the Church, Presbyterianism distinguishes between the visible and the invisible Church; the latter including the whole company of the redeemed from among men to the end of time; the former consisting "of all those throughout the world that profess the true religion," both infants and adults. This one Church, it teaches, has many parts. As the race is separated into numer-

ous nationalities, so the Church is distributed into many families, separated by oceans and continents, and tribal barriers, and divers tongues, as also by peculiarities of faith and order. The necessities of time and place demand, that, in order to the public worship of God, these larger divisions be distributed into smaller neighborhood churches or congregations, not as independent organizations, but as parts of the one great whole.

Presbyterianism, therefore, teaches that any number of Christian people meeting statedly for public worship and the orderly celebration of the Christian sacraments, and covenanting together for these ends, is a particular church. It may be more or less scriptural in form, pure in doctrine, and spiritual in worship; yet it is a church, a distinct organization, dependent on no specific order of men beyond or above it, for leave to be and to do.

But, in the constitution and care of these particular churches, Presbyterianism avails itself of the advantages of a representative form of government. It makes orderly provision for the counsel and co-operation of neighboring ministers and churches, by fixed principles and uniform regulations, instead of leaving every thing to the exigencies of time and place, and traditionary usage. It provides for periodical instead of only occasional convocations, for a fixed and not a fluctuating constituency of its councils, and so for the common interests of the community.

It recognizes the Church as a great commonwealth, and, by means of well-digested formulas of faith and order, it aims to bring its detached parts into an organic union, the more effectually to give expression to church-fellowship, and to secure to the particular church its rights and privileges; to provide for them a learned and godly ministry, and so preserve them from the inroads of ignorance, immorality, superstition, and intolerance in the pulpit, and conserve the purity of doctrine; to secure a ready and appropriate redress for injuries; to maintain a uniform standard of godliness; and to combine the resources of the whole for the general good.

These salutary ends it seeks to accomplish by a regular series of church judicatories, the session or consistory of a particular church, the presbytery or classis, the synod, and the general synod or assembly. The principle of constitutional representation is maintained throughout; and opportunity is given, by a system of review, complaint, and appeal, for the righting of wrongs and the correction of errors; while, in a well organized and carefully compacted body, provision is made for the most effective aggressive movement against the combined powers of evil. It is a great church with numberless compacted parts, a great Christian republic, of which the Lord Jesus Christ alone is the sovereign.

2. *Articles of Faith.* — In like manner, Presbyterianism claims that its faith as well as its form is based, not on tradition or custom, not on the inductions of mere human reason, or philosophic thought, but simply and solely on the word of God. It receives and adopts the Scriptures of the Old and New Testaments as being, not simply containing, a revelation of the mind and will of God, as given by inspiration of the Most High,

and as being "the only infallible rule of faith and practice." It rejects as uninspired the apocryphal books and the whole body of papal decretals and canon law.

In general, it receives and adopts Protestantism in distinction from Romanism, Trinitarianism in distinction from Arianism and Socinianism, and Calvinism in distinction from Pelagianism and Arminianism. (See these several titles.) It maintains the absolute dependence of every human being, from first to last, on the alone sufficiency of divine grace, for salvation from the guilt and power of sin unto eternal life, together with the free agency of man, and his responsibility for every thought, word, and deed. It exalts the infinite sovereignty of God, and his absolute control of all worlds and creatures. It represents God as overruling all human agency, so as, without violence, to bring about the purposes of his will in the work of redemption.

It maintains the innate depravity and want of original righteousness on the part of all the posterity of Adam, and the amazing grace of God in giving his Son to die for a sinful world, and his Spirit to renew and sanctify the heirs of salvation, thereby making salvation absolutely sure to every believer. It represents the God of the Bible as carrying forward to certain fulfilment, through all time, an eternal purpose and plan of redemption, whereby to glorify his only-begotten Son the Lord Jesus Christ, and make the blood of the atonement irresistibly efficacious in the eternal salvation and glorification of a great multitude whom no man can number.

It claims that this system of faith is revealed in the Holy Scriptures, and is "mighty through God to the pulling-down of strongholds,"—"mighty" in the regeneration of the individual man and in the elevation of the human race; "mighty" in the widest possible diffusion of light and love through the ages, and in the effectual spread of truth and godliness through the habitable world, developing the mind, purifying the heart, and ennobling the soul.

II. HISTORY.—The modern revival of this form of Christianity dates back to the first days of the Protestant Reformation. Unhappily, the Reformers differed essentially in relation to the sacrament of the body and blood of Christ. Those who held with Luther were called "Lutherans" (see this title): those who sided with Zwingli, because of their more thorough abjuration, both in doctrine and discipline, of the errors of the Papacy, obtained the name, distinctively, of "The Reformed." At a council held at Zurich, Oct. 26, 1523, the principles of Presbyterianism were formally adopted, and thenceforth became the distinctive principles of "the Reformed churches." Under the teachings of Farel, Viret, and Calvin, French Switzerland, in 1535, adopted the same principles. The Huguenots, some twenty years later (1555), joined them, and established the French Reformed Church, after the model of Calvin, in his "Institutes." The Belgian Reformed Church and the German Reformed Church took form about 1560, at which time the Presbyterian Church of Scotland, under the leadership of John Knox, separated herself from the Papacy. Twelve years later (1572), the Presbyterian system was developed, under Cartwright, in England; while

the Church of England retained (though doctrinally of the Reformed faith) the system of Prelacy. During the Commonwealth (1640-60) she became Presbyterian. The Presbyterianism of Ireland dates from the same period. The next generation witnessed the rise of Presbyterianism in the British Colonies of America, where it has taken firm root, and has obtained the most vigorous growth. More than thirty thousand churches in all the world are Presbyterian.

Its principal symbols of faith are the *Canons of the Synod of Dort*, A.D. 1619, and the *Confession and Catechisms of the Westminster Assembly of Divines*, London, A.D. 1648 (see DORT and WESTMINSTER); also the *Heidelberg Catechism*, by Ursinus, A.D. 1563. These symbols, however, have been so modified by the Presbyterian churches of America, in particular, as to exclude the Church and State theory, and to affirm the complete independence of the Church in respect to the State.

In fine, this system claims for itself a large-hearted catholicity. It extends the right hand of fellowship to all communions that profess the faith, and hold to the headship, of our Lord Jesus Christ; and most cordially does it co-operate with Christian people of every name in giving the Bible to the world, and in every good work for the purification and elevation of our common humanity.

LIT.—CALVIN: *Institutio Christianæ Religionis*, 1536, 2d ed., 1559; VIRETUS: *De vero Verbo Dei, Sacramentorum et Ecclesie Ministerio*, 1553; BEZA: *De Diversis Ministrorum Gradibus*, 1594; WILLIAM STOUTON: *An Assertion for True and Christian Church Policie*, 1604; CALDERWOOD: *Altare Damascenum, seu Ecclesie Anglicana Politia*, 1623; BUNTORF: *Synagoga Judaica*, Basel, 1641; GILLESPIE: *Discipline and Government of the Church of Scotland*, 1641, and *Aaron's Rod Blossoming, or the Divine Ordinance of Church Government*, 1646; also *Notes of Debates and Proceedings of the Assembly of Divines at Westminster* (February, 1644, to January, 1645); RUTHERFORD: *A Peaceable Plea for Paul's Presbytery*, 1642, and *Due Right of Presbyteries*, 1644; BAILLIE: *A Dissuasive from the Errors of the Times*, 1645; BASTWICK: *Independency not God's Ordinance*, 1645, and *The Utter Rout of the Whole Army of all the Independents and Sectaries*, 1646; sundry LONDON MINISTERS: *Jus Divinum Regimini Ecclesiastici*, 1646, and *Jus Divinum Ministerii Evangelici*, 1651; SMECTYMNUS: *An Humble Remonstrance*, 1646; DRURY: *A Model of Church Government*, 1647; LONDON PROV. ASSEMBLY: *A Vindication of the Presbyterian Government and Ministry*, 1650; COLLINGS: *Vindicie Ministerii Evangelici*, 1651; BYFIELD: *Grand Debate between Presbytery and Independency*, 1652, and *The True Church of Christ*, 1653; BAXTER: *Five Disputations of Church Government and Worship*, 1659, and *Treatise of Episcopacy*, 1681, also *Church History of the Government of Bishops*, 1681; FORRESTER: *Confutation of Episcopacy*, 1681, and *The Hierarchical Bishops' Claim to a Divine Right*, 1699; CLARKSON: *No Evidence for Diocesan Churches*, 1681, and *Diocesan Churches not yet discovered in the Primitive Times*, 1682, also *Primitive Episcopacy*, 1688; KING [SIR PETER]: *Inquiry into the Constitution, Discipline, Unity, and Worship of the Primitive Church*, 1691; RULE: *Good Old Way Defended*, 1697; JAMESON: *The Fundamen-*

*tails of the Hierarchy Examined and Disproved*, 1697, and *The Sum of the Episcopal Controversy*, 1713; LAUDER: *The Jurisdiction and Power of the Ancient Bishops*, 1707, and *The Divine Institution of Bishops having Churches consisting of many Congregations*, 1711; ANDERSON: *A Defence of the Church Government, Faith, Worship, and Spirit of the Presbyterians*, 1714; PEIRCE: *A Vindication of the Dissenters*, 1717; DUNSTON: *A Collection of Confessions of Faith*, etc., 1719, 2 vols.; AYTON: *A Clear Account of the Ancient Episcopacy*, 1726, and *The Original Constitution of the Christian Church*, 1730; DICKINSON: *The Scripture Bishop Vindicated*, 1733; TOWGOOD: *The Dissenting Gentleman's Letters*, 1746; WELLES: *The Divine Right of Presbyterian Ordination*, 1763, and *A Vindication of the Divine Right of Presbyterian Ordination*, 1767; HALL [ARCHIBALD]: *Constitution, Order, Discipline, and Fellowship of the Christian Church*, 1769; BROWN [JOHN of Haddington]: *Constitution, Government, and Discipline of the Christian Church*, 1799; WHYTECK: *Short Vindication of Presbytery*, 1799; BROWN [JOHN of Langton]: *Vindication of the Presbyterian Form of Church Government*, 1805; MITCHELL: *Presbyterian Letters*, 1809; MILLER [SAMUEL]: *Constitution and Order of the Christian Ministry*, 1807-09, and *Warrant, Nature, and Duties of the Office of the Ruling Elder*, 1831, also *Presbyterianism the truly Primitive and Apostolical Constitution of the Church of Christ*, 1835; and *Vindication of do.*, 1840; BARNES: *Scriptural Argument for Episcopacy Examined*, 1835, and *The Apostolic Church*, 1843; LORIMER: *Character and Advantages of Presbyterianism*, 1842; SMYTH [THOMAS]: *Presbytery, and not Prelacy, the Scriptural and Primitive Polity*, 1843, and *Name, Nature, and Functions of Ruling Elders*, 1845; HETHERINGTON: *History of the Westminster Assembly of Divines*, 1843; MITCHELL and STRUTHERS: *Sessions of the Westminster Assembly of Divines (1644-49)*, 1874; J. MACPIERSON: *Presbyterianism*, 1883; *Proceedings of the First General Presbyterian Council*, Edinburgh, Scotland, 1877; and *Proceedings of the Second General Presbyterian Council*, Philadelphia, Penn., 1880; SCHAFF: *Bibliotheca Symbolica Ecclesiae Universalis, The Creeds of Christendom*, vol. i. chap. 7 (pp. 354 sqq.), and vol. iii., containing the Reformed Creeds.

E. F. HATFIELD, D.D.

**PRESBYTERIUM** (πρεσβυτεριον) denotes the body of elders, whether Jewish (Luke xxii. 66; Acts xxii. 5) or Christian (1 Tim. iv. 14).

**PRESBYTERY**. (1) The part of the church, behind the altar, which contained seats for the bishops and presbyters (priests), divided from the rest by rails, so that none but clergy might enter it. (2) An ecclesiastical court of Presbyterian churches, next in rank above the session, composed of all the ministers, and one elder from each church within a certain radius, and having jurisdiction over the ministers composing it, over the candidates for the ministry and licentiates, and over the churches within its bounds. See Presbyterian confession of faith.

**PRESENCE, The Real**. See LORD'S SUPPER, p. 1348.

**PRESIDING ELDERS** are officers of the Methodist-Episcopal Church who are appointed by the bishops over a certain territory (District) for a term not exceeding four years. Their duties are,

to travel through this District; to be present at, as far as practicable, and to hold, all the quarterly meetings; to call together the Quarterly Conference; to hear complaints; to receive and try appeals; to renew all licenses approved by the Quarterly Conference, etc.; to oversee the spiritual and temporal business of the church in a given District; to promote all those interests; to maintain discipline; and to decide all questions of law involved in proceedings pending in a District or Quarterly Conference, subject to an appeal to the president of the next Annual Conference. They are paid by their respective Districts. It is manifest that the office is one of great power and usefulness. It was early created in the American Methodist Church, in imitation of the office of assistant, appointed by Wesley himself to help him in his onerous labor. See *Discipline of the Methodist-Episcopal Church*, ed. 1880, pp. 109-112.

**PRESSLY, John Taylor, D.D.**, United Presbyterian; b. in Abbeville District, S.C., March 28, 1795; d. at Allegheny City, Penn., Aug. 13, 1870. He was graduated at Transylvania University, Kentucky, 1812, and from Dr. Mason's theological seminary, 1815; licensed the latter year by the Second Associate Reformed Presbytery of South Carolina; ordained and installed, July 3, 1816, pastor of the Cedar Spring congregation, the one in which he had been brought up. There he faithfully and successfully ministered until 1832, when he came to Pittsburgh to be professor of theology in the theological seminary of his denomination. The same year the seminary was removed to Allegheny, and Pressly became pastor in that city. He took a leading part in organizing the United Presbyterian Church, which in 1858 was formed out of the Associate and Associate Reformed Presbyterian churches; and the strength of this denomination in Pittsburgh and its neighborhood is more due to him than to any other one man. As preacher, pastor, and professor, he was unusually successful, and his impress upon his denomination will not pass away. See sketch of him by Rev. Dr. KERR, in MACCRACKEN'S *Lives of the Leaders of Our Church Universal*, pp. 778-783.

**PRESTER JOHN**. See JOHN THE PRESBYTER.

**PRESTON, John, D.D.**, Puritan divine; b. at Heyford, Northamptonshire, 1587; d. in that shire, July, 1628 (buried in Fawsley Church, July 20). He was admitted fellow of Queen's College, 1609; entered holy orders, but never had a charge, or married. On the nomination of the Duke of Buckingham, he was made chaplain to Prince Charles, preacher at Lincoln's Inn, and master of Emanuel College (1622). He was the chaplain-in-waiting at King James's death, and "came up, with the young King and the Duke of Buckingham, in a close coach, to London." In his closing years, his staunch Puritanism cost him the duke's patronage. As a preacher, he attracted great attention. He was also a vigorous defender of Calvinism. His writings were very popular. See list in Darling; also NEAL: *Hist. Puritans*, Harper's ed., vol. i. pp. 275, 276, 281, 296, 297.

**PRIDEAUX, Humphrey, D.D.**, Church of England; b. at Padstow, Cornwall, May 3, 1648; d. at Norwich, Nov. 1, 1724. He was graduated B.A. at Christ Church, Oxford, 1672; and in 1676 published there *Marmora Oxoniensia*, or a trans-

script of the inscription on the Arundel Marbles (many typographical errors; more correctly presented by Richard Chandler, Oxford, 1763, folio). In consequence of this work, the lord-chancellor, Finch, gave him the living of St. Clement's, near Oxford, 1679, and a prebend in Norwich Cathedral, 1681. In 1688 he became archdeacon of Suffolk, and in 1702 dean of Norwich. He wrote two celebrated works, — *The true nature of imposture fully displayed in the life of Mahomet, with a discourse annexed for the vindication of Christianity from this charge* (London, 1697), and *The Old and New Testament connected in the history of the Jews and neighboring nations, from the descension of the kingdoms of Israel and Judah to the time of Christ* (London, 1716, 3 vols. 8vo, best ed. (the 25th) by J. Talboys Wheeler, London, 1858, 2 vols. 8vo, 3d ed. of this edition, 1876). The first of these two works maintains with great learning and prejudice the lowest view of Mohammed's character: the second presents an immense mass of erudition upon all relevant topics. See his anonymous *Life* (London, 1748), and his *Letters to John Ellis*, edited by E. M. Thompson, for Camden Society, London, 1875.

**PRIERIAS, Sylvester**, b. at Priero, in the Italian countship of Montferrat, about 1460. His true name was Mazolini. The date and place of his death are unknown. He entered the Dominican order when he was fifteen years old; taught theology in Padua and Rome; published *Rosa aurea* (1503) and *Summa Sylvestriana* (1515), now entirely forgotten; and was made Magister Sacri Palatii by Leo X. His place in church history, however, he owes to his writings against Luther (*In præsumptuosas Martini Lutheri conclusiones de potestate Papæ dialogus*, 1517; *Replica F. Sylvestri Prierias, et Epitoma Responsionis*, 1519), which by their extravagance and incompetency contributed not a little to further the cause of the Reformation.

OSWALD SCHMIDT.

**PRIESTS AND PRIESTHOOD IN THE OLD TESTAMENT.** The priesthood, according to the Old Testament, fulfils a threefold office for the people: it presents their sacrifices to God, inquires his will, and is the guardian and teacher of his law. It is natural that these duties should lead to the establishment of an order which should make the priesthood a profession, as the various services demanded would ultimately exclude other pursuits. But the Israelitish priesthood was not simply professional in its origin. The idea which underlies it, even in the different documents which are claimed by the critics to constitute the Pentateuch, is that of mediatorship. God's design for the race was that of unobstructed communion with himself. This is the idea which is presented to us in the account which is given of Eden and the fall of man. God's design for his chosen people was, that they should be a kingdom of priests, among whom he should dwell, and to whom he should more directly make known his will; but their sin with reference to the golden calf showed that they were not fitted for such communion, and that there was need of a mediator.

Now, then, according to the Old Testament, is regarded as the barrier which has broken off the direct intercourse between God and his people, and for which some atonement must be made.

The people may not themselves approach directly to God to do him homage, or to learn his will; hence arises the idea of a person of more holy character, who stands between God and man as a mediator.

**REMARK.** — It is a matter of debate as to the original meaning of the word "Kôhen." Some claim that the Arabic indicates that it originally meant soothsayer; others, as Fleischer, affirm that it signifies to stand by a person to help him. It is probable that both meanings may be drawn legitimately from the root. (Compare Curtiss's *Levitical Priests*, pp. 57, 58.)

**Persons Eligible to the Priesthood.** — This being the idea which underlies the priesthood, we have to consider what persons were eligible to the office. Modern critics, especially of the German and Dutch schools, in their radical reconstruction of the Old Testament history, utterly reject the Aaronitic priesthood as being the earliest form among the Israelites, and consider it the latest. They hold that the true principle of history is that of development, and that simpler laws and institutions must have preceded those which were more elaborate. They maintain, with reference to the object of worship, that the Israelites were originally polytheists, and that the more spiritual monotheistic conception of God was the noble fruitage of prophecy about the eighth century before Christ. They claim that the mode of worship in sacrifices, festivals, etc., was far simpler at the beginning of Israel's history than in the Priests' Code which mirrors the state of things after the exile. The legal documents in which they trace the gradual developments of the priesthood are the Book of the Covenant with its affiliated Jehovistic history (eighth century B.C.), the Book of Deuteronomy (621 B.C.) with the deuteronomic elements in Joshua, Ezekiel's Torah (xl.-xlviii., 573 B.C.), and the Priests' Code (441 B.C.) with related parts of Joshua, which is considered by the critics as forming, with the Pentateuch, a Hexateuch. Their theory involves the complete demolition of the traditional structure of Old Testament history and the construction of an entirely new edifice. Those who adopt this critical reconstruction of the Old Testament discover the following successive steps in the priesthood: —

1. According to the Jehovist, any one may serve as priest. This is illustrated by the history of the Jehovistic period, where Gideon, Manoah, Samuel (who, they say, was made a Levite by the chronicler), Saul, David, and others who were not sons of Aaron, or even Levites, offered sacrifices in direct antagonism to the Priests' Code (Num. iii. 10, xviii. 7).

2. According to Deuteronomy (x. 8, xxxiii. 8-10; 1 Sam. ii. 28) and contemporaneous writers, there is, for the first time, a priesthood which is confined to the tribe or guild of Levi. Not all Levites are priests; but any Levite who may desire, contrary to the express stipulations of the Priests' Code, may become a priest by virtue of his belonging to the tribe (Deut. xviii. 6, 7).

3. A farther step in the priesthood is exhibited in Ezekiel, who first introduces the distinction between a family, that of Zadok, and the tribe of Levi. The priesthood is limited to the family of Zadok of the tribe of Levi, because they have remained faithful in the service of Jehovah: the

rest of the Levites, because they have served as idolatrous priests of the high places, are forever deposed from the priesthood (Ezek. xlv. 10-14).

4. The last step is seen in the Priests' Code. Here the priests trace their lineage back to Aaron; all other Levites are excluded from the priesthood, and the system is crowned through the institution of the high priest. While neither in the prophets, nor in the earlier historical writings, do we find any trace of this highly developed hierarchy, yet in the Books of Chronicles and Ezra [Nehemiah], which were written long after the introduction of the Priests' Code, we find such a hierarchy participating in the affairs of the nation. This representation, however, according to the critics, is not historical. Many of them hold that there was no intention to deceive on the part of the chronicler; but, in rewriting the history, he naturally treated it in the light of his own time, without being at all conscious that the Aaronitic priesthood was of comparatively modern origin.

Now, we cannot dispute, that, when we consider these arguments of the critics without regard to other facts, they carry great weight. But, in determining the question of the origin of the Aaronitic priesthood, there are several considerations which seem to render their theory very improbable.

1. According to their hypothesis, we must suppose that the Israelites were originally a horde of barbarians, and that the priesthood, as we find it in the middle books of the Pentateuch, was not developed until after the exile, or at least nine hundred years after the time of Moses. Now, there are two facts on which scholars are well agreed: (1) That Moses is an historical personage, and (2) That the Israelites came out from Egypt. It is well known, however, that, of the four principal castes in Egypt, the priests stood next to the king, occupying relatively the same position which Aaron does with reference to Moses in the Priests' Code, and that Eleazar does with reference to Joshua in the priestly portions of Joshua. While we cannot admit, with Brugsch, that "Moses modelled his teachings on the patterns given by the old Egyptian sages," yet it seems incredible, that, with such a training as he had enjoyed in Egypt, he should have established no priesthood. If, however, he did found such an order, it is easy for us to see points of correspondence between the Aaronitic priesthood, with its high priest, common priests, and Levites, and the different orders of the Egyptian priesthood.

2. It is sometimes further objected, that so elaborate a system could not have been devised at the beginning of the Israelitish nation. But when we remember that Joseph at the very beginning of their history was son-in-law of a priest, and that Moses, as the reputed son of an Egyptian princess, may well have been familiar with the priestly system, and was, besides, the son-in-law of the priest of Midian, and had forty years in which to digest his knowledge, we might certainly expect, that, under God's direction, he would be ready to present as elaborate a system during the forty years of his life as a leader of Israel as we find in the middle books of the Pentateuch. Hence those who hold that God chooses persons and instrumentalities that are adapted to his ends must admit that Moses was more likely to intro-

duce such a system than Ezra, that Egypt and Midian were more suggestive of it than Babel.

3. The assumption that the representations in regard to the origin of the Aaronitic priesthood are essentially false cannot well be sustained, unless it can be proved that Hebrew literature did not arise until about the eighth century B.C., as the critics claim. But again: if Moses is an historical personage, we have reason to believe that the beginnings of Hebrew literature were contemporary with him. It does not seem possible that he could have been ignorant of the art of writing, at a time when the Egyptians, judging from the memorials that have come down to us, could hardly have been less conversant with it than when Herodotus wrote (ii. 82), "No Egyptian omits taking accurate notes of extraordinary or striking events." But Egypt was not the only nation that had a literature at that time. Chaldaea, which was the birthplace of Abraham, had already written down the primitive traditions before he was born; and the Phœnicians, the most cultivated people of antiquity, in whose land Abraham, Isaac, and Jacob sojourned, had undoubtedly come into possession of the art of writing. Now, when we take these facts into account, and remember that the Hebrew was really the Phœnician language, it would be passing strange if the adopted son of Pharaoh's daughter (according to the Scriptures), or the priest, who, according to tradition, was the leader of Israel, left no memorials.

4. The critics maintain that the Old-Testament Scriptures belong to two classes of authors, — the priests and the prophets. They find these two classes of writings represented in the Pentateuch and Joshua, and in the historical books. The Jehovistic writings are the prophetic; the Elohist, the priestly. It was once the claim of the critics that the Elohist writings were the oldest, and that the Jehovistic were younger. Since the publication of Graf's work on the historical books of the Old Testament (1866), and especially of Wellhausen's History of Israel (1878), the majority of Old-Testament scholars in Germany have reversed the relation. But here, again, if the Egyptian priesthood had any influence on that of Israel, we must believe, if there are two classes of writings in the Old Testament, that the priestly are not younger than the prophetic; for the Egyptian priesthood were the guardians of the sacred books, which they explained to the king. In the same way, the Israelitish priests are guardians of the written law of Moses (Deut. xvii. 18, xxxi. 9, 24). Hence not only that which we find in the Pentateuch, but what we can gather from the external history of the nation, points to the prominence of the priesthood at the inauguration of the nation under Moses, as well as during the return to first principles under Ezra.

5. The representations of the Old-Testament books, when taken according to the age which has been assigned them by tradition, give a consistent account of the origin of the priesthood, and one which we might expect from the connection of Israel with Egypt; while the notices contained in the different documents discovered by the critics in the Pentateuch are highly fragmentary.

Without raising the question as to the Mosaic

authorship of the entire Pentateuch, there is certainly good reason for believing that Moses is the author of those parts of the Pentateuch which are assigned to him. Some of the most temperate of the modern critics consider him the author of the Ten Commandments and the book of the covenant; but neither contain any directions as to the priesthood. It is most unlikely, however, that he should have composed such a work, and not have prepared any regulations in regard to the priesthood, when the Egyptians had books which remind us strongly of the regulations of the Priests' Code in treating of sacrifices, first-fruits, the land-tax, the priest-tax, etc. And not only this, but the view of the critics would lead us to suppose that he founded no priesthood at all. We cannot believe that Moses would neglect such an institution, when the Egyptian customs and the middle books of the Pentateuch are favorable to the view that he did not.

The Book of Deuteronomy harmonizes well with its supplementary position in connection with the middle books of the Pentateuch; but it is not adapted to give an independent account as to the origin of the Levitical priesthood. The persistent use of the terminology, "priests, Levites" (Deut. xvii. 9, 18, xviii. 1, xxiv. 8, xxvii. 9; Josh. iii. 3, viii. 33), is indeed striking; and the inference that any Levite may become a priest would be legitimate, if we had to do with this book alone. The references to the priesthood, however, are of a very partial and incidental character, and lead to the supposition that Deuteronomy must have been supplementary to a much larger book than that of the covenant. Such a book must have contained priestly regulations, and have been a priestly code. Indeed, on many accounts, the so-called Priests' Code is fitted to take the precedence, were it not for the critical objections which are urged. In a passage (Deut. x. 6-9), which, according to some critics, the Deuteronomiker has introduced from an older writer (Jehovist, — Kayser), we read, "There Aaron died, and was buried there, and Eleazar his son was priest in his stead." When did Aaron become priest? and what were the circumstances of his induction? Did the Levites belong to the same grade of the priesthood as himself and Eleazar? These are questions to which neither the Jehovist nor the Deuteronomiker gives us any response, but which are clearly answered in the Priests' Code. May any Levite become a priest? The natural inference from Deut. xviii. 6, 7, is that he may. But the answer is not unequivocal; for we find in Chronicles that sons of Aaron and their assistants are classed as Levites (2 Chron. xxiii. 18, xxx. 27, xi. 13, 14, etc.). Now, these considerations show the absurdity of making the few references that we have in the book of the covenant a mirror of one stage of the priesthood, or rather of a time when there was no regular priesthood, and those that are found in Deuteronomy an indication of the first stage in the Levitical priesthood. The attempt would be utterly ridiculous, were it not that the results claimed by the critics in sacrifices, festivals, in language and literature, seem to point in the same direction; but the modern critical theory rides through not a few places in the Old Testament rough-shod.

It is certain that Deuteronomy does not attempt to define the different duties of the priesthood. Even according to it, there must have been a gradation in these duties between the most menial service and the giving of a divine decision by Urim and Thummim (Deut. xxxiii. 8). It is certain that all the offices of the tribe, from an Aaron to a common Levite, are grouped together; and this is natural in a farewell address like Deuteronomy.

If we throw the light of the Priests' Code upon the subsequent history, it explains several things. (1) A high priesthood is implied in the prominent mention of Aaron, Eleazar, and other priests, in Deuteronomy, Joshua and Judges, Samuel and Kings, as well as in their use of Urim and Thummim. (2) There is nothing but the theory of the critics in the way of supposing that there were priests and Levites during the Old-Testament history. They are definitely distinguished as priests and Levites in 1 Kings viii. 4. Kuenen tries to escape from this difficulty by quoting the parallel passage in Chronicles (2 Chron. v. 5), without the connective, and assuming that in this place the chronicler exactly followed the original text of Kings. But then, if, as Kuenen assumes, the chronicler was rewriting the history from the stand-point of the Priests' Code, the omission of the connective would not escape him, and he would be likely to insert it, that he might express the difference between the priests and the Levites. It is probable, therefore, that we have here a clerical error, as the versions and a very large number of the best manuscripts insert a connective. Then, too, in Isa. lvi. 21, the priests and Levites are mentioned according to the authority of the versions and the oldest manuscripts (see Curtiss's *Levitical Priests*, pp. 205 ff.). (3) The critics say that the Levitical cities existed only on paper; but there are casual references in the history to some of them, which, from their undesigned character, support the view that they really existed. The Levite who is mentioned in Judg. xix. 1 ff. lived on the sides of Mount Ephraim, — perhaps in Shechem, which was a Levitical city (Josh. xxi. 20, 21). So, too, the father of Samuel, who is mentioned by the chronicler as a Levite descended from the family of Kohath (1 Chron. vi. 7-13, E. V. 22-28), is spoken of as being from Mount Ephraim (1 Sam. i. 1). This coincides with the statement that the children of Kohath had Shechem with her surrounding pasturage in Mount Ephraim (Josh. xxi. 21). Another marked, but unintended, coincidence is found in the mention of Beth-shemesh in the first Book of Samuel (1 Sam. vi. 9-15). This city, according to the Book of Joshua, was given to the sons of Aaron (Josh. xxi. 16). If there is any point to the narrative at all, it is that the two new milch cows which have been selected to draw the ark of the Lord, contrary to their natural instincts, under the divine guidance, leave their calves, which had been shut up at home, and carry the ark to the priestly city of Beth-shemesh, where the Levites, among whom were doubtless sons of Aaron, are ready to receive it. But perhaps most important of all is the twofold mention of the priestly city of Anathoth, whither Solomon dismisses Abiathar from the high priesthood (1 Kings ii. 26), and where Jeremiah's father, who was a priest, resided (Jer. i. 1).

Now, if we read the history of the priesthood according to the Priests' Code, we get the following representation: it is descended from Aaron, through the houses of Eleazar and Ithamar, since Nadab and Abihu were put to death for offering strange fire (Num. iii. 4). In the subsequent history we can trace the house of Eleazar only as far as Phinehas, his son. This is not strange, as it was not the object of the prophetic authors of the Former Prophets (Joshua-Kings) to give a history of the priesthood. In the Book of Samuel we are introduced to Eli, who is supposed to have belonged to the house of Ithamar. Owing to the wickedness of Eli's sons, a curse falls upon this house (1 Sam. ii. 31-34). Both of his sons, Hophni and Phinehas, are slain (1 Sam. iv. 11); a terrible massacre overtakes the priestly city of Nob (1 Sam. xxii. 19); and the prophecy receives its special fulfilment in the deposition of Abiathar from the priesthood by Solomon (1 Kings ii. 27), and in the putting of Zadok, a descendant of Eleazar, in his place. Under Jeroboam, a great misfortune befalls the priesthood. Since motives of state policy lead him to discourage the people from going to Jerusalem, he establishes the worship of the calves in Dan and Bethel (1 Kings xii. 28-29), and the priests are compelled to leave the land (1 Kings xii. 31; 2 Chron. xi. 13-15). Even in Judah, all the priests (except the sons of Zadok, and hence the sons of Ithamar) serve the people in their idolatrous practices, and hence are deposed from the priesthood, and are compelled to do the work of the ordinary Levites (2 Kings xxiii. 8, 9; Ezek. xiv. 10-14). Whether this regulation extended to the children of the priests, we do not know. During the history of the royal period, as given in the Books of Kings and by the prophets, we meet with priests who occupy positions corresponding to what we might expect from the high priest.

Now, while this is the case, it is evident that the chronicler does not attempt to conform the history to the regulations in the Priests' Code; but as I have shown in my dissertation, *De Aaronitici Sacerdotii atque Thoræ Elohistice Origine*, he presents very decided variations from it, both in regard to the priests and the Levites. We do not, therefore, see any sufficient reason for holding that the history of the priesthood had a different origin from that which the Old Testament is commonly understood to teach.

The *Duties* of the priests were twofold with reference to God and man, although the idea of mediatorship was contained in them all. The high priest was to offer sweet incense every morning and evening upon the altar of incense (Exod. xxx. 7, 8). The priests were to keep the lamps of the golden candlestick in order, and to light them every evening (Exod. xxvii. 21; Lev. xxiv. 3, 4). They were to clear away the ashes from the altar of burnt offering, and keep the fire burning constantly upon it (Lev. vi. 9-13), to offer the regular morning and evening sacrifices (Exod. xxix. 38-42), and to pronounce the benediction upon the people (Num. vi. 24-26). They were also to set twelve fresh loaves of shewbread every sabbath on the table before the Lord (Lev. xxiv. 5-8). They were to blow the two silver trumpets, either for the calling of the as-

sembly (as an alarm in case of war), or, in their times of gladness, at the beginning of the months, over their burnt offerings and peace offerings, and for the year of jubilee (Num. x. 2-10, xxxi. 6; Lev. xxv. 9). During the sojourn in the wilderness, they were intrusted with the immediate care of the ark of testimony and of the sacred vessels of the sanctuary, which they were to cover before they were borne by the Levites (Num. iv. 4-15).

The main part of the duties of the priests had reference to the needs of the people in the special and individual offerings which they might wish to present, as described in the sacrificial ritual (Lev. i-vii.). Besides, the priests were to offer the fat of all animals killed for domestic purposes, and sprinkle their blood upon the altar (Lev. xvii. 3-9). They were to determine the valuation of vows (Lev. xxvii.), and to conduct the ceremonies in the consecration of a Nazarite (Num. vi. 1-21). They were to examine those afflicted with leprosy, and leprous houses (Lev. xiii.-xiv.), and women suspected of adultery (Num. v. 12-31). Moreover, as the depositaries of the law, they were to teach the people the statutes of the Lord (Lev. x. 11; Deut. xxxiii. 10; 2 Chron. xv. 3).

The *Dress and Manner of Life* of the priesthood, as well as their physical soundness, indicate their holy, and hence mediatorial character. None who were afflicted with any bodily infirmity might serve as priests (Lev. xxi. 17-23). The dress of the high priest has already been described (see p. 991). During their official service they wore garments of white byssus, consisting of drawers from their hips to their thighs, and a close-fitting body-coat, without seam, woven throughout, which, according to Jewish tradition, reached to the ankles (Josephus: *Antiq.*, III. 7, 2), and was gathered about the hips with a girdle; while upon the head they seem to have worn a white cap (Exod. xxviii. 40-42). During their service in the tabernacle or temple they were not allowed to drink wine or strong drink (Lev. x. 9; Ezek. xlv. 21). They might not incur defilement on the death of relatives, except for a mother, a father, a son, a daughter, a brother, or a sister who was a virgin (Lev. xxi. 1-3; Ezek. xlv. 25). The regulations respecting the high priest on the death of relatives were still more strict (see p. 991.) They were prohibited from forming any impure marriage connection (Lev. xxi. 7), and could only wed a virgin or a priest's widow (Ezek. xlv. 22); although it was not allowed the high priest to marry a widow (Lev. xxi. 13-14).

The *Income and Possessions* of the priests depended upon the religiousness of the people. In striking contrast with the revenues of the Egyptian priests, and never at any time excessive, as Ewald has remarked, they must have been entirely inadequate in times of religious declension, and have led to suffering and crime. Instead of owning a third of the land, they were told that they had no inheritance like their brethren; that the Lord was their inheritance. They were assigned thirteen cities by Moses (see p. 1311) as places of residence, the fields that were consecrated to the service of the Lord and not redeemed (Lev. xxvii. 21), a tenth of the tithe which belonged to the Levites (Num. xviii. 26-28), the redemption-money for the first-born of man or beast



(Num. xviii. 14-19), and their share in the fiftieth of half the booty which was given to the Levites in time of war (Num. xxxi. 30, 47). They were to receive also the wave offering (Lev. xxiii. 19, 20), the shew-bread (Exod. xxv. 30; Lev. xxiv. 5-9), the heave offering, the meat offering, the sin offering, and the trespass offering (Num. xviii. 8-14), the best of the oil, of the wine, and wheat, as first-fruits, etc.

The Ordination of the priests was especially indicative of their sacred character. It is a mooted question whether the service of induction described in Lev. viii. was repeated on the appointment of the successors of Aaron and his sons. However this may be, these were solemnly set apart to the service of God, as mediators between him and his people, in the presence of the congregation of Israel. After they had been washed, and had put on their priestly garments, they were anointed with a precious oil, which might not be used for any common purpose. This oil was poured on the head of the high priest; while his sons, according to the rabbins, had only their foreheads anointed with the finger. After this, the sacrificial rites took place, consisting in a sin offering, in a burnt offering, and a peace offering. In connection with this sacrifice, Moses touched the tip of the right ear, of the right thumb, and of the great toe of the right foot, of Aaron and his sons, with blood; signifying, that, as mediators between God and his people, they were to hear his word, do his work, and walk in his ways.

LIT.—See the works quoted in this encyclopedia under LEVITES, vol. ii. p. 312, and LUND: *Die Alten Jüdischen Heilighümer*, Hamburg, 1711; RELAND: *Antiquitates Sacrae Veterum Hebræorum*, Lipsiæ, 1715, pp. 127-208; LIGHTFOOT: *Ministerium Templi*, in Ugolini's *Thesaurus*, Venetiis, 1718, vol. ix. pp. 809-978, and various dissertations in vols. xii., xiii. of the same work, Venetiis, 1751-52; WINER: *Biblisches Realwörterbuch*, Leipzig, 1847-48, pp. 269-275; SAALSCHÜTZ: *Das Mosaische Recht*, Berlin, 1853, pp. 89-128, and *Archæologie der Hebræer*, pt. ii., Königsberg, 1856, pp. 312-369; STÄHLIN: *Versuch einer Geschichte der Verhältnisse des Stammes Levi*, Ztsch. d. morgenl. Gesell., vol. ix., Leipzig, 1855; HAMBURGER: *Real-Encyclopädie für Bibel und Talmud*, Berlin, 1870, pp. 842-850; SMITH: *Dictionary of the Bible*, New York, 1870, pp. 2575-2587; GRAF: *Priester*, in Schenkel's *Bibel-Lexicon*, vol. iv., Leipzig, 1872, pp. 590-605; S. I. CURTISS: *The Levitical Priests*, Edinburgh, 1877; SCHULTZ: *Alttestamentliche Theologie*, Frankfurt-on-the-Main, 1878, pp. 366-371; RIEHM: *Handwörterbuch des Biblischen Alterthums*, Bielefeld and Leipzig, 1880, pp. 1215-1230; BREDEKEMP: *Gesetz und Propheten*, Erlangen, 1881, pp. 172-202; KUTTEL: *Die Priester und Leviten*, in *Theologische Studien aus Württemberg*, Ludwigsberg, 1881, pp. 147-169; DELITZSCH: *Der mosaische Priestersegen*, in *Zeitschrift für kirchliche Wissenschaft und kirchliches Leben*, Leipzig, 1882, pp. 113-120; OEHLER (ORELLI): *Priestertum im Alten Testament*, in Herzog, 2d ed., vol. xii. pp. 213-228.

**PRIESTHOOD IN THE ROMAN-CATHOLIC CHURCH.** Very early, indeed already towards the close of the first century, a parallel was drawn between the officials of the Christian congregations

and the priests of the Old Testament. (See 1 Ep. of Clement, c. 40.) As yet, however, the idea of the priesthood of the Old Testament exercised no real influence on the idea of the office in the Christian congregation, and could exercise none, because, in the Christian congregation, no offering of sacrifices by its officials was known; the whole congregation considering itself a people of priests. According to Justin (*Dial.* 117; comp. *Apol.* 1, 67), the individual members of the congregation, and not its officials, are the acting subjects in the celebration of the Eucharist. Tertullian (*De exhc. cast.*, 7; comp. *De bapt.*, 17; *De monog.*, 7) bases the right of every Christian to administer the sacraments on the universal priesthood of the faithful; and the same idea occurs in Augustine (*De civit. Dei*, 20, 10), and in Leo the Great (*Serm.*, 4, 1). But, alongside of this idea of a universal priesthood of all the faithful, there developed, in course of time, another idea, of directly opposite character. In Africa people first became used, in what manner is not known, to designate bishops and presbyters as *sacerdotes*. The custom was current at the time of Tertullian, as may be seen from his polemics against it; and in the third century it also became prevalent in Rome. As soon, however, as a distinction was established between the members and the officers of the congregation, as between priests and laymen, it was impossible to prevent the Old-Testament idea of priesthood from creeping in, and making itself felt. Now, in the Old Testament, the ideas of priest and sacrifice are inseparable; and, by offering up the sacrifice for the people, the priest became the mediator between the people and God. There was also a Christian sacrifice; but, as long as the faithful themselves offered up the sacrifice, the idea was rather in favor of that of universal priesthood. As soon, however, as the idea of sacrifice changed, and the sacrifice was offered up, not by the faithful, but for the faithful, that of priest changed too, and the priest became a mediator between God and the faithful. In the time of Cyprian this change was accomplished: see his Epistles, 55, 8; 56, 3; 61, 1, etc. The priest, and not the congregation, had become the acting subject in the celebration of the Eucharist. For the transition in the Greek Church see *Apost. Constit.*, ii. 25, 12, and vi. 5, 1. At the time of Chrysostom the change had taken place.

Thus the priestly character of the higher clergy, derived from the sacrificial character of the mass, was transmitted to the mediæval church, which accepted all those ideas as axioms. (See Petrus Lombardus: *Sent.* iv., dist. 24 J.) When Thomas Aquinas incidentally mentions the universal priesthood of all the faithful, he gives to the idea an almost metaphorical signification: the faithful shall, like the priest, offer up spiritual sacrifices to God. The Roman Catechism also speaks of a twofold priesthood, an internal and an external; but it lays all emphasis on the latter,—the external, the hierarchy. The foundation of that priesthood is carried back to the Lord himself, who gave to the apostles and their successors the powers of consecration, of baptism, of offering and administering the Body and Blood of Christ, and also of forgiving or retaining sins; and the office itself is spoken of in the most extravagant expressions. The priest is not only the emissary and interpreter, but the very repre-

sentative, of God on earth; and above his office none higher can be imagined, either with respect to dignity or to power. Admission to that office can be had only through a solemn consecration, *sacramentum ordinis*, which can be given only by a bishop, but which imparts to the ordained an indestructible spiritual character, by virtue of which he can discharge his lofty spiritual functions. The conditions of admission are baptism, male sex, unmarried state, twenty-five years' age, etc.; excluded are slaves, those who were born illegitimately, those who have spilt blood, those who suffer from some conspicuous bodily defect, etc. This view of the priesthood the Roman-Catholic Church retained in spite of the objections of the Protestant churches, and she still retains it almost without the least modification. [See Eng. trans. *Catechism of the Council of Trent*, Balt., pp. 220 seq.] HAUCK.

**PRIESTLEY, Joseph, LL.D., F.R.S.**, b. at Fieldhead, Yorkshire, March 15, 1733; d. at Northumberland, Penn., Feb. 6, 1804. He was graduated at the dissenting academy at Daventry, and was successively Independent minister at Needham Market, Suffolk (1755), and at Nantwich, Cheshire (1758); professor of belles-lettres at Warrington dissenting academy (1761); minister at Mill-Hill Chapel, Leeds; librarian and companion to the Earl of Shelburne (1773); minister at Birmingham (1780) and at Hackney (1791); sailed for America (April 7, 1794), and lived the rest of his days on his son's farm. His great reputation rests upon his discoveries in chemistry and physics, particularly the discovery of oxygen gas, indeed, of almost all gases. But he is mentioned here because he was a vigorous champion of Unitarian sentiments, although ill fitted by temper and study for a religious champion. His principal theological work is *A History of the Corruptions of Christianity*, Birmingham, 1782, 2 vols., new ed., London, 1871. As among these "corruptions" he put the orthodox doctrine of the Trinity, his book excited a great commotion. He also wrote *A History of the Early Opinions concerning Jesus Christ, compiled from Original Writers, proving that the Christian Church was at first Unitarian*, Birmingham, 1786, 4 vols.; *Notes on all the Books of Scripture, for the Use of the Pulpit and Private Families*, Northumberland (Penn.), 1803, 4 vols. By his advocacy of the "liberal" side in politics, no less than in religion, he made himself so obnoxious at Birmingham, that his house was entered and sacked by a mob on July 14, 1791, while some friends were celebrating the destruction of the Bastille. For this affront he received £2,500 damages.

A statue of him was placed in 1860 in the museum of Oxford University; and another was unveiled at Birmingham, Eng., Aug. 1, 1871; while on the same day, the American chemists celebrated at Northumberland, Penn., the centennial of his discovery of oxygen. His bibliography, compiled in 1876, and placed in the Library of Congress, comprises more than three hundred publications of various sizes, and on numerous subjects. The most of his laboratory was in 1883 given over to the Smithsonian Institute, Washington, D.C. For his biography, see *Memoirs of Dr. Joseph Priestley, to the Year 1795, written by Himself; with a Continuation to the Time of his Decease, by his Son*, London, 1806-07, 2 vols.

**PRIMACY, PRIMATE.** The hierarchical organization followed the political division of the Roman Empire; but in course of time the titles of the superior ecclesiastics were changed. In the Orient, the patriarch stood at the head of the whole organization, and under him the eparchs in the provinces, and the exarchs in the dioceses. In the Occident, the *episcopus prima sedis* bore the title of *primas*, which meant the same as metropolitan, or archbishop. The more or less prominent position of a bishop depended generally on the importance of the location, or — as in Pontus, Africa, and Spain — on the date of the ordination. The Bishop of Carthage, however, occupied a peculiar position, somewhat similar to that of an Oriental patriarch. He had the right of supervision over all the African provinces; he convened the general synods of Africa, and presided over them; no bishop could be elected without his knowledge; and, in case of a disputed election, he made the decision, etc. But he had no peculiar title: he was simply styled *primas*, or *senex*. In course of time, however, the title of *primas*, originally given to all metropolitans, was superseded by that of archiepiscopus, and retained only by the vicars of the Pope. Their rights — defined partly by older canons, partly by custom — consisted in confirming the bishops and archbishops elected, convening national synods, and presiding over them, receiving appeals, superintending the districts, and crowning the kings. Gradually, however, their rights were absorbed by the Pope, and their position became in reality only one of honor. The primacy of Spain was Toledo; of France, Bourges and Lyons (for Rheims and Narbonne the primacy was a mere title); of Italy, Pisa; of Hungary, Grau; of Bohemia, Prague; of Poland, Gnesen; of Denmark, Lund; of England, Canterbury; of Scotland, St. Andrews; of Ireland, Armagh; of Germany, the three ecclesiastical electorates, and Magdeburg and Salzburg. In Protestant countries the title has been retained in England, where the Archbishop of Canterbury is Primate of all England, and the Archbishop of York, Primate of England; and in Sweden, where the Archbishop of Lund is still styled Primate of Sweden. See J. F. MAYER: *Diss. de primatibus*, Leipzig, 3d ed., 1741; DAMIANUS MOLITOR: *De primatibus*, Göttingen, 1806. H. F. JACOBSEN.

**PRIMICERIOUS** (from *primus*, "first," and *cera*, "wax"), he who has his name inscribed as the first on the waxed tablet; the head of any body of officials, in contradistinction to the *secundocerus*, *tertiocerus*, etc. At the papal court, organized, to some extent, on the model of the Byzantine court, there were several officers who bore the title of *primicerius*. Most frequently, however, it was applied to the head of the lower clergy, the officer ranking immediately after the archpresbyter and archdeacon, and fulfilling the duties of the *præceptor*, or *scholasticus*, or *præcentor*.

**PRIMITIVE METHODIST CONNECTION.** See METHODISM.

**PRINCE, Thomas**, Congregationalist; b. at Sandwich, Mass., May 15, 1687; d. in Boston, Oct. 22, 1758. He was graduated at Harvard College, 1707; visited Barbadoes and Madeira; preached for several years at Combs and other places in England; returned to Boston, July 20, 1717, and on Oct. 1, 1718 was ordained colleague-

pastor of the Rev. Dr. Joseph Sewall, Old South Church, Boston. His memory rests upon his *Chronological history of New England in the form of annals with an Introduction containing a brief epitome . . . of events abroad from the Creation*, Boston, vol. i., 1736; Nos. 1, 2, 3 (66 pp. in all) of vol. ii., 1755. The history proper begins with 1602. He intended to bring it down to 1730: but the strange lack of encouragement by the public probably disheartened him; so that almost twenty years elapsed after the appearance of the first volume, ere he began the second, and, his death coming soon after, he brought the history down no later than Aug. 5, 1633; and as, during the Revolutionary war, many of his manuscripts were destroyed, a large part of his invaluable collection (made during fifty years) of facts respecting the early history of the country has perished. His *History* was republished (ed. by Nathan Hale), Boston, 1826, and again (ed. by S. G. Drake), Boston, 1852, and portions in fifth edition of Morton's *New-England Memorial*, Boston, 1855. Besides this, he wrote *An account of the Earthquakes of New England* (1755), *New-England Psalm book revised and improved* (1758), and other works. His library was bequeathed to the Old South Church, and by it deposited in the Public Library, Boston, 1866, of which a catalogue has been published. See SPRAGUE: *Annals of the American Pulpit*, vol. i. 304.

His son Thomas (b. 1722; d. 1748) edited the earliest American periodical, *The Christian history, containing accounts of the revival and propagation of religion in Great Britain and America for 1743*, Boston, 1744-45, 2 vols. It was published weekly.

#### PRINCETON, the Village, its Institutions, Theology, and Literature.

I. THE BOROUGH OF PRINCETON is situated almost midway between Philadelphia and New York, on the old Indian path between the fords of the Raritan and the Delaware, near its intersection with the line dividing the provinces of East and West Jersey, two hundred and twenty-one feet above the sea, on the first foot-hills, which, rising above the sandy plains of the south, roll on northward and westward to the Allegheny Mountains. The first settlements were made in 1691, and generally called, after the neighboring rivulet, "Stony Brook." It was called Princeton in 1721. The battle of Princeton, Jan. 3, 1777, was a turning-point in the Revolution. Two eminent citizens of Princeton, Richard Stockton and John Witherspoon, signed the Declaration of Independence. On the 18th of July, 1776, the first Legislature of New Jersey, under the Constitution, met in Princeton, and organized the new State government; and Princeton continued the capital until the latter part of 1778. During four months, from June 20 to Nov. 4, 1783, the American Congress held its sessions in the library-room of the college; and Washington, for some time in attendance, issued his fare-well orders to the Revolutionary armies from the house of Judge Berrien on Rocky Hill. The village itself, numbering three thousand inhabitants, is distinguished only by its fine trees and elevated situation; but in recent times the beautiful and spacious buildings erected by munificent patrons for the uses of the college and the theological seminary are, upon

the whole, unrivalled in America. In this respect the village is admitted to approach more nearly than any other the ideal of an English university town. The cemetery has grown to be one of the most celebrated in the land; for here lie a long line of illustrious citizens, presidents, and professors, including the Bayards and Stocktons of New Jersey, Edwards, Davies, and Witherspoon, of the college, and the Alexanders, Miller, and Hodge, etc., of the seminary.

II. ITS INSTITUTIONS. — (1) *Princeton College* (corporate name, College of New Jersey, and from its oldest main building, called Nassau Hall) was founded by members of the synod of New York (New Light), for the purpose of raising a godly ministry for the Presbyterian Church, and for uniting religion and science in the higher education. The most active founders were Messrs. Dickinson, Pierson, Pemberton, and Burr, residing in East Jersey. The Rev. Gilbert Tennent and Samuel Blair, leading members of the presbyteries of New Brunswick and New Castle, and representatives of the Log College, Neshaminy, Penn., cordially co-operated with the originators of the college from the date of the second charter. The first charter was given by acting Governor Hamilton, in 1746; and the second and permanent charter was given by the great civil patron of the college, Governor Belcher, in 1748. Jonathan Dickinson was chosen first president, May, 1747; and the college opened, in the fourth week of May following, in Elizabethtown, where President Dickinson died on the 7th of October. Rev. Aaron Burr was immediately appointed president; and the college moved to Newark, and the first Commencement was held Nov. 9, 1748. In the fall of 1756, Nassau Hall and the president's house being finished, the college was removed to Princeton. It is governed by a board of trustees, of which the governor of the State is *ex officio* president, consisting of twenty-seven persons, including the president of the college, twelve of whom are required by law to be citizens of New Jersey, and one-half of whom are required by uniform custom to be ministers of the gospel. The citizens of Princeton and other friends of the college raised its first funds in small sums. The Rev. Messrs. Tennent and Davies collected money for it in Great Britain. Until recently it has been mainly dependent on tuition-fees. In the last fifteen years its grounds, buildings, museums, library, apparatus, curriculum, and professorships, including a school of science, have been erected, extended, and endowed on a noble scale, by the munificent gifts of such patrons as James Lenox, John C. Green, John I. Blair, William Lillbey, Henry G. Marquand, Robert and Alexander Stuart, N. N. Halsted, and others. Following Harvard, Yale, and William and Mary, Princeton College is the fourth in age, and in rank not far behind the first of American colleges. Its presidents have been Jonathan Dickinson, Aaron Burr, Jonathan Edwards, Samuel Davies, Samuel Finley, John Witherspoon, Samuel Stanhope Smith, Asahel Green, James Carnahan, John Maclean, and James McCosh. From the first, until the founding of the theological seminary, the college always, in its president or another, provided a professor of theology. It has sent out 5,500 graduates, 1,087 ministers of the gospel, 1 President and

2 Vice-Presidents of the United States, 310 high magistrates, 187 presidents and professors of colleges and theological seminaries, of whom 32 have been in the service of their *alma mater*. It possesses one of the most rare and extensive paleontological museums in the country, and its united libraries amount to about 75,000.

(2) *Princeton Theological Seminary*. — After the first settlement of the various Christian denominations in the United States, their candidates for the ministry received their theological education from the more learned pastors. The president, or other theological professor in Princeton College, taught theological classes from the first, until the commencement of the Presbyterian Theological Seminary in the same place. The presidents of Yale College began to hold theological classes in 1754; its theological seminary as a distinct department was added in 1822. The Associate Synod founded the first American Protestant theological school in Beaver County, Penn., in 1794, under the Rev. John Anderson, D.D. The Associate Reformed Seminary, under Dr. John M. Mason, in the city of New York, was commenced in 1804; Andover, in 1808; the Dutch Reformed, in New Brunswick, N.J., by Dr. John H. Livingston, in 1810. Princeton Theological Seminary was founded by the General Assembly of the Presbyterian Church, under Dr. Archibald Alexander, in 1812. He continued in office until his death, in 1851. Its principal founders were Rev. Drs. Green, Woodhull, Roncyn, Miller, Archibald Alexander, James Richards, Amzi Armstrong, etc. Dr. Samuel Miller of New-York City was elected second professor in 1813 (d. 1850). The Rev. Charles Hodge was made professor in 1822 (d. 1878). Rev. Joseph Addison Alexander, D.D., was made instructor in 1833, and professor in 1835 (d. 1860). Rev. John Breckinridge, D.D., became professor in 1836, resigned in 1838. Rev. James Waddel Alexander, D.D., became professor in 1849, and resigned in 1851. The present faculty consists of Rev. W. H. Green, D.D. (became professor in 1851), Rev. A. T. McGill, D.D., in 1854, and retired *Emeritus* in 1883, Rev. C. W. Hodge, D.D., in 1860, Rev. James C. Moffatt, D.D., in 1861, Rev. Charles A. Aiken, D.D., in 1871, Rev. A. A. Hodge, D.D., in 1877, Rev. Francis L. Patton, D.D., in 1880, Rev. William M. Paxton, D.D., in 1883. The whole number of students, from the beginning to the spring of 1882, has been 3,164. These have graduated from 150 different colleges; 204 have been foreign missionaries. The chief benefactors of the seminary have been Robert and James Lenox, Robert L. and Alexander Stuart, John C. Green, George Brown, and Levi P. Stone, etc. These have endowed this eldest of Presbyterian seminaries with admirable grounds, dormitories, chapel, library-buildings and library, lecture-rooms, professors' houses, scholarship and other funds. The library contains about 40,000 volumes.

III. *THEOLOGY*. — The philosophy taught in Princeton from the first, by Jonathan Edwards, Witherspoon, James McCosh, and L. H. Atwater, has been that known as the "Scotch School." The representative theologians of Princeton have been Jonathan Edwards, John Witherspoon, Archibald Alexander, and Charles Hodge. These have all been conservative Calvinists of the Old

School, of the special type represented by the Westminster Standards. This was true equally of the founders of the seminary, — Ashbel Green, James Richards, and others.

The term "Princeton Theology" originated in New England about 1831 or 1832, and was applied to the general characteristics of that system advocated by the *Biblical Repository* and *Princeton Review* in its controversies with the disciples of Drs. Hopkins, Emmons, Finney, and Taylor, the leaders of various phases of the "New-England School." Of this "Princeton Theology" the characteristic was close and persistent adherence to the type of Calvinism taught in the Westminster Standards as these are interpreted in the light of the classical literature of the Swiss and Dutch and English Puritan theologians, who wrote after the date of the synod of Dort, especially Francis Turretin of Geneva, and John Owen of England. The phrases "Princeton Party" and "The Princeton Gentlemen" were applied to the party represented by the *Biblical Repository* during the controversies which terminated in the disruption of the Presbyterian Church in 1838. This "party" was in perfect doctrinal agreement with the Old-School party in that struggle, but hesitated to follow its leaders in some of their more extreme and debatable methods of reform, such as the "Act and Testimony" of 1834, etc.

IV. *LIT.* — The sources of information on the subjects embraced in this article are *The History of the College of New Jersey, from its Origin in 1746 to Commencement of 1854*, by JOHN MACLEAN, tenth president of the college, Phila., 1877, 2 vols., J. B. Lippincott & Co.; *The History of Princeton and its Institutions*, by JOHN HAGEMAN, Phila., 1879, 2 vols., J. B. Lippincott & Co.; *Princeton College during the Eighteenth Century*, by Rev. SAMUEL D. ALEXANDER, D.D., 1872; *The Princeton Book, a Series of Sketches pertaining to the History, etc., of the College and Theological Seminary*, illus. with views and portraits, Boston, 1879, 4to, Houghton, Osgood, & Co.; *A Brief History of the Theological Seminary*, pamphlet, by Dr. SAMUEL MILLER, Princeton, 1838; *The General Catalogue of the College of New Jersey*, by Professor H. C. CAMERON, D.D., Princeton, 1882; *The General Catalogue of the Princeton Theological Seminary*, by the Rev. WILLIAM E. SCHENCK, D.D., Princeton, 1882, 8vo, 330 pp.; the *Lives* of Drs. Archibald and Joseph Addison Alexander, of Drs. Samuel Miller, Ashbel Green, and Charles Hodge. *The Biblical Repository and Princeton Review*, from 1825 to 1872, Dr. Charles Hodge editor-in-chief, represents the "Princeton school" by discussions on all topics, biblical, theological, and ecclesiastical. Dr. Samuel Miller contributed between 1830 and 1842 twenty-five articles; Dr. Archibald Alexander, in all, seventy-seven articles; Dr. Joseph Addison Alexander, ninety-three; Dr. James W. Alexander, one hundred; Dr. Lyman H. Atwater, sixty-six; and Dr. Charles Hodge, a hundred and forty-two.

Mr. Hageman, in his *History of Princeton*, etc., has enumerated seventy authors, citizens of Princeton, principally officers of the college and seminary. These have issued about four hundred and thirty distinct volumes, besides a larger number of printed essays, sermons, orations, not yet collected. Not counting the works of the immortal Edwards, the principal permanent works which

have rendered Princeton famous are *The Works of the Rev. John Witherspoon, D.D., LL.D., with Life of the Author in a Sermon*, by Rev. Dr. JOHN RODGERS of New-York City, Philadelphia, 1800, 3 vols., W. W. Woodman; also the various *Works*, as yet uncollected, and too numerous to mention here, of Professor JOSEPH HENRY, LL.D., of the Smithsonian Institute, Washington, D.C.; Professor ARNOLD GUYOT, Ph.D., LL.D.; President JAMES MCCOSH, D.D., LL.D.; Professor SAMUEL MILLER, D.D., LL.D.; Drs. ARCHIBALD, JAMES W., and JOSEPH ADDISON ALEXANDER; and of Dr. CHARLES HODGE, especially his *Systematic Theology*, New York, 1872, 3 vols. 8vo, Charles Scribner & Co. A. A. HODGE.

**PRIOR** and **PRIORESS** are, as titles of monastic officials, of comparatively late date, — from the time of Pope Celestine V. towards the end of the thirteenth century. With respect to priors, a distinction must be noticed between a *prior claustralis* and a *prior conventualis*. The former was simply a subordinate officer of the abbot, appointed by him, and in certain cases acting as his substitute; while the latter was himself the head of a monastery, and exercising the same authority as an abbot.

**PRISCILLIANISTS**, so called from their founder, Priscillian, were a religious sect which flourished in Spain and Gaul from the fourth to the sixth century, but was declared heretical, and finally put down, by the Catholic Church. Among its peculiar tenets the following were the most conspicuous. There is only one God, and the Trinity is only a triple form of revelation; but from God emanate spirits, which, however, gradually deviate more and more from the divine perfection. The world was created by such a spirit, but by no means by a perfect one; and the condition of the world soon became so much the worse as it fell under the influence of the Devil. The Devil is not a fallen angel, not even a creature of God. He developed spontaneously from chaos and darkness, and is the principle and substance of evil. From him come plagues, diseases, sufferings, etc. The human body is his handiwork. The human soul, on the contrary, emanates from God; and, to save it from the Devil, Christ appeared on earth. But Christ was not a real man, and not actually born by Mary. He only assumed human flesh, without also assuming a human soul; and he was altogether exempted from the human process of growth and development. From these doctrinal tenets the Priscillianists derived a very austere asceticism. They abstained altogether from flesh; they took great care not to put any children into the world, etc. Externally they maintained connection with the church, and professed to be good Catholics, only that they fasted on Sundays and on Christmas Day, and avoided swallowing the elements in the Lord's Supper. But secretly they celebrated divine service in their own manner, allowing women to officiate, and opening the doors both for magic and licentiousness. They also kept their doctrines secret, and for that purpose they considered both lying and perjury admissible. They had a literature. Besides Priscillian, their founder, Patronianus, Tiberianus, and Dictinnus are mentioned among them as authors. But that literature has altogether perished.

The sect was first discovered in Spain in 379. Priscillian, a rich and gifted man, of a distinguished family, devoted himself from early youth to philosophical and theological studies, disdaining all vain and frivolous enjoyments. Like many other gifted men of his time, he fell into the hands of the Manichæans. But his ambition did not allow him to become a mere adept of another sect. He aspired to form a sect himself. Mixing up various elements of Gnosticism and Manichæism with Christianity, he developed a system of his own, and succeeded in having it adopted, not only by a number of women, but even by two bishops, Justantius and Salvianus. The miserable condition of Catholic Christianity, and the degeneration, spiritual and moral, of the hierarchy, contributed much to his success, not to speak of the general longing after the hidden truth, which the Manichæan propaganda had awakened far and wide in the congregations. Bishop Hyginus of Cordova was the first to take notice of the spreading heresy. But he was a man of Christian feeling and of discrimination: he wished to convert the heretics. Quite otherwise with Bishop Idacius of Emerida, and Bishop Ithacius of Sosserra: they wanted to suppress the heresy. As the condemnation and excommunication launched against the Priscillianists by the synod of Saragossa (380) proved of no avail, the two bishops appealed to the emperor, Gratianus; and he actually issued an edict threatening the heretics with banishment from the country. Meanwhile, Priscillian, who had become Bishop of Avila, repaired to Italy, and exerted himself to win Ambrose of Milan, and Damasus of Rome, for his cause. In that he failed, but by bribery he succeeded in having the imperial edict cancelled. Shortly after, however, Gratianus was assassinated; and a new appeal was made by the Catholic bishops to his successor, Maximus. In spite of the protest of Bishop Martin of Tours, who declared it a crime for the secular power to interfere in matters purely religious, Maximus condemned Priscillian to death, as a heretic; and he was decapitated at Treves in 385. It was the first time that a Christian was punished with death on account of heresy, and all Christendom felt the shock.

The death of the leader, however, was not the end of the movement. The military force which Maximus sent against the Priscillianists was recalled at the instance of Bishop Martin of Tours; and, in spite of the condemnation of the synod of Toledo (in 400), the sect spread freely. The confusion became still worse when the Arian Visigoths broke into the country. They hated the Catholics, and they were too rude to really understand the heretics. At that period Orosius wrote against the Priscillianists, also Augustine and Leo the Great. But every thing proved in vain until King Theodemir abandoned Arianism, and joined the Catholic Church; then the synod of Braga (563) succeeded in employing really effective measures against the heretics, and the sect soon disappeared. See the pertinent writings of Orosius, Augustine, Jerome, Leo the Great, and Sulpicius Severus, also S. VAN FRIES: *Diss. de Prisc.*, Utrecht, 1745, and LÜBKERT: *De hæc. Prisc.*, Copenhagen, 1840. ALBRECHT VOGEL.

**PROBABILISM**, in morals, denotes a view, according to which it is not necessary that the will shall be determined by a sure conviction of truth: it is sufficient to act upon a probable opinion of truth. Such a view was first developed by the Greek Sophists, and afterwards by the Jewish Talmudists. In the Christian Church the first traces of it are found in the writings of certain Greek Fathers, after Chrysostom, who admitted a certain "economy," or *fraus pia* (see Gass: *Geschichte d. chr. Ethik*, i. 234), and in the mediæval penitentials, which, with the formula *nihil nocet* ("it does not hurt"), opened up a wide field to moral indifference. Well prepared by the casuists and the Dominican theologians of the later middle ages, the view was finally brought into system by the Jesuit moralists. Gabriel Vasquez was the first to adopt it, about 1598; with Escobar, who died 1633, it reached its full bloom. He discussed, for instance, the question whether it is sufficient to love God once in one's life (Vasquez), or thrice (Henriquez), or once every three years (Couch), or once every year (Hurtado de Mendoza). An *opinio probabilis*, that is, the opinion of some *doctor gravis et probus*, is quoted for each proposition. Personally he adopts the view of Henriquez, but he declares that the confessor is morally bound to give absolution on any of these terms. In 1620 the Sorbonne protested against the doctrine of Probabilism. In 1656 the *Lettres provinciales* of Pascal made the view actually odious to all serious people. In 1665 Alexander VII. felt compelled to disavow a number of the propositions of the Probabilists, and in 1679 Innocent XI. expressed himself still more plainly on the subject. Nevertheless, when, in 1691, the general of the Jesuits, Tyrso Gonzalez, published his *Anti-probabilist Fundamenta theologiæ moralis*, he raised such a storm in the society, that he barely escaped deposition, and the Jesuit moralists continued to teach their old doctrines under various modifications; as Probabilism pure and simple, which asserts that it is by no means necessary to prefer a more to a less probable opinion; or *Æquiprobabilism*, which declares there can be no choice between two opinions unless they are equally probable; or Probabiliorism, which demands that the more probable opinion shall always be chosen, etc. See SAM. RACHEL: *Essai sur la probabilité Jesuitique*, Helmst., 1661; CORTA: *De probabilitate morali*, Jena, 1728; CONCINA: *Storia del probabil. e rigorismo*, Lucca, 1748, 2 vols.; JOH. HUBER: *Der Jesuitenorden*, Berlin, 1873, pp. 281 sqq. ZÖCKLER.

**PROBATION, Future**, the doctrine taught by some modern German divines, that the offers of the gospel will be made to men in the next life who never had a probation in the present life. It must be distinguished from purgatory, where souls are supposed to undergo purification through penal suffering; from the doctrine, that, in the intermediate state, the process of sanctification, incomplete at death, is carried on to perfection; and from Universalism in all its forms. How long the period of *post mortem* probation lasts is not asserted; though, if it exist at all, there is no reason why it should terminate before the judgment. The most natural mode of conceiving of it is to suppose that the conditions of the sinner as to motive and will, and of the gospel as to the requirements of faith and repentance, are carried over into the

intermediate state, covering the period between death and the resurrection. Some hold that all who die unregenerate will have the opportunity in the next life of repenting, and believing in Christ; others (and this is the more common view) limit future probation to the heathen, to infants dying in infancy, and all other persons to whom the gospel had not been presented in this life. In support of one or the other, or both, of these views, it is urged:—

1. That it is wrong to make a sharp antithesis between the embodied and the disembodied condition of the soul; that, while death is a crisis, we have no right to regard it as the *terminus* of all gracious influence and opportunity. In reply to this, however, it should be said that the contrast between the present and the future life is made expressly, or implied, in the New Testament. "It is appointed unto men once to die, but after death the judgment" (Heb. ix. 27).

2. That the Bible condemns no one to whom the gospel has not been brought home, and that in the case of heathen who have not heard the gospel, and of infants dying in infancy, it is essential to any fair treatment of them, that offers of the gospel be made to them after death. To this it is replied, that the heathen are not condemned because they rejected Christ, but because they sin—"As many as have sinned without law shall also perish without law;" and that it is not held that infants dying in infancy are condemned. It is true that the Bible conditions salvation by belief, and that infants cannot believe; but it is far more rational to suppose that the condition of faith applies only to those who were capable of being outwardly called than to suppose that infants dying in infancy are to receive a probation in the next world, and an opportunity to repent, believe, and embrace the gospel.

3. That Christ went and preached to the spirits in prison (1 Pet. iii. 19). To this argument it is enough to reply that this is a very difficult passage, and that it is not certain whether the spirits were preached to in prison, or whether they were preached to in the days of Noah, and for their disobedience had been in prison ever since; that, supposing that Christ went to Hades with a proclamation to the antediluvians, we are not told what it was—it may or may not have been the gospel; and that although such overtures were made to the antediluvians, and at a particular crisis in the economy of grace, it does not follow that they should be continued ever after.

4. That other passages of Scripture furnish a basis for the belief in future probation. The strongest of these are Matt. xii. 32, and 1 Pet. iv. 6. From the first it is argued, and the high authority of Augustine is quoted in support of the *exegesis*, that the non-forgiveness of sins against the Holy Ghost in the next world implies the possible forgiveness of all other sins: so Lange, Olshausen, and others. But there is no reason to believe that these words meant more than that blasphemy against the Holy Ghost can never be forgiven, as, indeed, is taught in so many words in Mark iii. 29. In regard to the second passage, there is the difficulty, referred to above, of knowing whether the text means to teach that the gospel was preached to men while they were in the state of the dead, or whether, having been

preached unto, those here spoken of have since then been dead.

It must be evident there is very slight, if there is any, exegetical support for the hypothesis of a probation in the future state. The argument in favor of it rests mainly upon *a priori* and speculative grounds, founded, partly in sentiment, and partly also in wrong conceptions regarding the covenant of grace. For, in reply to those who advocate the theory, it may be urged:—

1. While it may be properly said that no one under moral government can be justly condemned who has not had a fair opportunity, this cannot be urged in supporting a future probation. If the government of God were conducted upon the principle of individualism, something might be said in favor of a future probation for the heathen. But the Bible emphasizes the race-unity of mankind. It teaches the representative responsibility of Adam, and accordingly that the race had its probation in him. Condemnation, therefore, does not follow rejection of the gospel, though that rejection may enhance it. The gospel finds men in a state of condemnation; and, though acceptance of Christ may be necessary to salvation, rejection of him is not the condition of condemnation.

2. There is no adequate explanation of the apostle's Epistle to the Romans, if the heathen can be justly condemned only after they have rejected Christ. Paul's argument is unequivocally to the effect that the light of conscience is sufficient to condemn them.

3. The Scriptures not only distinctly say, "After death, the judgment," but they teach that we are to "stand before the judgment-seat of Christ, that every one may receive the things done in his body." The references to the future life contained in the New Testament imply that this life is in antithesis to the life to come, as to working, and receiving reward, as to sowing and reaping, as to running, and reaching the goal. The sins that bar entrance into heaven are sins that presuppose the present conditions of our earthly life. Sodom and Gomorrah are represented as suffering the vengeance of eternal fire. Christ says, "Whosoever shall be ashamed of me and my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with all his holy angels." These considerations should be enough to show how perilous it is to neglect salvation in this world in the hope of having opportunities of repentance in the world to come, and how mistakenly the Church would be acting if the hope (for which the Bible gives no warrant) that the heathen are to have a probation after death should lead her to relax her effort to evangelize the world.

LIT.—SCHAFF: *Com. (Lange) on Matt. xii. 32*; *Die Sünde wider den heid. Geist*; OOSTERZEE: *Christian Dogmatics*; DOKNET: *System of Christian Doctrine*; CRAVEN: *Excursus on Hades* (Lange's Com. on Rev.); MARTENSEN: *Christian Dogmatics*; FAR-  
RAR: *Eternal Hope*. FRANCIS L. PATTON.

**PROCESSION OF THE HOLY GHOST.** See FILIOQUE.

**PROCESSIONS** were frequently used both by the Greeks and the Romans; and a triumphal procession from the *Campus Martius* to the Capitol, in the days of the Roman Republic, was, with its songs, its images, its flowers, and its incense, not

so very different from a Palm-Sunday procession of to-day in a Roman-Catholic country. Processions—in the proper sense of the word, for *processio* and *procedere* meant in early days simply "going to church"—are not mentioned, however, in the history of the Christian Church until the fourth century. In Constantinople, where the Arians were not allowed to worship within the walls, they walked morning and evening, in long processions through the streets, out to their meeting-places outside the walls; and as those processions, at which hymns were sung made a great impression on people, and threatened to seduce the Catholics, Chrysostom instituted similar processions, and arranged them with considerable pomp. A notice of Ambrose (*Epist. 40, ad Theodosium*) shows that processions were in use in the West at the same time, at least, among the monks. During the middle ages the Roman-Catholic Church developed this feature of ceremonial life with great magnificence; and minutely regulated processions became parts of her celebrations, as, for instance, of the *Corpus Christi* Festival. Since the Reformation, however, processions have lost much of their significance, not only in Protestant countries, but also in countries in which Protestants and Roman Catholics live together. Cf. art. *Processionen*, in WETZER u. WELTE, viii. 803-809.

**PROCLUS.** See NEO-PLATONISM.

**PROCOPIUS OF CAESAREA**, b. at Caesarea in Palestine; studied law at Berytus, and accompanied Belisarius as legal adviser on his campaign in Persia in 526; visited Africa, 533-536, and Italy, 536-539; and settled in 542 in Constantinople, where he was made prefect in 562. The date of his death is not known. He wrote a work on the wars of Justinian, another on his public buildings, and a third, which was not published until after his death, and forms a kind of supplement to the first. They have considerable interest to the church historian. The best edition of them is that by Dindorf, Bonn, 1833-38, 3 vols.

**PROCOPIUS OF GAZA** lived in Constantinople during the reign of Justin I. (518-527), and compiled from the works of the Fathers commentaries on the Octateuch (ed. C. Clauser, Zürich, 1555), on Isaiah (ed. J. Curterius, Paris, 1580), and on Kings and Chronicles (ed. I. Meursius, Lyons, 1620), thus opening the long series of catena-writers.

**PROCOPIUS** (surnamed **The Great**, to distinguish him from contemporaries of the same name) was a Bohemian priest, who on the death of Zizka, in 1421, succeeded him as leader of the Hussite army. Procopius was sprung from the lower nobility, and had been a follower of Hus. As a priest he never bore arms; but he learned warfare under Zizka, and conducted campaigns with consummate skill. He was more of a statesman than Zizka, and his policy was to terrify Europe into peace with Bohemia. He wished for peace, but an honorable and enduring peace. In 1426 he invaded Saxony, and defeated the Germans at Aussig. In 1427 he turned to ignominious flight, at Tachau, a vast host of Crusaders. In 1431 he still more ignominiously routed the forces of Germany at Tauss. These victories of Procopius rendered inevitable the assembling of the Council of Basel, which was the only hope of

Europe for the settlement of the Bohemian question, which could not be settled by the sword. With the council, Procopius was willing to negotiate for an honorable peace. In January, 1433, Procopius and fourteen other Bohemian leaders came to Basel to confer with the council. The disputation which ensued contains the most complete statement of the Hussite views. Procopius respected Cardinal Cesarini, the president of the council; and the conference was conducted with moderation and good feeling on both sides. When the conference was over, envoys were sent by the council to a diet in Prague to gauge the feeling of Bohemia. Bohemia, anxious to present a united front to the council, strove to reduce the town of Pilsen, which still held by Catholicism. The siege did not succeed, and a mutiny against Procopius arose in the army. The proud spirit of Procopius was broken; and he retired from the management of affairs in September, 1433. Soon after this, the Bohemian Diet accepted the *Compacts* as a basis of negotiation with the council. When once the idea of peace prevailed in Bohemia, it spread rapidly; and a party in favor of the restoration of Sigismund as king of Bohemia began to form. The barons of Bohemia and Moravia formed a royalist league, and Procopius roused himself to oppose them. In May, 1434, the barons' army met the Taborites, under Procopius, at Lipan. After a desperate fight, Procopius was defeated and killed. With him fell the power of the Taborites, and the moderate party was thenceforth predominant in the management of Bohemian affairs.

LIT. — The authorities for this period are numerous. The chief may be found in HÖFLER: *Geschichtsschreiber der Hussitischen Bewegung*, Vienna, 1856-66, 3 vols.; PALACKY: *Urkundliche Beiträge zur Geschichte des Hussitenkriegs, von 1419 bis 1436*, Prag, 1872-73, 2 vols. The conferences with the Council of Basel are given by various writers in *Monumenta Conciliorum Generalium Seculi XI.*, vol. 1, Vienna, 1857. For a careful history of the period, PALACKY: *Gesch. von Böhmen*, vol. iii., Prag, 1856. MANDELL CREIGHTON.

**PRODICIANS**, a sect of Antinomian Gnostics, founded by Prodicus in the second century, claimed, as the sons of the most high God, and a royal race, to be bound by no laws. They rejected the sabbath and all external ceremonies as something fit only for those who stood under the sway of the demiurge. As their authorities, they quoted some apocryphal writings of Zoroaster.

**PROFESSIO FIDEI TRIDENTINÆ.** See TRIDENTINE PROFESSION OF FAITH.

**PROLOCUTOR**, chairman of a convocation. (See art.)

**PRONIER, César Louis**, b. at Geneva, Switzerland, Oct. 19, 1831; d. at sea, Nov. 22, 1873. He was in early life in business in the United States, but, returning, studied theology at Geneva and Berlin. In 1863 he was called to the chair of systematic theology in the Free Church theological seminary, Geneva, as successor to Dr. Gaussen (see art.), and held the position at the time of his death. He was a delegate to the Sixth General Conference of the Evangelical Alliance, held in New-York City, October, 1873; was upon the "Ville du Havre" when she collided with the "Loch Earn," and went down with the ship. This

disaster created great sympathy in the United States; and a large sum was at once raised for the families of the three delegates to the Alliance Conference, — Pronier, Carrasco, and Cook. See memorial sketch in *Evangelical Alliance*, New York, 1874, pp. 763-765.

**PROPAGANDA, The.** I. DEFINITION. — The missionary operations of the Roman-Catholic Church were conducted, from the thirteenth century on, by the different religious orders. The Jesuits were specially active in missionary enterprises; and Ignatius Loyola started the idea of establishing colleges for the training of missionaries from the lands where missionary operations were to be carried on. On June 21, 1622, Gregory XV., the first pupil of the Jesuits who reached the papal dignity, founded the *Congregatio de Propaganda Fide* (the Society for the Propagation of the Faith). This society, as well as the training institute in its palace, and the whole missionary system of the Catholic Church, is called the Propaganda. The congregation of the Propaganda includes all the cardinals, and has the entire missionary work of the church under its supervision. When it undertakes a missionary enterprise, it confides the new field to the care of some religious order, and sends out missionaries under the charge of an apostolical prefect (*prefectus apostolicus*). As the work advances, the Pope, by reason of his authority as universal bishop, substitutes for the prefect an *episcopus in partibus* (provisional bishop), who is also called apostolic vicar, and finally, if the success warrants it, establishes a bishopric. On account of the heresy of Protestant lands, they are included, with heathen lands, under the head of missionary territory. Pius IX. even went so far as to establish a congregation of the Propaganda for the Greek Church (*per gli affari di Rite orientali*). Protestants, being in the eyes of the Catholic Church heretics, are to be brought into subjection to its discipline. The bishoprics in Germany, North America, England, and Holland, are missionary bishoprics in the sense that their bishops have oversight over the heretical Protestants. The Bishop of Paderborn, in 1864, did not hesitate to call himself "the lawful overshepherd of the Protestants living in his see." The bishops in these lands are in constant communication with the Propaganda at Rome. The doctrine promulgated by Benedict XIV., and re-affirmed by Pius VI. in 1791, is held in the Catholic Church, that the heathen are not to be forced into obedience to the Church, but that Protestants who have received baptism are so to be forced (*sunt cogendi*). The Church calls to its help the civil power to secure this end, and, if it should ever gain the supremacy in Germany or any other Protestant country, will fully carry out this policy. See MEYER: *D. Propaganda, ihre Proben u. ihr Recht, mit besonderer Rücksicht auf Deutschland*, Göttingen, 1852 sq.; *Bullarium Cong. de Propaganda Fide*, Rome, 1839 sqq. MEYER.

II. MISSIONARY OPERATIONS AMONG THE HEATHEN. *Western Africa.* — Roman-Catholic missions in Western Africa run back to the middle ages. The Portuguese discoverers who took these regions in the latter half of the fifteenth century planted the Christian Church through the Dominicans and Franciscans who accompanied them. In the kingdom of Congo the favor of



the king (who became a convert) and the compulsion of the Inquisition secured for the Christian doctrines a pretty wide diffusion. The principal city gave the name to a bishopric in the early part of the sixteenth century, and gloried in a number of churches and convents. The Jesuits entered in 1517, and for a time revived the mission, which had begun to show signs of decay. But the gradual departure of the Portuguese was accompanied with the decline of Christianity; and when, in the eighteenth century, all commerce of Europeans with Congo ceased, the land reverted to its heathen condition. Since the recent expedition of Stanley, the Catholics have again, under the protection of the Portuguese flag, entered the old field. An apostolic prefecture was established in the French possessions of Senegambia in 1765. The work has been prosecuted with some vigor since 1848, when the congregation of the Most Holy Heart of Mary, established for the conversion of the negroes, took up the work. In the first ten years, 42 out of 75 missionaries became victims to the climate. This prefecture has been divided, and the following four apostolic vicariates established: 1. Senegambia, with stations at St. Louis, Gorée, Dacar, near Cape St. Verde, etc., and including, in 1878, 10,000 Catholics; 2. Sierra Leone, with 1,000 Catholics, who were won, not from the heathen population, but from Protestant congregations; 3. Dahomey, including the so-called Benin coast; 4. The two Guineas, with Gaboon for its centre, where the zealous and consecrated Father (later Bishop) Bessieux established several institutions, which are said to be the most flourishing on the western coast of Africa. This mission, which he founded in 1819, had 2,000 adherents at his death, in 1876. There is also an apostolic prefecture of Corisco and an apostolic vicariate of Liberia, which, however, for a number of years, has existed only on paper.

*Southern Africa.*—This has been unfruitful ground for Catholic missions till lately. The Dutch government and population were very inimical to them. The apostolic vicariate of the Cape Colony was established in 1847, and was divided nine years later. In 1874 the apostolic prefecture of Central Cape Colony was founded, and in 1852 the vicariate of Natal. More effort has been put forth to gather together the Catholics among the European emigrants than to convert the heathen. A seminary has been founded in Grahamstown for the training of native helpers. From Natal, work is pushed among the Basutos; but it does not appear how many of the 700 converts of 1880 had before been rescued from a state of heathenism by the Protestant society of Paris. The diocese of Central Cape Colony numbered, in 1876, 390 adherents. The year previous a station was established in Namaqualand, where the Rhenish missionary society has been laboring for many years. The most advanced mission-field is that of the Jesuits on the Upper Zambesi. They began their labors in 1879.

*Eastern Africa.*—Through the discoveries of the Portuguese, Christianity was also planted in this region in Mozambique, Inhambane, etc. In the kingdom of Monomotapa it prevailed for half a century. With the departure of the Portuguese these missions likewise declined. Since 1863, stations under the protection of the Sultan of Zanzi-

bar have been maintained on the island and at Bagamoyo, where the congregations of the Holy Spirit and of the Holy Heart of Mary have built up successful educational institutions. Zanzibar constitutes an apostolic prefecture. Catholic missions got a foothold in Abyssinia in the seventeenth century, but were subsequently suppressed. Abyssinia was made an apostolic vicariate in 1853. Of the results of the mission there are no accessible reports.

*Central Africa* constitutes an apostolic vicariate. The Jesuits attempted to push forward into this region in 1848, and occupied Khartoum and Gondokoro. The missions were abandoned on account of the murderous climate, but resumed in 1861 by the Franciscans. This second effort has also failed; and in 1865 only two missionaries were left at Khartoum, forty (most of them Germans) having succumbed to the climate. The idea of converting Africa by Africans was taken up, and in 1867 an institution was founded near Cairo to train Africans. Another institution, at Verona, trains Europeans for the work. The station at Khartoum was re-enforced in 1872. The Catholics, under the direction of the Archbishop of Algiers, have pressed on to the kingdom of Mtesa on the Victoria Nyanza, where they are seeking to push out the Church Missionary Society, and to Lake Tanganyika.

*North Africa.*—The Franciscans have attempted to win the Copts in Egypt for the Papal chair. The Jesuits also undertook the work, and by the close of the last century 15,000 had been won. In 1847 the apostolic vicariate of Egypt was established. The archbishopric of Algiers includes the sees of Oran and Constantine-Hippo. There has been some missionary activity; and different societies have been at work among the natives, but with what results we cannot discover.

*African Islands.*—Madagascar, the most important for Catholic missions, became the scene of Franciscan labors in 1642. In 1674 the Portuguese colony of Fort Dauphin was destroyed. In 1832, stimulated by the achievements of the London Missionary Society, the apostolic prefect of Bourbon made a new attempt. In 1844 the Jesuits undertook the work, and since that time, or, more definitely, since 1868, when French influence began to be felt, have had yearly additions of 1,600 adults and 800 baptized children. These figures seem to be inexact. Tananarivo is the headquarters of the mission. Several societies are laboring in Bourbon, Mauritius, and the Seychelles.

Turning to *Asia*, we pass over the labors of Catholic missionaries in Syria, Asia Minor, and Persia, where the efforts are directed to make converts from the Protestant churches. Of the work among the Mohammedans there is no report.

*British India.*—Early in the sixteenth century we find Franciscans and Dominicans at work at Goa, which in 1534 gave the name to a bishopric. With Francis Xavier, who, accompanied by two other Jesuits, entered Goa in 1542, began a new period,—a period of earnest and fruitful effort amongst the natives. He displayed a rare devotion, labored also in Tinnevely, and is said to have baptized 10,000 converts in a single month. Zealous as Xavier was, he succeeded only in building up a nominal Christianity. He left after a

few years of effort, and was followed by other Jesuits, who in 1565 counted in the Portuguese possessions in India 300,000 Christians. Goa was elevated to an archbishopric in 1557. In 1606, in the hope of reaching the higher castes, the Jesuit Roberto de' Nobili published a holy Veda, in which he accommodated Christianity to the Brahmans. It secured, so it is said, the conversion of 30,000 natives; but the principle carried out in the book was condemned by the Pope. The Indian missions subsequently declined with the decay of the Portuguese power. In the present century new life has been infused into them. There are a number of apostolical vicariates; and the different dioceses are distributed among the Benedictines, Jesuits, and other orders. Missionaries from the Mill-Hill Seminary, near London, have been carrying on work since 1879 in the vicariate of Afghanistan and Beloochistan. The following table gives the statistics of 1879, according to the vicariates:—

Colombo . . . . .	108,400	Bombay-Puna . . . . .	51,000
Jafna . . . . .	67,500	Haiderabad . . . . .	9,000
Madura . . . . .	169,000	Vishnupatnam . . . . .	10,000
Quilon . . . . .	87,600	Western Bengal . . . . .	14,100
Verapoly . . . . .	310,000	Central Bengal . . . . .	1,200
Malabar . . . . .	27,000	Eastern Bengal . . . . .	11,300
Comblatur . . . . .	21,000	Patna . . . . .	9,500
Pondichery . . . . .	144,000	Agra . . . . .	14,300
Madras . . . . .	48,500		
Mangalore . . . . .	84,000	Total . . . . .	1,432,400
Goa . . . . .	245,000		

It is difficult to determine the value of these figures, as all the European Catholics in India, and all the old and nominal Christians, are included in the table. The Catholic schools of India had only 31,436 pupils in 1868, while the Protestant schools a few years later had 115,735.

*Further India.*—Malacca was made a bishopric in 1557, after Xavier had labored there for two years. The early missions in Burmah accomplished little. In 1722 it was made an apostolic vicariate. Since 1856 it has been under the control of the Paris Missionary Seminary. It is now divided into three vicariates, with 16,000 Catholics. The Siam mission was in a flourishing condition in the last century. After a period of lapse, it was revived in 1840. Siam now includes two vicariates under the control of the Paris Seminary, with 20,500 Catholics. The missions in Cochinchina and Annam were more numerous in the seventeenth century. Two hundred missionaries suffered martyrdom there, but Christianity persisted. Among the heroic Jesuits, Alexander of Rhodes deserves mention. Napoleon was induced, by the persecutions of the Christians, to declare war in 1858. In 1880 the vicariates were credited with the following number of adherents:—

Cambodia . . . . .	10,000	Western Tonkin . . . . .	140,500
Western Cochinchina . . . . .	38,500	Middle Tonkin . . . . .	142,000
Eastern Cochinchina . . . . .	31,500	Eastern Tonkin . . . . .	67,000
Northern Cochinchina . . . . .	25,200		
Southern Tonkin . . . . .	71,500	Total . . . . .	526,300

Catholic missions followed the Portuguese to the Philippine Islands in the sixteenth century. Manila gave the name to an archbishopric, and several bishoprics were established. 5,502,000 Catholics are reported for these islands. The total population is 7,451,000. The old missions on Java (1596) were abolished by the Dutch. In the present century Batavia (1842) has been made a vicariate, and is credited with 23,600 Catholics.

*China.*—We pass by the Franciscan missions under the lead of John of Monte Corvino, which perished in 1370, after an existence of eighty years. The Jesuits resumed the work. Francis Xavier died in 1552 on the threshold of it. Among his successors, Matteo Ricci (1582-1610) deserves special mention. He understood how to win the favor of the official classes, and even of the emperor himself (1601). Practising a cunning policy, he allowed the worship of ancestors, and even of Confucius, to be carried on at the side of the worship of Mary, etc. There were persecutions; but an imperial decree tolerated the Christian religion, and, at the close of the seventeenth century, it is said there were 300,000 Christians in China. The Dominicans and Franciscans entered China in 1630, and likewise practised a sharp policy of accommodation. The Pope severely condemned the practice, and sent out two legates to Peking, who were treated with indignity. In 1724 Christianity was forbidden, but the Jesuits persisted. At present there are 519 priests and 413,000 Catholics in China.

*Japan.*—Seven years after the first Europeans trod the soil of Japan, Francis Xavier landed there (1549). He left the island after three years of labor, which was almost fruitless. His successors secured the favor of some of the feudal lords; and the number of converts increased to 600,000 after Nobunaga ascended the throne, and instituted a cruel persecution against the Buddhist priests. Augustines, Dominicans, and Franciscans entered the country. The Inquisition was set in motion. The priests lost the favor of the rulers; and in 1614 all of them were expelled from the country, and a relentless persecution instituted against the Christians. In 1859 the Catholics entered Japan once again, and were rejoiced to find the relics of their old congregations. The country is divided between the two apostolic vicariates,—Nagasaki, with 20,000 Catholics in 1881, and Tokio.

*Australia.*—A missionary station was established in 1846, by the Benedictines, among the aborigines. It is at New Nursia, West Australia. Spanish monks instruct about 300 natives in the art of agriculture and different trades.

*New Zealand, etc.*—In 1833 Gregory XVI. organized the apostolic vicariate of Eastern Oceanica, and three years later that of Western Oceanica. Bishop Pompallier arrived in New Zealand in 1838, planted stations where Protestant missions had borne most fruit, and succeeded in winning 5,000 Maoris in the first twelve years. War deprived the church of these converts, and in 1870 the Bishop of Auckland complained that there was no mission among the Maoris. The missions in New Caledonia, begun in 1843, included, in 1875, 3,000 baptized persons. The Loyalty Islands, which had been a fruitful field for the London Missionary Society, were forcibly annexed by France in 1864. Catholic missionaries entered the country, preceded by French cannon. The natives have proved remarkably faithful, and in 1876 there were only 2,000 Catholics. The Fiji Islands were entered in 1844, and 7,600 Catholics are ascribed to the islands. How many of these are natives is not stated. The apostolic prefect has his residence on Ovalau.

*Central Oceanica* constitutes an apostolic vica-

riate. Bataillon started a mission on the Island of Uea in 1836. The whole population of 4,000 is Catholic. The same is true of the population (15,000 souls) of Futuna. The French flag compelled many of the islands to receive the missionaries. This was the case with the Tonga Islands in 1858. But the natives remained true to the Protestant Church. For example, in the northern group there are 6,000 Protestants and only 200 Catholics. On the Samoa Islands, where a mission was started in 1815, there are "about 5,000 converts." The violent occupation of Tahiti by the Catholics at the time stirred the blood of the Protestant world. In 1836 two priests were expelled from the land; but the French compelled the Protestant queen to re-admit them to her dominions, and to pay a heavy indemnity, and forced her in 1842 to accept a French protectorate. The people rose in revolt against this foreign injustice, and could only be put down after two years of resistance. The Protestant missionaries, robbed of their influence, left. The whole population was forced to contribute to the cathedral of Papeiti; but, notwithstanding these measures, only 500 converts have been made. The return of many to a semi-heathenish life is due to the violent measures of the Catholics, by which the congregations were robbed of their pastors. A small vessel, "The Vatican," plies between Tahiti and the adjoining islands. The Marquesas Islands form a vicariate by themselves. Catholic missionaries in 1838 planted themselves at the very station which had been the scene of the hard struggles of a Protestant mission. Under the protectorate of the French flag (1842) earnest efforts have been made to win the islanders, but with little success.

*The Hawaiian Islands.* — The Catholics succeeded in getting a foothold on this territory of the American Board in 1840. The entire population had at that time renounced heathenism. The mission has been successful, and in 1874 there were 24,000 Catholics on the islands. The devotion of Father Damian Deveuster, who has given himself up to the work among the lepers, who occupy an island by themselves, deserves mention.

*America.* — In America we are brought in contact with the missions among the Indians and negroes. For the United States, see arts. INDIANS and ROMAN-CATHOLIC CHURCH IN THE UNITED STATES. In the diocese of Quebec, Canada, the Jesuits have been laboring among the Indians since the beginning of the eighteenth century. Perhaps 18,000 Canadian Indians are connected with the Catholic Church. The centre of missionary operations in the diocese of Toronto is the station of St. Bonifacius on the Red River, established in 1820. The centre in the western diocese of St. Albert is St. Anna, established in 1843. The apostolic vicariate of Athabasca began with a station in 1849.

In Mexico the cross was planted by the bloody hand of Cortez. The first missionaries were Franciscans, and in the first six years 200,000 heathen were converted. There are now 6,000,000 Christian Indians in Mexico; but their Christianity is for the most part a nominal profession. The case is similar in Central America, where there are 1,200,000 Catholic Indians. In the

West Indies the natives died out, and the negroes were baptized without much preparation. In South America the Jesuits carried on extensive missionary operations in the seventeenth and eighteenth centuries, and trained the Indians in the arts of civilized life. With the abolition of the order, the Indians were neglected, and returned to a semi-heathen condition.

We regret to be obliged to renounce the plan of giving a statistical table of Catholic missions. The facts and reports forbid it. The defectiveness of the reports seems, in many cases, to be intentional. The successes are frequently exaggerated, and the failures suppressed; while the achievements on the fields cultivated by Protestant societies are magnified and gloried in. Under these circumstances it is not possible to get a fair conception of the success of Catholic missions. It is a fact, however, that their revival in the middle of this century followed the hard and heroic pioneer work of Protestant missionaries. So far as we can judge, the results of Roman-Catholic missions in this period have been, upon the whole, very small, and disproportioned to the amount of labor spent. The number of converts made in this century would be very small if the multitudes converted at an earlier period were not counted in.

LIT. — The most important works on the subject are *Annales de la Propagation de la Foi*, Lyons (since 1822); *D. kathol. Missionen, Illustrierte Zeitschrift*, Freiburg-i.-Breisgau; *ILAHN: Geschichte der katholischen Missionen*, Köln, 1857-63, 5 vols.; *KALKAR: Den katolske Missions-Historie*, Copenhagen, 1862; *Dictionnaire des Missions Catholiques*, par DJNNKOVSCOV, Paris, 1864 (to be used with caution).

GRUNDEMANN.

**PROPHETIC OFFICE IN THE OLD TESTAMENT.** The object and signification of the Old Testament prophecy is seen from Deut. xviii. 9-22. Before his death Moses appointed a successor, in the person of Joshua, for the theocracy, and laid down rules for the monarchy, thus indicating, that, with his death, the revelation of the divine will was not to be final, but that, rather, new organs of revelation were to be expected. The theocratical people was not to be left without a guide, thus being led to take refuge in heathenish divination. And, as the people was unable to bear the terrors of the appearance of God, Jehovah intended to communicate his will to the people through *men*, by raising from among the people, from time to time, men like Moses. These messengers and interpreters of Jehovah bear the ordinary name of *nabi*, derived from the verb *naba*, "to bubble forth," which finds its explanation in Exod. iv. 1-17, where God says to Moses, "Aaron shall be thy *nabi*, i.e., speaker." The prophetic office was not, like that of the priests, a prerogative of the tribe or family, but was to be in connection with the people of the covenant. Though the prophet was an immediate organ of Jehovah (cf. Isa. i. 4), yet he was to begin with Moses, and continue the revelation given to him, thus always keeping alive the communication between Jehovah and his people, in whose midst he dwells and moves; whilst the absence of prophecy was a sign that Jehovah had retired from his people (Amos viii. 12; Lam. ii. 9; Ps. lxxiv. 9). The historic origin of prophecy is connected

with the foundation of the theocracy (cf. Jer. vii. 25). *Moses*, in spite of his high position (Num. xii. 6-8), is really the first in the prophetic office (Deut. xxxiv. 10). He is the prophet, not only in the wider sense in which the name *nabi* was already used by the patriarchs (Gen. xx. 7; Ps. cv. 15), but in the special signification, because he is in possession of that gift of the spirit which makes the prophet (Num. xi. 25). Side by side with *Moses*, his sister *Miriam* is mentioned as a prophetess (Exod. xv. 20). *Joshua* is nowhere called *Nabi*. In the period of the Judges the prophetic office appears in *Deborah* (Judg. iv. 4, 6, 11). The same book also mentions (vi. 8) a prophet; and 1 Sam. ii. 27, a "man of God," a prophet probably, is spoken of, who predicted to *Eli* the death of his two sons. But under *Samuel* the prophetic office became a more formal institution, and he is therefore to be regarded as the real founder of the Old-Testament prophetic office (cf. Acts iii. 21). Israel, without the ark of the covenant, now experiences that the presence of God is everywhere where he is sought with earnestness, and that the mediatorship between God and the people now rested in the person of the divinely inspired prophets. The many prophets which then existed *Samuel* brought together, and formed the so-called schools of the prophets, or, rather, prophetic society. That Levites also belonged to this society, we may infer from the fact that not only was *Samuel* a Levite, but also that sacred music was cultivated in that society, which had its seat at *Ramah*. We may also assume that sacred literature was cultivated here, as, no doubt, prophetic writing, especially theocratic historiography, commenced with *Samuel* (cf. 1 Chron. xxix. 29). At that time the foundation may have been laid for that great historic work which is so often mentioned in the books of Kings, and which undoubtedly was known to the chronicler-writer. That the members of the prophetic society did not lead an ascetic life, we see from the public activity which the prophets now exercised. With the institution of the monarchy, *Samuel* had resigned his judicial and executive function, and the prophets now became *watchmen* of the theocracy: hence they are called *tsophim* or *metasppim* (Mic. vii. 4; Jer. vi. 17; Ezek. iii. 17, xxxiii. 7). The watchmen exercised their functions not only over the people, but also over the monarchy; and the ways of the people and of their leaders were judged in accordance with the divine law. In short, they became the spiritual overseers and theocratic historiographers.

The relation of the prophetic office to the monarchy is shown in the behavior of *Samuel* towards *Saul* (cf. 1 Sam. xv. 11, xvi. 1); and *Samuel's* word (1 Sam. xv. 22) is, so to say, the programme for the position of the prophetic office to the sacrificial cult. After the election of *David* in the place of *Saul*, *Samuel* retired to *Ramah* for the remainder of his life. With *Saul* the prophets had no intercourse (1 Sam. xxviii. 6). It seems, however, that they were on good terms with *David*; and *Gad* the prophet (1 Sam. xxii. 5), who is mentioned beside *Nathan*, probably belonged to the society at *Ramah*. The chief musicians appointed by *David* (1 Chron. xxv. 1, 5; 2 Chron. xxix. 30, xxxv. 15), though called prophets and seers, must not be placed in the

same line with *Gad* and *Nathan*, although the sacred song emanating from the heart moved by the Divine Spirit may be called prophesying. Under *Solomon* the prophetic office for a time stood in the background, until towards the end of his reign, when his heart was inclined to apostasy, the warning voice of the prophet, perhaps of *Ahiyah* the Shilonite, was heard (1 Kings xi. 11-13). The great influence which the prophetic office still exercised among the people may be seen from what we read of the prophet *Shemaiah* (1 Kings xii. 21 sq.; 2 Chron. xi. 2). In the following centuries the activity of the prophetic office was mainly in the kingdom of the *ten tribes*, the history of which was mainly the conflict between the prophets and the apostatized kings. This religio-political conflict, which had already been inaugurated under *Jeroboam*, was continued under his successors; and *Jehu*, *Elijah*, *Elisha*, *Jonah*, *Amos*, *Hosea*, *Isaiah*, *Oded*, and *Nahum* are mentioned as the men of God who pleaded the cause of *Jehovah*. Different, however, was the character of the prophetic office in the kingdom of *Judah*, where the prophets found a strong support in the theocratic kings. Prophetic societies did not exist there; although it cannot be doubted that prominent prophets had their circles, where their friends and disciples met (cf. Isa. viii. 16), and where, in the midst of the apostasy of the people, the Divine Word was studied, and transmitted to future generations. We therefore only meet with individual prophets in the history of the kingdom of *Judah*. Thus under *Rehoboam* we find *Shemaiah* (2 Chron. xii. 5 sq.); under *Asa*, *Azariah*, the son of *Oded* (2 Chron. xv. 1), and *Hanani* (xvi. 7). Under *Jehoshaphat* we find *Jehu*, the son of *Hanani* (xix. 2), and *Eliezer* (xx. 37). During *Jehoshaphat's* reign the work of the priests seems to have been of more influence than that of the prophets, as may be seen from 2 Chron. xvii. 7 sq., where, among those who were sent about to teach the people, no prophets are mentioned. That both prophets and priests acted harmoniously, we see from *Joel*, who belonged to the earlier period of the reign of *Joash*. When a plague visited the country, he brought it about that both priests and people held a fast-day. In the latter part of *Joash's* reign lived *Zechariah*, the son of *Jehoiada*, the first martyr of the prophets of *Judah* (2 Chron. xxiv. 19 sq.). Under *Joash's* successor, *Amaziah*, two prophets (2 Chron. xxv.) are mentioned. Taken all in all, the work of the prophets in *Judah*, with the exception of *Isaiah*, was of less effect than that of the prophets in the kingdom of the *ten tribes*.

With *Joel*, or perhaps with *Obadiah*, i.e., in the first decades of the ninth century B.C., the beginning was already made with the writings of prophetic books. The older prophets also had uttered prophecies, which were written down in the prophetic books of history. The basis of the prophetic eschatology is already contained in the older testimonies of revelation; but, whilst the former prophets had more regard for the present of the kingdom of God, the prophetic word now views the future. Despised and misjudged by the contemporaries, the prophetic word in its historic fulfilment was to legitimate to future generations God's power, justice, and faithfulness, and was intended as a guide to the pious. For

this reason, the word of the prophets had to be transmitted faithfully, which could only be done in writing. This writing-down is therefore often referred to by the prophets as effected at divine command (Isa. viii. 1; Hab. ii. 2 sq.; Jer. xxxvi. 2), and, by expressly emphasizing the object of the writing, to show to coming generations the truth of the prophecy (Isa. xxx. 8; Jer. xxx. 2, 3; cf. Isa. xxxiv. 16). In some cases the writing follows the oral utterance in order to confirm the latter, and where sometimes (Isa. viii. 1 sq.; perhaps Isa. xxx. 8 belongs here also) it was sufficient to note down before witnesses the more salient points. In general, however, the literary activity is independent from the oral preaching; and prophets (like *Amos*, *Hosai*, *Micah*) probably did not write down their prophetic utterances till towards the close of their life, thus transmitting to the world in a formulated order a totality of their prophetic office. That some literary productions have been lost, we may infer from the reference often made to older sources, as Isa. ii. 2-4; Mic. iv. 1-4; Isa. xv. sq. But, on the other hand, we perceive herein an important peculiarity of prophetic literature; viz., the connection which exists between the prophetic books, in so far as the younger prophets in a great many instances looked up the utterances of the older prophets, made them their own, enlarged and developed the same. Thus, e.g., *Amos* i. 2 follows *Joel* iii. 16; the younger *Micah* takes up the close of the discourse of the older (1 Kings xxii. 28). Almost throughout all prophets, especially in *Zephaniah* and *Jeremiah*, we find allusions and references to former prophetic works; but herein we perceive the unity of the spirit in which the prophets stand, who, in spite of the changes of times, followed up this one unity of the word of God which they proclaimed; thus also proving the lasting validity of the not yet fulfilled prophecies.

As has already been indicated, the work of Isaiah was of the greatest effect in the kingdom of Judah. At the beginning of his ministry, Judah was in the zenith of her power, brought about under the powerful reigns of Uzziah and Jotham. And although these kings in general preserved the theocratic order, yet the moral and religious condition of the people was less pleasing; since corruption, idolatry, and other vices had taken a hold upon the people, especially upon the higher classes. In connection with this we find a degenerated priesthood (Mic. iii. 11; Isa. xxviii. 7), which, together with a number of false prophets and flattering demagogues, strengthened the people in their sins (Isa. ix. 14 sq., xxviii. 7; Mic. ii. 11, iii. 5). After Isaiah had already announced under Jotham the coming of the great day of Jehovah (Isa. ii.-vi.), his public activity, as far as we can see from his own book (vii.), commences under Ahaz, in that critical moment when the Syro-Ephraimitic war became imminent for Judah, and it reaches its height under Hezekiah. For while the prophet continues the word of the former prophets, yet in him prophecy for the first time takes a universal stand-point, from which all destinies of the kingdoms of the world, and of the heathenish nations at large, become a part of the divine ways of judgment, the end of which is the eternal kingdom of God triumphing over all power and greatness of heathendom. Contempo-

rary with Isaiah was *Micah* the prophet, "full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin" (Mic. iii. 8), coinciding with Isaiah especially in the development of the Messianic idea. His influence is especially mentioned by Jeremiah (xxvi. 18 sq.). With *Nahum*, probably a junior contemporary of Isaiah, the series of those prophets who are mentioned by name as living during the Assyrian period closes. Very valuable, as illustrating the history of prophecy, is the Book of Jeremiah. His calling took place, according to i. 2, xxv. 3, in the thirteenth year of Josiah; and thus his work, like that of *Zephaniah*, commences with the beginning of those reforms which were inaugurated by the king, and who was supported by the prophets. It is true that *Huldah* the prophetess, after the law had been found, exhorted the king to carry out the work of reformation more energetically; but the solemn renovation of the covenant itself, which Josiah undertook, took place with the help of the prophets (2 Kings xxiii. 2). As may be seen from Jer. xi. 1-8, the prophets especially undertook, by earnest preaching at Jerusalem and in the cities of Judah, to impress upon the people the solemn obligation they had taken upon themselves. But, after all, this reformation was not effective. The conversion was not with the whole heart, but feignedly (Jer. iii. 10). Instead of true religion, mere ceremonies were regarded as the main worship of God; and as, in times past (Ps. xv., xxiv., 1; Isa. i. 11, xxix. 13; Mic. vi. 6), hypocrisy and mere external forms were stigmatized by the prophets, so now a part of the prophetic preaching was directed against these practices.

Under Joiakim and his successors, Jeremiah had to suffer very much; whilst *Uriah* the prophet, who had tried to evade the vengeance of the king by his flight to Egypt, was brought back, and murdered. The last decades of the kingdom of Judah are marked by a struggle between true and false prophets, which mainly concerned the political questions of the day. Whilst Jeremiah, who in prophetic spirit recognized the divine mission of the Chaldean power, exhorted to a faithful adherence to the oath sworn to the heathenish power, the false prophets exhorted to break the Chaldean yoke (Jer. xxvii., xxviii.) by making a union with Nebuchadnezzar. The false prophet who thus opposed Jeremiah was *Hananiah*. In the captivity, also, the Jews were led astray by *Ahab*, *Zedekiah*, and *Shemaiah*, against whom Jeremiah also lifted up his voice in warning the people (cf. Jer. xxix. and Ezek. xiii. 9). It is remarkable, that, according to Ezek. xiii. 17-23, the false prophets were mainly women; for, though the female seer was not altogether excluded from the prophetic gift, yet prophetesses were exceptional cases in the Old Testament. In the struggle which Jeremiah, amidst many sufferings, carried on till the dissolution of the kingdom, he stood alone as prophet in Jerusalem, assisted only by his companion and pupil, *Baruch*, in the writing-down and proclaiming of his prophecies. But outside of Jerusalem, in the captivity, the priest *Ezekiel* was his contemporary fellow-laborer, who, in the fifth year of his captivity, was called to the prophetic office. Ezekiel's position among the

exiles is to be compared with that of the prophets among the ten tribes. Without a temple and sacrifice, he is to the people the nucleus for preaching the Divine Word, and giving them prophetic advice (Ezek. viii. 1, xi. 25, xiv. 1, xx. 1, xxiv. 19). Side by side with the prophetic word, which continually had Israel's future mission in view, those laws, especially the sabbath, were observed, which could be kept even in heathen lands. These observances were, so to say, a fence for the people, scattered among the nations, against heathenish customs. This must be especially held in view in order to understand *Ezekiel* and his junior contemporary *Daniel*. It is true, that the former often speaks of usages and customs (cf. iv. 14, xx. 13); but he does not regard the sanctification of the people in such formalities, as may be seen from the manner in which he exercises his prophetic office, and from his prophecies, according to which the restitution of Israel was mainly conditioned through the outpouring of that spirit which creates a new heart (xi. 19, xxxvi. 26), and which was to follow, by a new outward form of the theocracy, as the effect of the new life. Ezekiel may have nourished, to some degree, that Levitical spirit which was prominent among the Jews in captivity; but its degeneration was not his fault. As for *Daniel*, in whose book many thought to have found a support for a righteousness through works, it must not be overlooked, that, in all these instances (as in i. 8 sq., iv. 24, vi. 11), Daniel's adherence to the faith of the laws of his fathers is expressed; and that he did not intend to teach the religion of ceremonies may be seen from his penitential prayer (ix. 4 sq.).

The prophetic office in the exile was not only for the Jews in the diaspora; but it had also, as may be seen from *Daniel*, a special mission for the Gentiles. It was of the greatest importance, that by transplanting the prophetic office upon heathenish soil, especially upon the main seat of heathenish divination, the Gentiles themselves had the light of the Divine Word given unto them; and their magicians and astrologers had an opportunity to bring their arts face to face with the revelation of the living God. The battle which Jehovah had to fight at the redemption of Israel from Egyptian bondage with Egypt's gods was now repeated, but on a larger scale. Heathendom was to learn where a knowledge of divine counsel, ruling the ways of nations and prophecy of future kings, was to be found, in order to measure the reality of its gods. To carry on this battle, besides *Daniel*, that great unknown was especially called, whose prophetic book is contained in Isa. xl.-lxvi. A fruit of victory of this battle is the liberation of the people through Cyrus, who permitted the people to rebuild the temple, which included also the rebuilding of Jerusalem in a certain degree. Cyrus' interest was mainly religious, and to this he was probably led by *Daniel* and an acquaintance with the prophetic word referring to him.

As to the activity of Israel's watchmen (cf. Isa. lii. 8, etc.) after the return of the people to the Holy Land, we know nothing. Our knowledge of the post-exile activity of the prophets commences with the time of hard trials, which began with the interruption of the building of the

temple. When despondency took hold on the people, and the better ones doubted whether Israel could still hope for forgiveness of sins, and fulfilment of the divine promises, *Haggai* and *Zechariah* were called in the second year of Darius Hystaspes (Ez. v. 1, vi. 11), to take up again the testimony of the ancient prophets (Zech. i. 4, vii. 12), and to encourage the people. The day of small things must not be despised (iv. 10), since every thing depends, not on might of men, but on Jehovah's spirit (iv. 1-6; Hag. ii. 5); and as, in spite of all difficulties, the building of the temple will be completed (Zech. iv. 7-9), so also the completion of the salvation is assured. True, the Gentiles enjoy peace, and Judah is bowed down (i. 8-13); but soon the powers of the world will devour each other (Hag. ii. 6, 21; cf. Zech. i. 18-21), and the kingdom of God will triumph, and receive the best of the Gentiles and their treasures (Hag. ii. 7 sq.; Zech. viii. 20-23), while the people themselves shall be sifted anew (Zech. v.). From this time on, till *Nehemiah*, prophets are no more mentioned; and the first notice which we have only shows how degenerated the prophetic office was by becoming a tool for political intrigues. *Nehemiah* is accused by Sanballat, that he had appointed prophets for the sake of being proclaimed king by them. *Nehemiah*, on the other hand, accuses Sanballat of having bribed the prophet Shemaiah in order to intimidate him. In connection with this, other prophets also, and a prophetess, *Noadiah*, are mentioned as opponents of *Nehemiah* (Neh. vi. 6-14). To *Nehemiah's* time, probably, belongs the prophet *Malachi*, who closes the canonic prophecy. The tendency which completed itself afterwards in Pharisaism has now taken a deep root in the people. *Malachi* opposes the religion of dead works (i. 6-ii. 9, iii. 7-12). With the announcement of the divine messenger (iii. 1) prophecy ceases, till, four hundred years later, prophecy once more is revived in that same messenger, who, pointing to the sun of salvation which had already appeared, closes the time of the old covenant by proclaiming, "He must increase; but I must decrease" (John iii. 30). During that long intervening time, it is Israel's calling to preserve in itself the root of the future congregation of salvation, whilst the root itself was to preserve the oracles of God (Rom. iii. 2). To do the latter was the main object of the scribes, who took the place of inspired prophets. As during all this time the people are left without the ark of the covenant and the Urim and Thummim, so also without the prophetic spirit. Not even the Maccabean period can produce a prophet (1 Macc. iv. 49, ix. 27, xiv. 41). As soon, however, as the time of the messianic salvation appears, the power of the prophetic spirit is again felt (Luke ii. 25, 26). It is also remarkable, that as before the destruction of Jerusalem by the Chaldeans, false prophets were in their height, thus leading the people to destruction, so, likewise, before the destruction of Jerusalem by the Romans, a number of pseudo-prophets became the leaders of the people (Joseph.: *Jewish War*, VI. 5, 2 sq.), while the words of the true prophets were not heeded (VI. 6, 3).

LIT. — WITSIUS: *De prophetis et prophetia*, in *Miscellan. Sacr.*, tom. i.; J. SMITH: *De prophetia et prophetis*, in J. CLERICUS, *Vel. Test. prophet.*,

Amstel., 1731, pp. i-xxix; CHR. A. CRUSIUS: *Hypomnemata ad theologiam prophetica*, pt. i., (Lips., 1764-78); HENGSTENBERG: *Christologie des A.T.*, 1829-32, 2d ed., 1854-57, iii. 2 p. 158 sq.; A. KNOBEL: *Der Prophetismus der Hebräer*, 1837; F. M. KÜSTER: *Die Propheten des A. und N.T.*, 1838; REDSLOB: *Der Begriff der Nabi*, 1839; J. CHR. K. HOFMANN: *Wissagung und Erfüllung*, 1841-44; FR. DELITZSCH: *Die bibl. proph. Theologie, ihre Fortbildung durch A. Crusius*, Li., 1845; A. THOLUCK: *Die Propheten und ihre Weissagungen*, 2d ed., 1860; G. F. OEHLER: *Ueber das Verhältnis der ältest. Prophetie zur heidnischen Mantik*, 1861; H. EWALD: *Die Propheten des Alten Bundes*, 2d ed., 1867; KÜPER: *Das Prophetenthum des A. Bundes*, 1870; OEHLER: *Theologie des Alten Testaments*, 1873, 2d ed., 1882; B. DUHM: *Die Theologie der Propheten*, 1875; KUENEN: *De Profeten en de Prophetie onder Israel*, 1875 (Eng. trans., *The Prophets and the Prophecy in Israel*, 1877); REUSS: *Les Prophètes*, 1876; H. SCHULTZ: *Alttestament. Theologie*, 2d ed., 1878; F. HIRTZIG: *Bibl. Theologie des A.T.*, ed. by Kneucker, 1880; KLEINERT, in *RIEHL'S Handwörterbuch*, s.v.; BREDEKAMP: *Gesetz und Propheten*, 1881; C. BRUSTON: *Histoire critique de la littérature prophétique des Hébreux depuis les origines jusqu'à la mort d'Isaïe*, Paris, 1881; W. ROBERTSON SMITH: *The Prophets of Israel*, Edinb. and New York, 1882; R. A. REDFORD: *Prophecy, its Nature and Evidence*, London, 1882; E. E. KÖNIG: *Der Offenbarungsbegriff des Alten Testaments*, Leipzig, 1882, 2 vols.; ORELLI: *Die alttestamentliche Weissagung von der Vollenbung des Gottesreiches*, Wien, 1882; [GREEN: *Moses and the Prophets*, N.Y., 1883]. OEHLER. (VON ORELLI.)

**PROPHETS IN THE NEW TESTAMENT.** From Matt. xxiii. 34 (cf. Luke xi. 49) we learn, that, after the ascension of Christ, prophets were to come who would proclaim, especially to the Jewish people, the truth of the salvation as it is in Christ, and thus bring about the decision either for or against. The testimony of the first Christian church is entirely of a prophetic character. The first effect of the Pentecostal spirit is the prophesying of the believers who were so suddenly and miraculously filled with his power (Acts ii. 4): their word is followed by signs and wonders (iii. 6, iv. 30, v. 12, 15, 16, ix. 34, 40). The judicial power of their prophecy reveals itself in the history of Ananias and Sapphira (v. 1-11). The Church as such, in her appearance and condition, as well as in her activity, stands like a prophet of God in the midst of the people; and in the consciousness of this her office she abandons every worldly avocation. She has a charge committed to her by the Lord; through her, God will give "repentance to Israel, and forgiveness of sins" (v. 31); she is the Zion that bringeth good tidings, and which says unto the cities of Judah, "Behold your God!" (Isa. xl. 9.)

From this church proceed the different prophets, such as Stephen, who experienced what the Lord prophesied (Matt. xxiii. 34). At his death the Pentecostal Church for the first time comes in conflict with the carnal-minded Israel: her testimony is resisted with blood, but she does not cease. Those who were scattered abroad (Acts viii. 4) founded the diaspora, to which St. James addresses his Epistle: they are the prophets (Jas. v. 10)

who went about in Judæa, Samaria, Galilee, and preached the word of God to the Jews.

In transferring the office of the Church to her members, we thus get the wide range in which the idea of the New-Testament prophecy is to be taken. It corresponds entirely with Deut. xviii. 18 sq.; and thus a prophet is such a one, who is called by the spirit of God, here by the spirit of Jesus Christ, to become the organ of communicating the truth in such a manner that his testimony, with convincing power of the truth, proves itself to the hearers as the word of God (2 Cor. ii. 14-17). The prophetic illumination comprises the contents and form of the speech (Matt. x. 19, 20). It does not exclude the subjective activity of the prophets, but includes it (1 Cor. xiv. 32), and lifts it up beyond the natural degree of knowledge and faculty, and renders it serviceable to the higher purposes of the Holy Spirit. The object of prophecy is the edification of the congregation (1 Cor. xiv. 4), and this also must be taken in the widest sense.

In the Acts of the Apostles, mention is made of the following, as men of prophetic calling: *Agabus* (xi. 28), *Barnabas*, *Simeon Niger*, *Lucius* of Cyrene, *Manaen*, and *Saul* (xiii. 1), from among whom Barnabas and Saul were separated for the work whereunto the Holy Ghost had called them. *Judas* and *Silas*, who were sent with Barnabas and Paul to Antioch (xv. 23-29), were also prophets; and prophetic faculties were also given to the four virgin daughters of Philip (xvi. 9).

The charisma of prophecy was not limited to these individuals. It was found in the congregations of the apostolic times everywhere. Wherever Paul speaks of the gifts, offices, faculties, of the Church (Rom. xii. 6-8; 1 Cor. xii.-xiv.; Ephes. iv. 11; 1 Thess. v. 20), he also mentions the prophets immediately after the apostles (1 Cor. xii. 28; Ephes. iv. 11). He distinguishes between prophets and evangelists, pastors, teachers. As to their activity in the congregations, cf. 1 Cor. xiv. 1, 3, 5, 19, 29-33. Excluded from public speaking, as well as from prophesying, were women (1 Cor. xiv. 34, 35).

As to the contents of the prophetic speech, we have no particulars; but, in order to find out the pureness and divine origin of such communications, the Church had the gift of discerning of spirits (1 Cor. xii. 10) which accompanied prophecy (xiv. 29), and for which a canon was laid down (1 John iv. 1-3). Although the apostolic rule of discerning of spirits already shows that the warning words of Jesus (Matt. vii. 15, 22, xxiv. 4 sq., 23 sq.) were already fulfilled at a very early time (Acts xx. 30; Rev. ii. 20), the Apocalypse of St. John was certainly intended to be the keystone of New-Testament prophecy; since, after the death of the apostles, prophecy makes room for the use of the writings of the New Testament, which ever since have become the rule of faith for the believers. To the believer the more sure word of prophecy (2 Pet. i. 19) must be sufficient, which shineth as a light in this dark place, until the day dawn, and the daystar arise. K. BURGER.

**PROPITIATION.** A sacrifice offered to God to render him propitious. Such an effectual sacrifice was Jesus Christ: he is therefore our propitiation. For the doctrinal statements, see ATONEMENT.

**PROSELYTES OF THE JEWS.** At all times there were non-Israelites, who, by conversion to the God of Israel, were incorporated into the people of Israel. They must be distinguished from the so-called strangers, who, either for a time or permanently, resided among Israel, and the number of whom amounted, in the time of David and Solomon, to 153,600 (2 Chron. ii. 17). Many of these strangers became adorers of Jehovah, and by circumcision became members of the household of Israel. Slaves who were circumcised, and partook of the Paschal lamb (Exod. xii. 44), may also be called proselytes. The children of a heathenish slave born in the house were circumcised; but, according to rabbinic interpretation, they were not yet like a free-born. According to *Jebamoth* (fol. 46, vol. i.), the master, in case he intended to retain a heathenish slave bought of a heathen, was to make it known in the act of baptism by putting around him a chain. The baptism did not mean liberty, but servitude; it coupled Judaizing with permanent slavery. It then mainly depended upon the master, whether and when he was to set him free. If such was the intention of the master, the slave had to be rebaptized before three witnesses. Heathenish slaves who refused to undergo circumcision and baptism had to be sold again to heathen, after twelve months (*Jebamoth*, fol. 48, col. 2). Resident strangers, when circumcised, became as the born Israelites, excepting Edomites and Egyptians, whose children can only enter into the congregation in their third generation (Deut. xxiii. 8), while an Ammonite or Moabite was forever excluded (Deut. xxiii. 3). A circumcised proselyte could marry a Jewish woman, but a priest could not marry the daughter of a proselyte (Lev. xxi. 14). A proselyte could hold no public office, nor become a member of the Sanhedrin, unless he was the son of a Jewess; but he could not become king, or general, or president of the council, even if his mother were a Jewess (MAIMONIDES: *Hilchoth Sanhedrin*, 2, 9; *Melachim*, 1). Yet strangers, though they were not circumcised, who abstained from certain heathenish abominations (Lev. xvii. 10 sq., xx. 2, xxiv. 16), enjoyed protection and favors in the land, and could even receive appointments at the court (cf. 2 Sam. xi. 6, xv. 18 sq., xxiv. 16). A class of proselytes were the *Nethinim* (q.v.). Besides these, Nehemiah mentions such as had "separated themselves from the people of the lands unto the law of God" (Neh. x. 28).

In the time of the Seleucidae, a Jewish propaganda developed itself as a re-action against the Hellenistic, which was forcibly introduced. John Hyrcanus forced circumcision on the Idumæans about 129 B.C. The Idumæans were converted in the same way by Aristobulus. From this time we may date the zeal of the Pharisees for making proselytes, who travelled by "land and sea" to make many converts without converting the heart. Such Jewish proselytes were more fanatic than the Pharisees themselves (Matt. xxiii. 15), and became the fiercest persecutors of the Christians (JUSTIN: *Dial. c. Tryph.*, p. 350, ed. Sylburg). The Roman diaspora was especially zealous in making proselytes. At last such proselytes became contemptible to the Jews themselves. In the Talmud they are spoken of as dangerous to Israel as leprosy, preventing the

coming of the Messiah. The proselytes, says the Talmud, were the cause that the Jews made the golden calf, and inaugurated the rebellion (Num. xi.). Absalom's behavior was caused by his mother, Maacha, whom David made a proselyte. But there were not wanting those who praised the proselytes. That there were many Jewish converts from among the Greeks and Romans, who exercised a Jewish influence, we see from CICERO, *Pro Flacco*, c. 28; HORACE, *Sat.* i. 9, 69 sq., 4, 112; JUVENAL, 11, 96 sq.; TACITUS, *Ann.* 2, 85, *Hist.*, 5, 5; SENECA, *De superst.*; DIO CASSIUS, 37, 17. A catalogue of proselytes mentioned by ancient writers is given by Causse in *Museum Hagaram*, i. 549 sq. The rabbis distinguish *proselytes of righteousness* and *proselytes of the gate*. The proselytes of righteousness receive circumcision, and with it (Gal. v. 3) the whole Mosaic ceremonial law; they thereby become "sons of Israel," and "Israelites in every respect," and are called also "complete Israelites." When a proselyte asked for admission, he was first catechised as to his motives. If these were satisfactory, he was first instructed as to the divine protection of the Jewish people, and then circumcised — only when he was a male — in the presence of three teachers. In the case of a convert already circumcised, it was still necessary to draw a few drops of "the blood of the covenant." A special prayer accompanied the act of circumcision. The proselyte then takes a new name, opening the Hebrew Bible, and accepting the first that came. But the convert was still a "stranger," and, unless he had been baptized, his children are counted as bastards, i.e., aliens. To complete his admission, baptism was required. When the wound caused by circumcision was healed, he was stripped of all his clothes in the presence of the three witnesses who had acted as his teachers, and who now acted as his sponsors, the "fathers" of the proselyte, and led into the pool or tank. As he stood there, up to his neck in water, they repeated the great commandments of the law. These he promised and vowed to keep; and then, with an accompanying benediction, he plunged under the water. A female proselyte was conducted to the tank by three women, while the three teachers stood outside at the door, reading to her aloud the law. A new name was given to her after baptism. By baptism the proselyte became a new creature. All natural relationships were cancelled. As long as the temple stood, baptism was followed by the offering of a sacrifice consisting of two turtle-doves or pigeons. After the destruction, a vow to offer it as soon as the temple should be rebuilt was substituted.

As to the *proselytes of the gate*, also known as the "sojourners" (Lev. xxv. 47), they were not bound by circumcision and the other special laws of the Mosaic code, but obliged themselves to observe the so-called seven precepts of Noah; viz., (1) against idolatry, (2) against blaspheming, (3) against bloodshed, (4) against uncleanness, (5) against theft, (6) of obedience, with (7) the prohibition of flesh with the blood thereof. Whoever wished to become a proselyte of the gate had to declare it solemnly before three witnesses.

As to the antiquity of the baptism of proselytes, and its relation to the baptism of John, cf. SCHNECKENBURGER: *Ueber das Alter der jüdischen*



*Proselyten-Taufe*, Berlin, 1828. The Talmudic treatise concerning proselytes (*Massecheth Gerim*) has been published by R. Kirchheim, in *Septem libri Talmudici parvi Hierosolymitani*, Frankfurt-on-the-Main, 1851. LEYRER. (DELITZSCH.)

**PROSPER OF AQUITANIA**, the ardent literary champion of Augustine. Of his personal life very little is known. He was born in Aquitania, and probably in the last decade of the fourth century. He died in Rome, but the date of his death is not known. He received the ordinary rhetorical education. As a theologian he became a pupil of Augustine; and, though he never made the personal acquaintance of his master, he clung to him with unwearied perseverance. From 428 to 434 he lived in Southern Gaul, in intimate converse with the monastic settlements of Provence, more especially of Marseilles. There he became acquainted with a set of views very different from those he had adopted from Augustine; and he opened the Semi-Pelagian controversy (429) by his letter to Augustine, giving an account of those views, and asking him to interfere. He himself wrote, before the death of Augustine, his epistle to Rufinus, and his poem, *Adversus ingratos*. After the death of Augustine, he wrote in his defence, *Pro Augustino responsiones*, and was generally considered as the leading representative of the Augustinian views. Two Genoese priests addressed a number of questions to him concerning difficult passages in the works of Augustine, and he answered them by his *Responsiones ad excerpta Genensium*. A work of similar character is his *Responsiones ad capitula objectionum Vincentianarum*; the author, probably, being Vicentius of Lerius, who was a Semi-Pelagian. But, in spite of his zeal and industry, Prosper did not succeed in converting the Massiliotes to the Augustinian views. In 432 he visited Rome, to induce Pope Celestine I. to interfere; in the next year he published his last instalment in the controversy, *De gratia Dei et libero arbitrio*; and in 434 he moved to Rome. There he finished his Chronicle, one of his principal works. The first part (to 378) is only an extract from Eusebius, Jerome, and Augustine: the second part (to 455) is original, and written, as the book itself shows, partly in Gaul, and partly in Rome. He also wrote a book of epigrams, and a *Liber Sententiarum*, or "Collection of Gems," from Augustine. The best edition of his works is that by Le Brun and Mangeant, Paris, 1711. HAUCK.

**PROTESTANTEN-VEREIN** (*Protestant Union*), a voluntary organization of rationalistic ministers and professors in Germany. It was formed in 1863, and fairly started June 7 and 8, 1865, at Eisenach. Since 1867 it has had yearly meetings. But it has come into such strong opposition to the orthodox and conservative tendencies of the German Church authorities, that it has had to fight for its life. See HOLTZMANN U. ZÖPFEL: *Lexikon für Theologie u. Kirchenwesen*, Leipzig, 1882, s.v.

**PROTESTANTISM**. See REFORMATION.

**PROTEVANGELIUM**. See APOCRYPHA.

**PROTONOTARIUS APOSTOLICUS**. According to later accounts, Bishop Clement of Rome first appointed a notary (*notarius regionarius*) in each of the seven wards of the city, for the purpose of drawing up an official record of the deeds and

sufferings of the martyrs. These notaries belonged to the clergy of the city. They were appointed by the Pope; and, when it proved necessary to increase their number, the seven original notaries were distinguished by the title *Protonotarii Apostolici*. In course of time they obtained other distinctions and great revenues. They even claimed to take precedence of the bishops, which, however, Pius II. denied them by the breve of June 1, 1459. They formed a college of their own, and their number was by Sixtus V. increased to twelve. In the papal chapel they sit on the second tier; but in the consistories, where four of them must be present, they sit beside the Pope; and their signature is necessary to the validity of any document which concerns the whole Roman-Catholic Church. See BANGEN: *Die römische Curie*, Münster, 1854. H. F. JACOBSON.

**PROTO-PRESBYTER**, or **PROTO-POPE**, corresponds, in the Græco-Russian Church, to the arch-presbyter of the Church of Rome, denoting an intermediate officer between the bishop and the priests. There is a proto-presbyter or proto-pope at each cathedral; and, so far as he exercises a kind of superintendence over the neighboring parishes, his position resembles that of the dean. He is not bound to remain unmarried.

**PROUDFOOT, William, S. T. P.**, b. in the parish of Manor, Peeblesshire, Scotland, May 22, 1788; d. in London, C. W., Jan. 16, 1851. He was the son of pious, godly parents, and from a child knew the Scriptures. He was educated at the University of Edinburgh, where he was distinguished alike for his rare natural endowments and for the extent and variety of his attainments. After leaving the university, he attended a full course of five sessions at the theological hall of the Secession Church, at that time under the charge of the venerated and venerable Dr. Lawson, many of whose students lived to do him honor, and none more than the gifted and learned Mr. Proudfoot. About the age of twenty-five he was ordained as pastor of the congregation of Pitrodie, in Perthshire, where for nearly twenty years he labored as an earnest and able minister. He took a deep and lively interest in all questions connected with the government and extension of the church. His lofty intellectual powers, his rich mental culture, and vast and varied acquirements, fitted him for a prominent place among his fellow-laborers in any sphere. When, in 1832, the United Secession Church resolved to establish a mission in Canada, Mr. Proudfoot was one of three chosen to go out as pioneers. On his arrival, he went west as far as London, then only a city of the future. The entire region was only being opened up for settlement. For many years he visited different sections of the country; the roads often almost impassable, and accommodations of any kind of the most primitive style. From his mature age, personal dignity, high character, and great force of will, he was recognized as a leader, a patriarch, an apostle, and was cheerfully acknowledged by his brethren to be *primus inter pares*. He was chosen clerk of the synod, and, except when acting as moderator, filled that office with great judiciousness and tact. He was wise in counsel, as well as efficient in action; and his opinions had great weight in any deliberative assembly. In 1844 he was unanimously chosen

the first professor of theology in that branch of the church; and most ably and satisfactorily did he discharge the duties of that office till his decease. On the occurrence of that sad event, the church felt deeply the sore bereavement; and the synod passed resolutions expressing the high estimate they entertained of his eminent talents, his varied erudition, and manifold services. Mr. Proudfoot was a man of commanding presence, of great personal power, and force of character. In debate his spirit was candid, his argument cogent, his language incisive, his invective sometimes sarcastic and scathing. As a theologian, he was scholarly and profound; as a scholar, erudite and accurate; as a preacher, instructive and impressive; as a teacher, clear, logical, and inspiring. It is a matter of painful regret that the treasures which he left in neatly written manuscripts have never been published; but it is not yet too late to hope that his memoir, and some of his discourses and sermons, may enrich the theological literature of the Dominion.

WILLIAM ORMISTON.

**PROVERBS OF SOLOMON.** 1. *The External Plan of the Book of Proverbs, and its own Testimony as to its Origin.* — The internal superscription of the book, which recommends it, after the manner of later Oriental books, on account of its importance, and the general utility of its contents, extends from verse 1 to 6; with verse 7 the book itself begins. The book is described as "the proverbs of Solomon;" and then there is annexed the statement of its object, which, as summarily set forth in verse 2, is practical, and that in a twofold way, — partly moral (3-5), and partly intellectual (6). The former presents moral edification, moral sentiments for acceptance, not merely to help the unwise to attain to wisdom, but also to assist the wise. The latter seeks by its contents to strengthen and discipline the mind to the understanding of thoughtful discourses generally: in other words, it seeks to gain the moral ends which proverbial poetry aims at, and at the same time to make it familiar; so that the reader, in these proverbs of Solomon, or by means of them as of a key, learns to understand such like apothegms in general. Thus understood, the title of the book does not say that the book contains proverbs of other wise men besides those of Solomon: if it did, it would contradict itself. It is possible that the book contains also non-Solomonic proverbs, possible that the author of the title of the book added such to it himself; but the title presents to view only the proverbs of Solomon. If i. 7 begins the book, then, after reading the title, we cannot think otherwise than that here begin the Solomonic proverbs. If we read farther, the contents and the form of the discourses which follow do not contradict this opinion; for both are worthy of Solomon. So much the more are we astonished when we meet at x. 1 with a new superscription, which is followed to xxii. 16 by a long succession of proverbs of quite a different tone and form, — short maxims (*maxims* proper); while in the preceding section of the book we find fewer proverbs than monitory discourses. What, now, must be our opinion when we look back from this second superscription to the part (i. 7-ix.) which immediately follows the title of the book? Are i. 7-ix., in the sense of the book, not the proverbs of Solomon? From the title of the book, which declares

them to be so, we must judge that they are. Or are they proverbs of Solomon? In this case the new superscription (x. 1) appears altogether incomprehensible. And yet only one of the two is possible. On the one side, therefore, there must be a false appearance of contradiction, which on a closer investigation disappears. But on which side is it? If it is supposed that the tenor of the title (i. 1-6) does not accord with that of section x. 1-xxii. 16, but that it accords well with that of i. 7-ix., then Ewald's view is probable, that i.-ix. was originally one whole, intended to serve as an introduction to the larger Solomonic Book of Proverbs, beginning at x. 1. But it is also possible that the author of the title has adopted the style of section i. 7-ix. The introductory section (i. 7-ix.) and the larger section (x.-xxii. 16) are followed by a third section (xxii. 17-xxiv. 22), which again is followed by a short fourth section (xxiv. 23-34), a kind of an appendix to the third, bearing the superscription, "These things also belong to the wise." The proverbs of Solomon begin again at xxv. 1, extending to xxx. This fifth portion of the book has a superscription similar to that of the preceding appendix, commencing, "Also [22] these are proverbs of Solomon, which the men of Hezekiah, king of Judah, collected." The Hebrew word translated "collected" denotes "to remove from their place," and means that the men of Hezekiah removed from the place where they found them the following proverbs, and put them together in a separate collection. The words have thus been understood by the Greek translator. The Hezekiah gleanings of Solomonic proverbs are followed by two appendices, the authors of which are given: the first (xxx.) is by "Agur the son of Jakeh;" the second (xxxi. 1-9), by a "King Lemuel." In so far the superscriptions are clear. The names of the authors, elsewhere unknown, point to a foreign country; and to this corresponds the peculiar complexion of these series of proverbs. As a third appendix to the Hezekiah collection (xxxi. 10 sq.) follows a complete alphabetical proverbial poem in praise of a virtuous woman.

By reviewing the whole argument, we see that the Book of Proverbs divides itself into the following parts: 1. The title of the book (i. 1-6), by which the question is raised, how far the book extends to which it originally belongs; 2. The hortatory discourses (i. 7-ix.), in which it is a question whether the Solomonic proverbs begin with these, or whether they are only the introduction thereto, composed by a different author, perhaps the author of the title of the book; 3. The first great collection of Solomonic proverbs (x.-xxii. 16); 4. The first appendix to this first collection, "the words of the wise" (xxii. 17-xxiv. 22); 5. The second appendix, supplement of the words of some wise men (xxiv. 23 sq.); 6. The second great collection of Solomonic proverbs, which the "men of Hezekiah" collected (xxv.-xxix.); 7. The first appendix to this second collection, the words of Agur (xxx.); 8. The second appendix, the words of King Lemuel (xxxi. 1-9); 9. Third appendix, the acrostic ode (xxxi. 10 sq.). These nine parts may be comprehended under three groups: the introductory hortatory discourses with the general title at their head, and the two great collections of Solomonic proverbs, with their two appendices.

In prosecuting our farther investigations, we shall consider the several parts of the book, first from the point of view of the manifold forms of their proverbs, then of their style, and, thirdly, of their type of doctrine.

II. *The Several Parts of the Book of Proverbs with Respect to the Manifold Forms of the Proverbs.* — That the Book of Proverbs is not a collection of popular sayings, we see from the fact that it does not contain proverbs of one line each. It is, indeed, probable that popular proverbs are partly wrought into these proverbs, and many of their forms of expression are moulded after the popular proverbs; but, as they thus lie before us, they are, as a whole, the production of the technical mashal poetry. The simplest form is, according to the fundamental peculiarity of the Hebrew verse, the distich. The relation of the two lines to each other is very manifold. The second line may repeat the thought of the first, only in a somewhat altered form, in order to express this thought as clearly and exhaustively as possible. Such proverbs we call *synonymous* distichs; as, e.g., xl. 25:—

A soul of blessing is made fat;  
And he that watereth others is himself watered."

Or the second line contains the other side of the contrast to the statement of the first: the truth spoken in the first is explained in the second by means of the presentation of its contrary. Such proverbs we call *antithetic* distichs; as, e.g., x. 1:—

"A wise son maketh his father glad,  
And a foolish son is his mother's grief."

Sometimes it is two different truths that are expressed in the two lines; and the authorization of their union lies only in a certain relationship, and the ground of this union, in the circumstance that two lines are the minimum of the technical proverb—*synthetic* distichs; e.g., x. 18:—

"A cloak of hatred are lying lips;  
And he that spreadeth slander is a fool."

Sometimes one line does not suffice to bring out the thought intended, the begun expression of which is only completed in the second. These we call *integral* (*eingedankige*) distichs; as, e.g., xi. 31 (cf. 1 Pet. iv. 18):—

"The righteous shall be recompensed on the earth:  
How much more the ungodly and the sinner!"

But there is also a fifth form, which corresponds most to the original character of the mashal: the proverb explaining its ethical object by a resemblance from the region of the natural and everyday life, the *parabolé* proper. The form of this *parabolic* proverb is very manifold, according as the poet himself expressly compares the two subjects, or only places them near each other in order that the hearer or reader may complete the comparison. The proverb is least poetic when the similarity of the two subjects is expressed by a verb; as xxvii. 15 (to which, however, verse 16 belongs):—

A continual dropping in a rainy day,  
And a contentious woman, are alike."

The usual form of expression, neither unpoetic nor properly poetic, is the introduction of the comparison by *kē* ("as"), and of the similitude in the second clause by *kēn* ("so"), as x. 26:—

"As vinegar to the teeth, and as smoke to the eyes,  
So is the sluggard to them who give him a commission."

This complete verbal state of the relation of similarity may also be abbreviated by the omission of the *kēn*, as xxv. 13, xxvi. 11:—

As a dog returning to his vomit,  
A fool returning to his folly."

We call the parabolic proverbs of these three forms *comparisons*. The last, the abbreviated form of the comparative proverb, forms the transition to another kind of parabolic proverb, which we call, in contradistinction to the comparative, the *emblematic*, in which the contrast and its emblem are loosely placed together, without any nearer expression of the similitude. This takes place either by means of the copulative *car*, as xxv. 25:—

"Cold water to a thirsty soul,  
And good news from a far country,"

or without the *car*; in which case the second line is as the subscription under the figure or double figure painted in the first; e.g., xi. 22:—

"A gold ring in a swine's snout,  
A fair woman, and without understanding."

These ground forms of two lines can, however, expand into forms of several lines. Since the distich is the peculiar and most appropriate form of the technical proverb, so, when two lines are not sufficient for expressing the thought intended, the multiplication to four, six, or eight lines, is most natural. In the *tetrastich*, the relation of the last two to the first two is as manifold as is the relation of the second line to the first in the distich. There is, however, no suitable example of four-lined stanzas in antithetic relation; but we meet with *synonymous* tetrastichs, e.g., xxiii. 15 sq., xxiv. 3 sq., 28 sq.; *synthetic*, xxx. 5 sq.; *integral*, xxx. 17 sq.; *comparative*, xxvi. 18 sq.; and *emblematic*, xxv. 4 sq. Proportionally the most frequently occurring are tetrastichs, the second half of which forms a proof clause commencing with *kē* or *kēn*. Among the less frequent are the *six-lined*, presenting (xxiii. 1-3, xxiv. 11 sq.) one and the same thought in manifold aspects, with proofs interspersed. Among all the rest which are found in the collection (xxiii. 12-14, 19-21, 26-28, xxx. 15 sq., xxx. 29-31), the first two lines form a prologue introductory to the substance of the proverbs; as, e.g., xxiii. 12-14:—

"Oh, let instruction enter into thine heart,  
And apply thine ears to the words of knowledge.  
Withhold not correction from the child;  
For, if thou beatest him with the rod, he dies not.  
Thou shalt beat him with the rod,  
And deliver his soul from hell."

Similarly formed, but more expanded, is the *eight-lined* stanza (xxiii. 22-28), the only one which is found from the tenth chapter on.

Here the mashal proverb already inclines to the mashal ode; for this octastich may be regarded as a short mashal song, like the alphabetical mashal psalm (Ps. xxxvii.), which consists of almost pure tetrastichs. We have now seen how the distich form multiplies itself into forms consisting of four, six, and eight lines; but it also unfolds itself into forms of three, five, and seven

lines. *Tristichs* arise when the thought of the first line is repeated (xxvii. 22) in the second, according to the synonymous scheme; or when the thought of the second line is expressed by contrast in the third (xxii. 29, xxviii. 10), according to the antithetic scheme; or when, to the thought expressed in one or two lines (xxv. 8, xxvii. 10), there is added its proof. The parabolic scheme is here represented when the object described is unfolded in two lines, as in the comparison xxv. 13, or when its nature is portrayed by two figures in two lines, as in the emblematic proverb xxv. 20:—

"To take off clothing in cold weather,  
Vinegar upon nitre,  
And he that singeth songs to a heavy heart."

In the few instances of *pentastichs* which are found, the last three lines usually unfold the reason of the thought of the first two (xxiii. 4 sq., xxv. 6 sq., xxx. 32 sq.): to this, xxiv. 13 forms an exception, where the *kā* before the last three lines introduces the expansion of the figure in the first two. As an instance we quote xxv. 6 sq.:—

"Seek not to display thyself in the presence of the king,  
And stand not in the place of the great;  
For better that it be said unto thee, 'Come up hither  
Than that they humble thee in the presence of the prince,  
While thine eyes have raised themselves.'"

Of *heptastichs* there is only one example in the collection; viz., xxiii. 6-8:—

"Eat not the bread of the jealous,  
And lust not after his dainties;  
For he is like one who calculates with himself:  
Eat and drink, saith he to thee,  
And his heart is not with thee.  
Thy morsel which thou hast eaten must thou vomit up,  
And thou hast wasted thy pleasant words."

From this heptastich, which one will scarcely take for a brief mashal ode, according to the compound strophe scheme, we see that the proverb of two lines can expand itself to the dimensions of seven and eight lines. Beyond these limits the whole proverb ceases to be a mashal in the proper sense, and becomes a mashal ode after the manner of Ps. xxv., xxxiv., and especially xxxvii. To these mashal odes belong, beside the prologue (xxii. 17-21), that of the drunkard (xxiii. 29-35), that of the slothful man (xxiv. 30-34), the exhortation to industry (xxvii. 23-27), the prayer for a moderate portion between poverty and riches (xxx. 7-9), the mirror for princes (xxxi. 2-9), and the praise of the virtuous wife (xxxii. 10 sq.). In the whole of the first part (i. 7-ix.), the prevailing form is that of the extended flow of the mashal song; but one in vain seeks for strophes. There is not here so firm a grouping of the lines: the rhetorical form here outweighs the purely poetical. This first part of the Proverbs consists of the following fifteen mashal strains: (1) i. 7-19; (2) 20 sq., (3) ii., (4) iii. 1-18, (5) 19-26, (6) 27 sq., (7) iv. 1-v. 6, (8) 7 sq., (9) vi. 1-5, (10) 6-11, (11) 12-19, (12) 20 sq., (13) vii., (14) viii., (15) ix. In iii. and ix. there are found a few mashal odes of two lines and of four lines, which may be regarded as independent mashals, and may adapt

themselves to the schemes employed. The octastich (vi. 16-19) makes the proportionally greatest impression of an independent inwoven mashal. It is the only proverb in which symbolical numbers are used, which occurs in the collection from i. to xxix.:—

"There are six kings which Jahve hateth,  
And seven are an abhorrence to his soul  
Haughty eyes . . . brethren."

Such numerical proverbs, to which the name *middah* has been given by later Jewish writers, are found in xxx. We may also mention the *mashal chain*: i.e., the ranging together, in a series, proverbs of a similar character, such as the chain of proverbs regarding the fool (xxvi. 1-12), the sluggard (xxvi. 13-16), the talebearer (xxvi. 20-22), the malicious (xxvi. 23-28); but this form belongs more to the technique of the mashal collection than to that of the mashal poetry.

On examining the separate parts of the book, we find, that, in the introductory pedagogic part (i. 7-ix.), there is exceedingly little of the technical form of the mashal, as well as generally of technical form at all. It consists, not of proper mashals, but of fifteen mashal odes, or rather, perhaps, mashal discourses, didactic poems of the mashal kind. The second part (x.-xxii. 16), containing three hundred and seventy-five proverbs, consists, for the most part, of distichs. An apparent distinction seems to be the tristich xix. 7; but this, too, is a distich with the disfigured remains of a distich that has been lost. The Septuagint has here two distichs which are wanting in our text: the second is that which is found in our text, but only in a mutilated form:—

"He that does much harm perfects mischief,  
And he that uses provoking words shall not escape,"  
probably the false rendering of,—

"The friend of every one is rewarded with evil;  
He who pursues after rumors does not escape."

These distichs are, for the most part, *antithetic*: although we also find the synonymous (xi. 7, 25, 30, xii. 14, 28, xiv. 19, etc.), the integral (xiv. 7, xv. 3 sq.), especially in proverbs with the comparative *mān* (xii. 9, xv. 16, 17, xvi. 8, 19, xvii. 10, xxi. 19, xxii. 1) and with the ascending *aph* *lā*, "much more" (xi. 31, xv. 11, xvii. 7, xix. 7, 10, xxi. 27), the synthetic (x. 18, xi. 29, xiv. 17, xix. 13), and the parabolic, only in a very few instances (x. 26, xi. 22).

To this long course of distichs, which professes to be the proverbs of Solomon, there follows (xxii. 17-xxiv. 22) a course of "the words of the wise," prefaced by xxii. 17-21, which comprehends all the forms of the mashal, from those of two lines in xxii. 28, xxiii. 9, xxiv. 7, 8, 9, 10, to the mashal song, xxiii. 29-35. Between these limits are the tetrastichs, which are the most popular form (xxii. 22 sq., 24 sq., 26 sq., xxiii. 10 sq., 15 sq., 17 sq., xxiv. 1 sq., 3 sq., 5 sq., 15 sq., 17 sq., 19 sq., 21 sq.), pentastichs (xxiii. 4 sq., xxiv. 13 sq.), and hexastichs (xxiii. 1-3, 12-14, 19-21, 26-28, xxiv. 11 sq.): of tristichs, heptastichs, and octastichs, at least one specimen is found (xxii. 29, xxiii. 6-8, 22-25).

To the first appendix to the Proverbs of Solomon, there follows a second (xxiv. 23 sq.), with the heading, "These things also to the wise,"

which contains a hexastich (xxiv. 23<sup>b</sup>-25), a distich (26), a tristich (27), a tetrastich (28 sq.), and a mashal ode (30 sq.) on the sluggard; the last in the form of an experience of the poet, like Ps. xxxvii. 35 sq. The moral which he has drawn from this recorded observation is expressed in two verses such as we have already found at vi. 10 sq. These two appendices are, as is evident from their commencement as well as from their conclusion, in closest relation to the introduction (i. 7-ix.).

There now follows, in xxv.-xxix., the second great collection of "proverbs of Solomon," "arranged," as the heading says, by the direction of King Hezekiah. It divides itself into two parts; for as xxiv. 30 sq., a mashal hymn, stands at the end of the two appendices, so the mashal hymn xxvii. 23 sq. must be regarded as forming the division between the two halves of this collection. It is very sharply distinguished from the collection beginning with chap. x. In the first collection the proverbs are exclusively in the form of distichs: here we have also some tristichs (xxv. 8, 13, 20, xxvii. 10, 22, xxviii. 10), tetrastichs (xxv. 4 sq., 9 sq., 21 sq., xxvi. 18 sq., 24 sq., xxvii. 15 sq.), and pentastichs (xxv. 6 sq.), besides the mashal hymn already referred to. The kind of arrangement is not essentially different from that in the first collection: it is equally devoid of plan, yet there are here some chains or strings of related proverbs (xxvi. 1-12, 13, 16, 20-22). A second essential distinction between the two collections is this, that while, in the first, the *antithetic* proverb forms the prevailing element, here it is the *parabolic*, and especially the *emblematic*: in xxv.-xxvii. the proverbs are almost without exception of this character.

The second collection of Solomon's proverbs has also several appendices, the first of which (xxx.), according to the inscription, is by an otherwise unknown author, Agur the son of Jakeh, and presents in a thoughtful way the unsearchableness of God. This is followed by certain peculiar pieces, such as a tetrastich regarding the purity of God's word (xxx. 5 sq.), a prayer for a moderate position between riches and poverty (7-9), a distich against slander (10), a psalm without the conclusion (11-14), the insatiable four, a *middah* (15 sq.), a tetrastich regarding the disobedient son (17), the incomprehensible four (18-20), the intolerable four (21-23), the diminutive but prudent four (24-26), the excellent four (29-31), a pentastich recommending prudent silence (32 sq.). Two other supplements form the conclusion of the whole book, — the counsel of Lemuel's mother to her royal son (xxxi. 2-9), and the praise of the virtuous woman, in the form of an alphabetical acrostic (xxxi. 10 sq.).

The result of our investigation is, that two different authors must be ascribed to our book: the one who edited the proverbs of Solomon (x. i.-xxii. 16) prefixed i. 7-ix. as an introduction to them, and appended to them the "words of the wise" (xxii. 17-xxiv. 22); the second collector then appended to this book a supplement of the "words of the wise" (xxiv. 23 sq.), and then the Hezekiah collection of Solomonic proverbs (xxv.-xxix.), and perhaps, also, the poem in chap. xxx. We do not, however, maintain that the book has this origin, but only this, that, on the supposition of

the non-Solomonic origin of i. 7-ix., it cannot well have any other origin.

III. *The Repetitions in the Book of Proverbs.* — Before examining more closely the style and the teaching of the book and the conclusions thence arising, we must pay attention to the repetitions with which we meet so often in this book, and which, perhaps, throw light on the way in which the several collections originated. Not only in the different parts of the collection, but also within the limits of one and the same part, we find proverbs, which, wholly or in part, are repeated in the same or in similar words. We begin with "the proverbs of Solomon" (x.-xxii. 16); for this collection is, in relation to xxv.-xxix., certainly the earlier. In this earlier collection we find, (1) whole proverbs repeated in exactly the same words, — xiv. 12=xvi. 25; (2) proverbs slightly changed in their form of expression, — x. 1=xv. 20, xvi. 2=xxi. 2, xix. 5=xix. 9, xxi. 9=xxi. 19; (3) proverbs almost identical in form, but somewhat different in sense, — x. 2=xi. 4, xiii. 14=xiv. 27; (4) proverbs the first lines of which are the same, — x. 15=xviii. 11; (5) proverbs with their second lines the same, — x. 6=x. 11, x. 8=x. 10, xv. 33=xviii. 12; (6) proverbs with one line almost the same, — xi. 13=xx. 19, xi. 21=xvi. 5, xii. 14=xiii. 2, xiv. 31=xvii. 5, xix. 12=xx. 2. Compare also xvi. 28 with xvii. 9. Comparing the second collection (xxv.-xxix.), we find, (1) whole proverbs perfectly identical, — xxv. 24=xxi. 9, xxvi. 22=xviii. 8, xxvii. 12=xxii. 3, xxvii. 13=xx. 16; (2) proverbs identical in meaning with somewhat changed expression, — xxvi. 13=xxii. 13, xxvi. 15=xix. 24, xxviii. 6=xix. 1, xxviii. 19=xii. 11, xxix. 13=xxii. 2; (3) proverbs with one line the same and one line different, — xxvii. 21=xvii. 3, xxix. 22=xv. 18. Compare also xxvii. 15 with xix. 13.

From the numerous repetitions of proverbs, and portions of proverbs, of the first collection of the "proverbs of Solomon" in the Hezekiah collection, we conclude that the two collections were by different authors: in other words, that they had not both "the men of Hezekiah" for their authors. As to the time when the first collection originated, it suits best for the time of Jehoshaphat. The older Book of Proverbs, which appeared between Solomon and Hezekiah, contained i.-xxiv. 22 of our canonical work: the "proverbs of Solomon" (x. 1-xxii. 16), which formed the principal part, the very kernel of it, were enclosed on the one side, at their commencement, by the lengthened introduction (i. 7-ix.), in which the collector announces himself as a highly gifted teacher and as the instrument of the spirit of revelation, and on the other side are shut in at their close by "the words of the wise" (xxii. 17-xxiv. 34). The author, indeed, does not announce (i. 6) such a supplement of "the words of the wise;" but, after these words in the title of the book, he leads us to expect it. The introduction to the supplement (xxii. 17-21) sounds like an echo of the larger introduction, and corresponds to the smaller compass of the supplement. The work bears, on the whole, the stamp of a unity; for, even in the last proverb with which it closes (xxiv. 21 sq.) there still sounds the same keynote which the author had struck at the commencement. A later collector, belonging to the time subsequent to Heze-

kiah, enlarged the work by the addition of the Hezekiah portion, and by a short supplement of "the words of the wise," which he introduces, according to the law of analogy, after xxii. 17-xxiv. 22. The harmony of the superscriptions (xxiv. 23, xxv. 1) favors at least the supposition that these supplements are the work of one hand. The circumstance that "the words of the wise" (xxii. 17-xxiv. 22) in two of their maxims refer to the older collection of Solomonic proverbs, while, on the contrary, "the words of the wise" (xxiv. 23 sq.) refer in xxiv. 23 to the Hezekiah collection, and in xxiv. 33 sq. to the introduction (i. 7-ix.), strengthens the supposition, that, with xxiv. 23, a second half of the book, added by another hand, begins. There is no reason for not attributing the appendix (xxx.-xxxi.) to this second collector: perhaps he seeks to render, by means of it, the conclusion of the extended Book of Proverbs uniform with that of the older book. Like the older collection of "proverbs of Solomon," so, also, now the Hezekiah collection has "proverbs of the wise" on the right and on the left, and the king of proverbial poetry stands in the midst of a worthy retinue. The second collector distinguishes himself from the first by this, that he never professes himself to be a proverbial poet. It is possible that the proverbial poem of the virtuous woman (xxxi. 10 sq.) may be his work: but there is nothing to substantiate this opinion.

IV. *The Book of the Proverbs on the Side of its Manifoldness of Style and Form of Instruction.*—Beginning our inquiry with the relation in which x.-xxii. 16 and xxv. xxix. stand to each other with reference to their forms of language, we come to the conclusion that there exists a linguistic unity between the two collections. And as to the linguistic unity of i. 1-ix. with both of these, maintained by Keil, our conclusion is, that, notwithstanding the numerous points of resemblance, i. 1-ix. demands an altogether different author from Solomon, and one who is more recent. If we hold by this view, then these points of resemblance between the sections find the most satisfactory explanation. The gifted author of the introduction (i. 1-ix.) has formed his style, without being an altogether slavish imitator, on the Solomonic proverbs. And why, then, are his parallels confined almost exclusively to the section x. 1-xxii. 16, without extending to xxv.-xxix.? Because he edited the former and not the latter, and took pleasure particularly in the proverbs which he placed together (x. 1-xxii. 16). Having thus abundantly proved that the two groups of proverbs bearing the inscription "proverbs of Solomon" are, as to their primary stock, truly old-Solomonic, though not without an admixture of imitations; that, on the contrary, the introduction (i. 7-ix.), and "the words of the wise" (xxii. 17-xxiv. 22 and xxx. sq.), are not at all old-Solomonic, but belong to the editor of the older Book of Proverbs, which reaches down to xxiv. 22, so that thus the present book of the poetry of Solomon contains, united with it, the poems of the older editor, and, besides, of other poets, partly unknown Israelites, and partly two foreigners, particularly named, Agur and Lemuel,—we now turn our attention to the doctrinal contents of the work, and ask whether a manifoldness in the type

of instruction is noticeable in it, and whether there is perceptible in this manifoldness a progressive development. It may be possible, that as the "proverbs of Solomon," the "words of the wise," and the proverbial poetry of the editor, they represent three eras, so, also, they represent three different stages in the development of proverbial poetry. However, "the words of the wise" (xxii. 17-xxiv. 22) are so internally related to the "proverbs of Solomon," that even the sharpest eye will discover in them not more than the evening twilight of the vanishing Solomonic *maschal*. There thus remain, on the one side, only the "proverbs of Solomon," with their echo in "the words of the wise," on the other, the proverbial poems of the editor; and these present themselves as monuments of two sharply defined epochs in the progressive development of the *maschal*.

The common fundamental character of the book in all its parts is rightly defined when we call it a "book of wisdom." Indeed, among the Church Fathers our book bears this title. We need not hesitate to call the Book of Proverbs a "philosophical" treatise, without, therefore, denying, with Theodore of Mopsuestia, its divine inspiration; although the effect of the Spirit upon the "wise" is different from that upon the "prophet:" we deny it just as little as did Christian Bened. Michaelis, who, passing from the exposition of the Psalms to that of the Proverbs, says, "From David's closet, consecrated to prayer, we now pass into Solomon's school of wisdom, to admire the greatest of philosophers in the son of the greatest of theologians."

What was the character of this *chokma* (or wisdom)? to what was it directed? To denote its condition and aim in one word, it was universalistic or humanistic. Emanating from the fear or the religion of Jahve (x. 20), but seeking to comprehend the spirit in the letter, the essence in the form of the national life, its effort was directed towards the general truth affecting mankind as such. While prophecy, which is recognized by the *chokma* as a spiritual power indispensable to a healthful development of a people (xxix. 18), is of service to the historical process into which divine truth enters to work out its results in Israel, and from thence outward among mankind, the *chokma* seeks to look into the very essence of this truth through the robe of its historical and national manifestation, and then to comprehend those general ideas in which could already be discovered the fitness of the religion of Jahve for becoming the world-religion. From this aim towards the ideal in the historical, towards the everlasting name amid changes, the human (I intentionally use this word) in the Israelitish, the universal religion in the Jahve religion (*Jahvetum*), and the universal morality in the law, all the peculiarities of the Book of Proverbs are explained, as well as of the long, broad stream of the literature of the *chokma*, beginning with Solomon, which, when the Palestinian Judaism assumed the rugged, exclusive, proud national character of Pharisaism, developed itself in Alexandrinism.

When James (iii. 17) says that the "wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypoc-

riety," his words most excellently designate the nature and the contents of the discourse of wisdom in the Solomonic proverbs; and one is almost inclined to think that the apostolic brother of the Lord, when he delineates wisdom, had before his eyes the Book of the Proverbs, which raises to purity by the most impressive admonitions. Next to its admonitions to purity, are those especially to peacefulness, to gentle resignation (xiv. 29), quietness of mind (xiv. 32), and humility (xi. 2, xv. 33, xvi. 5, 18), to mercy, even toward beasts (xii. 10), to firmness and sincerity of conviction, to the furtherance of one's neighbor by means of wise discourse and kind help.

Bruch, in his *Weisheitslehre der Hebräer*, 1851, was the first to call special attention to the *chokma*, or humanism, as a peculiar intellectual tendency in Israel; but he is mistaken in placing it in an indifferent and even hostile relation to the national law and the national cultus, which he compares to the relation of Christian philosophy to orthodox theology. Of highest interest for the history of the Book of Proverbs is the relation of the Septuagint to the Hebrew text. One half of the proverbs of Agur (xxx. of the Hebrew text) are placed in it after xxiv. 22, and the other half after xxiv. 34; and the proverbs of King Lemuel (xxxi. 1-9 of the Hebrew text) are placed after the proverbs of Agur; while the acrostic proverbial poem of the virtuous woman is in its place at the end of the book. Besides, there are many proverbs in the Septuagint which are wanting in the Hebrew, but which are translations from the Hebrew, and may easily be re-translated into the Hebrew (comp. iv. 27, ix. 12, xii. 13). On this subject, compare BERTHEAU'S *Introduction* to his *Commentary*, 1847; HITZIG, to his, 1858; EWALD: *Jahrbuch*, 1861; [J. G. JAEGER: *Observationes in Proverbiorum Salomonis Versionem Alexandrinam*, 1788; DE LAGARDE'S *Anmerkungen zur griechischen Uebersetzung der Proverbien*, 1863]; HEIDENHEIM: *Zur Kritik der Proverbien, in Vierteljahrsschrift für deutsche und englische Theologie*, No. viii., 1865, ix., xi., 1866; compare also the *Græcus Venetus* in the edition of Gebhardt, Leipzig, 1875, and a description of this version by PICK, in McCLEINTOCK and STRONG'S *Cyclopedia*, s.v., *Venetica Versio*; Commentaries. — The literature is given by KELL, in his *Einleitung in das A. T.*, 1859, p. 346 [*Manual of Historico-critical Introduction to the Old Testament*, vol. i. p. 468 sq.], to which must be added ELSTER'S *Commentary*, 1855, and that of LÖWENSTEIN, Frankfurt-am-Main, 1838; [ZÖCKLER, in LANGE'S *Bibelwerk*, vol. x. of the Anglo-American edition; UMBREIT: *Commentar*, Heidelberg, 1826; ROSENMÜLLER: *Scholia*, Lips., 1829; BRIDGES: *Exposition*, London, 1830, 4th ed., 1859; TRENCH and SKINNER: *Notes*, London, 1831; NEWMAN: *Version*, London, 1839; NICHOLS: *Explanation*, London, 1842; NOYES: *Translation*, Boston, 1846, 1847; BINNEY: *Lectures*, London, 1857; STUART: *Commentary*, New York, 1852; GAUSSEN: *Reflections*, Toulouse, 1857; SCHULZE: *Biblische Spruchwörter*, Göttingen, 1860; BROOKS: *Arrangement*, London, 1860; WARDLAW: *Lectures*, London, 1861, 3 vols.; ARNOT: *Laws from Heaven, for Life on Earth; Illustrations of the Book of Proverbs*, London, 1869; CONANT: *Translation*, New York, 1872; PLUMPTRE, in the *Speaker's Commentary*, vol. iv. (O. T.); MALBIM'S *Commentary on Mishle*, Warsaw,

1857 (Hebrew); DELITZSCH: *Das Salomonische Spruchbuch*, Leipzig, 1873, Eng. trans. by Easton, Edinburgh, 1874, 2 vols.; REUSS: *Philosophie religieuse et morale des Hébreux* (Job, les Proverbes, etc.), part vi. of his *La Bible Traduction nouvelle avec introductions et commentaires*, Paris, 1875 sq.; CHEYNE, DRIVER, CLARKE, and GOODWIN: *The Holy Bible, edited with various renderings and readings from the best authorities*, London, 1876; S. R. DRIVER: *A Commentary on the Book of Proverbs attributed to Abraham Ibn Ezra*, Oxford, 1880; W. HUNTER: *Proverbs, in WHEDON'S Commentary*, New York, 1881; E. BERTHEAU: *Die Sprüche Salomo's erklärt*, 2d ed., by W. Nowack, Leipzig, 1883]. DELITZSCH. (B. PICK.)

**PROVIDENCE.** The doctrine of providence, representing God not only as the sustainer, but also as the ruler, of the world, forms, on the one side, the complement to the doctrine of creation, while on the other it includes the doctrine of predestination as a special subdivision. Belief in providence forms one of the principal roots of all living religion, and is inseparable from belief in a personal God. Lactantius was quite right when he denounced the denial of providence as atheism (*Instit.*, i. 2), and Clement of Alexandria uses similar language. Even in its lowest form, as Fetishism, religion is based on faith in providence; and when that faith disappears, as in the most extreme forms of Epicureanism and Stoicism, religion itself disappears. As the revelation of the living, personal God, Scripture is, in a special sense of the words, the book of providence, unfolding its nature and working in the relation between human and divine counsels (Prov. xvi. 1-9), in the restriction and destruction of evil (Ps. lxxv. 8, and Isa. viii. 10) and its turning into good (Gen. i. 20), in the complete change of all anti-Christian schemes in favor of the kingdom of God (Acts iv. 27, 28), in the ruling of the whole world (Acts xvii. 26), and in the guidance and preservation of the faithful (Ps. xxxvii. 5; Rom. viii. 28; Matt. x. 29-31). The Book of Job is throughout a book on providence; and the same may be said, in a still higher sense of the words, about the Gospels. The word *providentia* (πρόνοια) we owe to the apocryphic stage of the Old-Testament theology (Wisdom xiv. 3, xvii. 2).

On account of this its central position in the sphere of religion, the doctrine of providence is, like that of God, characterized by a certain stability which excludes all sudden and striking changes. It has, nevertheless, been treated by all great theologians, from Lactantius to Thomas Aquinas, and again from the Reformation down to our days, sometimes in connection with the doctrine of God and his attributes, sometimes in connection with the doctrines of the creation, the fall and the scheme of salvation, and sometimes, especially of late, in connection with the doctrines of predestination and evil. But it is evident, from its very character as a general article of faith, that it has its place in the Catechism rather than in the symbols. In the Small Catechism of Luther it is treated in the explanation of the first article of the Apostles' Creed, but only cursorily, and it has received no more elaborate treatment in the Large Catechism, or in the *Loci* of Melancthon; but in the Heidelberg Catechism (Qu. 27, 28) it forms one of the most elaborate

points of the whole development, and in the *Confessio Helvetica* it is also defined with great care. The *Catechismus Romanus* too (p. i. c. ii. qu. 15-20) treats it at length. In the later Protestant theology, from Chemnitz to Nitzsch, the subject has received its complete systematical development: though at first the christological principle was not given due prominence; that is, the doctrines of God and of man were kept too abstractly monotheistic, without being brought into sufficiently close connection with the doctrine of Christ, which, of course, had its influence on the doctrine of providence; while the dissolution of the idea of providence into the elements of maintenance and government, and the division into *providentia generalis, specialis, and specialissima*, were very early adopted. See Hase: *Hutterus rediticius*, Leipzig, 1827.

As a full and living faith in the providence of God depends upon a sound and true conception of his nature, all the various aberrations of the latter idea have given rise to similar aberrations of the former. From infidelity and scepticism sprung materialism, mechanism, sensualism, and casualism; from superstition and credulity, fatalism, determinism, particularism, and occasionalism. When the *causa secunda* in external nature are recognized as the sole ruling power, infidelity will produce materialism or mechanism, according as it emphasizes matter or form: in human life a similar manner of proceeding will produce sensualism or casualism, though, indeed, casualism, when consistently developed, is neither more nor less than a complete denial of all causality. In paganism, superstition gives its idol, the inexorable destiny, either a transcendental form (fatalism) or an immanent form (determinism); while particularism and occasionalism are superstitious forms developed within monotheism. Generally speaking, the relation between providence and the *causa secunda* of external nature and human life forms one of the principal problems of the whole subject, and admits of a double solution besides the orthodox one, according to which the *causa secunda*, though acting in strict conformity with their own nature, act only on the basis of the *causa prima*:—namely, one deistic,—God maintains not the world, but only the laws and powers active in the world; and one pantheistic,—God works all in all, but without passing beyond the limits of natural law. Closely connected with this problem, though of much less importance, are those of the relation between providence and chance (casualism dissolving all life into a mass of blind chances), and between providence and small things; the popular consciousness being very apt to doubt the existence of a particular providence. Of the greatest significance are the problems of the relation between providence and human freedom, or between providence and evil; but they are more properly treated under the doctrine of predestination.

LIT.—The older literature from Zwingli may be found in WALCH: *Bibl. Theol.* i. pp. 81, 173, 248. Of modern treatments of the subject, see BORMANN: *Die Christliche Lehre von der Vorsehung*, Berlin, 1820; and PAULUS: *Vorsehung*, Stuttgart, 1840.

LANGE.

**PROVINCIAL** (*Provincialis Superior*). Those monasteries of the same order which were situ-

ated in a certain district formed a unity under the head of a *custos*; and all the *custodia* of a country formed a still higher unity under the name of a province. At the head of the province stood the provincial.

**PROVOST** (*Præpositus*) was the name of a monastic official immediately subordinate to the abbot, and co-ordinate to the *diaconus*, according to the rules of St. Benedict. When Chrodegang organized the cathedral chapters on the monastic model, he retained the office of the *præpositus*, which, however, in some cases, was united with that of the *archi-diaconus*. The principal duties of the provost were, distribution of the common income, superintendence of discipline, etc.

**PRUDENTIUS, Aurelius Clemens**, the most original and the most fertile of the elder Christian poets of the West; was born in Spain, 318, and belonged to a distinguished family. He entered upon a political career, held offices of importance, and seems to have led a gay life, until a spiritual change took place, and he became a poet, as much from devotion as from æsthetic enthusiasm. When he was fifty-seven years old, he collected his poems. The year of his death is not known. His principal works are: *Liber Cathemerinon*, twelve hymns (of which the first six are adapted for the regular hours of prayer), written on the model of Ambrose, though with greater prominence given to the allegorical and descriptive elements, and in a variety of metres, so that they have been used in the church service only in parts; *Pristephanon*, fourteen hymns on martyrs, very much in the character of ballads, and more original than the *Liber*; three polemical poems in hexameters,—*Apolloniosis*, a defence of the divinity of Christ against the Patripassians, Sabellius, and others; the *Hamartigenia*, against the Gnostic dualism of Marcion; and *Contra Symmachum* (2 books), against the heathen state religion. Of less interest are his *Psychomachia* (the first instance in the West of a purely allegorical poem) and *Dittochaon*, explanations of Bible pictures. The best editions of his works are those by Arevalo, Rome, 1788, and Dressel, Leipzig, 1860. See CLEMENS BROCKHAUS: *Prudentius*, Leipzig, 1872.

EBERT.

**PRUDENTIUS OF TROYES**, a native of Spain, whose true name was Galindo; came early to France, and was in 847 appointed bishop of Troyes. He died April 6, 861, and was venerated as a saint by his diocese. In the predestination controversy he sided with Gottschalk, and wrote an epistle, *Ad Hinkmarum* and *De præd. contra Jo. Scotum*. He also continued the *Annales Bertiniani* from 835 to 861.

**PRUSSIA** contains, according to the census of 1880, a population of 27,279,111, of which 17,613,530 belong to the Evangelical State Church, 9,205,136 to the Roman-Catholic Church, 96,655 (11,961 Old Lutherans and Separate Lutherans, 13,072 Memnonites, etc.), to minor Christian denominations, and 363,970 are Jews. The Evangelicals are chiefly settled in the provinces of Brandenburg, Pommernania, Saxony, Hanover, and Schleswick-Holstein; the Roman-Catholics, in the provinces of East Prussia, Silesia, Westphalia, and Rhenish Prussia.

The relation between the State and the Roman-Catholic Church has for the last ten years been



the subject of very energetic and comprehensive legislation; but the unflinching resistance of the clergy, steadily inflamed by the Pope and the curia, and to a certain extent, also, supported by their flocks, has made it impossible for the government to carry through its principle; and matters are still left in an unfinished state. By a law of July 8, 1871, the Roman-Catholic division of the Prussian ministry of Cultus, Public Education, and Sanitary Affairs, was abolished. By a law of March 11, 1872, the superintendence of all instruction and education, private or public, was exclusively reserved for the State. By the so-called Falk Laws (which art. see), or May Laws of May 11, 12, 13, and 14, 1873, all non-Germans, that is, persons not educated at the German universities or in the German seminaries, were excluded from holding office in the Roman-Catholic Church in Prussia; the power of the bishop over the lower clergy, and the clergy over the laity, was limited, so that no punishment touching a person's body or property, his social position or civil honor, could be administered by an ecclesiastical court; a civil court of ecclesiastical affairs, which enabled the government to deal with refractory bishops, was established; and the clergy was summoned to take an oath of obedience to the laws of the State. Other laws followed, dissolving the monasteries, and expelling the monastic orders (July 4, 1872, and May 31, 1875), and re-organizing the administration of the property of the Church (May 20, 1874, and April 22, 1875): but it became more and more difficult to enforce those laws; and, after the death of Pius IX., negotiations began between the Prussian Government and the Roman curia, which have led to various modifications by the laws of July 14, 1880, and May 31, 1882. The Roman-Catholic Church has theological faculties at the universities of Breslau and Bonn, and at the academy of Münster and the *Lyceum Hosianum* at Braunsberg. Formerly the Roman-Catholic priests were principally educated in the seminaries maintained at the episcopal residence, but since the issue of the May Laws those institutions are no longer recognized by the State.

The relation between the State and the Evangelical Church was finally fixed by the laws of Sept. 10, 1873, and Jan. 20, 1876. At the head of the whole organization stands the Supreme Ecclesiastical Council (*Oberkirchenrath*) in Berlin, consisting of twelve regular members, an ecclesiastical vice-president, and a lay president. Under this council, act eight provincial consistories, — Königsberg, Berlin, Stettin, Breslau, Posen, Magdeburg, Münster, and Coblenz, and under them the superintendents, numbering four hundred and fifteen. In the Evangelical State Church the two types of Protestantism, the Lutheran and the Reformed, are united. Though the precise meaning and correct application of the principle of the "Union" are much disputed, no distinction is made between the two types, either in the theological faculties (Berlin, Breslau, Halle, Königsberg, Greifswald, Bonn, Göttingen, Kiel, and Marburg) or in the seminaries. Luther's translation of the Bible is in common use, and the various collections of hymns have no marked denominational character. The general result of the "Union" seems to be, for the eastern provinces, a gradual absorption of

the Reformed type by the Lutheran, and, for the western provinces, a gradual amalgamation of the two types. A peculiar difficulty arises from the circumstance, that, at so many points, the church-members do not speak the German language, but Polish, Wendish, or some other Slavic tongue in the north-eastern parts of the kingdom, and Danish, Frisian, or Dutch, in the north-western parts.

VON DER GOLTZ.

**PRYNNE, William**, Puritan; b. at Swanswick, Somersetshire, 1600; d. in London, Oct. 24, 1669. He was graduated at Oxford University, 1620; studied law; acquired great notoriety by his learned but dull work *Histriomastix* (1006 pp. in quarto), against plays, masks, dancing, etc. For the alleged seditious writing in it he was tried in the Star Chamber (Feb. 7, 1633), and condemned to the loss of his ears, perpetual imprisonment, and to pay a fine of five thousand pounds. The instigation to this infamous sentence came from Archbishop Laud, whose animosity he had won by writing against Arminianism and the jurisdiction of the bishops. The same implacable prelate condemned him (June 30, 1637) to branding, and imprisonment in remoter prisons, for a fresh seditious and libellous work (*News from Ipswich*). He was released by the Long Parliament, and with Burton, another victim of Laud's cruelty, received in London (Nov. 28, 1640) with a perfect ovation. Shortly afterwards Pryme was elected at Newport to a seat in Parliament (1641), and by a strange turn of affairs was the solicitor in the trial of Laud (1644), and arranged the whole proceedings. On Monday, Dec. 4, 1648, he advocated in Parliament the cause of Charles. He was expelled in 1650 from the House of Commons for his vehement opposition to Cromwell, but re-admitted 1659. He promoted the Restoration, and was rewarded with the appointment of keeper of the records in the Tower (1660); and his collection of records is considered a model work. His learning was very great.

**PSALMANAZAR, George** (b. 1679; d. in London, May 3, 1763), the assumed name of a pretended Formosan, who was really a native of the south of France. He came from Flanders to London as an ostensible convert to Christianity. He was kindly received, and had astonishing success in imposing upon the learned; for he not only compiled and invented a description of the Island of Formosa (London, 1704, 2d ed., 1705), but actually a language for the country, into which he translated the Church Catechism, by request of Bishop Compton, whose *protégé* he was. His fraud was, however, discovered at Oxford, and for the rest of his life he supported himself by writing for booksellers. As the pretended Formosan, he played the part of a heathen; but from his thirty-second year he was in all his actions a genuine Christian, and won the highest respect of his contemporaries. See his *Memoirs*, London, 1764.

**PSALMODY IN THE EARLY CHRISTIAN CHURCH.** As psalm-singing was the practice of the synagogue, there is no doubt that it was an integral part of Christian worship from the beginning. Justin Martyr speaks of the Christians singing "hymns;" but by these he probably meant sacred lyrics in general, including the Psalms. The first Council of Braga (353 A.D.) expressly

forbade the use of any human composition in public worship: "Except the psalms and hymns of the Old and New Testaments, nothing of a poetical nature is to be sung in the church" (Can. 12). Some think the restriction was aimed against the use of such pseudo-canonical compositions as the Psalms of Solomon, and not against hymns. Similar orders were given by various councils, which shows how inveterate the habit was. On the rise of monasticism, psalm-singing took on a new phase: it was the occupation of the monks. A curious point of resemblance between the Jewish synagogue and early Christian church is, that in both, the titles of the psalms were recited as integral parts of the compositions. As to the way in which the psalms were used, four methods have been distinguished: "(1) The psalm was executed by a single voice, whilst all the rest of the congregation listened; (2) Sometimes it was done by the whole congregation singing together; (3) The congregation was divided into two parts or choirs, which sang alternate verses; (4) One voice sang the first part of a verse, and the rest of the congregation all together sang the close of it." Usually the singers and the congregation stood during the singing. Of course it would frequently happen, in that period of few books, that copies of the Psalter could not be had in sufficient quantity to supply the wants even of the clergy. It was therefore to be expected that the custom of memorizing, at least some of the psalms, would be well-nigh universal. The clergy would naturally show some zeal in the matter; and, as a matter of fact, learning the Psalter was a part of the training of priests, monks, and nuns; and laymen also made it their business. According to Can. 2 of the second Council of Nicæa (787 A.D.), no one should be made a bishop until he knew the entire Psalter by heart. Two instances are recorded of Gregory the Great's refusal to promote worthy candidates on this ground. Many psalms were recited at one time. Benedict ruled that his monks should go through the Psalter every week, but called his rule light, "because the Holy Fathers did as much in a day:" indeed, it is related of his pupil Maurus, that he sometimes would repeat the "entire Psalter before the night office." Cf. the elaborate art. by Rev. H. J. HORTHAM on "Psalmody," in SMITH and CHEETHAM'S *Dict. Christ. Antiq.*, vol. ii. pp. 1712-1753.

**PSALMS.** 1. *Their Position in the Old-Testament Canon.* — The Psalter always forms a part of the so-called Kethubim, or Hagiographa; but its position among these varies. That it opened the Kethubim in the earliest period of the Christian era is evident from Luke xxiv. 41. The order of the books in the Hebrew manuscripts of the German class, which is followed by our manual editions, is actually this: Psalms, Proverbs, Job, and the five Megilloth. But the Massora and the Spanish manuscripts have the following order: Chronicles, Psalms, Job, Proverbs, Megilloth (awkwardly separating the Chronicles from Ezra), Nehemiah, in order to let Chronicles follow after the historical Book of the Kings. According to the Talmud (*Baba Bathra* 14<sup>a</sup>), the correct order is as follows: Ruth, Psalms, Job, Proverbs; Ruth preceding the Psalter as its prologue, since Ruth is the ancestor of him to whom the

sacred lyric owes its richest and most flourishing era (*Berachoth* 7<sup>b</sup>). It is undoubtedly the most natural order that the Psalter should open the division of the Kethubim, and for this reason, that, according to the stock which forms the basis of it, it represents the time of David; and then afterwards, in like manner, the Proverbs and Job, the Chokma-literature in the age of Solomon. But it is at once evident that it could have no other place but among the Kethubim. The codex of the giving of the law, which is the foundation of the old covenant and of the nationality of Israel, as also of all its subsequent literature, occupies the first place in the canon. Attached to these five books is a series of historical writings of a prophetic character, which has the collective title of *nebiim* (prophets). All the remaining books could manifestly only be classed under the third division of the canon, which, as could hardly have been otherwise in connection with Thora and Nebiim, has been entitled, in the most general way, Kethubim, which corresponds to the τὰ ἄλλα πατρια βιβλία, or τὰ λοιπὰ τῶν βιβλίων of the grandson of Ben-Sira.

2. *Name.* — At the close of the seventy-second Psalm (ver. 20) we find the subscription, "the prayers of David, the son of Jesse, are ended." The whole of the preceding psalms are here comprehended under the name of *Tephilloth* (prayers), which is striking, since, with the exception of Ps. xvii. (and, farther on, Ps. lxxxvi., xc., cii., cxlii.), they are all inscribed otherwise, and because, in part, as, e.g., Ps. i. and ii., they contain no supplicatory address to God, and have, therefore, not the form of prayers. Still, the collective name of *Tephilloth* is suitable to all psalms. The essence of prayer is a direct and undiverted looking towards God and the absorption of the mind in the thought of him. All psalms share in this, even the didactic and hymnic, without any supplicatory address, as Hannah's song of praise (1 Sam. ii. 1). The title inscribed on the Psalter is (*Sepher*) *Thehillim*, for which *Thillim* and *Thilli* are also used. This name, as well as *Thehilloth*, occurring in later Jewish writings, is strange, since the Psalms, for the most part, are hardly hymns in the proper sense: most of them are elegiac or didactic, and only one (Ps. cxlv.) is directly inscribed *Thehillah*. But even the name *Thehillim* is admissible; for all psalms partake of the nature of the hymn, and all speak of the *magnalia Dei*. In the Koran, the Psalter is called *zabûr*: in the Hellenistic Greek, the corresponding word *psalmoi* is the more common. The Psalm collection is called *biblos psalmon* (Luke xx. 42; Acts i. 20), or *psalterion*.

3. *Historical Suppositions of the Psalm Composition.* — The lyric is the earliest kind of poetry, and Hebrew poetry is therefore essentially lyric; neither the epic nor the drama, but only the *maschal*, has branched off from it, and attained an independent form. The first book of the Thora speaks of the origin of all things, also of the origin of poetry. In the joyous exultation of Adam over the creation of the wife, we yet see the undivided beginning to which poetry and prose go back. Before the fall there was no poetry, because there was no art; and no prose, because there existed no every-day mood. After the fall, we first meet with music and poetry in the house of Lamech. The art of poetry and the art of music are con-

ceived and born in sin, without being sinful in themselves, and therefore capable of sanctification. The blessing of Melchisedec, and that with which Rebecca is sent forth from the house of Bethuel, represent the poetry of the heathen world upon which grace did shine: the blessings of Isaac and Jacob represent the poetry of the birthplace of Israel sanctified by grace. Here poetry speaks words of a strong faith of the prophetic spirit, from which proceeded, not only Israel's future poetry, but also Israel's future. The spirit of the world has produced poetry, and the spirit of faith and prophecy has sanctified it. The Mosaic time was the period of Israel's birth as a nation, and also of its national lyric. From Egypt, the Israelites brought instruments, which accompanied their first song (Exod. xv.), the oldest hymn which re-echoes in the oldest psalms (Ps. xxiv. 8, lxxviii. 13, 54, lxxxix. 7 sq.). If we add to these Moses' testamentary song (Deut. xxxii. and Ps. xc.), which is ascribed to Moses, and may be his, we then have in these three documents, dating from the Mosaic period, the prototypes of all psalms,—the hymnic, elegiac, and prophetic-didactic. All three are still wanting in the strophic symmetry which characterizes the later art. It has been thought strange that the very beginnings of Israel's poetry are so perfect; but Israel's history, also that of her literature, comes under a different law from that of a constant development from a lower to a higher grade. In David the sacred lyric attained its highest development. Many things combined to make the time of David its golden age. Samuel had laid the foundation of this, both by his energetic reforms in general, and by founding the schools of the prophets in particular, in which, under his guidance (1 Sam. xix. 19 sq.), in conjunction with the awakening and fostering of the prophetic gift, song and music were cultivated. In these schools, David's poetic talent was cultivated. He was a musician and poet by birth. Even as a Bethlehemite shepherd he played upon the harp, and with his natural gift he combined a heart deeply imbued with religious feeling. But the Psalter contains as few traces of David's Psalms before his anointing as the New Testament does of the writings of the apostles before the Pentecost. It was only from the time when the spirit of Jehovah came upon him at his anointing as Israel's king, and raised him to the dignity of his calling in connection with the covenant of redemption, that he sang psalms which have become an integral part of the canon. They are the fruit, not only of his high gifts and the inspiration of the spirit of God (2 Sam. xxiii. 2), but also of his own experience and of the experience of his people interwoven with his own. David's way, from his anointing onwards, led through affliction to glory. Song, however, as a Hindu proverb says, is the offspring of suffering: the *soka* springs from the *soka*. His life was marked by vicissitudes which at one time prompted him to elegiac strains; at another, to praise and thanksgiving. At the same time he was the founder of the kingship of promise, a prophecy of the future Christ; and his life, thus typically moulded, could not express itself otherwise than in typical, and even consciously prophetic language. Raised to the throne, he did not forget the harp, his companion and solace, but rewarded

it with all honor. He appointed the Levites as singers and musicians at the service, and placed over them the precentors Asaph, Heman, and Ethan-Jeduthun (1 Chron. xxiv.; cf. xv. 17 sq.). Thus others also were encouraged to consecrate their gifts to the God of Israel. Besides the seventy-three psalms inscribed *le-David*, the collection contains the following, which are named after contemporary singers appointed by David: twelve to Asaph (l., liii.—lxxxiii.), and twelve by the Levite family of the sons of Korah (xlii.—xlix., lxxxiv., lxxxv., lxxxvii., lxxxviii., including xliii.). Both the psalms of the Ezrahites (xlxxviii., by Heman, and lxxxix., by Ethan) belong to the time of Solomon, whose name, with the exception of Ps. lxxii., is borne only by Ps. cxxvii. Under Solomon, psalm-poetry began to decline; and only twice, and this for a short period too (under *Jehoshaphat* and *Hezekiah*), it rose to any height. With the exception of these two periods of revival, the latter part of the regal period produced scarcely any psalm-writers, but is all the more rich in prophets, who now raised their trumpet voice in order to revive the religious life of the nation, which had previously expressed itself in psalms. It is true that in the writings of the prophets, as in Jonah (ii.), Isaiah (xii.), Habakkuk (iii.), we also find psalms; but these are more imitations of the ancient congregational hymns than original compositions. It was not until after the *exile* that a time of new productions set in. As the Reformation gave birth to German hymnology, and the Thirty-Years' War revived it again, so the Davidic age gave birth to psalm-poetry, and the exile revived what had almost become dead. The divine chastisement did not fail to have its effect; and it is certain beyond the shadow of a doubt that the Psalter contains psalms belonging to the exile period, as, e.g., Ps. cii. After the return, many more new psalms were composed. The harps which in Babylon hung upon the willows were tuned afresh, and a rich new flood of song was the fruit of this re-awakened first love. But this did not continue long. Pharisaism, traditionalism, and the service of the letter, now prevailed. Nevertheless, in the era of the Seleucids, the national feeling revived under the Maccabees in its old life and vigor. Prophecy had then long been silent, as may be seen from many passages in the First Book of the Maccabees. That psalm-poetry flourished again at that time cannot be maintained. Hitzig has endeavored to prove, that, from Ps. lxxiii., every thing belongs to the Maccabean period (*Commentary* of 1835–36). He also maintains this position in his *Commentary* of 1863–65, and even assigns to Ps. xlii., xliii., xlv., lx., a Maccabean origin. Lengerke and Olshausen, it is true, have reduced the number; but they still hold a Maccabean origin of many psalms. On the other hand, both the existence and possibility of Maccabean psalms have been denied by Hengstenberg, Hävernick, Keil, Gesenius, Hassler, Ewald, Thénius, Dillmann, and more recently by Ehrt; but the reasons are not cogent, and Maccabean psalms are therefore not an absolute impossibility. And, if Maccabean psalms are supposed to exist in the Psalter, they can at any rate only be few; because the redaction of the Psalter is the work, not of the Seleucidic, but of the Persian period.

4. *Origin of the Collection.* — The Psalter, as we now have it, consists of five books; and in this it is a copy of the Thora, which it also resembles in this particular. — that as, in the Thora, Elohistie and Jehovistic sections alternate, so here a group of Elohistie psalms (xlii.-lxxxviii.) is surrounded on both sides by groups of Jehovistic (i.-xli., lxxxv.-cl.). The five books are as follows: i.-xli., xlii.-lxxii., lxxiii.-lxxxix., xc.-cvi., cvii.-cl. Each of the first four books closes with a doxology, which is part of the preceding psalm (xli. 11. lxxii. 18 sq., lxxxix. 53, cvi. 18): the place of the fifth doxology is occupied by Ps. cl. as a full-toned finale to the whole. These doxologies very much resemble the language of the liturgical beracha of the second temple. The  $\text{יְהוָה יְהוָה}$ , coupled with  $\text{יְהוָה}$ , is exclusively peculiar to them in Old-Testament writings. Even in the time of the chronicler-writer, the Psalter was a whole, divided into five parts, which were indicated by these landmarks, as we infer from 1 Chron. xvi. 36. The chronicler in a free manner, which characterizes ancient historiography, there reproduces David's festal hymn that resounded in Israel after the bringing home of the ark; and he does it in such a way, that, after he has once fallen into the track of Ps. cvi., he also puts into the mouth of David the beracha (benediction) which follows that psalm. From this we see that the Psalter was then already divided into books: the closing doxologies had already become part of the psalms. The chronicler, however, wrote towards the end of the Persian supremacy, although a considerable time yet before the beginning of the Grecian.

Next to this application of the beracha of the fourth book by the chronicler (Ps. lxxii. 20) is a significant mark for determining the history of the origin of the Psalter. The closing words are, without doubt, the subscription to the oldest psalm collection, which preceded the present psalm-pentateuch. The redactor certainly has removed this subscription from its original place close after lxxii. 17, by the interpolation of the beracha (lxxii. 18 sq.), but left it at the same time untouched. But unfortunately that subscription, which has been so faithfully preserved, furnishes us less help than we could wish. We only gather from it that the present collection was preceded by a primary collection of very much more limited compass, which formed its basis, and that this closed with the Solomonic psalm lxxiii.; for the redactor would certainly not have placed the subscription, referring only to the prayers of David, after this psalm, if he had not found it there already. And it leads to the supposition that Solomon himself, prompted, perhaps, by the liturgical requirements of the new temple, compiled this primary collection, and, by the addition of Ps. lxxii., may have caused it to be understood that he was the originator of the collection. But to the question whether the primary collection also contained only Davidic songs, properly so called, or whether the subscribed designation, "prayers of David," is only intended *a fortiori*, the answer is entirely wanting. By adopting the latter, we cannot see why only Ps. 1. of the Psalms of Asaph was inserted in it; for this psalm is really one of the old Asaphic psalms, and might therefore have been an integral part of the pri-

mary collection. On the other hand, not all of the Korahitic psalms (xlii.-xlix.) could have belonged to it; since some of them, and most undoubtedly xlvii., xlviii., belong to the time of Jehoshaphat, the most remarkable event of which, as the chronicler narrated, was foretold by an Asaphite, and celebrated by Korahitic singers. For this reason alone, apart from other psalms (as lxvii., lxviii., lxix. 35 sq., lxxi.), it is absolutely impossible that the primary collection should have consisted of Ps. ii.-lxxii., or rather (since Ps. ii. must be assigned to the time of Isaiah) of Ps. iii.-lxxii.; and, if we leave the later insertions out of consideration, there is no arrangement left for the psalms of David and his contemporaries, which should in any way bear the impress of the Davido-Solomonic mind. On the other hand, it cannot be denied that the groundwork of the collection that formed the basis of the present Psalter must lie within the limits of Ps. iii.-lxxii.; for nowhere else do old Davidic psalms stand so closely together as here. The third book (Ps. lxxiii.-lxxxix.) exhibits a marked difference in this respect. We may therefore suppose that the chief bulk of the oldest hymn-book of Israel is contained in Ps. iii.-lxxii., but that its contents have been dispersed, and newly arranged in later redactions, and more especially in the last of all, preserving, however, the subscription lxxii. 20 with the Psalm of Solomon. The two groups, iii.-lxxii., lxxiii.-lxxxix., at least represent the first two stages of the origin of the Psalter. The primary collection may be Solomonic. The after-portion of the second group was, at the earliest, added in the time of Jehoshaphat, at which time, probably, the Book of the Proverbs of Solomon was also compiled. But, with a greater probability, we assign it to the time of Hezekiah, not merely because some of the psalms among them seem as though they ought to be referred to the overthrow of Assyria under Hezekiah, rather than to the overthrow of the allied neighboring nations under Jehoshaphat, but chiefly because "the men of Hezekiah" made an appendix to the older Solomonic Book of Proverbs (Prov. xxv. 1), and because Hezekiah is said to have brought the Psalms of David and of Asaph (the bulk of which are contained in the third book of the Psalms) into use again (2 Chron. xxix. 30). In the time of Ezra and Nehemiah the collection was enlarged by songs composed during the exile, and still more after the exile; but a supplement of old songs has also been preserved for this time. A psalm of Moses was placed first in order to make the beginning of the new Psalters more conspicuous by this going back into the oldest time; and to the fifty-six Davidic psalms of the first three books there are seventeen more added here in the last two, being the result of the writer throwing himself into David's temper of mind and circumstances. One chief store of such older psalms were, perhaps, the historical works of an annualistic or even prophetic character, rescued from the age before the exile. It is from such sources that the historical notes prefixed to the Davidic hymns (and also to one in the fifth book, Ps. cxlii.) come.

5. *Arrangement of the Collection of Psalms.* — This bears the impress of one ordering mind; for (a) its opening is formed by a didactic pro-

phetic couplet of psalms (i., ii.), introductory to the whole Psalter, and therefore, in the earliest times, regarded as one psalm, which opens and closes with אֲשֶׁר־ (ashrey); and its close is formed by four psalms (cxlvi.-cxlix.), which begin and end with הַלְלוּ־יָהּ (Hallelujah). We do not include Ps. cl., for this psalm takes the place of the beracha of the fifth book. The opening of the Psalter celebrates the blessedness of those who walk according to the will of God in redemption, which has been revealed in the law and in history. The close of the Psalter calls upon all creatures to praise this God of redemption, as it were on the ground of the completion of this great work. (b) There are in the Psalter seventy-three psalms bearing the inscription לְדָוִד (le-David); viz., thirty-seven in book i., eighteen in book ii., one in book iii., two in book iv., fifteen in book v. The redaction has designed the pleasing effect of closing the collection with an imposing group of Davidic psalms, just as it begins with the bulk of the Davidic psalms. The hallelujahs, commencing with Ps. cxlvi. (after the fifteen Davidic psalms), are already preludes of the closing doxology. (c) The twelve Korahitic (xlii., xliii., xliv.-xlix., lxxxiv., lxxxv., lxxxvii., lxxxviii.) and twelve Asaphic (i., lxxiii.-lxxxiii.) psalms are found exclusively in the second and third books. Korahitic psalms, followed by an Asaphic, open the second book: Asaphic psalms, followed by four Korahitic, open the third book. (d) The manner in which Davidic psalms are interspersed clearly sets before us the principle by which the arrangement according to the matter, which the collector has chosen, is governed. It is the principle of homogeneousness. The Asaphic psalm (i.) is followed by the Davidic psalm (li.), because both similarly disparage the material animal sacrifice, as compared with that which is personal and spiritual. So also lxxxv. and lxxxvii., with lxxxvi. between, lv. and lvi., xxxiv. and xxxv., ix. and x., go together. (e) Closely connected with this principle is the circumstance that the Elohimic psalms—i.e., those which exclusively call God אֱלֹהִים, and besides this make use of such compound names of God as יהוה צְבָאוֹת, יהוה אֱלֹהִים צְבָאוֹת (Jehovah Zebaoth, Jehovah Elohim Zebaoth)—are placed together without any intermixture of Jehovistic psalms. In Ps. i.-xli. the divine name יהוה predominates: it occurs two hundred and seventy-two times, and אֱלֹהִים only fifteen times, and only there where יהוה is not admissible. With Ps. xlii. the Elohimic style begins: the last psalm of this class is the Korahitic psalm lxxxiv., which for this very reason is placed after the Elohimic psalm of Asaph. In Ps. lxxxv.-cl. יהוה again becomes so exclusively prominent, that, in the psalms of the fourth and fifth books, it occurs three hundred and thirty-nine times, and אֱלֹהִים only once (cxliv. 9) where it denotes the true God. Among the Psalms of David, eighteen are Elohimic; among the Korahitic, nine; and the Asaphic are all Elohimic. Including one psalm of Solomon and four anonymous psalms, there are forty-four in all (taking Ps. xlii. and xliii. as two). They form the middle portion of the Psalter, having on their right forty-one, and on their left

sixty-five Jehovah psalms. (f) Community in species of composition also belongs to the manifold grounds on which the order according to the subject-matter is determined. Thus the מְשֻׁכָּל (xlii., xliii., xliv., xlv., lii.-lv.) and כְּכֹהֵם (xvi.-lx.) stand together among the Elohimic psalms. In like manner we have in the last two books the שִׁיר הַמַּעֲלוֹת (cxxx.-cxxxiv.), and, divided into groups, those beginning with הַדָּוִד (cv.-cvii.) and those beginning and ending with הַלְלוּ־יָהּ (cxi.-cxvii., cxlvi.-cl.).

6. *Inscriptions of the Psalms.*—These are older than the final redaction of the Psalter, and are of three kinds: (a) giving the name of the author, sometimes, especially to Davidic psalms, adding also the historical occasion, thus, vii., lix., lvi., xxxiv., lii., lvii., cxlii., liv., iii., lxiii., xxx., li., lx; (b) giving the poetico-musical character of the Psalms, xc., cii., cxlii., cxlv., iii.-vi., viii., ix., etc.; (c) pointing out the liturgical use of the Psalms. If we understood the inscriptions of the Psalms better, we would have more to say about—

7. *The Poetical and Musical Character of the Psalms.*—The early Hebrew poetry has neither rhyme nor metre, both of which (first rhyme, then metre) were first adopted by Jewish poetry in the seventh century after Christ. True, attempts at rhyme are not wanting in the poetry and prophecy of the Old Testament, especially in the *tephilla* style (Ps. cvi. 4-7; cf. Jer. iii. 21-25), where the earnestness of the prayer naturally causes the heaping up of similar flexional endings; but this assonance, in the transition state towards rhyme proper, had not taken an established form. Yet it is not mere fancy, when Philo, Josephus, Eusebius, Jerome, have detected in the Old Testament songs, especially in the Psalms, something resembling the Greek and Latin metres. Old Hebrew poetry, indeed, had a certain syllabic measure, since, apart from the audible *Shevâ* and *Chateph*, both of which represent the primitive shortenings, all syllables with a full vowel are intermediate, and in ascending become long, in descending, short. Hence the most manifold rhythms arise, e.g., the anapestic, *wēnāšhlichāh mīmēmmū ābōthēmō* (ii. 3), or the dactylic, *āz jēdāb-bēr ēlēmō bēappō* (ii. 5), and thus obtains the appearance of a lively mixture of the Greek and Latin metres. But this is the very beauty of this kind of poetry, that the rhythms always vary according to the thoughts and feelings; as, e.g., the evening song (Ps. iv.), towards the end, rises to the anapestic measure, *kī-āntāh Jahāwēh lebādād*, in order then quietly to subside in the iambic, *lābētāch tōšlībēnī*. With this alternation of rise and fall, long and short syllables, harmonizing in lively passages with the subject, there is combined, in Hebrew poetry, an expressiveness of accent which is hardly to be found anywhere else to such an extent.

Under the point of view of rhythm, the so-called *parallelismus membrorum* has also been rightly placed since the time of Lowth. The relation of the two parallel members is like the two halves on either side of the principal caesura of the hexameter and pentameter, and this is particularly manifest in the double long line of the caesura schema; e.g. (Ps. xlviii. 5, 6), "They beheld

straightway they marvelled, | bewildered they took to flight. Trembling took hold upon them there, | anguish, as a woman in travail." Here the one thought is expanded in the same verse in two parallel members. But from the fact of the rhythmical organization being carried out without reference to the logical requirements of the sentence, as in the same psalm, vers. 3, 7 ("Elohim in her palaces | was known as a refuge. With an east wind thou breakest | the ships of Tarshish"), we see that the rhythm is not called into existence as a necessity of such expansion of the thought, but, *vice versa*, this mode of expanding the thought results from the requirements of the rhythm. Here is no logical parallelism, but merely that which De Wette calls rhythmical, the rhythmical rise and fall, the diastole and systole. The ascending and descending rhythm does not usually exist within the compass of one line; but it is distributed over two lines, which bear the relation to one another of rhythmical antecedent and consequent, and form a distich. This distich is the simplest ground-form of the strophe, which is visible in the earliest song handed down to us (Gen. iv. 2 sq.). The whole Ps. cxix. is composed in such distichs, which is the usual form of the apothegm: the acrostic letter stands there at the head of each distich, just as at the head of each line in the likewise distichic pair Ps. cxi., cxii. The tristich is an outgrowth from the distich; the ascending rhythm being prolonged through two lines, and the fall commencing only in the third, e.g., xxv. 7 (the  $\pi$  of this alphabetical psalm):—

"Have not the sins of my youth and my transgressions in remembrance:

According to thy mercy remember thou me,  
For thy goodness' sake, O Jahve!"

If we now further inquire whether Hebrew poetry goes beyond these simplest beginnings of the strophe formation, and even extends the network of the rhythmical period, by combining the two and three line strophe with ascending and descending rhythm into greater strophic wholes, rounded off into themselves, the alphabetical psalm (xxxvii.) furnishes us with a safe answer to the question, for this is almost entirely tetra-stichic; e.g.:—

About evil-doers fret not thyself;  
About the workers of iniquity be thou not envious:  
For as grass they shall soon be cut down,  
And as the green herb they shall wither."

But it admits of the compass of the strophe, increasing even to the pentastich (vers. 25, 26); since the unmistakable landmarks of the order, the letters, allow a freer movement:—

"Now I, who once was young, am become old;  
Yet have I not seen the righteous forsaken,  
And his seed begging bread,  
He ever giveth and lendeth,  
And his seed is blessed."

From this point the sure guidance of the alphabetical psalms fails us in investigating the Hebrew strophe system. Whether and how a psalm is laid out in strophes is shown by seeing, first of all, what its pauses are, where the flow of thoughts and feelings falls in order to rise anew, and then by trying whether these pauses have a like or symmetrically correspondent number of stichs (e.g., 6, 6, 6, 6, or 6, 7, 6, 7), or, if their compass

is too great for them to be at once regarded as one strophe, whether they cannot be divided into smaller wholes of an equal or symmetrical number of stichs. For the peculiarity of the Hebrew strophe does not consist in a run of definite metres closely united to form one harmonious whole (for instance, like the Sapphic strophe, with which Isa. xvi. 9, 10, with their short closing lines, correspond), but in a closed train of thought which is unrolled after the distichic and tristichic ground-form of the rhythmical period.

Respecting the use of music and song in divine worship, the Thora contains nothing except the injunction concerning the ritualistic use of silver trumpets to be blown by the priests (Num. x.). David is really the creator of liturgical music; and to his arrangements, as we see from the Chronicles, every thing was afterwards referred, and, in times when it had fallen into disuse, restored. The instrument by means of which the three choir-masters (Heman, Asaph, and Ethan-Jeduthun) directed the choir was the cymbals (מְצִלִּים): the harps (כִּנּוֹרִים) represented the soprano; and the bass (the male voice in opposition to the female) was represented by the citherns, an octave lower (1 Chron. xv. 17-21). In a psalm where Selah (סֶלָה) is appended, the stringed instruments and the instruments generally are to join in in such a way as to give intensity to that which is being sung. To these instruments, besides those mentioned in Ps. cl., 2 Sam. vi. 5, belonged also the flute and the trumpets. In the second temple it was otherwise. The sounding of the trumpets by the priests, and the Levitical song with its accompanying music, alternated; they were not simultaneous. The congregation did not sing with the choir, but only uttered their Amen.

In the time of the second temple, the singing of the psalm appointed for each day commenced, at a sign given with the cymbal, at the time when the ministering priest offered the drink-offering. The Levites standing upon the platform, who were both players and singers, were at least twelve in number. Of what kind this song and music were, we can hardly now have an idea; and it is nothing but a mere fiction of Anton and L. Haupt to assert that the present accentuation of the psalms represents the fixed song of the temple. We have no tradition as to the value of the notes of the so-called metrical accentuation; and what we know at present is derived from but fragmentary notices contained in older works concerning the intonation of some metrical accents.

Since Gerbert (*De musica sacra*) and Martini (*Storia della musica*), the view has become very general, that in the eight Gregorian tones, together with the extra tone (*tonus peregrinus*), used only for Ps. cxiv., we have a remnant of the ancient temple song, and this in itself is by no means impossible in connection with the Jewish nationality of the primitive church, and its gradual severance from the temple and synagogue; but the Jewish tradition, if the eight tones are to be traced back to it, has been developed under Greek influence. The "eight" tones are also mentioned elsewhere (cf. Steinschneider: *Jewish Literature*, pp. 151, 337), and recall the eight church-tones, in the same manner as the two modes of using the accents in chanting, which are attested in the ancient

service-books, recall the distinction between the festival and the simpler ferial manner in the Gregorian style of church-music.

The history of Psalmody, especially of the practical use of the Psalter, is a glorious history of blessing and victory. No other book of the Old Testament has gone so much from the heart and mouth of Israel into the heart and mouth of the church as this Old-Testament hymn-book. But, with all this praise, neither the real value of this hymn-book of Israel, nor the wonderful effect which it exercised upon the church, is sufficiently acknowledged. To do this we consider—

#### 8. *The Soteriological Signification of the Psalter.*

—When men had corrupted themselves by sin, God did not leave them to that doom of wrath which they had chosen for themselves, but visited them on the evening of that most decisive of all days, in order to make that doom the disciplinary medium of his love. This visitation of Jehovah-Elohim was the first step, in the history of redemption, towards the goal of the incarnation; and the so-called protevangelium was the first laying of the foundation towards this goal of incarnation and the recovery of man. The way of this salvation, making its way in history and in the consciousness of men, runs all through Israel; and the Psalms show us how this seed-corn of words and deeds of divine love has expanded with a vital energy in the believing hearts of Israel. They bear the impress of the period during which the preparation of the way of salvation was centred in Israel, and the hope of redemption was a national hope. At that period the promise of the future Mediator was in its third stage. The hope of overcoming the tendency in mankind to be led astray into evil was attached to the seed of the woman, and the hope of a blessing for all nations, to the seed of Abraham; but at this period, when David became the creator of psalm-poetry for the sanctuary service, the promise had assumed a messianic character, and pointed the hope of the believing ones towards the king of Israel, and, in fact, to David and his seed. When Solomon ascended the throne, the messianic desires and hopes of Israel were directed towards him, as Ps. lxxii. shows: they belonged only to the one final Christ of God, but they clung for a time inquiringly, on the ground of 2 Sam. viii., to the son of David. But it was soon found out that neither in Solomon, nor in that son of David referred to in Ps. xlv., the full reality of the messianic idea had yet appeared; and when, in the later time of the kings, the Davidic line became more and more inconsistent with its theocratic calling, the messianic hope broke entirely with the present, which became merely the dark background from which the image of the Messiah, as purely future, stood forth in relief. The son of David, in whom the prophecy of the later time of the kings centres, and whom also Ps. ii. sets forth before the kings of the earth, that they may render homage to him, is an eschatological character. But why is it, that, in the post-exile hymns, Messiah is no more the object of prophecy and hope? Because, with the Chaldean catastrophe, the messianic hope had suffered a heavy shock, which made it unpopular. This we also find in prophecy; for in Isa. xl–lxvi., where the Messiah appears as the servant of Jehovah, the image is no more as it

was before, i.e., a clear, national image of the king, but it is enriched by many points, as the expiatory sufferings and the two states, whereby it has become more universal, spiritual, and divine. Thus we find it more or less in Zechariah, Malachi, and in Daniel's Apocalypse. And although we find nowhere in the Psalms an echo of this advanced messianic prediction, yet there are not a few psalms, as lxxxv., xci., cii., especially xcvi.–xcviii., which have been written under the influence of Isa. xl–lxvi. We call these psalms, in distinction from the strictly messianic ones, theocratic, i.e., such as do not speak of the kingdom of Jehovah's Anointed, but of the theocracy as such, which is complete inwardly and outwardly in its own representation of itself,—not of the advent of a human king, but of Jehovah himself, with the kingdom of God manifest in its glory. For the announcement of salvation in the Old Testament runs on in two parallel lines: the one has as its termination the Anointed of Jehovah, who rules all nations out of Zion; the other, Jehovah, sitting above the cherubim, to whom all the earth does homage. These two lines do not meet in the Old Testament: it is only the fulfilment that makes it plain that the advent of the Anointed and that of Jehovah is one and the same. And of these two lines the divine preponderates in the Psalter: the hope is directed, after the cessation of the kingdom in Israel, beyond the human mediation, directly towards Jehovah, the author of salvation. The Messiah is not yet recognized as the God-man. Jesus is in Jehovah. Jehovah is the Saviour. The Saviour, when he shall appear, is nothing but the visible manifestation of the *ישועה* (salvation) of Jehovah (Isa. xlix. 6).

As to the relation of the Psalms to sacrifices, it is true we find passages in which the legal sacrifice is acknowledged as an act of worship on the part of the individual and of the congregation (Ps. lxvi. 15, li. 19); but there are many more passages in which it appears as something not at all desired by God (xl. 7 sq., li. 18 sq.); but in this respect the Psalms show the progress of the history of salvation. It is a continuation of the words of Samuel (1 Sam. xv. 22 sq.): we feel already something of the spirit of the New Testament. In place of sacrifices is required contrition of heart, prayer, thanksgiving, yielding one's self to God in the doing of his will, as Prov. xxi. 3, to do right, Hos. vi. 6, kindness, Mic. vi. 6–8, acting justly, love, and humility, Jer. vii. 21–23, obedience. This is what surprises one. The disparaged sacrifice is regarded only as a symbol, not as a type: it is only considered in its ethical character, not in its relation to the history of redemption. Its nature is unfolded only so far as it is a gift to God (*קרן*), not so far as the offering is appointed for atonement (*כפרה*): in one word, the mystery of the blood remains undisclosed. And why? Because the bloody sacrifice, as such, in the Old Testament, remains a question, to which only Isa. lii. 13 sq. gives the only distinct answer. The prophetic representation of the passion and sacrifice of Christ is only given in direct prophetic language thus late on; and it is only the evangelical history of the fulfilment that shows how exactly the spirit which spoke by David has moulded that which he says concerning himself, the type,

into correspondence with the antitype. The confidence of faith under the Old Testament, as it is found in the Psalms, rested upon Jehovah, as concerning the atonement, so concerning the redemption. Jehovah is not only Saviour, but also the Atoner (יִכְפֹּר), from whom expiation is earnestly sought and hoped for (Ps. lxxix. 9, lxxv. 4, lxxviii. 38, lxxxv. 2, etc.). Jehovah, at the end of his course of the redemptive history, is the God-man; and the blood given by him as the medium of atonement (Lev. xvii. 11) is, in the antitype, his own blood.

As to the moral self-confidence bordering on self-righteousness, and the imprecations found so often in the Psalms, which makes it difficult to amalgamate the prayers of the Psalms with the Christian consciousness, it must be observed that the self-righteousness here is a mere appearance, since the righteousness to which the psalmists appeal is not a sum of good works which are reckoned up before God as claiming a reward, but a godly direction of the will, and a godly form of life, which has its root in the surrender of one's whole self to God, and regards itself as the operation and work of justifying, sanctifying, preserving, and ruling grace (lxxiii. 25 sq., xxv. 5-7, xix. 14, and other passages). There is not wanting an acknowledgment of the innate sinfulness of our nature (li. 7), of the condemnation of man before God apart from his grace (exliii. 2), of the many, and, for the most part, unperceived sins, even of the converted (xix. 13), of the forgiveness of sins as a fundamental condition of salvation (xxxii. 1 sq.), of the necessity of regeneration (li. 12), in short, of the way of salvation, which consists of penitential contrition, pardon, and newness of life. As for the so-called imprecatory psalms, the Christian and the Church wish the conversion of the enemies of Christ; but, suppose that they reject all means (vii. 13, ix. 21), the transition from a feeling of love to that of wrath is also warranted in the New Testament (e.g., Gal. v. 12), and, assuming their absolute satanic hardness of heart, the Christian also may pray for their final overthrow. Where, however, as in Ps. lxxix. and cix., the imprecations go into particulars, and extend to the descendants of the unfortunate, and even on to eternity, they have emanated from a prophetic spirit; and, for the Christian, they admit of no other acceptance, except as, reiterating them, he gives the glory to the justice of God, and commends himself the more earnestly to his favor.

As for the relation of the Psalms to the last things, the hope of eternal life after death is nowhere definitely expressed, but there are, nevertheless, passages in which the hope of not falling a prey to death is expressed so broadly, that the thought of a final destiny of all men being inevitable is completely swallowed up by the living one's confidence of living in the strength of God (Ps. lvi. 13, and especially xvi. 9-11); passages in which the covenant relation with Jehovah is contrasted with this present life and its possession, in such a manner that the opposite of a life extending beyond the present time is implied (xvii. 14 sq., lxxiii. 4); passages in which the end of the ungodly is compared with the end of the righteous, as death and life, defeat and triumph (xlix. 15), so that the inference forces itself upon one, that the former die, although they seem to live forever, and the

latter live forever, though they die; passages in which the Psalmist, though only by way of allusion, looks forward to a being borne away to God, like Enoch and Elijah (xlix. 11, lxxiii. 24). Nowhere, however, is there any general creed to be found; but we see how the belief in a future life struggles to be free, at first only as an individual conclusion of the believing mind from premises which experience has established; and, far from the grave being penetrated by a glimpse of heaven, it has, on the contrary, to the ecstasy of the life derived from God, as it were, altogether vanished; for life in opposition to death only appears as the lengthening of the line of the present *ad infinitum*. On the other hand, death and life in the mind of the psalmists are such deep-rooted notions (i.e., taken hold of at the very roots, which are grounded in the principles of divine wrath and divine love), that it is easy for the New-Testament faith, to which they have become clear, even to their background of hell and heaven, to adjust and deepen the meaning of all utterances in the Psalms that refer to them. It is by no means contrary to the meaning of the Psalmist, when, as in passages like vi. 5, Gehenna is substituted for Hades to adapt it to the New-Testament saint; because, since the descent of Jesus Christ into Hades, there is no longer any *limbus patrum*. The way of all who die in the Lord is not earthwards, but upwards: Hades exists only as the vestibule of hell. Nor is it contrary to the idea of the poets to think of the future vision of God's face in all its glory, in Ps. xvii. 15, and of the resurrection morn, in Ps. xlix. 14; for the hopes expressed there, though to the Old-Testament consciousness they referred to this side the grave, are future according to their New-Testament fulfilment, which is the only truly satisfying one. The innermost essence of both Testaments is one. The Old-Testament barrier contains already the germinating New-Testament life, which at a future time shall burst it. The eschatology of the Old Testament leaves a dark background, which, as is designed, is divided by the New-Testament revelation into light and darkness, and is to be illumined into a wide perspective, extending into the eternity beyond time. Everywhere, where it begins to dawn in this eschatological darkness of the Old Testament, it is the first morning rays of the New-Testament sunrise which is already announcing itself. The Church, as well as the Christian, here cannot refrain from leaping the barrier of the psalmists, and understanding the Psalms according to the mind of the Spirit, whose purpose, in the midst of the development of salvation and of the perception of it, is directed towards its goal and consummation. But the scientific exposition must carefully distinguish between the times of the history of salvation, and the degrees in the perception of that salvation.

How late this object of scientific exposition has been perceived will be seen by reviewing.—

9. *The History of the Exposition of the Psalms.* We begin (a) with *The Apostolic Exposition*. The Old Testament is, according to its essence, Christocentric: therefore the innermost truth of the Old Testament has become known with the revelation of Jesus Christ, but not at once. His passion, resurrection, ascension, are but three steps of this progressive opening of the Old Testament,



especially of the Psalms. Before and after his resurrection he unfolded the meaning of the Psalms from his own life and vicissitudes; he showed how what was written in the law of Moses, and in the Prophets and in the Psalms, was fulfilled in him; he revealed to his disciples the meaning of τοῦ συνίεναι τὸς γραφάς (Luke xxiv. 44 sq.). Jesus Christ's exposition of the Psalms is the beginning and goal of Christian psalm-interpretation. It began, as that of the Church, and first of all as the apostolic, with the Pentecost; and how strongly the disciples were drawn to the Psalms, we see from the fact, that, with the exception of the Book of Isaiah, no other book of the Old Testament has been cited so often as the Book of Psalms. It is quoted about seventy times in the New Testament. (b) *The Post-Apostolic, Patristic Exposition.* With the exception of Origen and Jerome, the interpreters of the early Church had no knowledge of the Hebrew, and even these two not sufficient to free themselves from a dependence upon the LXX. Of Origen's Commentary and Homilies on the Psalms, we have fragments in the translation of Rufinus. From Jerome, we have an excellent translation of the Psalter (*Psalterium juxta Hebraeos*, published in the Hebrew-Latin Psalterium, edited by Tischendorf, Baer, Delitzsch, Leipzig, 1874, and by De Lagarde, after his own recension, Leipzig, 1874). This Psalterium is the most important work of the patristic period. Athanasius wrote on the contents of the Psalms in his epistle πρὸς Μακελλόνιον εἰς τὴν ἐρμηνείαν τῶν ψαλμῶν, translated into Latin by Reuchlin, and from the Latin into German by Jörg Spalatin (1516). About the time of Athanasius, Hilarius Pictaviensis wrote his *Tractatus super Psalmos*, with an extensive prologue. We still have his exposition of Ps. i., ii., ix., xiii., xiv., li., lii., liii.-lxix., xcii., cxviii.-cl. (according to the numbering of the Septuagint), which is more useful for the dogmatic theologian than for the exegete. Of somewhat later date are Ambrose's *Enarrationes* in Ps. i., xxv.-xl., xliii., xlv., xlvii., xlviii., lxi., cxviii. (tome ii. of the Benedictine edition). The most comprehensive work of the early Church on the Psalms was that of Chrysostom, of which only the third part is still extant. It is composed in the form of homilies: the style is brilliant, the contents more ethical than dogmatic. The only representative of the school of Antioch is Theodoret; but his work is a mere beginning, and therefore defective throughout. The Western counterpart to Chrysostom's Commentary are Augustine's *Enarrationes in Psalmos* (in tome iv. of the Benedictine edition), the chief mine of all later exposition in the Western Church. Cassiodorus, in his *Expositiones in omnes Psalmos* (tome ii. of the Benedictine edition), draws largely from Augustine, though not devoid of independence. What the Greek Church has done for the exposition of the Psalms has been garnered up many times since Photius, in the so-called *Catena*: one, extending to Ps. l., was published at Venice, 1569; another, more complete, was edited, in 3 vols., by the Jesuit Cordensis, Antwerp, 1643. From the *Catena* of Nicetas Heracleota, Folckmann published extracts in 1601. But, in spite of all defects which we find in these works, it must be said that the Church has never found such rapturous delight in the Psalms, which it was never weary

of singing day and night, never used them with richer results, even to martyrdom, than at that period. Instead of profane popular songs, as one passed through the country one might hear psalms resounding over the fields and vineyards. And how many martyrs have endured every form of martyrdom with psalms upon their lips! That which the Church in those days failed to furnish in writing towards the exposition of the Psalms, it more than compensated for by preserving the vitality of the Psalms with its blood. (c) *The Medieval Church Exposition* did not make any essential advance upon the patristic. (d) *The Medieval Synagogue Exposition* is wanting in the recognition of Christ, and consequently in the fundamental condition required for a spiritual understanding of the Psalms. The midrash on the Psalms, entitled שוחר טוב, and the midrashic Catena entitled ילקוט, of which at present only ילקוט שמעוני (by Simeon Kara ha-Darshan), and not the ילקוט מכירי (by Machir ben abba Mari), is known, are of little use. With the study and cultivation of the grammar, about the year 900 A.D., exposition and exegesis also commenced among the Jews. At the head of this period of Jewish exegesis we find Saadia Gaon (d. 941, 942), author of an Arabic translation of and exposition on the Psalms. The next great expositor who wrote on the whole of the Old Testament (with the exception of Chronicles) and on almost the whole of the Talmud is Rashi (d. 1105). Nicolaus de Lyra (d. 1340), author of *Postille perpetue*, made use of the works by Jewish expositors. Lyra and Paul de Santa Maria, Archbishop of Burgos (d. 1435), the author of the *Addiciones ad Lyram*, were both Jewish Christians. Less dependent upon tradition are Aben-Ezra (d. 1167) and David Kimchi (d. about 1250); the Karaite Jepheth, from whose Commentary on the Psalms De Barçès published some fragments (1846), was Aben-Ezra's teacher. Compared with other books, the Psalms were less commented upon by the Jews. In later commentaries, as in that of Moses Alshech (Venice, 1601) and Joel Shoëb (Salonichi, 1569), the simplicity and elegance of the older expositors degenerate into a repulsive scholasticism. The simple though mystical commentary of Obadiah Sforno (d. at Bologna, 1550), the teacher of Reuchlin, makes an exception. (e) *The Reformation Exposition.* With the Reformation the rose-garden of the Psalter began to breathe forth its perfumes as with renewed freshness of a May day; for, converted into imperishable hymns (by Luther, Albinus, Franck, Gerhard, Jonas, Musculus, Ringwaldt, and others), it was transferred into the psalmody of the German Lutheran Church. In the French Reformed Church, Clement Marot translated into verse fifty psalms; two were added by Calvin, and the rest by Beza; while Goudimel, the martyr of St. Bartholomew's night, and teacher of Palestrina, composed the melodies and chorals. The English Church adopted the Psalms as part of its Liturgy: the Congregational followed the example of the Continental sister-churches. And how diligently was the Psalter moulded into Latin verse! But the exegetical functions of psalm-exposition have been more clearly apprehended and more happily discharged than ever before. Luther's interpretation of the Psalms, in spite of its deficiencies,

excels every thing hitherto produced, and is still a perpetual mine of wealth. M. Butzer's Commentary (1520) is distinguished by sagacity and delicacy of judgment. Calvin's exposition has many excellencies; but his deficiency consists in denying the messianic relation, even in those psalms which the modern rationalistic exegesis must even acknowledge. Calvin's strict historical method of interpretation becomes a caricature in Esrom Rüdinger, the Moravian. (*f*) *The Post-Reformation Exposition* is best represented by Martin Geier, more dogmatist, however, than exegete. In the Reformed Church we find Coccejus (d. 1669). Johann Heinrich Michaelis represents, in his *Adnotationes uberioris in Hagiographia*, the exposition of the Psalms from 1600 to 1750: every thing is accumulated here; the glossarial annotations groan beneath the burden of numberless unsifted examples and parallel passages. After 1750 Burk published his *Gnomon* to the Psalms (1740), and Christian A. Crusius, his *Hypomnemata* (1764): both follow Bengel's principles. To have freed the psalm-exposition from want of taste is the merit of Herder; and the merit of Hengstenberg consists in having brought it back, out of this want of spirituality, to the believing consciousness of the Church. (*g*) *Modern Exposition* is marked by De Wette's Commentary, which was first published in 1811 (ed. by G. Baur, 1856), and forms an epoch in exegesis. The negative criticism of De Wette was supplemented by the positive results of Hitzig (1835, 1836), who was followed by Lengerke (1847) and J. Olshausen (1853), but with this difference, that, while Lengerke surpasses Hitzig by asserting that not a single psalm can be ascribed with certainty to David, Olshausen finds Maccabean influences wherever the opposition of the just and unjust is mentioned. But, though excellent in linguistic respect, yet Olshausen's Commentary is surpassed by that of Hupfeld (1855, 1858 sq.). Beside all these works, Ewald's Commentary (1839, 1840) has a special charm. The merit of having perceived fully the object of the expositor, and having explained the Psalms in the spirit of the Church, and thus in truly spiritual rapport with the spirit of the psalmists, belongs to the much abused name of Hengstenberg (1812-17, 2d ed., 1849-52). The kindred spirited works of Umbreit (*Christliche Erbauung aus dem Psalter*, 1835) and Stier (*Siebenzig Psalmen*, 1834, 1836) comprise only a part of the Psalms. The Commentary of Tholuck (1843) is adapted to gain friends for the Psalms from among the educated classes. The same may be said also of Vaihinger's Commentary (1845). A second edition of Hupfeld's Commentary was published by Riehm in 1867-71, a third is to be prepared by Eb. Nestle. For Lange's *Bibelwerk*, Moll wrote the theologico-homiletical exposition of the Psalter, 1869-71 [Eng. trans. New York, 1872]. The German predecessors to Moll have been made use of in the excellent Commentary on the Psalms by J. J. Stewart Perowne (1861, 1868). In Holland, the General Synod of the Reformed Church adopted in 1855 the resolution of preparing a commentary on the Old Testament. The Psalms were given to John Dyserinck, and his work was published in 1877. In 1878 he also published *Kritische Scholien bij de Vertaling van het boek der Psalmen*, containing

emendations on 250 passages. Degenerated beyond measure is the critico-conjectural tendency in Graetz's (the Jewish historian) critical Commentary on the Psalms (1882, 1883, 2 vols.). To exegesis and textual criticism this scholar has evidently no call. A more pleasing and intelligent work is the fifth part of the Biblical Commentary by the veteran Ed. Reuss, who treats of the Psalms and Lamentations under the main title of *Poësie Lyrique* (2d ed., 1879). He refuses to assign any date to almost all the Psalms (*Geschichte des Alten Testaments*, 1881, § 157), and doubts that "we have Davidic psalms at all." Stade also (*Zeitschrift*, 1882, p. 166) declares the Psalter to be the product of post-exile Judaism, and asserts that each and every psalm must be regarded as post-exilic, unless the contrary is proved. The critical standpoint of an Ewald and Hitzig, who, like Herm. Schultz in his *O. T. Theol.* (2d ed., 1878, pp. 84 sq.), acknowledge a group of real psalms of David, is thus surpassed; and freer scope is now left to the modern reconstruction of the religious history of Israel according to the Darwinistic pattern. FRANZ DELITZSCH. (B. PICK.)

The English literature on the Psalms embraces translations of the Commentaries by HENGSTENBERG (Edinb., 1845-48, 3 vols.), THOLUCK (by J. I. Mombert, Lond., 1856, N.Y., 1858), DELITZSCH (Edinb., 1871, 3 vols.), MOLL (in Lange Series, N.Y. and Edinb., 1872); original works by HORNE (Lond., 1776, 2 vols., many eds., e.g., N.Y., 1865), HORSLEY (Lond., 1815, 2 vols., 4th ed., 1845), J. A. ALEXANDER (N.Y., 1850, 3 vols.), PEROWNE (Lond., 1864-68, 2 vols., 4th ed., 1878-79), PLUMER (N.Y., 1867), BARNES (N.Y., 1869, 3 vols.), SPURGEON (*Treasury of David*, homiletical, Lond., and N.Y., 1870-84, 7 vols.), W. KAY (Lond., 1871), J. G. MURPHY (Edinb., 1875), FAUSSET (Lond., 1877), D. THOMAS (Lond., 1882 sqq.). Works upon Individual Psalms or Groups of Psalms. — SIR RICHARD BAKER: *Meditations and Disquisitions on the First and Seven Penitential Psalms*, Lond., 1610, rep. 1882; JOHN BROWN: *The Sufferings and Glories of the Messiah* (Ps. xviii.), Edinb., 1853; JAMES MORGAN: *The Penitent* (Ps. li.), Belfast and Lond., 1855; CHARLES BRIDGES: *Exposition of the 119th Psalm*, Lond., 22d ed., 1857, N.Y., 1867; SAMUEL COX: *The Pilgrim Psalms, an Exposition of the Songs of Degrees*, Lond. and N.Y., 1874. Works upon the Psalms as a whole. — T. W. CHAMBERS: *The Psalter a Witness to the Divine Origin of the Bible*, N.Y., 1876; WILLIAM ALEXANDER: *The Witness of the Psalms to Christ and Christianity*, Lond., 1877, 2d ed., 1878; T. C. MURRAY: *Origin and Growth of the Psalms*, N.Y., 1880.

**PSALMS, Use of the, in Worship.** There are professing Christians, not a few, who believe, that, in the exercise of praising God directly or formally, the inspired Psalter, that is, the canonical Book of Psalms, only, should be used, or at least should be used to the exclusion of all uninspired songs.

At present this position is held by the United Presbyterian Church of North America, the Associate Presbyterian Church of North America, the Associate Reformed Synod of the South (U. S.), the Reformed Presbyterians (commonly called Covenanters) of Scotland, Ireland, and America, the United Original Secession Church of Scotland,

and, we believe, the General Synod of the Christian Reformed Church of Holland. In the Presbyterian Church in Ireland, the only authorized manual of praise is the Book of Psalms; although, in many congregations of that church, "paraphrases" of other parts of Scripture, and a few uninspired hymns which have never received the sanction of the Church, are also used. In the Waldensian Church, so far as the original congregations in the Piedmontese valleys are concerned, the Psalms only are used in praising God, or at least were till very recently; but, in the mission congregations of that church in other parts of Italy, uninspired hymns have been introduced. In all the Presbyterian churches of Scotland, Canada, the United States, and Australia, there is a considerable number of persons who favor the view that only the Psalms should be used in the service of praise.

Among those who advocate the exclusive use of inspired songs in praising God, some (a small minority, it is believed) hold, that, besides the Psalter, other parts of Scripture may warrantably be employed in that exercise. It is, moreover, to be observed that the advocates of Scripture Psalmody do not object absolutely to the use of uninspired hymns as a means of exciting and expressing pious feeling; their objection being to the use of such compositions in the direct and proper worship of God.

Some of the considerations urged in favor of restriction to the Psalms are here subjoined.

1. To worship God otherwise than he has appointed is "will-worship," more or less gross. The law regulative of worship is not that we may use both what is commanded and what is not expressly forbidden, but that we must be limited to the use of what is either expressly or implicitly appointed by God (Deut. xii. 32; Matt. xv. 9, xxviii. 20).

2. To the Old-Testament Church God gave inspired songs, and prescribed the use of them in worship.

3. There is no evidence that God ever authorized his ancient people to employ in the stated service of song any other hymns than those finally collected into one book, that of Psalms.

4. This book continues to be the only divinely authorized hymn-book of the church. It is more suited to the present dispensation than it was even to the past. It is full of Christ, as the early Christian writers asserted vigorously. From the most devout Christians of the last eighteen centuries the highest eulogies of the Psalms have proceeded. Of the right and obligation to use the Psalms in praise, there has been no repeal. No substitute, no supplement, has been furnished or authorized by God. At the institution of the Supper, Christ and his disciples "hymned." It is generally admitted that the hymns used on the occasion were the Psalms, extending from Ps. cxiii. to Ps. cxviii. inclusive. Our Lord thus wedded together the Supper and the Psalms, and authoritatively transferred the Psalms to the worship of the New-Testament Church.

By apostolic authority the use of the Psalms in praising God is clearly enjoined in Eph. v. 19 and Col. iii. 16. It is urged, indeed, that, in these texts, the use of "hymns" and "spiritual songs" is also enjoined, and therefore that unin-

spired odes may warrantably be employed in formal praise.

The reply made to this is, that it assumes without proof that the "hymns" and "songs" meant are uninspired compositions; that the argument, if valid, would prove that it is sinful not to use uninspired hymns; that the direction given is not to prepare hymns, but only to sing them; that the epithet "spiritual," applied to the songs, marks them as emphatically the product of the Spirit, that is, as inspired, and not merely devotional (1 Cor. ii. 13, xiv. 1); that it is difficult to believe that the apostle placed inspired and uninspired compositions on the same level; that, if psalms differ materially from hymns and songs, these latter must differ from each other, whereas, no distinction is made between them practically by hymn-singers; that the advocates of an uninspired hymnology seem to admit that psalms may fitly be called hymns, for psalms may be found in many popular collections styled *Hymnals* or *Hymn-books*; and that in the Septuagint version of the Old Testament, the version used by the Christians of Ephesus and Colosse, the three terms which the apostle uses are employed to designate the Psalms, while, moreover, Josephus, a contemporary of Paul, frequently styles the Psalms "hymns," and expressly says that David wrote "ὠδὰς εἰς θεὸν καὶ ὑμνοὺς," that is, "songs and hymns to God" (Ant., 7, 12, 3).

5. If other hymns than those of the Psalter were used in the Apostolic Church, some of them would surely have survived. But not even one has certainly come down from the first two centuries. The earliest Christian hymn extant is believed to be that to the *Logos*, attributed to Clemens Alexandrinus, who died about 220 A.D.; but there is no evidence that it was ever used in the express worship of God. It needs to be noted that the mere existence of a hymn, or the fact that it was sung devotionally, is no proof that it was used in formal worship. During, at least, the first four centuries, the Psalms were pre-eminently used in worship; and the earliest departures from them, so far as the Orthodox were concerned, consisted in the chanting of fragments culled from other parts of Scripture, as if, in the heart of the church, the feeling existed, that, in praising God, inspired compositions only should be employed.

6. The fact that God gave to the church a psalm-book, but not a prayer-book, seems to teach that between prayer and praise there is such a difference, that the right to make our own prayers does not warrant the conclusion that we have the right to worship God with hymns uninspired.

7. The aid of the Spirit is promised in reference to prayer, but no such aid in reference to hymn-making, a much more difficult operation.

8. The inspired Psalter is the true *Union Hymn-book*. Prepared, as it was, by the Spirit, it meets the wants of all Christians, while, moreover, it forms a golden link between the church of the past dispensation and that of the present.

LIT.—WILLIAM ANNAMN: *Letters on Psalmody*, Pittsburgh, Penn.; *Vindication of Letters on Psalmody*, Pittsburgh, 1866; JOHN MUIRHEAD: *The Divine Institution of singing the Psalms of David*, Montrose, 1790; JOHN ANDERSON: *Vindiciæ Cantus Dominici*, 1800; GILBERT McMASTER: *Apology for the Book of Psalms*, Philadelphia, 1852; *The*

*True Psalmody*, Philadelphia, 1860; WILLIAM BINNIE: *The Psalms, their History, Teachings, and Use*, London, 1870; Bishop ALEXANDER: *Witness of the Psalms to Christ*, 1877. JAMES HARPER.

**Instrumental Music in Worship.** Those churches which reject uninspired hymns, though not they only, have hitherto been noted for a repugnance to the use of instrumental music in worship; hence a brief statement of the anti-instrumental line of argument may not unfitly be appended to the sketch given of the arguments against uninspired hymns.

Anti-instrumentalists commonly reason thus:—

1. In the matter of worship, our great inquiry should be, "What has God appointed?" Any form of worship not appointed is forbidden.

2. That only which is necessary to the suitable observance of a prescribed form of worship can be regarded as a circumstance needing no explicit appointment. If so, instrumental music is not a circumstance of worship.

3. Though divinely prescribed in the Old Dispensation, instrumental music was not intended to form an element of New-Testament worship; for

(1) It is in keeping with the sensuousness which distinguished the Old Dispensation from the New.

(2) It pertained to the transient ceremonial system of the Israelites. The temple was the seat, and Levites the performers, of the instrumental service. Even if practised elsewhere and by others, it could still be deemed ceremonial; for the rites of the ceremonial system were not limited to the precincts of the tabernacle, or the temple.

The Psalms, indeed, which by divine authority are still sung, enjoin the use of instruments, but so do they the use of sacrifices; while, besides, an injunction is more than a permission, which is all for which most instrumentalists contend.

(3) The New Testament is unfavorable to the view that instrumental music is among the appointments of New-Testament worship.

At the institution of the Supper, Christ and his disciples "hymned," but used no instruments. If, in the most sacred of our observances, instrumental music may be wisely dispensed with, why not in all?

Sanction of instrumental music in worship is supposed by many to be found in Eph. v. 19 and Col. iii. 16, where occurs the word *ψάλλω*, which, it is alleged, means to sing with the accompaniment of a harp. But this argument would prove that it is as much a duty to play as to sing in worship. It is questionable whether, as used in the New Testament, *ψάλλω* means more than to sing. But, even admitting that it retains an instrumental allusion, we may hold, with Meyer and others, that it does so only figuratively; the heart being the seat or the instrument of the action indicated. The absence of instrumental music from the worship of the church for some centuries after the apostles, and the sentiment regarding it which pervades the writings of the Fathers, are unaccountable, if in the apostolic church such music was used.

LIT.—In Favor of Instrumental Music. ALEXANDER FLEMING: *Letters and Answers*, 1808; ANONYMOUS: *Organs and Presbyterians*, Edinburgh, 1829; D. F. BONNER: *Instrumental Music*

*divinely authorized in the Worship of God*, Rochester, N.Y., 1881. Against Instrumental Music. JOHN CALVIN: *Commentary on Psalm cx.*; GIBBERTUS VOETIUS: *Politica Eccl.*, vol. i. lib. 2, tract. 2, cap. 2, Amsterdam, 1663; JAMES BEGG: *The Use of Organs in Christian Worship Indefensible*, Glasgow, 1866; JAMES GLASGOW: *Heart and Voice*, Belfast, 1874 (?); D. W. COLLINS: *Musical Instruments in Divine Worship condemned by the Word of God*, Pittsburgh, Penn., 1881; JAMES HARPER: *A Counterblast to the Organ*, New York, 1881. JAMES HARPER.

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**PSALTER**, technically the Book of Psalms arranged for use in worship. So in the Roman-Catholic Church the Psalter presents the Psalms distributed to fit different services. In the Prayer-Book, the Psalms are divided into sections for reading in daily morning or evening service. The translation is that of the Great Bible (Cranmer's, 1539).

**PSELLUS**, b. in Constantinople about 1020; studied in Athens; held for many years the first chair in philosophy in his native city, and was appointed tutor to the imperial princes, but lost the favor of the court after the death of Michael Ducas, and retired in 1078 to a monastery, where he died after 1105. He was a very prolific writer, and wrote on metaphysics, logic, mathematics, physics, jurisprudence, medicine, etc. His principal works are, *De omnifaria doctrina*, a metaphysical exposition of the fundamental ideas of all science; *De demonum operatione*, a dialogue edited by Boissonade (Paris, 1838); and, of special interest for the study of the sect of the Euchites, a comparison between the ancient Christian and Pagan orators, etc. All his works are found collected in MIGNE: *Patr. Græca*, vol. 122. See LEO ALLATIUS: *Diatriba de Pselis* (Paris, 1864), who mentions five other writers of the same name. GASS.

#### PSEUDEPIGRAPHA OF THE OLD TESTAMENT.

After a careful examination of the scope of the biblical canon, the ancient church divided the mass of biblical literature, in the widest sense of the word, into three classes; viz., (1) The canonical and inspired; (2) The non-canonical, but, on account of their long use, worthy of being read in the churches (*ἀντιλεγόμενα* and *ἀναγινωσκόμενα*, *ἐκκλησιαστικά*); and (3) The other books of a biblical character in circulation (biblical name in the title, a biblical form, biblical contents, but differing greatly in spirit and truth from the canonical books), called secret, and such that should be kept secret (*ἀπόκρυφα*).

Virtually the same books which the ancient church called Apocrypha are embraced under the name Pseudepigrapha by the Protestant Church. Since, after the example of Jerome, the non-canonical books of the Old Testament received the name Apocrypha, it became necessary to find a new one for the third class. The name *ψευδεπίγραφον* is indeed taken only from a single and outward mark; namely, the spurious character of the author's name which they bear. It is neither sufficiently comprehensive, nor does it distinguish sufficiently this class of writings from the antilegomena; nor is it applicable to all the writings of the third class. For many reasons, however, it is probably the best term that could be found.

The pseudepigrapha are divided into those of the Old, and those of the New Testament; the former embracing all those that claim to have been written by an Old-Testament personage, whether the contents be of a Jewish or of a Christian character; the latter embracing those pretending to be gospels, epistles, revelations, etc., of New-Testament characters. The latter class could probably better be called Apocrypha of the New Testament (in the old sense of the word).

In the following will be found a bird's-eye view of the Old-Testament pseudepigrapha, both of those that are still preserved, and of those whose name alone we know. We preface a few general remarks on the origin and development of this whole class of literature. The rapid growth and spread of pseudepigraphic literature among the Jews and Christians in the last century before, and the early centuries after, Christ, is a peculiar phenomenon, for which other nations (e.g., the Indian) have only distant analogies; which is all the more remarkable, because such writings are in direct contradiction to the duty of strict truthfulness demanded by both Judaism and Christianity. That these books were used only in sectarian circles cannot be proved. It is true that heretics in the early days of the church frequently adopted this method of promulgating their errors; but this was already the period of the decay of this literature: and we must remember, on the other hand, that, in the course of the centuries during which it flourished, it generally was employed for honorable and usually noble purposes, and by members of the orthodox church at that. There is no doubt that their origin is not to be explained as an imitation of the secret books in possession of the priests of the Gentile temples, but that they are the outgrowth of the peculiarity and life of the Jewish congregation, and were then transferred to the Christian Church. Above all, we must remember that it was the custom of Jewish writers not to prefix their names to their productions, as these were written for the service of the congregation, and not for fame, except in the case of prophets, where the person of the prophet was guaranty for the truth of the revelation. Thus the names of the authors of nearly all other books, even of such having the literary finish of a Job, have been hidden from posterity. This custom of omitting the author's name explains, to some extent, the origin of writings under a strange name. The other weighty reason lies in the inner rupture in the spiritual life of the Jews, which began already before the captivity, but showed itself in great potency in the first centuries of the New Jerusalem. With the ruin of the old political and religious organization, and the sufferings under heathen supremacy, the freedom of the spirit was also broken, the Holy Spirit of revelation withdrew, the state of affairs among the fathers and the doctrines of former days became the decisive rule for the new; and as all this led to the formation of a canon in the first centuries after the exile, thus it also increased the reverence for the old history, the old persons and writings, so much, that these ruled and decided the whole spiritual life of the people. The examination, study, and application of the sacred writings, were the fundamental objects of these times. Although, through association with other

nations and educational forces (Persians, Greeks, Romans), and through a more systematic and a deeper investigation of the old books, new knowledge and aims were born, and although, in extraordinary and dangerous times, prominent men would feel themselves called upon to speak to the congregation, yet the lack of personal influence always induced such authors to put their thoughts and words into the mouth of some pious hero of antiquity, and conform the shape and style of their writings to those of the Old Testament. A thorough acquaintance with these latter facilitated the application of their contents to later circumstances. Such revivification of ancient persons, and making them the bearers of later thoughts, are common to all literatures; and it was but one step farther to ascribe a whole book to them. In many respects it can be compared with the dramatic works of other nations. But to call such writings simply fraudulent cannot be justified; as they were not necessarily written with such intent, and the knowledge of their late origin was constantly present to the minds of the readers. But the danger of leaving a false impression existed for the contemporaries,—indeed small, but constantly growing with time, especially when Christianity brought these later spiritual productions of the Jews to nations who did not understand them. The opposition of the early Christian Church against such books can thus be easily understood. But theological science must investigate, and make all possible use of them.

The pseudepigraphical form was chiefly adopted for the purpose of exhortation, instruction, and consolation in the great trials and troubles of post-exilic days. These writings seek to be for the present what the prophets were for the past, and accordingly they mostly have a prophetic character. Some, however, appear as apocalypses, in imitation of the Book of Daniel.

In addition to this class of literature, there was one of a similar kind; namely, that of the haggadic Midrash, of which there are many representatives. These embrace a vast number of explanations, stories, narratives, and the like, concerning biblical persons, events, etc., which arose in the course of time by help of the imagination or exegetical play and tricks. The production of fables and stories began early among the Israelites, and continued down to the middle ages. The Targumim, Midrash, and Talmudic writings bear ample testimony to this fact; and our pseudepigrapha contain much of such materials.

With the rise of Christianity, a new element was introduced into this literature, and contributed to its growth and development. The Essenes were not, as is frequently stated, the mediums which transferred this class of writings into the Christian territory. There is no historical evidence for this, not even in Josephus. But Jewish-Christian pseudepigrapha flourished most abundantly among the Judaizing sects and the Gnosticism arising from them, especially in Asia Minor and Egypt. In the hands of the sects and heretics they later became instruments for dangerous purposes, which resulted in the antagonizing attitude of the church.

The number of Jewish and Christian pseudepigrapha was undoubtedly very large. Already in the Apocalypse of Ezra (4 Ez. xiv. 46 Lat.: xiv.

51 Ethiop.), seventy apocryphal books are distinguished from the twenty-four canonical, which, however, is probably a round number, but became authoritative for later times. It is probable that those preserved are the best of their class. Of many we have only the titles, or short extracts in the Church Fathers. The last decades have discovered some that were thought lost, and the future may still furnish us more. They are more than mere curiosities of literature: they nearly all have historical value, and were the popular literature of their day.

The following list embraces all those which have been preserved, in part or in whole, as also those whose titles alone we possess. On this literature in general, cf. J. A. FABRICIUS: *Codex Pseudepigraphus Veteris Testamenti*, Hamb., 2 vols., 2d ed., 1722 (the best book on the subject); also HILGENFELD: *Messias Judicorum*, Lips., 1869; O. F. FRITZSCHE: *Libri Apocryphi Veteris Testamenti*, Grace, Lips., 1871; [KIRRO. *Cyclop. Bibl. Lit.* (3d ed.), i. 168; SAMUEL DAVIDSON: "Apocalyptic Literature," in *Encyclop. Brit.*, vol. ii. pp. 180 sqq. For magazine articles, cf. POOLE'S *Index*, 3d ed., under "Apocrypha," p. 47].

I. LYRICAL POETRY.—1. The Psalter of Solomon (Greek), published first from an Augsburg manuscript (since lost) in 1626, by a Jesuit, J. L. de la Cerda; later by Fabr. 2, i. 914 sqq., with a collation of a Vienna manuscript of the tenth century; by Hilgenfeld, in *Ztschrft. f. wiss. Theol.*, xi. 131 sqq., and in *Mess. Jud.*, pp. 3 sqq.; by E. Geiger, *Der Psalter Salomos mit Übers. u. Erklär.* (Augsburg, 1871); and by Fritzsch, *l. c.* pp. 569 sqq. A German translation (from Geiger's text) is furnished by Hilgenfeld, in his *Ztschrft.*, xiv. 353 sqq., and one by Wellhausen, *Die Pharisäer und Sadd.* (Griessw., 1871), pp. 138 sqq., together with a good discussion, pp. 112-120, 131-138; [an English translation by B. Pick, in *Presbyterian Review*, October, 1883]. It is a collection of songs for the congregation, in the manner of the biblical psalms (even with the *δουψαλα* xvii. 31, xviii. 10), eighteen in number, bearing the title *ψαλμοὶ* (*ψαλμῶν*, Cod. Ang.) *Σιλομωνος*. It is probable that they were not originally issued under Solomon's name, but later received it on the basis of 1 Kings v. 12. That the original was Hebrew, and not Greek, is clear from the errors in the translation, as also from the fact, that, without doubt, they were at one time used in the worship of the synagogue (E. Geiger, 20 sqq.; Wellhausen, 132 sqq.); for they are not of Christian (Grätz: *Gesch. d. Juden*, iii. 489), but of Jewish origin. The contents determine their date. A heathen ruler has torn down the walls of Jerusalem, has entered and defiled the holy places, has spilled much blood, and has led many into captivity, even to the extreme west (Ps. ii., viii., xvii.). This was a just punishment for the wickedness of those who had hitherto been ruling: they have themselves invited the enemy in (Ps. i., ii., iv., viii., xii., xvii.). The congregation of the faithful must learn the proper lessons from such tribulations (*passim*). Although the minor particulars of these hymns have not been sufficiently explained, yet these contents in general point to the destruction of the Asmonean monarchy by Pompey in 63 B.C. Not only do the descriptions of ii. 1 sqq., viii. 15-24, xvii. 13-20 (especially viii. 16, xvii. 14), harmonize

with his doings, but also the manner of his death, in ii. 30 sqq., as all the best investigators acknowledge (Movers, Delitzsch, Lange, Keim, Hitzig, Noldeke, Wittichen, Hilgenfeld, Geiger, etc.). They accordingly originated between the years 63 and 45 B.C. The utterances seem to be the expression of the pious under the catastrophe of 63, and uttered soon after. The most remarkable feature is this, that the psalmists see in the Asmoneans unholy usurpers, who have been justly hurled from the throne (xvii. 7 sq., viii. 12 sq., ii. 3, iv. 1-25, viii. 8 sqq., xii. 1-4, xvii. 6-8, 17-22); and they thus sympathize with the Pharisees. In the place of these godless rulers, the singers pray for the speedy coming of the Anointed One, the Messiah, the Son of David, and the advent of the kingdom of God (ii. 36, v. 22, xvii. 1-38, vii. 9, xi. 1 sqq., xvii. 23 sqq., xviii. 6 sqq.). In so far these psalms are an important index to the relation of the parties in those days. They are also full of messianic hopes, faith in the resurrection and eternal retribution (iii. 16, xiii. 9, xiv. 2, 7, iii. 13, xiv. 6, xv. 11). They are sometimes found in manuscripts of the Greek Bible, and sometimes were counted among the antilegomena of the Old Testament. Cf. HILGENFELD: *Mess. Jud.*, p. xi. sq. On the five *ᾠδαι* of Solomon, found in the Gnostic *Pistis Sophia*, cf. HILGENFELD, p. xiv.

2. A Pseudepigraphon of *Δαβὶδ* is mentioned in the *Constit. Apost.*, vi. 16. Whether this is Ps. cli. of the Greek Bible, or a larger, independent work, can now no longer be decided.

II. PROPHETIC WRITINGS. (a) *The So-called Apocalypses, Revelations*, (b) *Testaments* (see below).

(a) This is the name assigned to those books of fictitious prophecy, which, after the spirit of prophecy had departed from Israel, were written, in the manner of the genuine prophetic books, to solve the problems suggested by the fate and sufferings of the people. Such is the historical origin of each one of them. They seek a solution of the intricacies of the present in predictions of the glory of the future. Accordingly they do not imitate the old prophets in their chief peculiarity, namely, to counsel and warn the people on account of their sin, but make a subordinate office, that of foreseeing and of foretelling the future, their chief object, but nevertheless endeavor to erect their prophetic building on the foundation of the inspired seers. The chief contents of these revelations are the messianic times in their relation to the present time and circumstances. Not that the messianic times would come, but when and how, was the question for the waiting congregation. The books that seek to answer these questions are called Apocalypses. Their contents are most varied and peculiar, their explanation manifold and strange; the topics discussed all referring directly or indirectly to the kingdom of God, and the future of the chosen people; the style enigmatical and highly figurative. Cf. on the whole matter LÜCKE: *Einleitung in die Offenb. des Joh.*, 2, 1818; HILGENFELD: *Die jud. Apokalypsik*, 1857; LANGEN: *Das Judenthum in Palästina*, 1866; SCHÜRER: *Lehrbuch d. N. T. Ztgesch.*, 1874; [Dean STANLEY'S *History of the Jewish Church*, 3d series, lect. xlvii.].

3. The Enoch and Noah Writings, combined in the Book of Enoch. This book, cited in Jude

14 sq., much used by the Christian writers of the first five centuries, and then lost to the Greek Church also, with the exception of the remnants preserved in the *Chronology* of George Syncellus, and a few fragments (89, 42-49) discovered by Mai and Gildemeister, was in 1773 found entire in the Bible of Ethiopia by Bruce, who brought three manuscripts to Europe. It has since been published in the Ethiopic by Laurence in 1838, and in much improved form by Dillmann in 1851. Laurence also rendered it into English (1821), and Dillmann into German (1853). The literature on this subject is remarkably rich. [See the original art. It is mentioned and utilized in SCHODDE: *The Book of Enoch, translated, with Introduction and Notes*, Andover, 1882. Besides which the following works in English may be consulted, — DRUMMOND: *The Jewish Messiah*, Lond., 1877, pp. 17 sq.; BISSELL: *The Apocrypha of the Old Testament*, N.Y., 1880, pp. 665 sq.; LAURENCE: *Book of Enoch the Prophet, translated, with text corrected by his latest notes, with an Introduction by the author of "Evolution of Christianity"*, London, 1883; Dean STANLEY: *l.c.*, lect. xlix. The articles in English magazines upon it are mentioned in POOLE'S *Index*, p. 419.]

The book, aside from the introduction (i.-v.), embraces five parts: (1) vi.-xxxvi., narrative of the fall of the angels, and of a tour of Enoch, in company with an angel, through heaven and earth, and the mysteries seen by him; (2) xxxvii.-lxxi., parables concerning the kingdom of God, the Messiah, and the messianic future; (3) lxxii.-lxxxii., astronomical and physical matter; (4) lxxxiii.-xcii., xciii., two dream-visions, giving a symbolical representation of the history of the world to the messianic completion; (5) xcii., xciv.-cvii., exhortations of Enoch to Methusaleh and his descendants. Then follows an appendix, cviii. Enoch's revelations embrace both Jews and Gentiles, treat extensively of the messianic kingdom and the Messiah, explain the mysteries of the visible and the invisible world, and might be called a system of biblical gnosis, derived from a study of the sacred writings, together with haggadic matter on antediluvian affairs. They are pervaded by a deep moral tone, and in tenor and style the Old Testament is well imitated. In its present shape the book consists of three parts: (1) The groundwork, i.-xxxvi. and lxxii.-cv., written, not in the days of Hyrcanus (Dillmann, Ewald, Kottlin, Schürer), nor of Alexander Jannæus (Hilgenfeld), nor in the time of Bar-cocheba (Volkmar), but in the days of Judas Maccabæus (Lücke, Langen, and Schodde, [see pp. 41 sqq.]); (2) The parables, xxxvii.-lxxi. (with the exception of the Noachic fragments), the best part in contents and style, treating of the Messiah and his kingdom, angelology and demonology, and dividing themselves into three distinct parables—its opposition to the sinful "kings and rulers," as well as lvi. 6 sqq., points to the time of Herod as the probable date of writing; (3) The Noachic fragments, liv. 7-lv. 2, lx., lxi.-lxix. 25, cvi.-cvii., containing revelations to Noah of uncertain but later date. All these parts were originally written in Palestine, in Hebrew or Aramaic. Nothing in any way shows any Christian influence: it is entirely of and for the Jews. This whole matter is treated *in extenso*, in Dillmann's *Einleitung* to his German

translation, [and later by Schodde, in his *General and Special Introductions*, pp. 1-60].

1. The *Ἀνάληψις Μωϋσέως* (Assumptio Mosis, or Ascensio Mosis). This writing had hitherto been known only from Origen (*De princ.*, 3, 2, 1), where mention is made that Jude 9 was based upon it, and from the references of other Church Fathers, e.g., Clemens Alexandrinus, Didymus, and others (*Fabr.*, i. 839 sqq.). Lately the first part was found in an old Latin translation in Milan, by Ceriani, and since then issued by several editors, — by Hilgenfeld (*Nov. Testament. extra Can.* i., 1866, with a translation back into the Greek, in his *Ztschrift.*, 1868, vol. xi., and in *Mess. Jud.*, pp. 435 sqq., and in *Clementis Rom. Epistulae*, 1876), Volkmar (*Mose, Prophetie und Himmelfahrt*, Lips., 1867), M. Schmidt and Merx (in MERX: *Archiv.*, 1868, i. 111 sqq.), and Fritzsche (pp. 700 sqq.). It is discussed by Ewald (*Gesch. Isr.*,<sup>8</sup> v. 73 sqq.), Langen (p. 102), and in Reusch (*Theol. Lit. Bl.*, 1871, No. 3), F. Philippi (*Das Buch Henoch*, pp. 166 sqq.), Wieseler (*Jahrb. d. D. Th.*, 1868, pp. 622 sqq.), A. Geiger (*Jüd. Ztschrift.*, 1868, pp. 41 sqq.), Heidenheim (*Vierteljahrschrift. f. Theol., Forsch.* 4, 1869), Colani and Carrière (in *Revue de Théol.*, 1868, 2 livr.), Rönsch (*Ztschrift. f. wissen. Theol.*, 1868, 1869, 1871), Schürer, *l.c.* pp. 536 sqq.). The book claims that Moses, in his hundred and twentieth year, and the twenty-five hundredth of the creation, handed it, together with the Pentateuch, to Joshua, and in it prophesied the course of Israel's history, to the establishment of the messianic kingdom. The conclusion of the book is wanting. The book clearly speaks of John Hyrcanus, Herod in the thirty-fourth year of his reign, the invasion of Varus (c. 7), and was evidently written soon after this last event (4 A.D.). In the parts preserved, no mention is made of a Messiah; though the author is a member of the party of the Zealots, an enemy of the Asmoneans, Herodians, Sadducees, and even of the Pharisees (c. 7). Although originally a Hebrew work, the Latin has been translated from a Greek version.

5. The Fourth Book of Ezra, according to the method of numbering the Ezra books in the Latin Church, originally *Ἐσδρας ὁ Προφήτης* (HILGENFELD: *Mess. Jud.*, pp. xviii. sq.). The original Greek text, with the exception of very few small fragments, has been lost; but in its room we have a Latin and four Oriental versions. The Latin text in the Vulgate, a very corrupt one, has been much improved by Volkmar (*Handb. der Einl. in d. Apokr.*, vol. ii.; *Das 4. Buch Ezra*, Tübingen, 1863), by Hilgenfeld and Fritzsche, *l.c.* The large lacuna, which, owing to a loss of a leaf in the *Cod. Sangermanensis*, had existed between vii. 35 and 36, has been filled by the discovery of an old manuscript in Amiens, by R. Bensly (*The Missing Fragment of the Latin Translation of the IV. Book of Ezra*, Cambridge, 1875). The Syriac version, together with a Latin translation, has been published by Ceriani, 1866; the Ethiopic, by R. Laurence, 1820, from a good manuscript, but with a poor English and Latin translation. In addition to these three versions from the Greek, we have the inaccurate Armenian translation into Latin by Petermann, in Hilgenfeld, pp. 378 sqq., and two somewhat free Arabic versions, one of which, on the basis of a manuscript in the Bodleian

Library, was published in an English translation of S. Ockley, by W. Whiston (*Primitive Christianity*, London, 1711, t. 4), and in Arabic by Ewald (*Abh. d. G. G.*, vol. xi., 1863); and the other was published complete by Gildemeister (*Esra, liber eccl. arabice*, Bonn, 1877, 4to), in Arabic and Latin. With the aid of the Oriental versions, we can restore the original book, which proves to be the production of a Jew in the last quarter of the first Christian century. The destruction of Jerusalem by the Jews is both the historical background, as also the occasion, of the book, which seeks, from a Jewish stand-point, to explain the cause and bearing of this terrible calamity, as far as Israel is concerned. The speedy dissolution of the Roman supremacy, and the establishment of a messianic sway, is the burden of the visions so vividly and dramatically portrayed. It is written in Hebraizing Greek and in the spirit of Palestinian Judaism. Internal indices point to the existence and influence of Christianity. The famous eagle-vision, in which plumes and wings must be taken in pairs and be referred to the Roman emperors, decides the date of the book.

6. The present Jewish Ezra revelation found an entrance into the church, but usually with some modifications. In the editions of the Vulgate it has, beside these, long additions in front and at the close. These in the manuscripts are written as *separate Ezra books*, one of which, at least (i. sq.), is of Christian origin, to impress the importance of Christianity upon the stubborn Jews; the other, probably a portion of an independent Jewish work. Both are translations from the Greek.

7. The *λόγος καὶ ἀποκάλυψις τοῦ ἁγίου προφήτου Ἐσδράμ*, published by Tischendorf, in *Apoc. apocr.* (Lips., 1866), from a Paris manuscript, has little or no merit. On other Ezra literature, cf. LÜCKE<sup>2</sup>, p. 150; TISCHENDORF: *Studien und Kritiken*, 1851, Heft. 2.

8. Closely related to the Ezra prophecies is the Apocalypse of Baruch, published in a Latin translation from a Syriac original in the Ambrosiana at Milan, by Ceriani (*Monumen. Sacr.*, i. 2, pp. 73 sq.), 1866, and by Fritzsche (pp. 654-699), and in Syriac, by the former, in 1871. Cf. EWALD: *Gött. Gel. A.*, 1867, pp. 1706 sqq.; *Gesch.* 3, vii. 83 sqq.; LANGEN: *De Apoc. Baruch comment.*, Frib., 1867, 4to; HILGENFELD: *Mess. Jud.*, pp. lxiii. sq.; FRITZSCHE, p. xxx. sq.; SCHÜRRER, 542 sqq.; RENAN, in *Journ. des Savants*, 1877, pp. 222 sq.; KNECKER: *Das B. Baruch*, Lips., 1879, pp. 190 sqq. It is a revelation to Baruch concerning the destruction of Jerusalem, the following captivity, and the second destruction, to which are added visions of the messianic future. It is allied in contents and style to 4 Ezra, and called forth by the same historical events, but is a later production. The original language is Greek.

9. Whether the *Pseudepigraphon Baruchi*, mentioned in the *Synopsis Psalms Athanasii*, is the same as above, is uncertain. We still, however, possess a Christian Baruch Book, published (in Ethiopic), by Dillmann, in *Christ. Ethio.*, pp. 1-15 (Greek), in the *Manuum Græcorum*, Venet., 1609, and by Ceriani (*Mon. Sacr.*, v. i. pp. 9 sqq.), 1868; translated into German by Pratorius, in *Ztschrift. f. wiss. Theol.* (1872, pp. 230 sqq.), and by E. König, in *Stud. u. Krit.* (1877, p. 318); and into

English by Schodde, in *Lutheran Quarterly*, Gettysburg, Penn., July, 1878], with the title in both Greek and Ethiopic, *τα παραλειπόμενα Ἱερεμίου τοῦ προφήτου*, only that the latter substitutes Baruch for Jeremiah. It, too, treats of the captivity, and shows strong Christian influence.

10. A *Ψάλλος προφήτης* is mentioned in *Psalms Athanasii* and in *Nicophorus*, and a *Elie reuelatio et visio*, in the catalogue of Apocrypha of Cotelier (*Patres Apostol.*, i. p. 197) and Montfaucon (*Bibl. Coislin.*, p. 191).

11. *Ascensio et Visio Isaia*. The existence of an *Ἀπόκρυφον* and *Ἀναβατικόν* (or *Ὀρασις*) *Ἰσαίου* was known for a long time. (Cf. Fabr.<sup>2</sup>, i. pp. 1086 sqq.). In 1819 Laurence published an Ethiopic text (*Ascensio Isaie calis*) with poor Latin and English translations. Dillmann published a splendid text in his *Ascensio Isaia, Æthiopice et Latine, cum proleg. et annot.* (Lips., 1877) [from which Schodde made an English translation in the October number of the *Lutheran Quarterly*, 1878]; soon after which the Greek *Προφητεία, ἀποκαλύψις καὶ μαρτύριον Ἰσαίου* was discovered in Paris by Gebhardt, and printed in HILGENFELD: *Ztschrift.*, xxi., 330 sqq. It is virtually an extract from the Ethiopic. The book is composed of Jewish and Christian documents, combined by a Christian hand, not later than the second half of the second century.

12. An Apocalypse, or Prophecy of Zephaniah, in imitation of the *Ascensio Isaia*, is not only mentioned in the four catalogues of Apocrypha, but a fragment is also quoted by Clemens Alexandrinus, *Strom.* 5, 11, § 78.

13. An Apocryphon of Jeremiah, in Hebrew, used by the Nazarenes, is mentioned by Jerome (Fabr.<sup>2</sup>, i. 1102 sqq.) as the source of the quotation in Matt. xxvii. 9; but this is improbable.

Concerning the Apocalypses of (14) Habakkuk, (15) Ezekiel, (16) Daniel, and (17), Zechariah, the father of John the Baptist, we have no further information.

18. An Apocalypse of Moses, distinct from the Book of Jubilees (cf. No. 31) and the Assumptio Mosis, we know only from Syncellus, Photius amphil., and others (Fabr.<sup>2</sup>, i. 538), who mention it as the source of Gal. vi. 15.

19. A Lamech Book is mentioned in the Catalogues of Cotelier and Montfaucon; and—

(20) The Gnostic Sethites possessed an *ἀποκάλυψις Ἀβραάμ, πάσης κακίας ἐμπλήρωσις* (Eriph. *Hær.*, 39, 5).

(b) *Testaments*.

21. A *Διαθήκη τῶν Πρωτοπλάστων*, according to Fabr.<sup>2</sup>, ii. 83, contained the mention that Adam was taken into Paradise when forty days old. It is probably a portion of the *Vita Adami* (No. 35).

22. *Αἱ διαθήκαι τῶν δώδεκα Πατριαρχῶν* (*Testamenta XII., Patriarcharum*), mentioned first by Tertullian and Origen. [The original Greek text has often been issued; cf. in *The Prishyrian Review*, January, 1880.] The book is a Jewish-Christian work, in the garb of addresses made by the twelve sons of Jacob at their death, of a practical and ethical character, in the spirit of the Epistle of James. The work was probably written about the close of the first Christian century.

23. An Apocryphon, *τῶν τριῶν Πατριαρχῶν*, is mentioned in the *Const. Apost.*, vi. 16; and (24) an



Apocryphal Testament of Jacob, in the *Decretum Gelasii* (Fabr.<sup>2</sup>, i. 437, 799).

25. A *προσευχή Ἰωσήφ* is both frequently mentioned, and is also counted among those read (*παρ' Ἑβραίων*) by Origen and others. (Cf. Fabr.<sup>2</sup>, i. 765, 768.) It seems to have been strongly cabalistic.

26. A *Διαθήκη Μωϋσέως* is found in the four catalogues and in the Catena of Nicephorus, i. col. 175.

27. Concerning the *Διαθήκη Ἐξικίου* (*Asc. Jes.*, c. 1-5) cf. No. 11 above, and DILLMANN: *Ascen. Is.*, p. xviii.

28. The Testament of Adam and Noah are portions of the *Vita Adami*. Cf. No. 35.

(c) *Other Books of and concerning the Prophets.*

29. In the acts of the Nicene synod (Fabr.<sup>2</sup>, i. 815) mention is made of a *βιβλος λόγων μυστικῶν Μωϋσέως*. What book is meant is uncertain. The later Jews had a work (*Petirat Mosche*) on the death of Moses.

30. Liber Eldad et Medad is mentioned in *Pastor Hermæ*, i. vis. 2, 3; and later authorities mention it as an Apocryphon of the Old Testament.

III. BOOKS ON HISTORICAL MATTERS AND HAGGADIC WRITINGS. — Cf., on this whole matter, EWALD: *Gesch.*<sup>3</sup>, ii. 127 sqq.; GRAETZ: *Gesch. d. Jud.*, iii. 47 sqq. and 489 sqq.; SCHÜRER, pp. 642 sq.

31. The Book of the Jubilees, or the Little Genesis (*τὰ Ἰωβήλαια*, or *ἡ λεπτὴ Γένεσις*, Microgenesis, Leptogenesis), of which the Greek and Latin fragments are found in Fabr.<sup>2</sup>, i. 849 sqq., ii. 120 sq. An Ethiopic translation was recently found, and translated by Dillmann (in EWALD'S *Jahrb. der bibl. Wiss.*, ii. 230 sqq., iii. 1 sqq.), who also published the Ethiopic text, *Liber Jubileorum Æthiopice*, Kil., 1859. Ceriani later discovered and published fragments of an old Latin translation (*Mon. Sacra*, i. 1, pp. 15 sq.). Ronchi treats the book extensively in *Das Buch der Jubiläen*, Leipzig, 1874. A translation back into Hebrew was attempted by Rubin, Vienna, 1870. The Book of Jubilees is a little larger than Genesis, and is a kind of a commentary on it, treating the minutiae, *τὰ λεπτά*. It receives its name from its chronology, which is divided according to jubilee years. The author is strictly Jewish and narrow. He makes use of Enoch, does not yet know of the destruction of Jerusalem, and is used by the *Test. xii. Patr.* The book is thus a production of the first century, and probably early in it. The original language was Hebrew or Aramaic.

32. Jannes and Mambres treats of the contest between Moses and the Egyptian sorcerers (Exod. vii. 11). Cf. 2 Tim. iii. 8. The story of these two sorcerers is already very old, and was early used. Cf. HEATH: *Palest. Expl. Fund.*, October, 1881, pp. 311 sqq.

33. Manasseh's conversion (2 Chron. xxxiii. 11) early gave rise to an Apocryphon of M., used both by Christian writers and by the Targum to Chronicles (Fabr.<sup>2</sup>, i. 1100 sqq.).

34. A novel, based on Gen. xli. 45, we have in *Aseneth*, formerly much read. The Latin text is found in Fabr.<sup>2</sup>, i. 775 sqq., and some Greek fragments, ii. 85 sqq. It is Christian in character.

35. Books pretending to give the life and deeds of Adam and other Fathers existed in abundance among the Jews and early Christians. For their titles, etc., compare the original of this article.

The most important one is the *Vita Adami*, translated from the Ethiopic by DILLMANN, in EWALD'S *Jahrbuch*, v. 1853, and, with the assistance of the Arabic, by TRUMPP, in *Akad. der Wiss.*, München, 1880; and English, by MALAN: *The Book of Adam and Eve*, London, 1882. There is also a Latin *Vita Adæ et Evæ*, edited by W. Meyer, München, 1879.

36. A Gnostic writing called *Noria*, after the wife of Noah, is mentioned by Epiphanius (*Hær.*, 26 and 37), and an Ebionitic book, *ἀναβιβαιοὶ Ἰακώβου* (Gen. xxviii.), by the same (Fabr., i. 437). On the Jewish Midrashim cf. ZUNZ: *Gottesd. Fort. der Juden*, pp. 126 sqq., and JELLINEK: *Betha-midrash*, i.-vi.

IV. — Later, this class of literature was used for worldly and evil purposes, and stood in the service of quackery, witchcraft, and sorcery. The name of Solomon was, above all others, connected with this kind of works; sometimes, also, that of Joseph, Abraham, and other fathers in Israel. A. DILLMANN. (G. H. SCHODDE.)

PSEUDO-ISIDORIAN DECRETALS is the common designation of a large collection of spurious letters ascribed to the popes of the first three centuries, which was brought into circulation in the ninth century, generally in connection with the so-called Spanish collection of canons and decretals, though sometimes also alone. It opens with a preface, also spurious, by Isidorus Mercator; and thence it came to pass, that, already in the ninth century, it was considered to be the work of Isidore of Seville. Down to the fifteenth century no doubt ever arose as to its genuineness; but later on the authors of the *Magdeburg Centuries*, the Reformed preacher Blondel, the brothers Ballerini, and others, proved beyond question, that it is spurious. Very different opinions prevail, however, with respect to the place, date, author, and chief purpose of the fraud. The oldest, and for centuries the only, printed edition of the collection was that by Merlin, in his *Coll. Concil.*, vol. i. (Paris, 1528, and often afterwards); but it was poor and unreliable. In 1853 a new edition by Denzinger, in Würzburg, appeared in Migne (*Patrolog. Latin.*, vol. 130); but it was in reality only a reprint of Merlin. An excellent edition, based on a comprehensive critical research of the existing manuscripts, was published by Hinschius, Leipzig, 1863.

The arrangement of the contents of the complete collection is as follows: first the preface; then a letter from Aurelius to Damasus, and the answer of the latter, both spurious; the *Ordo de celebrando concilio*, borrowed from the fourth Council of Toledo; a list of councils; two spurious letters from Jerome to Damasus and from Damasus to Jerome, after which the collection proper begins. It consists of three parts: the first part contains the fifty apostolical canons, fifty-nine spurious letters chronologically arranged, and ascribed to the popes between Clement and Melchisedes, the treatise *De primitiva ecclesia et synodo Nicæna*, and the spurious *Donatio Constantini*. The second opens with a quotation from the genuine Spanish collection, and another from the collection of Paschasius Quesnell, and contains the Greek, African, Gallic, and Spanish councils, generally agreeing with the *Hispana*. The third also opens with a quotation from the *Hispana*,

and then gives the papal decretals from Sylvester to Gregory II. (d. 731), of which thirty-five are spurious. It must be noticed, however, that many of these spurious documents were well known to the church long before Pseudo-Isidore incorporated them with his collection; as, for instance, the first two letters from Clement to James, the *Donatio Constantini*, the *Canones Apostolorum*, etc. According to recent researches, it would seem, however, that the complete collection was not made at one time; that a shorter collection, consisting of the false decretals down to Damasus, and the correspondence between Aurelius and Damasus, was made first; and that on this as basis the larger collection was finally formed. See WASSERSCHLEBEN: *Die pseudo-isidorische Frage*, in *Zeitschrift für Kirchenrecht*, iv. p. 273.

Formerly it was quite generally accepted that the real purpose of the Pseudo-Isidorian fabrication was the extension of the primacy of Rome. See THEINER: *De Pseudoisid. canonum collectione*, Breslau, 1826. At present a number of scholars hold that it was the general insecurity of society, and more especially the confusion prevalent in all church matters, which induced Pseudo-Isidore to make this attempt at forming and establishing a general code of church discipline. See MÜLLER: *Schriften*, edited by Döllinger, vol. i. p. 283. A more searching study, however, of the work itself, shows that its true purpose must have been to free the bishops from their dependence, not only on the State, but also, and more especially, on the metropolitans and the provincial synods. KNUST: *De fontibus et consilio Pseud. Collect.*, Göttingen, 1832, and WASSERSCHLEBEN: *Beiträge zur Geschichte der falschen Dekretalen*, Breslau, 1844. It is true that the primacy of the Roman see and the authority of papal decrees are repeatedly recognized and emphasized, but that is evidently done in the interest of the bishops rather than in that of the pope. The *seles Romana* is declared the *caput, cardo, apex, mater omnium ecclesiarum*; but it had evidently been placed in that position in order to be able to shield and protect the bishops. The first aim of Pseudo-Isidore was to emancipate the episcopacy from all secular authority, and for that purpose he tried to exclude all secular courts as incompetent in episcopal cases. Alexander (*Ep.* 1, c. 5 B), Marcellinus (*Ep.* 2, c. 3), and Felix II. (c. 12) forbid to summon a bishop before any *judicium publicum*. According to Marcellus (*Ep.* 2, c. 10), the chief of the state cannot convoke a synod, or sit in judgment upon a bishop, without the consent of the Pope. No bishop shall appear before a secular judge, says Hyginus (*Ep.* 1, c. 4), because it would be below his dignity; and what is still more characteristic, and repeated in almost every letter, even in the ecclesiastical courts no layman shall appear either as accuser or as witness against a bishop. But, while all episcopal cases are exempted from the jurisdiction of the secular courts, all secular cases may be taken to an episcopal court, say Anacletus (*Ep.* 1, c. 16) and Marcellinus (*Ep.* 2, c. 3). The second aim of Pseudo-Isidore was to emancipate the episcopate from the authority of the metropolitans and the provincial synods. He accepts the existing hierarchical organization, and he adds even a new link to the chain; but he tries to weaken the

power of the metropolitans and the provincial synods, so as to make them completely innocuous, even to a criminal bishop. The proper court before which a bishop could be cited was the provincial synod, convened and presided over by the metropolitan; but, in order to be competent, the synod must be *legitime* convened, that is, *auctoritate sedis apostolicæ*. The decisions of a synod convened without the consent of the Pope were null and void. It might thus prove difficult enough to establish a competent court, and still more so to procure a competent accuser; for not only were all laymen and members of the lower clergy excluded, but also a member of the higher clergy, if in any way he seemed to be *inimicus, offensus, iratus, suspectus*, etc. Furthermore: the accuser should be accompanied by seventy-two witnesses, each of whom should be qualified to be an accuser himself; and, finally, the bishop had the right to break off the proceedings at any stage of their development, and appeal directly to the Pope; that is, it was next to impossible to have a criminal bishop punished, unless the Pope himself consented and interfered.

The principal sources from which Pseudo-Isidore drew his materials were the works of Cassiodorus and Rufinus, the *Liber pontificalis* and the Vulgate, the writings of the Fathers, and the theological literature generally down to the ninth century, the correspondence of Archbishop Boniface of Mayence, the genuine decretals and canons, various collections of laws, — such as the *Breviarium Alaricianum*, the *Lex Visigothorum*, the Frankish capitularies, etc. These materials seem to indicate that the collection was made in Gaul, and the indication is strongly corroborated by the circumstance that the language swarms with Gallicisms; the style, with phrases and expressions from the juridical terminology of the Frankish Empire; and the contents, with references to the actual state of the Frankish Church at that time. At all events, those who have fixed the birthplace of the collection at Rome — Febronius, Theiner, Eichhorn, and others — have not succeeded in adducing equally strong reasons for their supposition. The frequent use made of the correspondence of Boniface shows that the archives of Mayence were at the disposal of the compiler; and Mayence was, down to very recent times, generally considered as the place of fabrication. This seems true, however, only so far as regards the older and minor collection; while the later and larger seems to have been made at Rheims. Only of the former are the oldest manuscripts (those of St. Gall and Cologne) of German origin; while of the latter, not only the oldest, but also by far the most numerous, manuscripts are French. In Germany the collection did not come into general use until the eleventh century. With respect to the time of the authorship, the period within which it must have taken place is determined by the two facts that Pseudo-Isidore used the canons of the Council of Paris (829), while his own collection was used by the synod of Chiersy (857). Since the researches of the Ballerinis and Blondel (*Pseudo-Isidorus et Turrianus capitulatus*, Geneva, 1728), it has also been generally accepted that the collection was made in the fourth or fifth decade of the ninth century. But attempts have been made to arrive at a closer determination of the

period. There is, indeed, a direct connection between the false decretals and the ecclesiastical conflicts arising out of the civil wars between Lewis the Pious and his sons; and it is more than probable that the decretals were manufactured by the party of Lothair—more especially by Autgar of Mayence, and Ebbo of Rheims—in order to prevent the metropolitans and the provincial synods of the party of Lewis from inflicting any punishment on the bishops of the defeated party. Autgar was an outspoken adherent of Lothair, and Ebbo was his intimate friend. Now many tracks lead from the false decretals to Mayence. One has already been mentioned, here is another: the decretals speak much of *primates* and *vicarii apostolici*, who should form an intermediate link between the Pope and the metropolitans, and under whose authority all *causae majores* and *episcoporum negotia* should assort. Boniface had held such a position as Archbishop of Mayence, and it was one of the greatest desires of Autgar to have this authority restored to his see. The decretals also contain references to the deposition of Ebbo by the synod of Didenhofen (835), his restoration (840), and his transference to Hildesheim (844). Now, since Ebbo on those occasions made no appeal to the decretals, it is fair to infer that they did not yet exist; but there is a trace of them at the synod of Soissons (857), in the so-called *narratio*, by the clergy ordained by Ebbo.

The history of the Pseudo-Isidorian Decretals presents the curious phenomenon, that, instead of achieving the purpose for which they were originally made, they finally came to serve the almost opposite interest. They were intended to protect the bishops against the metropolitans; but they became the means by which the Pope crushed, not only the metropolitans, but also the bishops. The Frankish clergy saw the danger, and made from time to time considerable opposition. The first pope who directly appealed to them was Nicholas I. In a brief of 863, addressed to Hincmar of Rheims, he mentions the collection of Adrian as the proper authority, without making any reference to them: but shortly after he must have become acquainted with them, probably through Rothad; for, in the controversy between the latter and Hincmar, he makes copious use of them. Hincmar protested; but, from many of his utterances, it is apparent that he considered them spurious, though he did not hesitate to use them himself when they answered his purpose. See WEIZSÄCKER: *Hincmar und Pseudo-isidor*, in *Zeitschrift f. hist. Theologie*, 1858, p. 327. Indeed, it was the demoralization of the bishops, their religious indifferentism, and their political ambition, which finally made the Pseudo-Isidorian fraud triumph, and delivered up the church, without power of resistance or self-defence, into the hands of the Pope. From the end of the ninth century numerous extracts were made from the false decretals, the most remarkable of which was the so-called *Capitula Romuli Cariensis*. Nothing, however, contributed more to spread them about, and secure their influence, than their incorporation with the great systematical collections of canons made at that time; as, for instance, with the *Collectio Anselmi dedicata*, the decree of Burchard, the two works of Ivo, the collection of An-

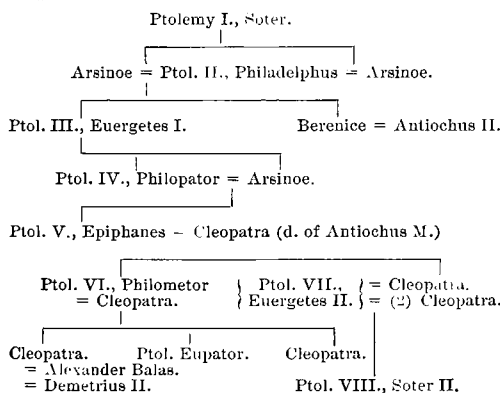
selm of Lucca, the *Collectio trium partium*, etc.; and, as those collections were the sources from which Gratian drew his materials, the Pseudo-Isidorian Decretals thus became part and parcel of the *Corpus juris canonici*.

Down to the fifteenth century the genuineness of the decretals was, as above mentioned, never openly assailed. The first who proffered some doubts were Nicholas of Cusa (*De concordia cathol.*, iii. 2) and Johannes Turrecremata (*Summa eccles.*, ii. 101). But, when the work became more easily accessible by the Merlin edition, it proved an easy task for the authors of the *Magdeburg Centuries*, and the French critics, Dumoulin and Le Conte, to lay bare the fraud. An attempt at defence by the Jesuit (TORRES: *Adv. Magd. centuriatores*, Florence, 1572) was completely refuted by Blondel; and later attempts—BONAVENTURA MALVASIA (*Nuntius veritatis*, Rome, 1635) and EDUARD DUMOND (*Les fausses décrétales*), in *Recue des questions historiques*, i. and ii.—have failed as signally. WASSERSCHLEBEN.

**PTOLEMÆ'US, PTOLEMY** (Πτολεμαῖος, "the warlike"), the dynastic name of the thirteen Macedonian kings of Egypt who held the throne from the death of Alexander the Great down to B.C. 43. Those who have religious interest, because of their mention in Josephus, the Maccabees (1 and 2), and prophetically in the Book of Daniel, are (1) **Ptolemy I., Soter** ("savior"), B.C. 323-285; the founder of the dynasty. He was one of Alexander's generals, and seized Egypt as his portion of Alexander's domain. In 320 he invaded Syria, and availed himself of Jewish customs to occupy Jerusalem on the sabbath, when he knew the Jews would not fight. The Jews and Samaritans taken captive in this campaign he placed in Alexandria, but treated them liberally. He is supposed to be alluded to in Dan. xi. 5, "the king of the south."—(2) **Ptolemy II., Philadelphus** ("brother-loving"), B.C. 285-247; son of the preceding; alluded to in Dan. xi. 6; illustrious as the founder of the Alexandrian library and museum, the patron of arts and letters, the instigator to the Septuagint (see BIBLE VERSIONS, p. 279), and the prince under whom the Alexandrian Jews developed into citizens of the world, since Jewish wisdom met in Alexandria Greek philosophy. His reign marks an epoch in Jewish history.—(3) **Ptolemy III., Evergetes** ("well-doer"), B.C. 247-222; alluded to in Dan. xi. 7-9; invaded Syria in 246, to avenge the repudiation and murder of his sister Berenice (see ANTIOCHUS II., p. 95), and had conquered it as far north as Antioch, and was moving eastward towards Babylon, when he was recalled by troubles at home. His policy towards the Jews in Egypt was generous; while, in token of his victories, he sacrificed in the temple at Jerusalem "after the custom of the law" (JOSEPH.: *C. Ap.*, ii. 5). He brought back to Memphis the gods taken from Egypt by Cambyases. It was for this he received his epithet, "well-doer."—(4) **Ptolemy IV., Philopator** ("father-loving"), B.C. 222-205; alluded to in Dan. xi. 10-12; defeated Antiochus the Great at Raphia, near Gaza (B.C. 217); sacrificed in the temple, and attempted to enter the sacred precincts, when a shock of paralysis stopped him. He was indolent, effeminate, and licentious, but capable, on occasion, of splendid and vigorous

deeds. — (5) **Ptolemy V., Epiphanes** ("illustrious"), B.C. 205-181; alluded to in Dan. xi. 13-17; succeeded his father when only five years old. During his minority Antiochus the Great conquered Coele Syria, Phoenicia, and Judaea, out of which the Jews who were loyal fled to Egypt. The Romans compelled him to surrender these provinces. Antiochus apparently did this when he married his daughter Cleopatra to Ptolemy (B.C. 193), although they really remained under his authority. He was, however, foiled in his further designs by Cleopatra's unexpected advocacy of her husband's interests. Ptolemy was poisoned as he was on the eve of an attempt to recover the provinces from Seleucus, Antiochus' successor. — (6) **Ptolemy VI., Philometor** ("mother-loving"), B.C. 181-146; alluded to in Dan. xi. 25-30. So long as his mother lived (i.e., until 173), peace was preserved with Syria; but three years later Egypt had been overrun by Antiochus Epiphanes, and Ptolemy taken prisoner. The Romans again interfered, and compelled Antiochus to leave the country (168). Ptolemy then turned his attention to his brother, Euergetes II., whose seditious attempts he suppressed, and to Syrian intrigues, by which he accomplished the ruin of Alexander Balas (see art.). It was under Ptolemy that the Jewish temple at Leontopolis was built. He marks the transition of the kingdom of Egypt into a Roman province. Cf. art. *Ptolemæus*, in SMITH'S *Dictionary of Biography* and *Dictionary of the Bible*.

#### GENEALOGICAL TABLE OF THE PTOLEMIES.



**PUBLICAN**, an under collector of the Roman tribute (Matt. xviii. 17). It was an office which no patriotic Jew could hold, because it implied in the most offensive way the recognition of Roman supremacy. Publicans, being thus despised, generally revenged their insults by extortionate demands under color of law. It is remarkable, that, out of this despicable class, our Lord chose one of his apostles (Levi, or Matthew), who became his biographer (Luke v. 27), and one of his chief converts, Zaccheus of Jericho (Luke xix. 2). Our Lord's association with publicans was one of the commonest taunts he received (Luke vii. 34). The system of farming the revenue then practised led directly and naturally to fraud and cruelty, from the chief farmer to the meanest placeman.

**PUBLICANI** (a corruption of *Pauliciani*) was the name given by the French and English crusaders of the middle of the twelfth century to

the Cathari of the West, because, like the Paulicians of the East, they were dualists. Several French writers of that time call the Paulicians simply *Poplicans*.

**PUFENDORF, Samuel**, b. at Chemnitz in Saxony, 1632; d. at Berlin, 1694; lectured on jurisprudence at Heidelberg and Lund in Sweden, and finally settled at Berlin, as historiographer to the elector of Brandenburg. His principal work is *De jure natura et gentium* (Lund, 1672; also Frankfurt, 1684; Amsterdam, 1715, etc.), translated into German, English, and French. Though essentially only an elaboration and systematization of the ideas of Grotius, it forms the foundation of the modern conception of the doctrine of natural and international rights. Previously that doctrine had been based on the Decalogue, and developed in accordance with the idea of the justice of God. Grotius was the first who completely severed it from theology, based it on the instinct of sociability inherent in human nature, and derived it directly from human reason. In the systematic exposition which it received from Pufendorf, it attracted great attention, but also met with great opposition: indeed, Buddeus and Wolff were the first who fully recognized it. Among Pufendorf's other works, his *De habitu religionis christianæ ad vitam civilem* (Bremen, 1687) has also theological interest as a defence of the collegial system. After his death appeared his *Jus feodale divinum*, a demonstration of the impossibility of bringing about a union between the Lutheran and Reformed creed, as long as the latter retains the doctrine of predestination. G. FRANK.

**PUL.** See TIGLATH-PILESER.

**PULCHERIA**, a daughter of Arcadius, and older sister of Theodosius II.; was in 414, though only sixteen years old, intrusted by the Senate with the title of *Augusta* and the guardianship of her weak-minded brother. For ten years she governed the empire with great authority, though in a narrow, monastic spirit: she actually transformed the palace into a monastery. She then married her brother to Eudoxia-Athenais, a daughter of an Athenian philosopher; but bitter jealousy soon sprang up between the two sisters-in-law. In the Nestorian controversy Eudoxia sided with Nestorius, while Pulcheria took the part of Cyril of Alexandria. Pulcheria was banished from the court; and, by the support of Eudoxia, Eutyches and Dioscorus triumphed at the synod of Ephesus. Pulcheria, however, returned before her brother's death, and regained her influence. Eudoxia was banished to Jerusalem; and orthodoxy was restored by the Council of Chalcedon, at whose sixth session (Oct. 25, 151) Pulcheria herself was present. After her return she married the general Marcianus, but died shortly after, Sept. 11, 453. She is revered by the Greek Church as a saint. See *Act. Sanct.*, Sept. 3; and GREGORIUS: *Athenais*, Leipzig, 1881. ZÖCKLER.

**PULLEYN, Robert**, an English scholastic and Roman cardinal; b. in England towards the close of the eleventh century, but the exact date and place are unknown; d. in Rome between 1147 and 1154. He studied in Paris, where the dialectical treatment of theology just at that time stood in its first bloom (William of Champeaux, Abelard, Gilbert de la Porrée). In 1130 he returned to England, was made archdeacon of Roch-

ester, and opened a theological school in Oxford, which he soon brought to a very flourishing condition. But in 1135 he again left his native country, probably on account of the internal disturbances which broke out after the death of Henry I. He settled in Paris, and taught theology with great success. Bernard of Clairveaux recommended him on account of his orthodoxy. John of Salisbury and William of St. Thierry were among his pupils. An attempt of his bishop to compel him to return to England, by withholding the revenues of his benefice, brought him to Rome, where he was received with great honor, made a cardinal, and chancellor of the apostolic see. Many of his writings are still unprinted, — a Commentary on the Revelation, a Commentary on the Psalms, a treatise *De contentu mundi*, etc.; but his principal work, *Sententiarum Libri VIII.*, was edited by Hugo Mathoud of St. Maur, Paris, 1655, and reprinted in Migne, *Patrol. Lat.*, vol. 186. It combines the dialectics of Abelard with the dogmatism of Bernard. It originated under the influence of Abelard's *Sic et non*, and it became the principal source from which the Lombard drew his *Sentences*. The dialectical method is employed solely for the purpose of demonstrating and proving the traditional faith of the church; and, in cases in which occurring contradictions cannot be logically solved, all doubt is crushed by the authority of the Bible and the Fathers. See HATTEAU: *Histoire de la philosophie scolastique*, Paris, 1872, vol. i. WAGENMANN.

**PULPIT** (from the Latin *pulpitum*), the foremost point of the Roman stage, where the actor stood while reciting his part, denotes, in the Christian Church, an enclosed desk from which the sermon is delivered. In the oldest times the deacon preached from the ambo, and the bishop from his throne. Later on, however, movable pulpits, of which a specimen has been preserved at Hereford in England, were employed in the large churches, and placed, when used, where most convenient. The stationary pulpit of a still later date was generally placed between two pillars, in front of a screen, or fastened to a pillar, generally in the middle of the nave. Pulpits were also erected in the refectories of monasteries, in cemeteries (as was often the case in France), or even in a public thoroughfare. They were of stone or of wood, hexagonal or octagonal, often very large, and always highly ornamented. Pulpits of the greatest artistic interest, from the thirteenth and fourteenth centuries, have been preserved both in England and on the European continent: among the most noticeable are those of Pisa, Milan, Strassburg, Canterbury, etc. In the Protestant churches the pulpit has generally a more conspicuous place than in the Roman-Catholic; and in the modern American meeting-house it forms, so to speak, the centre of the whole building.

**PULPIT-ELOQUENCE.** See HOMILETICS, PREACHING.

#### PUNISHMENT AMONG THE HEBREWS.

The penal code, which tended towards a restoration of the order of law which had been disturbed, to uphold the authority of the law, and protect it against future infringements (Deut. xvii. 13, xix. 20), thus destroying the evil from the midst of the land and of the people of Israel, was among Hebrews, as well as among other nations, origi-

nally and naturally based on the principle of retaliation. This is clearly expressed on several occasions, as Exod. xxi. 23 sq., Lev. xxiv. 19 sq., Deut. xix. 21. But this principle is restricted in Israel by the law: a legally regulated and mitigated righteous compensation takes its place. The vengeance belongeth to God (Deut. xxxii. 35; comp. Rom. xii. 19). Although acknowledged as the legal basis, yet the law of retaliation was more a principle than a strict law; and in fact we find not one instance in the Bible which would prove the literal application of the *jus talionis*, for which Christ substituted the very opposite, the evangelical rule (Matt. v. 38 sq.).

The most common punishment was that with the *stick*, which was applied not only to children and slaves (Prov. xiii. 24, xxiii. 13 sq., xxix. 15), but also to the offender, lying on the ground, in the presence of a judge (Lev. xix. 20; Deut. xxiii. 18). In later times *stripes* were inflicted, whose number was not to exceed forty (Deut. xxv. 3): whence the Jews took care not to exceed thirty-nine (2 Cor. xi. 24; Josephus, *Ant.*, iv. 8, 21). In the synagogue this punishment was inflicted at the appointment of the Sanhedrin (Matt. x. 17, xxiii. 34; Acts v. 40, xxii. 19) for ecclesiastical offences.

*Capital* punishments were of two kinds, — *stoning*, and *death by the sword*. Stoning was applied for idolatry in any shape, be it actual or virtual (Lev. xx. 2; Deut. xiii. 6, 10, xvii. 2, 7), blasphemy (Lev. xxiv. 14, 16, 23; 1 Kings xxi. 10 sq.), witchcraft, etc. (Lev. xx. 27), sabbath-breaking (Num. xv. 32–36; Exod. xxxi. 14), taking something of banned things (Josh. vii. 25), ascending Mount Sinai while the law was given (Exod. xix. 13, where death by the spear is also mentioned), obstinate disobedience of sons (Deut. xxi. 18 sq.), unchastity — previous to marriage, but afterwards detected — (Deut. xxii. 21) in a betrothed woman with some one not affianced to her (Deut. xxii. 23, 24), adultery (Lev. xx. 10; John viii. 5), and rape (Deut. xxii. 25): even the offending animal was to be stoned (Exod. xxi. 29). Stoning, not unknown among the Egyptians, took place outside of the camp or city (Lev. xxiv. 14; Num. xv. 36), in the presence of the witnesses who had witnessed against him, and who were required to cast the first stone (Deut. xiii. 9, xvii. 7; John viii. 7; Acts vii. 58). *Death by the sword* was applied rather for political and civil crimes, as murder and man-slaughter (Exod. xxi. 14; Lev. xxiv. 17, 21; Num. xxxv. 16, 21, 31; Deut. xix. 11); also for death caused by a goring ox, in which case a compensation was allowed (Exod. xxi. 28), disobedience to the magistrate (Deut. xvii. 12; Josh. i. 18), and man-stealing (Exod. xxi. 16; Deut. xxiv. 7). In all these cases the law speaks of capital punishment, without exactly stating which: the same is the case with wilful sins in general (Num. xv. 30 sq.), and with many cases touching the ritual. The Talmud applies in general the punishment of strangling, but stoning for such crimes as smiting and cursing of parents (Exod. xxi. 15, 17; Lev. xx. 9), incestuous and unnatural connections. Death by the sword is not seldom mentioned in the historical books (2 Sam. i. 15; 1 Kings ii. 25–34; 2 Kings x. 7; 2 Chron. xxi. 4; Jer. xxvi. 23). The execution was performed by persons appointed by the king

(1 Kings ii. 29), in case of murder by the nearest relatives as the avengers of blood (Num. xxxv. 19, 21, 27; Deut. xix. 12).

Capital punishment could only be inflicted after a careful trial, and at the mouth of two or three witnesses (Deut. xvii. 4 sq., xix. 15): both kinds of capital punishment could be made more ignominious by hanging up the bodies against the sun, — which, however, was not to last over night (Num. xxv. 4; Deut. xxi. 22 sq.; Josh. x. 26; 2 Sam. xxi. 6, 9), — or by mutilating (2 Sam. iv. 12), or by burning the same (Lev. xx. 14, xxi. 9; Josh. vii. 15, 25), or by heaping up stones over the body (Josh. vii. 25 sq., viii. 29). Comp. J. II. ORHO: *Lexicon rabbinico-philologicum*, Basel, 1675, pp. 618 sq.; ROSKOFF, in SCHENKEL'S *Biblilicicon*, v. 420 sq.; SAALSCHÜTZ: *Mosaisches Recht* (1853), pp. 448 sq. RÜETSCH.

**PUNISHMENT, Future.** Belief in a future state of retribution implies belief in the personality of God, a moral government, the ill-desert of sin, and the continuation of life beyond the grave. There may be great differences of view in regard to each of these points; but, where any of them is denied, the doctrine of a future retribution is not likely to be entertained. The fact of future retribution cannot reasonably be denied by any except those who hold a pantheistic or a materialistic theory of the universe. Differences of opinion upon this subject among those who profess to believe in God, and particularly to believe in Christianity, have pertained to the mode and duration of future retribution, and not to the fact. Natural religion, as has been suggested, will suffice to create the expectation and belief in a retribution of some kind in the next life; but, for any definite belief, we are, of course, dependent upon revelation. The authority of the Bible is therefore the postulate of the Christian dogma of retribution. There has not been an absolute agreement among the students of Scripture in regard to what its teaching is. What the differences are, and what we regard as the true view, can be best exhibited, perhaps, if we deal with the subject by considering, (1) its history, (2) the church doctrine, (3) the departures from the church doctrine.

**I. HISTORY.** — So widespread has been the belief in a future state of rewards and punishments, that Warburton founded his great apologetic, *The Divine Legation of Moses*, on the absence of any appeal in the Mosaic legislation to the sanctions of reward and punishment in the next life. The absence of such appeals has been taken by some to imply ignorance, on the part of the Jews, of a future state. This is a great mistake, for the doctrine of future retribution is unmistakably present in the Old Testament. Before Christ and in the time of the Maccabees, belief in eternal punishment was entertained. At the time of our Lord, belief in everlasting punishment was held (perhaps not universally) by the Pharisees, as we know from Josephus. Philo, however, of the same period, is cited as an annihilationist. The Fathers of the first six centuries believed, for the most part, in the eternity of hell-torment. The early Fathers universally held this belief; though Justin Martyr and Irenæus have been claimed, but on insufficient grounds, as annihilationists. Clement and Origen were restoration-

ists. So were Gregory of Nyssa and Gregory Nazianzen, together with Theodore of Mopsuestia. Augustine defended the generally received doctrine of endless punishment. This Father held, however, that Christians not perfect at death undergo purification in the intermediate state. In this way he contributed to the development of what was subsequently known as the doctrine of purgatory, — a doctrine which Cyprian (according to Neander) first promulgated as to its germinal idea, and which Gregory the Great was the first to make an article of faith. The scholastics held that all heretics, infidels, and those who die in mortal sin, go immediately to hell; that those who die in the peace of the church, but imperfect, experience the purifying pains of purgatory; and, finally, that the souls of all unbaptized infants go to the *limbus infanum*, a place distinct from the *limbus patrum*, which was the abode of the Old-Testament saints.

Protestants and Roman Catholics agree respecting the doctrine of hell. The points of difference between them, so far as eschatology is concerned, grow out of an attempt to answer the question, What is the condition of the redeemed during the period between death and the resurrection? Some taught that the soul was unconscious; some, the doctrine still held by many, which is known as that of the *intermediate state*. Roman Catholics believed in purgatory. The Reformers denied the doctrine of purgatory, and affirmed that all men at death go either to heaven or hell. They differed respecting the salvation of infants. The Augsburg Confession makes baptism essential to salvation. This Calvinists denied. They held to the guilt of original sin, to the ill-desert of infants, to the doctrine that the area of the saved is defined by that of sovereign election, and that regeneration is not conditioned by ordinances. Elect infants dying in infancy were saved, whether they were baptized or not. Calvinistic theologians did not say that there were no non-elect infants who died in infancy; indeed, they commonly believed that there were. Whether this common belief shall govern the construction of the Westminster Confession, or whether the cautious words in which the subject of elect infants is expressed shall lead us to believe that the Assembly declined to say dogmatically that there were non-elect infants, is a question that cannot be discussed here. See INFANT SALVATION.

Those who now subscribe to the Westminster Confession of Faith do not believe that any infants dying in infancy are lost. Some dislike the phraseology employed regarding the subject; while others see in it no necessary implications regarding non-elect infants. The Confession says that the saved are the elect. It tells how the elect are saved. Those elect who are capable of being outwardly called are required to repent, and exercise faith. Elect infants dying in infancy, and other elect persons incapable of being outwardly called, are regenerated by the sovereign exercise of the power of the Holy Ghost, who worketh when and where and how he pleaseth. The antithesis is not between elect and non-elect infants, but between elect persons who can, and who can not, exercise faith. Infants dying in infancy fall into the latter category. That all such infants

were elect, the writers of the Confession did not know, whatever they might hope and believe; but neither did they say that some such infants were non-elect.

It is not strange that a doctrine which puts such a strain upon our sympathies as that of everlasting punishment should meet with opposition. In modern, as in ancient times, therefore, we find representative men who are at variance with the orthodox belief. Locke taught the doctrine of conditional immortality, which has been favored by Watts, Whately, and Isaac Taylor. Rothe also held this view, though restorationism is more in favor with the German theologians who diverge from confessional orthodoxy. Nitzsch and Müller show their strong leanings toward restorationism by affirming the possibility of eternal damnation as the result of persistent obduracy in the future state. Tillotson hoped for an ultimate restoration of all men, and John Foster confidently believed in it. Organized opposition to the doctrine of eternal punishment, at the beginning of this century, consisted, for the most part (in this country), of a denial of all *post mortem* punishment for sin. This extreme type of Universalism (that of Ballou), however, has few representatives at the present day. It has succumbed to the merciless criticism to which it was subjected. But it is to be feared that belief in restorationism and annihilationism is increasing within orthodox communions. This is evident in the increase of the literature advocating one or the other view, and in the fact that either view is being freely tolerated in some denominations. That subscription to the Thirty-nine Articles does not bind Anglicans to hold the doctrine of eternal punishment was decided by the Privy Council (1863-64), in the case of *Fendall vs. Wilson*.

A less serious departure from the Protestant position regarding retribution is found in the disposition of some leading divines, like Dorner and Martensen, to hold that the period between death and the resurrection may be a probationary period for those who did not embrace the gospel in this life, and especially for those who were incapable of embracing it (infants and heathen).

II. CHURCH DOCTRINE. — There is a general agreement among the confessions of Christendom, that after the judgment all men go either to heaven or hell, and that the punishments of hell are endless. Confessional differences concern the condition of the dead during the period between death and the resurrection. Roman Catholics teach that the atonement of Christ only delivers men from eternal punishment, and that temporal punishments, especially the pains of purgatory in the next world, remain to be endured as satisfaction for sin. Protestants reject the doctrine of purgatory, because it is not taught in Scripture. It is true that nothing that defileth can enter heaven: it is also true that men are not perfectly sanctified in this life. But this, though it is the ground of the inference, does not justify the inference, that there must be a period of purgation in the next life. The doctrine of purgatory is rejected also, because it rests upon the false assumption that Christ has not made a complete satisfaction for sin. It contradicts, moreover, the distinct statement of Scripture, that there is now no condemnation to those who are in Christ Jesus.

Some Protestants teach what is known as the doctrine of the intermediate state. This is a harmless doctrine, however, and consists mainly in the emphasis given to what all Christians believe; namely, that the state of the blessed dead, though one of complete happiness during the period after death, prior to the resurrection, is yet inferior to that upon which they are to enter after the resurrection. The advocates of this view will not say that the righteous go to heaven when they die: they go to paradise. The Westminster divines rejected purgatory, and refused to assign a locality and a name to the intermediate state. The Protestant doctrine is, (1) that there is no probation after death; (2) that no personal satisfaction for sins is demanded, either in this life or the next, from those who believe in Christ; (3) that the punishment of hell is everlasting.

The punishments of hell are set forth in Scripture under the strong imagery of fire and brimstone. It is not necessary to interpret these passages literally, yet care must be taken not to empty them of their terrible meaning. Whatever the nature of hell-torment may be, it is something so terrible that only the strong language of the Saviour's description will represent it. The punishments of hell must not be regarded as merely the natural consequences of wrong-doing; though these are serious enough, and they constitute a strong argument in support of the doctrine of eternal punishment. We see the natural segregations of men in this world according to character, the hardening effect of sin, and the suffering that always associates itself with persistent wrong-doing. It is therefore fair to suppose that the sinner's separation from God and the suffering consequent therefrom will be eternal.

These considerations, together with the view of some, that sin is an infinite evil and demands a punishment of infinite duration, and the view of others, that eternal suffering is the result of eternal sinning, constitute what may be called the rational argument for eternal retribution. The great reason for believing the doctrine, however, is the fact that it is taught with such terrible plainness in Scripture.

III. DEPARTURES FROM CHURCH DOCTRINE. — Those who deny the orthodox doctrine as to the eternity of hell-torment agree in the use of the following general arguments: —

(1) Eternal punishment is said to be unjust. To this it is answered, that the justice of God can only mean conformity to the nature of God, and this can best be determined by an exegetical study of what the Scriptures teach. Objections on the score of justice must affirm, (*a*) that men deserve lenient treatment because of their disadvantages, — which would be an argument against any if against eternal punishment; or (*b*) that sins do not deserve eternal punishment, — which is assuming that we can measure the turpitude of sin.

(2) Eternal punishment is said to conflict with God's infinite goodness. To which we reply: God may be infinitely benevolent, yet discriminating in the exercise of his benevolence; and the area of benevolence must always be limited by the demands of justice.

(3) Eternal punishment is said to conflict with God's design in governing the world. We deny

that the end of God's government is the promotion of happiness; but, if it were, we do not know that in such a world the conditions necessary to the promotion of the greatest happiness do not make the eternal misery of some antecedently possible.

(4) Eternal punishment is said to militate against the end of punishment. But this is based on the belief that all punishment is intended to be reformatory; whereas every true philosophy of punishment must recognize the deterrent, and especially the vindicatory element, as well as the reformatory element, in the infliction of penal suffering.

(5) And it is finally said that the eternal dualism of good and evil which the orthodox doctrine implies is contrary to the use of the universal terms of Scripture respecting the putting away of evil, the reconciliation of all things in Christ, the subjugation of every thing in heaven and earth, and under the earth, to him. But again, it is urged in reply, that the general must be defined by the specific, the vague by the more distinct; and that, while these passages might have the meaning put upon them by those who deny the orthodox doctrine, if they stood alone, they cannot bear it when interpreted in the light of the specific statements regarding the fate of the wicked.

The specific arguments against the orthodox doctrine differ according to the different forms which the divergence from the symbolical statement of the doctrine has assumed.

1. *Universalism Proper*. — The old form of Universalism in this country (that of Ballou) taught that there is no punishment in the next life. The general principle contended for was, that this life is not one of probation, but of retribution; and that sin receives its full punishment in this world. The proof of this was supposed to rest upon the following grounds: (a) the rational character of this view, (b) the absence of all reference to future punishment in the Mosaic code, and (c) the claim that the passages supposed to teach future punishment do not have this meaning. This form of Universalism was proved, (1) to be immoral in its tendency (this has been admitted by leading Universalists; see Brooks's *New Departure*); (2) to be inconsistent with the infliction of the death-penalty in the Old Testament; and (3) to be contrary to the unmistakable teaching of three classes of passages: to wit, (a) those which speak of a place of punishment, (b) those which mark an antithesis between the present life and the life to come in respect to punishment, and (c) those which associate punishment with the final judgment.

2. *Restorationism*. — It is affirmed by some that the punishment of the impenitent is limited, and that eventually all will be saved. In addition to the rational arguments already referred to, reliance is also placed upon certain considerations based upon the treatment of texts of Scripture. These considerations may be grouped under the following heads: —

(1) It is said that there are promises teaching directly or by implication the ultimate salvation of all men. These embrace the following points: (a) the statement that God is the Saviour of all men, (b) the promise that God will reconcile all things to himself, (c) the prophecy regarding the

universal reign of Christ, (d) the *apokatastasis*, (e) the casting of death and hades "into the lake of fire."

In no one of these passages, however, is there any warrant for the belief that all men, in the sense of "every man," will be saved, or any thing to contradict the plain teaching of Matt. xxv.

(2) It is said that the passages relied upon to prove eternal punishment do not teach it. Thus it is said that the word *katastasis* ("a pruning") points in the direction of ultimate restoration, and that *aiōnios* means "age-long," if it is not better to regard it as having a non-temporal significance, and as indicative of the quality of the punishment, — æonian punishment. But whatever these words, when put together, may be made to mean under the stress of a theory, the plain meaning which they carry upon their face is that which the church has always put upon them. This is what Meyer, not to mention other exegetes, thinks they teach, and what harmonizes with the strong passage in the Apocalypse (xx. 10), *καὶ βασανισθήσονται ἡμέρας καὶ νυκτὶς εἰς τὴν αἰῶνα τῶν αἰώνων*.

(3) The third mode of defending restorationism consists in the endeavor to reconcile the passages that teach eternal punishment with those that are alleged to teach universal restoration. This assumes several forms; one of the principal being the allegation that the doctrine of eternal punishment is only *regulative*, and that God has not made plain his purpose to save all men ultimately, because he wishes men to feel the legitimate influence of the doctrine of eternal punishment. This raises the question, which it ought not to be hard to answer, whether a belief can be regulatively true, but really false. But, if this be the true view of the matter, it is certainly presumptuous to undertake to deliver men from the influence of this salutary belief, by holding out the hope of an unrevealed salvation.

Aside, however, from the special exegetical difficulties of restorationism, it is contrary to the whole analogy of faith, if it be taught on any other basis than that the offers of salvation conditioned only by faith and repentance are made to those who have not embraced the gospel in this life. The objections to the doctrine of a second probation rest upon other grounds. But every doctrine of restorationism which teaches that believers must suffer for sin in the next life, before being admitted to heaven, or that any punishment of finite duration will pay the penalty of sin, is irreconcilably opposed to the teaching of Scripture regarding the satisfaction of Christ, the exemption of all believers from the condemnation of the law, and the necessity of an atonement.

3. *Annihilationism*, or, as some prefer to call it, *Conditional Immortality*. — It is said by yet another class that eternal life is the lot of Christians only, and that eternal punishment means a punishment consisting of, or at least ending in, extinction of being. Some have held that there is no suffering after death, but this view is too glaringly in conflict with Scripture to find many supporters. More plausible is Constable's position, which was substantially Rothe's, that the wicked suffer after death, but that the sufferings finally wear out the subject; the fire consumes the sinner, and extinction of being is the result. The arguments in support of it are: —



(1) Rational. It is said (a) that this view accounts for the statement, "narrow is the gate that leadeth unto life," and that there is no difficulty in believing that only a few are saved, if the wicked are blotted out; (b) that it harmonizes with the analogy of God's providence generally; (c) that it removes the difficulty presented by the idea of the eternal presence of evil in the universe; (d) that it harmonizes with the idea that God's glory in the salvation of an elect people is the end of his moral government among men, without necessitating the conception of a suffering and surviving race of reprobates.

(2) Scriptural. It is said that life and death in Scripture stand respectively for existence and non-existence under conscious conditions. But this is not true. Life is used, and so is death, in many cases where the ideas of conscious and unconscious existence are not involved. It is said that the word "destroy" and its cognates imply the idea of terminating existence. It is also said that Paul hoped for the resurrection of the dead, and that this implies that resurrection was a boon that only a limited number would enjoy. To these arguments it is common to oppose the instinctive impulse to believe in immortality, and the indubitable teaching of the New Testament, that the wicked, sharing the fate of the fallen angels, suffer pain, being tormented, *εἰς τοὺς αἰῶνας τῶν αἰώνων*.

It must be admitted that the most plausible form of opposition to the orthodox doctrine is that presented by Rothe, above referred to. The strength of the position is, that it does least violence to the plain meaning of Scripture in the attempt to get rid of the eternal dualism of good and evil. But the plain meaning of Scripture, after all, is the old doctrine of the ecclesiastical symbols. It was our Lord himself who said, "These shall go away into everlasting punishment." These words cannot be explained away by speculation, or deprived of their obvious meaning by exegesis.

Besides those who deny the doctrine of the symbols in regard to eternal punishment, there are those who prefer to take an agnostic position in regard to the matter. Some would say, with Julius Müller, that while it may be open to the sinner in the next world, as in this, to turn to God by a free act of will, it is nevertheless true that the tendency of sin is to perpetuate itself, and therefore that eternal punishment is possible. Others hold, that, while the fact of future punishment is taught in Scripture, there is room for reasonable doubt as to the duration of the punishment.

IV. LIT.—COTTA: *Historia succincta dogmatis de poenarum infernalium duratione*; GFRÖRER: *Das Jahrh. d. Heils*; SCHLEIERMACHER: *Christ. Glaube*; NITZSCH: *Syst. d. Christl. Lehre*; JULIUS MÜLLER: *The Doctrine of Sin*; ROTHE: *Dogmatik*; MARTENSEN: *Christian Dogmatics*; DORNER: *System of Christian Doctrine* (the eschatological portion was separately issued, *Dorner on the Future State*, edited by NEWMAN SMYTH); HODGE: *Systematic Theology*; EDWARDS: *The Salvation of All Men strictly examined*, etc.; ALGER: *The Doctrine of a Future Life*; FISHER: *Discussions*, etc.; BARROWS: *Purgatory*; BALLOU: *Lecture Sermons*; WHITTEMORE: *Hist. of Universalism*; EDWARD BEECHER: *The Doctrine of Scrip-*

*tural Retribution*; DEAN: *Final Restoration*; MOSES STUART: *Future Punishment*; MEAD: *The Soul here and hereafter*; COX: *Salvator mundi*; WHITE: *Life in Christ*; BARTLETT: *Life and Death Eternal*; JUKES: *Restitution of All Things*. OXENHAM: *Catholic Eschatology*; CLEMENCE: *Future Punishment*; MINTON: *Glory of Christ*; CONSTABLE: *Duration of Future Punishment*; TOWNSEND: *Lost forever*; FARRAR: *Eternal Hope and Mercy and Judgment*; E. B. PUSEY: *What is of Faith as to Everlasting Punishment*; BIRKS: *Difficulties of Belief*; WHATELY: *Future State*; GOULBURN: *Everlasting Punishment*; W. JACKSON: *The Doctrine of Retribution*; W. H. MCKIM: *Future Punishment*; BARTLE: *Hades and the Atonement*; HUNTINGTON: *Conditional Immortality*; RINCK: *Zustand nach dem Tode*; GÜDER (art. in HERZOG and PLITT, *Real-Encycl.*): *Höllen-straßen*. FRANCIS L. PATTON.

PUNSHON, William Morley, LL.D., Wesleyan; b. at Doncaster, May 29, 1824; d. in London (Brixton Rise), Thursday, April 14, 1881. He was educated in his native town; at fourteen went into the lumber-business at Hull and Sunderland, with his grandfather; but in 1842 became a local preacher, and (1844) entered the Wesleyan College at Richmond, and the next year was stationed at Marden, Kent, and there, although but twenty years old, he won an immediate recognition. His fame rapidly spread, and he was justly accounted one of the most eloquent men in the denomination. On July 30, 1849, he was ordained at Manchester, and preached on several circuits. On April 11, 1868, he left for America, as representative of Conference at Chicago. He then went to Canada, and entered the Canadian Conference, of which he was five times elected president. He preached and lectured throughout the Dominion and the United States, always attended by large and enthusiastic crowds. In 1873 he returned to England; the next year was elected president of the Wesleyan Conference, and in February, 1875, was appointed one of the secretaries of the Wesleyan Missionary Society, and continued in its service till death. He was honored in every way. In 1859, as soon as he was eligible, he was made a member of the "Legal Hundred;" in 1873 he was made LL.D. by Victoria University, Coburg, Canada. His eloquence, his enthusiasm, his wisdom, his administrative ability, which was of a high order, were all freely given to the cause of Christ. He was extraordinarily successful in raising money for benevolent purposes. He published *Select Lectures and Sermons*, London, 1860, 4th ed., 1877; *Life Thoughts* (sermons), 1863; *Sabbath Chimes* (verses), 1867, new ed., 1880; *The Prodigal Son*, 1868; *Sermons, Lectures, and Literary Remains*, 1881; *Sermons*, 1882 sq. See William Morley Punshon, Preacher and Orator, London, 1881.

PURCELL, Henry, musician; b. at Westminster (London), Eng., 1658; d. in London, Nov. 21, 1695. He was successively organist of Westminster Abbey (1676) and of Chapel Royal (1682). He occupied a place in the first rank of English sacred composers. His *Sacred Music* (including fifty anthems), his *Te Deum* and *Jubilate*, and a number of minor pieces, were collected and edited by Vincent Novello, and prefaced with a notice of his life and works, London, 1826-36.

**PURCELL, John Baptist, D.D.**, Roman-Catholic prelate; b. at Mallow, County Cork, Ireland, Feb. 26, 1800; d. at St. Martins, Crown County, O., July 4, 1883. He emigrated to America in 1818; studied theology in America and France; in 1826, at Paris, was ordained priest; returned to America, and was a professor, and afterwards president, of Mount St. Mary's College, Emmitsburg, Md. In 1833 he was consecrated bishop, and in 1850 archbishop, of Cincinnati. When he came to his see, there were only 16 Roman Catholic churches in all Ohio, and many of these were mere sheds. In 1876 there were 460 churches, 100 chapels, 3 theological seminaries, 3 colleges, 6 hospitals, and 22 orphan-asylums. For many years Archbishop Purcell consented to receive the savings of his parishioners, spent them upon ecclesiastical buildings of various kinds, and in 1876 failed for \$1,000,000, whereupon he retired permanently to a monastery. He was the author of *Lectures and Pastoral Letters*, a series of school-books, a *Life of X. D. McLeod* (New York, 1866), and held public debates (afterwards published) with Alexander Campbell (1838), Thomas Vickers (1868), and others. In the Vatican Council he spoke and voted against the infallibility dogma, though he accepted it. See GILMOUR: *Funeral Oration on Archbishop J. B. Purcell*, New York, 1883.

**PURGATORY.** The doctrine of purgatory, which the Roman-Catholic Church has fully elaborated, strikes its roots in the early Christian centuries. It is connected with the doctrine of an intermediate state, where the imperfect are made fit for paradise by a system of punitive and refining sufferings. This process of refining was not always ascribed to fire. The later rabbins held to a purification by water (EISENMENGER: *Entdecktes Judentum*, ii. 337). The general view, however, was, that paradise was encompassed by a sea of fire, in which the blemishes of souls were consumed before their admission to heaven. The Mohammedans held that a wall (*Koran*, sura vii.) is built between heaven and hell, to the top of which all are assigned whose good works and evil works are equal, and from which they can look both into heaven and hell. The doctrine of purgatorial fire was developed from texts of Scripture and the church's teaching concerning penance. Fire is frequently referred to in the Bible as a symbol of purification (Mal. iii. 2; Matt. iii. 11; 1 Pet. i. 7, etc.), as well as a symbol of punishment and damnation (Matt. xxv. 4; Mark ix. 44, 49, etc.). There is no allusion to any process of purification in the period intervening between the death of the individual and the general resurrection. The doctrine of purgatorial purification first began to be broached in the third century. Clement of Alexandria (*Paed.* 3, *Strom.* 7) speaks of a spiritual fire in this world; and Origen held that it continues beyond the grave (*Hom. in Num.* xxv.), and says that even Paul and Peter must pass through it in order to be purified from all sin (*Hom. in Ps.* xxxvi.). Augustine, relying on Matt. xii. 32, regarded the doctrine of purgatorial fire for the cleansing away of the remainders of sin as not incredible; and Gregory the Great established the doctrine. Its further history is associated with the doctrine of masses for the dead, and penance in this life. Thomas Aquinas

(*qu.* 70, 3), Bonaventura (*Comp. theol. verit.*, 7, 2), Gerson (*Serm.* 2, *De Defunctis*), and other great men of the middle ages, held that the fires of purgatory were material. The Greek Church, refusing to go as far as the Latin, laid down the doctrine of purgatorial fire as one of the irreconcilable differences between them at the Council of Florence, 1439. The Cathari, Waldenses, and Wiclif opposed the doctrine. The Reformers raised their voices against the whole theory of purgatory. The Council of Trent, on the other hand, pronounced an anathema against those who reject the dogma. Bellarmine elaborated the doctrine in his extensive work on purgatory (*De Purgatorio*), proves it from the Old Testament (1 Kings xxxi. 13; 2 Kings i., iii., etc.), the Apocrypha (2 Macc. xii. 40 sq.; Tob. iv. 18), the New Testament (Matt. xii. 32; 1 Cor. iii. 11 sq., etc.), the Fathers, the councils, and reason, and comes to the conclusion that the fire of purgatory is material (*ignem purgatorii esse corporeum*).

RUD. HOFMANN.

The doctrine of purgatory in the Greek-Catholic Church is thus stated in the Longer Catechism of the Eastern Church:—

"Q. 376. — What is to be remarked of such souls as have departed with faith, but without having had time to bring forth fruits worthy of repentance? This, that they may be aided towards the attainment of a blessed resurrection by prayers offered in their behalf, especially such as are offered in union with the oblation of the bloodless sacrifice of the Body and Blood of Christ, and by works of mercy done in faith for their memory. Q. 377. — On what is this doctrine grounded? On the constant tradition of the Catholic Church, the sources of which may be seen even in the Church of the Old Testament. Judas Maccabeus offered sacrifices for his men that had fallen (2 Macc. xii. 43). Prayer for the departed has ever formed a fixed part of the divine Liturgy, from the first Liturgy of the apostle James. St. Cyril of Jerusalem says, 'Very great will be the benefit to those souls for which prayer is offered at the moment when the holy and tremendous sacrifice is lying in view' (*Lect. Mys.*, v. 9). St. Basil the Great, in his Prayers for Pentecost, says that 'the Lord vouchsafes to receive from us propitiatory prayers and sacrifices for those that are kept in Hades, and allows us the hope of obtaining for them peace, relief, and freedom.'"

Compare the *Orthodox Confession of the Eastern Church*, *qu.* lxvi. See SCHAFF: *Credentials*, vol. ii. pp. 345, 346, 501.

The Roman-Catholic doctrine of purgatory is stated in the eighth article of the *Profession of the Tridentine Faith* (see art. TRIDENTINE), and also thus in the *Canons and Decrees of the Council of Trent*:—

"Whereas the Catholic Church, instructed by the Holy Ghost, has, from the Sacred Writings and the ancient tradition of the Fathers, taught in sacred councils, and very recently in this oecumenical Synod, that there is a purgatory, and that the souls there detained are helped by the suffrages of the faithful, but principally by the acceptable sacrifice of the altar: the holy Synod enjoins on bishops that they diligently endeavor for that the sound doctrine concerning purgatory . . . be believed, maintained, taught, and everywhere proclaimed by the faithful of Christ." — Sessio xxv.; cf. SCHAFF: *Credentials*, ii. p. 198.

"Catholics hold that there is a purgatory, i.e., a place or state where souls departing this life with remission of their sins as to the guilt or eternal pain, but yet liable to some temporary punishment still remaining due, or not perfectly freed from the blemish of some defects which we call venial sins, are purged

before their admittance into heaven, where nothing that is defiled can enter. We also believe that such souls so detained in purgatory, being the living members of Christ Jesus, are relieved by the prayers and suffrages of their fellow-members here on earth. But where this place be, of what nature or quality the pains be, how long souls may be there detained, in what manner the suffrages made on their behalf be applied, — whether by way of satisfaction, intercession, etc., — are questions superfluous, and impertinent as to faith." — **BERINGTON AND KIRK: Faith of Catholics**, London, 1846, vol. 3, 3d ed., pp. 110-207, where the appropriate passages from the Fathers. Liturgies, etc., are given at length. See **LOUVET: Le purgatoire d'après les révélations des saints**, Paris, 1880.

**PURIFICATIONS. I. 1. What defiles, according to the Old Testament? how, whom, how much, and how long, does it defile?**

A. *Certain animals*, when eaten by men, defile.

B. *The woman, after childbirth*. The defiling element in her is not the giving birth to a child, or the fact that she gave birth, but her condition, which is like the "uncleanness of her being unwell" (Lev. xii. 2); i.e., the impurity of her monthly illness.

C. *Leprosy*. It defiles not only the person afflicted with it, and his dress, but also every other person with whom he comes in contact during the time of the disease (Lev. xiii. 46). Every one who enters a house which the priest has pronounced as *leprous* becomes unclean for one day (Lev. xiv. 46).

D. *Certain secretions of the human body* (Lev. xv.).

(a) In a man. (a) *Gonorrhea* renders unclean not only the patient himself, but every couch, seat, or object on which he lies or sits; and all persons he spits upon, or touches with his body, are unclean till the evening (1-12). (3) *Nocturnal emissions* of a man render him unclean till the evening, and so all stained garments, and his wife, in case she lies at his side. It is important to know, that, according to the context in verse 18, the nocturnal accident is the primary object of discussion in the section: whereas the fact that he lies by a woman is secondary, just as accidental as the garment or skin which happens to be near the man having a discharge. It must also be noticed, that, concerning the garment or skin, it is said, "whereon is the discharge of seed" (17); whereas of the woman (18), nothing is said in connection with the discharge. Thus garment or skin becomes unclean, when coming in immediate contact with the discharge of seed; whereas a human being becomes unclean, if he only comes in immediate contact with the man having the discharge. The possibility that a man may have a nocturnal emission without having any sexual intercourse with the wife lying at his side, must be regarded as known to the lawgiver. And the possibility becomes a reality, when we consider that the same phrase, "to lie with" (שכב אִתּוֹ), is also used in verse 24, where a man lies by the side of his wife being in her monthly impurity, and where it cannot have the meaning of sexual intercourse, since the intercourse with such a woman did not render the man unclean for seven days, but was a crime punished with death (Lev. xx. 18). We thus see that from Lev. xv. 18 it cannot be inferred that conjugal intercourse rendered unclean; and that our passage

treats only of involuntary emission of semen has already been indicated by the Massorettes.

(b) In a woman. (a) *Her courses*, which render her unclean seven days, and so all things which she touches, and which, on their part, defile any object that happens to be upon them: touching such object causes uncleanness till the evening, and so does any personal contact with the woman. The man who lies with her is unclean for seven days (Lev. xv. 19-24). (3) *Prolonged issue of blood*, which defiles as much as menstruation (Lev. xv. 25-27).

E. *A dead body defiles*. (a) *Touching the carcasses of unclean beasts* renders unclean for one day (Lev. xi. 8, 24, 25, 28; Num. xix. 22). (b) *The carcasses of such clean beasts* as had not been regularly slaughtered, or had died of themselves, when eaten, or even touched, make unclean for one day (Lev. xi. 39 sq., xxii. 8). (c) *A human corpse* when touched makes unclean for seven days (Num. xix. 11); and it imparts its uncleanness to the tent, and this again to all persons entering the same, and to every uncovered vessel (14. sq.). To touch one that is slain with a sword in the open field, or a dead body, or a bone of a man, or a grave, makes also unclean for seven days (16).

2. *What is the nature of the impurity of the unclean phenomena enumerated above? Is it a physico-aesthetic, or a religio-ethical, or both? And what is the source of perception that such impurity exists?*

A. In defining the character of the impurities treated above, we have to consider, (a) The etymology of the Hebrew word *tameh* ("unclean"), which, whatever signification we attach to the word, denotes from the very beginning an external, aesthetic impurity; (b) The usage of *tameh* — this denotes, on the one hand, physico-aesthetic impurity (Ezek. iv. 12-14; Deut. xxiii. 12-14), on the other hand, an ethical impurity (Lev. xxii. 4; Isa. vi. 5; Ezek. xxii. 5; Zech. xiii. 2); and even if we take the word in its wider sense, as denoting "abomination" or "immorality" (in the highest sense), we have not yet the character of *all* impurity; (c) The synonyms of *Tameh*, but these do not help us in deciding the character of the impurity in question; (d) The means used in removing the impurities. These also are indecisive.

The result is, that the phenomena enumerated under I. 1 have not been pronounced as impure because of physical or aesthetic impurity, but on account of another quality, because to them was attached an abnormality of a higher, non-perceptible nature; that is, because in those "impure" phenomena a disturbance of the normal psychological relation of man to God, of the true religio-moral connection with the divine, is supposed. Thus the impurity in question has in the first place a religio-ethical character. But, since an external impurity is the secondary factor of the abnormality which is supposed in the "impure" phenomena, a religio-ethico-aesthetic impurity is attached to them, which is not in opposition to Heb. ix. 13 sq., rightly understood.

B. *What is the source of perception, that to the things mentioned (I. 1) belongs an ethico-aesthetic impurity?*

(a) *The direct source of this perception*. We have no direct indication, and we can only arrive at a result by examining indirectly what the Old Testament understands by an "ethico-aesthetic impurity." The following possibilities have been

<sup>1</sup> The author's use of compound epithets, e.g., "ethico-aesthetic" has been retained in order to avoid circumlocutions.

urged. (1) *The impurity in question is a common physical one, intended to prevent persons afflicted with it from visiting the temple* (Maimonides: *More nebulchim*, iii. 47; Hess: *Geschichte Moses*, iv. 4, 386 sq.). Others maintained that the purificatory laws were intended to place a barrier between Israel and other nations (Tacitus: *Hist.*, v. 4; *Der cheres sulta*, III.; Spencer, i. cap. 8, 2, 2; Von Colln: *Bibl. Theol.*, 1836, i. p. 283; Hitzig, pp. 98 sq.; Ritschl: *Rechtfertigung*, ii. 2, 1882, p. 91). Or (2) *It is an especial intensely physical one.* Thus. (a) Those who make them sanitary precautions (Michaelis, iv. § 207 sq.; Saalschutz, i. 217, 253; Winer, ii. 319); (β) Those who make disgust (Winer, ii. 319), or natural aversion (Knobel: *Com. on Exodus-Leviticus*, 1857, on *Lev. xi. 15*), or an instinctive horror (cf. Baudissin, p. 101; Ewald, p. 192, combines α and β), the original source of this conception. (3) *Religious, ethic, and æsthetic, since "the two factors of the final being, birth and death, procreation and corruption, beginning and end, when contrasted with divine infinitude, are sinful and impure"* (Bahr, ii. 162). But to this must be objected, (a) that two objects which serve to develop one and the same phenomenon become thereby in no way related; on the contrary, they may, in spite of this external or formal relation, be essentially unlike, yea, oppose each other: birth and death, procreation and corruption, because presenting the beginning and end of human existence, are therefore not yet materially related. (β) The empiric matter of fact of the Hebrew purificatory laws is also against Bahr's hypothesis, since the Hebrews never looked upon the new-born child as unclean. These arguments hold good also against Kurtz (*Opfercultus*, p. 367), H. Schultz (pp. 336 sq.), and Oehler (§ 142), who in the main follow the hypothesis of Bahr. (4) *The impurity is a religio-ethico-æsthetic one, because it was regarded as a more distant or nearer effect of death.* Thus Sommer, pp. 243 sq.; Keil, § 57; A. Koehler, i. pp. 409, 412, 416; Dillmann on *Leviticus*, xi.-xv.; F. W. Schultz, in Zöckler's *Handbuch*, i. p. 241; Hamburger, i. p. 874.

This view can not only be established by the Old Testament in general, but can also be applied to the single impurities. This direct source of the Old-Testament conception of an ethico-æsthetic impurity is also not put aside by a direct source of this conception outside of the Old Testament, because there is

(b) *No indirect source of the Israelitish conception of the ethico-æsthetic impurity outside of the Old Testament.* To make this assertion good, we must

(a) Show since when the conception of an ethico-æsthetic impurity existed in Israel. From those prophetic writings the date of which is given with certainty, we learn the following, putting, however, those passages where unclean (i.e., abominable) is taken in a mere religio-ethical sense, and as not immediately belonging here, in brackets. [*Amos*: unclean is the land outside of Palestine (vii. 17)]. [*Hosea*: Israel shall eat unclean things in Assyria (ix. 3 sq.); [Israel is defiled on account of irreligion and immorality (3)]. [*Micah*: uncleanness (i.e., abomination) causes destruction (ii. 13). *Isaiah*: the Israel of the time of salvation will defile his former idols (xxx. 22)]. [*Jeremiah*: the houses of Jerusalem shall be defiled as the place of Tophet (xix. 13). This defilement was

probably brought about by Josiah (2 Kings xxiii. 10), since he defiled the high places in the cities of Judah in general (8), not by physical defilement (as 2 Kings x. 27), but as, in the case of the altar at Bethel (2 Kings xxiii. 15 sq.), by bones out of the sepulchres [Israel has polluted himself by idolatry (Jer. ii. 23), and his land (ii. 7, vii. 30, xxxii. 34). *Lamentations*: polluted with blood (iv. 14 sq.)]. In *Ezekiel* we have parallels to I. 1: food baked with dung that cometh out of man is unclean (iv. 12 sq.); the menstruating woman with her pollution is mentioned (xxii. 10); the defiled land is compared to her uncleanness (xxxvi. 17); that which dieth of itself, or is torn in pieces, is unclean (iv. 11); Jahve's house is defiled by bones out of the sepulchres (ix. 7, xliii. 7); priests can only defile themselves for five dead persons (xlv. 25); [the sanctuary and Jerusalem are defiled by the presence of idols (v. 11, xiv. 11, xx. 7, 18, 30 sq., 43, xxii. 3 sq., 15, xxiii. 7, 30, 38, xxxvi. 17 sq., xliii. 7)]; ancient Jerusalem is defiled by blood (xxiv. 9, 11); uncleanness and apostasy together (xxxix. 24); to defile the neighbor's wife by adultery (xviii. 6, 11, 15, xxii. 11); God pronounces Israel unclean because of his sins (xx. 26); but God will cleanse Israel (xxxvi. 25, 29, xxxvii. 23); finally, it is worthy of notice that the soul becomes polluted by uncleanness (iv. 14)]. *Ezekiel* laments also over the priests who hitherto made no difference between the unclean and the clean (xxii. 26), and puts it down as a special duty of the priests to teach this difference (xlv. 23). *Deutero-Isaiah*: the uncircumcised and unclean shall henceforth come no more into Jerusalem (Isa. lii. 1); "touch no unclean thing" (11); the unclean shall not be in the land in the messianic time (xxxv. 8). *Haggai*: a dead body defiles according to the dictum of the priests (ii. 13). Since in the non-disputed oldest literary monuments of Israel we have essentially the same laws of uncleanness as contained in *Lev. xi.-xv.*, *Num. xiv.*, it can be no question that Israel's views concerning purifications are, for the most part, very old. When, nevertheless, Israel is said to have taken those ideas from another source, this can only be supposed to be found in the perceptions of those nations with whom Israel at a very early period is said to have come in contact, or, in fact, has been in contact, — Aryans, ancient Babylonians, Egyptians; but

(β) *A foreign origin of the idea in question could only be supposed on the ground that a nation being in a more distant or nearer relation to Israel could show a purificatory law which agreed in principle and detail with that of the Old Testament.* From what we know, this is not the case. When, concerning the outward origin of the Old-Testament ideas of purification, it must be supposed that in them, partly, very ancient material has been spiritualized and supplemented according to a principle offered by an especial revelation, the question is still to be answered, why *Ezekiel* has made the ideas of uncleanness more prominent than the former. When, however, the given notices show, that, in the prophetic writings, references to the idea of uncleanness are more and more increasing, it will be admitted that the same cause (viz., the growing seriousness of God's governing the world since the appearance of Isaiah) which led to a deeper knowledge of sin and a stronger accentuation of expiatory

sacrifices, has also brought the ideas of uncleanness, as being connected with sin and death, in the foreground of the thinking of the Israelitish congregation in general, and also especially of that of Ezekiel, whom God had taken from among the priests to be a prophet. Comp. Koenig: *Offenbarungsbegriff*, i. pp. 148 sq.; Dillmann: *Ueber die Herkunft der uralgeschichtlichen Sagen der Hebräer* (Berichte der Academie zu Berlin, 1882), p. 3.

II. 1. *What Purifications were enjoined for removing the enumerated impurities?*—For *A* is no purification. For *B*—For seven or fourteen days respectively (i.e., after the birth of a boy or a girl) the woman is as thoroughly unclean as in the time of her menstruation; and, after washing herself and her clothes, she is clean from her positive impurity, but not from her negative impurity (i.e., her keeping aloof from holy things and from the sanctuary), which can only be removed by presenting a lamb one year old as a burnt offering, and a young pigeon or a turtle-dove as a sin offering (Lev. xii. 6 sq.); but, if she be poor, a pigeon or a turtle-dove suffices for the burnt offering also (8). For *C*—He who has shown a doubtful symptom of leprosy on his body has only to wash his garments (Lev. xiii. 6, 31); garments affected with leprosy must be burnt (52, 55, 57); garments or stuffs which only showed doubtful signs of leprosy are to be washed (54, 58). At the purification of the leper, one of the two clean live birds is to be killed over a vessel containing spring water: the other is to be dipped in the mixed blood and water, together with cedar-wood, hyssop, and a crimson thread or band. The fluid is then sprinkled upon the convalescent seven times, and the living bird is allowed to fly away over the fields (Lev. xiv. 4-7). The convalescent then washes his garments, shaves off all his hair, bathes in water, as he is to do again on the seventh day (8 sq.). Of the blood of the lamb killed as trespass-offering, the priest sprinkles upon the top of his right ear, upon the thumb of his right hand, and upon the great toe of his right foot; then some of the oil is sprinkled seven times towards the holy place of the sanctuary (10-18). Next the ewe-lamb is presented as a sin-offering, and the second he-lamb as a holocaust, accompanied by the usual bloodless oblation of the flour (19 sq.). In case of poverty, for the sin-offering and holocaust two turtle-doves or two young pigeons are accepted (21-32). A leprous house is to be broken down (45), and he who did sleep or eat in it must wash his garments (47). But, if the house is declared clean, its purification is effected as described above (4-7, 48-53). For *D*, (a), (a)—When the discharge of semen has ceased, he must wash his garments, and bathe in running water; he presents two turtle-doves or two young pigeons, one for a sin-offering and the other for a holocaust (Lev. xv. 13-15). Persons defiled directly or indirectly by such a person have only to wash their garments, and bathe their bodies (5-11). Earthen vessels touched by the patient must be broken; wooden ones, rinsed with water (12). For *D*, (a), (b)—Nocturnal accidents render the persons unclean till the evening, when they must bathe, while all stained garments require washing (16-18). For *D*, (b), (a)—In case of the menstruating woman, no purification is indicated; but the persons indirectly defiled by her

must wash garments and bodies (21 sq.). Since, however, the irregular issue of blood on the part of the woman (*D*, *b*, *β*) is only regarded as temporary, different from the regular issue, having the same defiling qualifications (25 sq.), we may take it for granted that the lawgiver intended the same purificatory laws for the menstruating woman as for the one afflicted with an irregular issue of blood (29 sq.). For *E*, (a)—Whoever carries the carcass of unclean animals must wash his garments (Lev. xi. 21, 28); the objects upon which a carcass accidentally falls, such as utensils of wood, garments, or skins, require cleansing by being left in water till the evening (32); earthen vessels, ovens, and stoves must be broken (33, 35). For *E*, (b)—Carrying the carcass of a clean animal requires washing of garments (10). For *E*, (c)—Defilement at a dead person requires a red heifer without spot, and upon which never came yoke, etc. (Num. xix. 1-6). The ashes of the burnt heifer are put into running water (17), which becomes the water of abomination, i.e., the water appointed for the purification of uncleanness: in this sense the word נִדְּחָה *may niddah* is to be taken. With this water, those who have become defiled directly or indirectly for a dead person, as well as the house of the dead and its vessels, are to be sprinkled, by means of hyssop, on the third and seventh day after the defilement; and on the seventh day the person shall purify himself, and wash his clothes (12 sq., 17-19). The latter must also be done by him who prepares, keeps, and uses the ashes (7 sq., 10, 21). The officiating priest, as well as the man who burnt the red heifer, have, besides, to bathe their flesh in water (7 sq.). As for the Nazarite who defiled himself by a sudden death, see Num. vi. 9-12. Of the booty taken from heathenish nations, every thing that may abide the fire is to go through it, and must be purified with the water of separation: all that abideth not the fire is to go through the water; and a person touching such booty must wash his clothes on the seventh day.

2. *Upon what perceptions is the purifying power of the objects used, and actions performed, at the purifications, based?* (a) The destruction of unclean things, in whatever form or manner, needs no explanation. (b) *Going through fire* is easily to be understood, since fire is often mentioned in the Old Testament as a purifying means (Ps. xii. 6). (c) That *water* should be used for removing the ethico-aesthetic impurity is a matter of course; and it is possible that "living" water, even where it is not expressly stated, is meant. (d) *The sin and burnt sacrifices* required of the woman after childbirth, the leper, the man having a running issue, and the woman having an issue of blood, have their usual signification. (e) In the purification of the leper, all materials and actions show the great step which the person to be purified took from the awful nearness of death to the gladsome communion of untroubled life. (f) In removing the impurity caused by the touch of a dead person, the red color of the cow, as symbol of the source of life, being in the blood, must be considered. As a yoke had never come upon her, she was the emblem of virgin energy. Cedar-wood, crimson thread, and hyssop, which were also used, represent emblems of incorruptibility, medicine against impurity, and symbol of life.

III. *Post-canonical Development, and Time of Validity*, of the Old-Testament ideas of impurity and purificatory ceremonies. — 1. *Later Development.* When, in the time of Ezra, Israel took upon himself to observe even the laws concerning clean and unclean according to the Pentateuch, the scribes took it upon themselves to clearly define, not only the laws laid down in the canon, but also those inferences which were deduced from them. These rules and regulations are found in the treatises, *Chullin*, *Niddah*, *Tebul jom*, *Ohaloth*, *Abodah zarah* (ii. 6), *Mikraoth Yadaim* (comp. the art. TALMUD). But not all Israelites took part in these rigorous purificatory efforts. Religious indifference led on the one hand to laxness (Job i. 10 sq.); while over-scrupulousness on the other hand led to the formation of special societies, the most rigorous of which was that of the *Chasidim* (q. v.). 2. *Time of Validity.* That the Old-Testament ideas of impurities and purifications existed before and after the time of Christ, we see from 1 Macc. i. 62 sq.; 2 Macc. vi. 18, vii. 1 sq., xi. 31; Tacitus: *Hist.*, v. 4, 5. The sixth part, or seder, of the Mishna (compiled about 180 A.D.), shows a development of the Old-Testament purificatory laws. But it is very significant, that of the sixth seder only the seventh treatise has been supplied with a *ganara* [i.e., exposition]. But partly in consequence of the declarations of Christ — though he did not abolish the ideas of his times concerning clean and unclean (Matt. viii. 4; Luke xvii. 14) when dealing with unconverted persons — concerning the spirituality of the Old-Testament religion and morals (Matt. v. 17, 21 sq.—vii. 12, xi. 30, xii. 8, xv. 11); partly in consequence of the work of the Holy Ghost, who reminded the disciples of the new spiritual foundation of the Christian religion (John xiv. 26), and showed to Peter in a vision that the difference of food has lost its authority in the Christian æon of history of salvation (Acts x. 15), — *Jewish Christians* were already at a very early period converted to eat with Gentile Christians, by receiving Christ as the new living law-giver into their souls (Gal. ii. 20). The departure of this Jewish-Christian part of the first Christians from Jerusalem, and the destruction of the temple, became, at least to the less rigorous among them, a guide to regard the *lex ceremonialis* of the Old Testament with the author of the Epistle to the Hebrews (ix. 1 sq.), as perfected, i.e., spiritualized, in Christianity. The *Church of Christ* knows, it is true, that death is the wages of sin (Rom. vi. 23), and groans to be relieved from the body of this death (vii. 21); but she does not regard the death of the body, and all like symptoms of the life of the body, as the evil from which we should flee the most, but the spiritual and everlasting death (Matt. viii. 22; Luke ix. 60). "Let the dead bury their dead: but go thou and preach the kingdom of God."

LIT. — The Commentaries on Leviticus and Numbers; J. SPENCER: *De legibus Hebræorum ritualibus* (1685). ed. Pfaff, Tübingæ; 1732, pp. 182 sq., 482 sq., 773 sq., 1174 sq.; also in UGOLINI'S *Thesaurus Antiq. Sacrarum*, xxii. 929 sq., and the rejoinder of J. H. MAIL, *Dissert. de lustrat et purif. Hebr.*, *Ibid.*, p. 931; LUND: *Die alten jüd. Heiligtümer*, Hamburg, 1695; J. D. MICHAELIS: *Mos. Rech.*, iv. pp. 220 sq.; SAALSCHÜTZ: *Mos. Rech.*,

1816, 1818 (2d ed., 1853, cap. 22–32); WEBER: *System der alttestamentlichen Theologie* [Leipzig], 1880, pp. 61 sq., 267 sq.; BODENSCHATZ: *Kirchl. Verfassung der heutigen Juden*, Erlangen, 1748, part 4; BÄHR: *Symbolik des Mosaischen Cultus*, ii. 1839, pp. 451–522; DE WETTE: *Archäologie* (4th ed., 1864), § 188 sq.; KEIL: *Handbuch der bibl. Arch.* (2d ed., 1875), § 56 sq.; EWALD: *Alterthümer des Volkes Israel* (3d ed., 1866), pp. 192 sq.; F. W. SCHULTZ, in ZÖCKLER'S *Handbuch der theol. Wissenschaften*, i. (1882), pp. 229 sq.; A. KÖHLER: *Lehrbuch der bibl. Gesch.*, i. (1875), pp. 409 sq.; the Old Testament theology of OEHLER (2d ed., 1882), § 112 sq., II. SCHULTZ (2d ed., 1878), chap. xxiii., HETZIG (ed. Kneucker, 1880), pp. 98 sq.; the monographs of SOMMER (in his *Bibl. Abhandlungen*, 1816), pp. 183–367; KURTZ, in *Theolog. Studien u. Kritiken*, 1816, pp. 629 sq.; Count BAUDISSIN, in his *Studien*, 2d part (1878), pp. 90 sq.; RITSCHL: *Die christl. Lehre von der Rechtfertigung*, ii. (2d ed., 1882), pp. 91 sq.; finally the articles of WINER, in his *Realwörterbuch* (3d ed., 1847), of SCHENKEL, in his *Bibl. lexikon* (1875, 5 vols.), of KAMPHAUSEN, in RIEHM'S *Handwörterbuch* (14th part, 1880), and by RIEHM (*Ibid.*) art. "Strafrecht," Nos. 3, 4 (1882), of HAMBURGER, in his *Real-encyclopädie für Bibel und Talmud*, 1870–83, 2 vols. FR. ED. KÖNIG. (B. PICK.)

PURIM (for the meaning of the name, see Esth. ix. 24–26; cf. iii. 7). The Book of Esther gives us our information respecting the origin of this Jewish festival. It encountered opposition on its introduction, according to the Jerusalem Talmud; for eighty-five elders, including thirty prophets, ridiculed the idea (cf. Lightfoot on John x. 21). But by Josephus' time (cf. *Ant.* XI. 6. 13), it was universally observed. It is observed on the 14th and 15th Adar, i.e., exactly a month before passover, preceded by the "fast of Esther" on the 13th, which was the actual day of the delivery. It was not a temple, but a synagogue festival, and observed in public by the reading of the entire Book of Esther — called *Megillah* ("the roll") *par excellence* — on the appearance of starlight the 14th of Adar, during which, at every mention of Haman, the audience shouts, "Let his name be blotted out. The name of the wicked shall rot." On the next morning (still the 14th of Adar) another synagogue service is held, and the *Megillah* read; but the rest of the day and the next are given up to merriment and gift-making. In leap-year, Purim is celebrated in the intercalary month (Veadar); but formerly it was twice celebrated, — both in Adar and Veadar. If the 14th of Adar falls on a Sunday, then, since there can be no fasting on sabbath, the "Esther fast" falls on Thursday. Ewald conjectured, that originally Purim could be celebrated on the 13th of any month; but, by connecting it with the delivery from Egyptian bondage, it was put before the passover, as a sort of preparatory festival. OEHLER.

PURITAN, PURITANISM. The Reformation in England was begun by Henry VIII., and consolidated by Elizabeth. It was an unhappy thing for the interests of religion and the church, that from the first, the movement was in the hands of those who subordinated it to personal caprice and state policy. Most of the principal agents employed to effect it were animated by strong Protestant principle, and desired that it should be

thorough; and though, at first, they were not able to do all they desired, they rejoiced in what they had been permitted to accomplish, and hoped the work would continue to advance. With regard to this advance, they were doomed to disappointment, and in the end submitted to what appeared to them to be "the inevitable."

The first Puritans were men who could not accept the work as complete, nor rest satisfied with it in its imperfection. They wished to make the church as perfect an instrument as possible for subserving the ends of true religion, and therefore urged the utter rejection of every thing that countenanced Roman error and superstition. They had no objection to the connection of the Church with the State, nor to some regulation of it by the civil authorities. They submitted to those regulations which they approved; but, whether consistently or inconsistently we do not now inquire, they resisted those which appeared to them inexpedient, or contrary to the interests of Protestant truth.

The spirit of Puritanism had appeared in the reign of Edward VI. Bishop Hooper refused to be consecrated in the papal vestments and to take the papal oath. The latter was altered, but the former could not be dispensed with. For his refusal he was imprisoned, but eventually compromised matters by consenting to wear the vestments on high occasions only.

During the Marian persecution, many English divines fled to the Continent, and several of them found an asylum in Frankfort, where, having obtained the use of a church, on condition that they should subscribe the French confession of faith, they formed themselves into a society, chose John Knox and Thomas Leaver as their ministers, drew up a service-book for themselves, and proceeded in the path of reformation farther than it had yet been possible to do in England. Here they met with opposition from other exiles who had been invited to join them, who insisted on using the English Liturgy, and on conforming to the rites of the English Church as ordered in the reign of Edward VI. Troubles consequently arose, which disquieted the original company, and finally caused them to remove to Geneva. The treatment these brethren met with at Frankfort was only an earnest of what they would experience in England in the ensuing reign.

When Elizabeth ascended the throne, the exiles returned to their native land; but, much to their sorrow, the Puritans found the queen disposed to retrograde rather than to advance. Fond of pomp, she determined on preserving the vestments and some of the symbols of Popery, her plea being a desire to retain the Roman Catholics in the church; and, further to secure this object, some passages in the service-book which would be offensive to them were removed, and ceremonies which favored their opinions were retained. She did not like the Puritans, she hated them; and hence it was that such men as Miles Coverdale and John Fox were treated with neglect. In the first year of her reign the Act of Supremacy and the Act of Uniformity were passed, the latter of which pressed very heavily upon the Puritans, who had scruples respecting the conformity required of them in vestments and forms. They held that the vestments, having been used by the

idolatrous priests of Rome, defiled and obscured the priesthood of Christ, that they increased hypocrisy and pride, that they were contrary to Scripture, and that the enforcement of them was tyranny. Many of the bishops would have been glad to dispense with them; but the queen insisted upon retaining them, and, as Hallam says, "Had her influence been withdrawn, surplices and square caps would have lost their steadiest friend, and several other little accommodations to the prevalent dispositions of Protestants would have taken place."—*Constitutional History*, chap. iv.

There is no doubt that Elizabeth, feeling the insecurity of her position and the magnitude of the dangers which encompassed her in the beginning of her reign, acted from policy, and endeavored to mark out a *via media* between Protestantism and Popery. This may partly account for her severities towards the Puritans, who strongly opposed this course, but cannot excuse them. The Puritans, on the other hand, were jealous for the honor of Christ, the true Head of the Church, and would conform to nothing which tended to endanger Protestant truth. They acted, moreover, under the advice of the Continental Reformers, who urged them "not to hearken to the counsels of those men, who, when they saw that Popery could not be honestly defended nor entirely restrained, would use all artifices to have the outward face of religion to remain *mixed, uncertain, and doubtful*; so that, while an evangelical religion is pretended, those things should be obtruded on the church which will make the returning back to Popery, superstition, and idolatry, easy." Gualter, the writer of the advice, says, "We have had experience of this for some years in Germany, and know what influence such persons may have." "I apprehend that in the first beginnings, while men may study to avoid the giving of small offence, many things may be suffered under this color for a little while; and yet it will scarce be possible, by all the endeavors that can be used, to get them removed, at least without great struggles." Our own experience has proved the wisdom of this advice. It is not to be supposed that the Puritans refused to use the vestments as vestments merely, but as symbols; and their motto was *Obsta principiis*.

The parochial clergy at the commencement of this reign were almost entirely the Marian mass-priests who had conformed to the new order. Not more than three hundred in the ten thousand parishes of England had vacated their livings: the rest had a great influence in the Convocation of 1562, which met to review the doctrine and discipline of the church. Notwithstanding this influence, Bishop Sandys introduced a petition for reformation, which went very far to satisfy the demands of the Puritans, and which was only rejected by the proxies of absentees, and then only by a majority of one. This fact will show the strength of the Puritan party at that time. But, though so strong, the queen and her ecclesiastics determined to suppress them.

The Court of High Commission, constituted by virtue of the royal supremacy, was empowered "to visit, reform, redress, order, correct, and amend all errors, heresies, schisms, abuses, contempts, offences, and enormities whatsoever," and,

with its oath *ex officio*, was the means of inflicting extreme suffering on the Puritans.

In order to insure uniformity, "advertisements" were issued by the bishops in 1561, by which it was ordained that "all licenses for preaching, granted out by the archbishops and bishops within the province of Canterbury, bearing date before the first day of March, 1561, be void and of none effect." Thus all preachers were silenced. And, further to complete the work, it was ordained that only "such as shall be thought meet for the office" should receive fresh licenses. Thus only conformable ministers were restored. But, whilst some of the best and most conscientious of the clergy were cast out of their office, thousands of parishes were destitute, and had no ministers to preach to them the word of life: this, however, in the estimation of the queen and her ecclesiastical advisers, was a less evil than a ministry without the Roman-Catholic vestments.

Archbishop Parker seconded the queen in all her severities; the consequence of which was, that in 1557 some of the laity resolved to meet privately and to worship God, as the Protestants did in Queen Mary's days. About a hundred of them met in Plumbers Hall in London. But they were surprised, some of them apprehended, and imprisoned for more than a year. These rigorous measures tended rather to the increase of Puritanism than to its destruction. The people continued to meet privately; and the clergy began to look beyond the vestments, and to question the constitution of the church itself. Their leader was Thomas Cartwright, who, as Margaret Professor of divinity at Cambridge, unfolded his views of ecclesiastical order, which were in harmony with those of the Presbyterian churches on the Continent and in Scotland. A severe controversy hereupon arose. Cartwright was deprived of his professorship and fellowship, and was forbidden to teach or to preach. He retired to Geneva, where he was chosen professor of divinity; but he afterwards returned to England. In 1572 John Field and Thomas Wilcox (two ministers of the Puritan party) prepared the famous *Admonition to Parliament for the Reformation of Church Discipline*. They presented it themselves, and for doing so were committed to prison. Whitgift replied to the admonition, and took the Erastian ground, which Hooker afterwards maintained, and said that no form of church order is laid down in the New Testament, and that the government in the apostles' days cannot now be exercised. Mr. Cartwright, who had published *A Second Admonition*, was chosen to reply to Whitgift. Both his books gave such offence to the queen and archbishop, that it was resolved he should be brought to trial; but he escaped to Heidelberg. During Cartwright's exile, Whitgift published his *Defence of the Answer to the Admonition*; and Cartwright then published his *Second Reply*. This exile continued eleven years; after which he returned home, to experience yet further molestation and suffering.

It has been frequently said, that in 1572 a Presbyterian church was formed at Wandsworth; Field, the lecturer of Wandsworth, being the first minister, and Travers and Wilcox among the founders. The facts are, that the first distinct practical movement to secure a Presbyterian or-

ganization began with a secret meeting at that place. Wilcox and Field convened a few of their ministerial brethren and others to sketch an outline of the ecclesiastical polity they wished to see in operation. Some of their papers fell into the hands of Bancroft; from which it appears that the only presbytery erected was on paper, and was immediately demolished by Bancroft. Field and Wilcox were thrown into prison. The leaders of the party succumbed, and their meetings were discontinued (Waddington's *Surrey Congregational History*, p. 5).

In 1575 Archbishop Parker died, and was succeeded by Grindal. He found the country morally and religiously in a deplorable condition, in consequence of the ignorance and incapacity of so many of its clergy. This state of things did not distress the queen, for she thought one or two preachers in a diocese was enough; but the Puritans thought otherwise. In the year 1571 these clergy, in some districts, with the permission of the bishop, engaged in religious exercises called "prophesyings," which were meetings at which short sermons were preached on subjects previously fixed. These were good exercises for the clergy, and cultivated the art of preaching. The laity were admitted, and derived instruction and benefit from them. In 1571 Parker told the queen that they were only auxiliaries to Puritanism and Nonconformity, whereupon she gave him private orders to suppress them. When Grindal became Archbishop of Canterbury, he not only inherited the office, but also the task of suppressing the prophesyings; but, approving of them, he set himself rather to redress any irregularities, and to guard them against abuse. The queen, on the other hand, disliked them, and determined that they should be suppressed. On Dec. 20, 1576, Grindal wrote a very respectful but very faithful letter to the queen, in which he said, "I am forced with all humility, and yet plainly, to profess that I cannot with safe conscience, and without the offence of the majesty of God, give my assent to the suppressing of the said exercises: much less can I send out any injunction for the utter and universal subversion of the same." For this boldness, Grindal was suspended from his office; his see was placed under sequestration for six months; and he was confined a prisoner in his own house.

Grindal died in 1583, and was succeeded by Whitgift, who, during the first week of his archiepiscopal rule, issued his famous articles:—

"(1) That all preaching, catechising, and praying in any private house, where any are present besides the family, be utterly extinguished. (2) That none do preach or catechise, except also he will read the whole service, and administer the sacraments four times a year. (3) That all preachers, and others in ecclesiastical orders, do at all times wear the habits prescribed. (4) That none be admitted to preach, unless he be ordained according to the manner of the Church of England. (5) That none be admitted to preach, or execute any part of the ecclesiastical function, unless he subscribe the following articles: (a) That the queen hath, and ought to have, the sovereignty and rule over all manner of persons born within her dominions, of what condition soever they be; and that none other power or potentate hath, or ought to have, any power, ecclesiastical or civil, within her realms or dominions. (b) That the Book of Common Prayer, and of ordering bishops, priests, and deacons, containeth in it nothing contrary to the



word of God, but may be lawfully used; and that he himself will use the same, and none other, in public prayer, and administration of the sacraments. (c) That he alloweth the Book of Articles agreed upon in the Convocation holden in London in 1562, and set forth by her Majesty's authority; and he believe all the articles therein contained to be agreeable to the word of God."

Wielding almost absolute power with a despot's severity, we are not surprised to find that he suspended many hundreds of the clergy from their ministry. Petitions and remonstrances were in vain: Whitgift could not yield. And for twenty years this man guided the affairs of the Established Church. Only the records of the High Commission Court can tell the havoc he made, and the misery he inflicted on some of the holiest of the clergy and the people of their charge. A new commission was issued at Whitgift's instigation: its jurisdiction was almost universal, embracing heretical opinions, seditious books, false rumors, slanderous words, abstaining from divine service, etc. A jury might be dispensed with, and the court might convict by witnesses alone: if they were wanting, "by all other means and ways they could devise,"—by the rack and *ex-officio* oath, etc.; and, if the oath was declined, then the court might inflict "fine or imprisonment according to its discretion." (By the *ex-officio* oath a man was compelled to bear testimony against himself, and to tell what he knew of others.) Whitgift drew up twenty-four articles to guide the commissioners when examining delinquent clergymen. The privy council remonstrated with him; and Lord Burleigh described the articles thus: "I find them so curiously penned, so full of branches and circumstances, that I think the Inquisition of Spain use not so many questions to comprehend and entrap their preys." Whitgift's reply to remonstrances was, that he had undertaken the defence of the rights of the Church of England, to appease the sects and schisms therein, and to reduce all the ministers thereof to uniformity and due obedience. "And herein," said he, "I intend to be constant, and not to waver with every wind." And so true to his determination was he, that at one time, towards the close of Elizabeth's reign and of his life, no less than a third of the whole beneficed clergy of England were suspended; and this involved at least destitution and penury. The story of Cartwright's troubles given in more extended histories is a sad illustration of the spirit of Whitgift's rule. Cartwright died Dec. 27, 1603, and Whitgift within three months after.

The Parliament on several occasions manifested a disposition to legislate for the relief of the Puritans. In 1570 they enacted that ministers who had received a Presbyterian ordination might qualify for service in the English Church by declaring before the bishop, and subscribing their assent "to all articles of religion which only concern the confession of the true Christian faith and the doctrine of the sacraments contained in the Book of Articles, 1562." Many of the Puritans attempted to shelter themselves under this act; but in vain. When, in 1572, Field and Wilcox presented their *Admonition*, and the Parliament lent an ear, the queen issued a proclamation against it, and forbade the Parliament to discuss such questions as were mooted in it.

Again, in 1584, 1587, and 1592, the queen interfered, and at length charged the speaker "that henceforth no bills concerning religion should be received into the House of Commons, unless the same should be first considered and approved of by the clergy;" well knowing that the clergy would only act in such a matter under her direction. Peter Wentworth remonstrated in the House against this dictation, but only to be committed to prison.

In 1592 an act was passed, entitled "An Act for the Punishment of Persons obstinately Refusing to Come to Church." It was decreed that "all persons above the age of sixteen, refusing to come to church, or persuading others to deny her Majesty's authority in causes ecclesiastical, or dissuading them from coming to church, or being found present at any conventicle or meeting, under pretence of religion, shall, upon conviction, be committed to prison without bail till they shall conform, and come to church;" and that, should they refuse to recant, "within three months, they shall abjure the realm, and go into perpetual banishment; and that if they do not depart within the time appointed, or if they ever return without the queen's license, they shall suffer death without benefit of clergy." Under the provisions of this cruel act, Barrow, Greenwood, Penry, and others suffered death, and many of the Brownists left the kingdom.

It is not pretended that all the Puritans were always wise, or always moderate in the expression of their sentiments. The oppression to which they were subjected was severe enough to goad them on to the use of strong language, which some of them sometimes employed. But in 1588 a series of tracts was issued from a secret press, by an unknown writer who called himself Martin Marprelate. (Dr. Dexter, in his *Congregationalism*, has devoted a lecture to the controversy connected with these tracts, to which the reader is referred.) They were bitter and caustic enough, and unquestionably excited the wrath of the bishops, and brought down further afflictions upon the heads of the Puritans; though it is probable that the Puritans properly so called had nothing to do with their production or publication. On the other hand, many of them greatly disapproved of the tracts, and regretted their publication. They most likely had their origin among the Brownists, whose opinions and practices were even more obnoxious to the bishops than those of the Puritans themselves. These Brownists may be classed among the Puritans, and by many persons are confounded with them; but they were a distinct species of the order, and, during the latter part of the reign of Elizabeth, suffered the severest afflictions.

Elizabeth died in 1602, and James VI. of Scotland succeeded her. The Puritans hoped that from him they would receive a milder treatment than they had experienced from his predecessor. He had praised the Scottish Kirk, and disparaged the Church of England, saying that "its service was but an evil-said mass in English, wanting nothing but the liftings." But Whitgift had sent agents to Scotland to assure the king of the devotion of the English ecclesiastics to his interests; and he, in return, gave them entirely his patronage. The Puritans presented a petition to

him, when on his way to London, signed by about a thousand clergymen, and therefore called the "Millenary Petition." In it they set forth in moderate language their desires. And now a fair opportunity presented itself for conciliation. A conference was resolved upon, which assembled at Hampton Court, Jan. 14, 1603-04, professedly to give due consideration to these matters. On the first day the king and the episcopal party alone went over the ground, and settled what was to be done. The next day four Puritan ministers — Dr. Rainolds, Dr. Sparke, Mr. Chadderton, and Mr. Knewstubs — were called into the privy council chamber, where they expressed their desires, and explained and enforced the Puritan objections. On the third day the king and the bishops had the conference, at first to themselves; and, after they had settled matters, the four Puritans were again called in, and told what had been decided. The king said that he expected of them obedience and humility, and "if this be all your party have to say, I will make them conform, or I will harry them out of the land, or else do worse." And so the opportunity for conciliation was lost, and then severities were resumed.

In 1604 the constitutions and canons of the church were settled in convocation, and, without receiving the assent of Parliament, were issued on the strength alone of the royal supremacy. They were conceived in a rigorous spirit, and dealt freely in excommunication, which at that time was not a mere *brutum fulmen*. Bancroft, bishop of London, presided at this convocation, as Whitgift was now dead; and he was afterwards raised to the archbishopric of Canterbury. In his new office he even surpassed Whitgift in his severities. Three hundred Puritan ministers, who had not separated from the Established Church, were silenced, imprisoned, or exiled in 1604. "But, the more they afflicted them, the more they multiplied and grew." And now the persecuted pastors and people began to think of emigrating. The Separatists went to Holland, — Smyth to Amsterdam in 1606, and John Robinson with the Scrooby church to Leyden in 1608-09. Some of the Puritans also sailed for Virginia, whereupon the archbishop obtained a proclamation forbidding others to depart without the king's license. And so severe was the persecution they endured, that the Parliament in 1610 endeavored to relieve them, but with little success. Bancroft died this year, and was succeeded by Dr. George Abbot; and still persecution continued. In 1618 the king published his *Declaration for Sports on the Lord's Day*. The controversy on the observance of the sabbath began in the latter part of Elizabeth's reign. Dr. Nicholas Bound published his *True Doctrine of the Sabbath*, contending for a strict observance of the day; and Whitgift opposed it. The Puritans adopted its positions, the court clergy rejected them; and now the *Book of Sports* became the shibboleth of the party. All ministers were enjoined to read it in their congregations, and those who refused were suspended and imprisoned.

The doctrines of the Reformers and of their successors, Conformists and Puritans alike, had been hitherto Calvinistic. Whitgift was a High Calvinist; the king, who prided himself on his

theology, had maintained Calvinism; and the representatives of England at the synod of Dort were of the same opinions. But a change came over the Established clergy, and many began to set forth Arminianism. The Puritans held fast to the old faith, and now in 1620 were forbidden to preach it. And from this time, and through the primacy of Laud, Puritan doctrine, as well as Puritan practice, was obnoxious to those in power.

James died in 1625, and was succeeded by Charles I. Under this monarch "the unjust and inhuman proceedings of the Council Table, the Star Chamber, and the High Commission, are unparalleled." Nonconformists were exceedingly harassed and persecuted in every corner of the land. These severities were instigated by Laud, soon after made bishop of London, and prime-minister to the king. Lecturers were put down, and such as preached against Arminianism and the Popish ceremonies were suspended; the Puritans were driven from one diocese to another, and many were obliged to leave the kingdom. In 1633 Laud succeeded to the archbishopric of Canterbury, on the death of Abbot, when the Puritans felt the whole force of his fiery zeal; and during the next seven years multitudes of them, ministers and laymen, were driven to Holland and America. The *Book of Sports* was republished, with like consequences as at the first publication. Pryme, Burton, and Bastwick suffered their horrible punishments. Ruinous fines were imposed, superstitious rites and ceremonies were practised and enjoined, and the whole church appeared to be going headlong to Rome. In 1640 the Convocation adopted new constitutions and canons, extremely superstitious and tyrannical, which the Long Parliament condemned as being "contrary to the fundamental laws of the realm and to the liberty and property of the subject, and as containing things tending to sedition and dangerous consequence." The nation could bear the unmitigated political and ecclesiastical tyranny no longer. Those who had suffered from the king's arbitrary rule joined with those who were growing under the despotism of the bishops, and with one vast effort overthrew absolute monarchy and Anglican Popery together. A new era now commenced. [Puritanism properly so called had ended; for the Puritans split into two parties, Independents and Presbyterians. For further information upon the Puritans, see CONGREGATIONALISM (ENGLISH), CROMWELL, MILTON, PRESBYTERIAN CHURCHES, WESTMINSTER ASSEMBLY, and the sketches of the ministers mentioned in this art.]

LIT. — NEALE: *History of the Puritans*, best edition edited by Toulmin, London, 1822, 5 vols., [and by Choules, New York, 1811, 2 vols.]; BROOK: *Lives of the Puritans*, London, 1813, 3 vols.; EDWIN HALL: *The Puritans and their Principles*, New York, 1817; STOWELL: *History of the Puritans in England*, London, 1819, new ed., 1878; MARSDEN: *History of the Early Puritans*, London, 1850; [BACON: *The Genesis of the New-England Churches*, N.Y., 1871]. JOHN BROWNE, ENG.

PURVEY, John, Wiclif's fellow-translator; d. after 1127. After Wiclif's death he became a leader of the Lollard party. He then preached at Bristol, but was silenced in August, 1387, by

the Bishop of Worcester. In 1390 he was in prison, and while there compiled from Wiclif's writings a Commentary on Revelation. In 1400 he recanted his Lollardy, at St. Paul's Cross, London; was by the Archdeacon of Canterbury admitted to the vicarage of Westthithe, Kent, but resigned Oct. 8, 1403, and was again in prison in 1421. He is chiefly remembered for his share in Wiclif's version of the Scriptures, and for his revision of the same (1388). To this revision he wrote a Prologue of great length and interest. See FORSHALL and MADDEN's edition of Wiclif's Bible, Oxford, 1850, 4 vols., vol. i.; MOMBERT: *The English Versions*, chap. iii.; and art. WICLIF.

**PUSEY, Edward Bouverie, D.D.**, Church of England; b. 1800; d. at Ascot Priory, Oxford, Sept. 16, 1882. He was graduated 1822, with high honors in classics, in 1823 elected fellow of Oriel College, Oxford; during 1826 and 1827 he studied languages and theology in Germany, under the direction of Dr. Tholuck in Halle, and his first book was on German rationalism. In 1828 he was appointed Regius-professor of Hebrew, and canon of Christ Church. In 1833 the *Tracts for the Times* were started. Pusey sympathized with this Anglo-Catholic movement, and wrote the eighteenth tract, entitled *Thoughts on the Benefits of the System of Fasting enjoined by our Church*, the fortieth, *Baptism*; and the sixty-seventh, *Scriptural Views of Holy Baptism*. In 1843 he delivered a sermon on Matt. xxvi. 28, entitled *The Holy Eucharist a Comfort to the Penitent*, which caused his suspension by the vice-chancellor from preaching in the University pulpit for three years. In 1845 Newman joined the Roman Church; but Pusey remained, and for the rest of his days was the recognized head of the High-Church party. He resided almost constantly at Oxford. Those who held his views were styled "Puseyites," an epithet he earnestly repudiated, insisting that he and they merely followed the Primitive Church, and it was wrong, therefore, to attach his name to doctrines which had been taught in the church centuries before. He was a voluminous author. Among his works may be mentioned: *An Historical Inquiry into the Probable Causes of the Rationalistic Character lately Predominant in the Theology of Germany*, London, 1828-30, 2 parts; *A Course of Sermons on Solemn Subjects*, Oxford, 1845; *Parochial Sermons*, London, 1848-69, 3 vols.; *The Doctrine of the Real Presence as contained in the Fathers of the Church*, Oxford, 1855; *The Real Presence of the Body and Blood of Christ the Doctrine of the English Church*, 1857; *The Councils of the Church* (51-381 A.D.), 1857, new ed., 1878; *Nine Sermons preached before the University of Oxford 1843-55*, 1859, new ed., 1879; *God's Prohibition of the Marriage with a Deceased Wife's Sister*, 1860 (also 1849); *The Minor Prophets, with a Commentary Explanatory and Practical, and Introductions to the Several Books*, 1860-77 (the best of his theological works); *David the Prophet, Nine Lectures*, 1861, 4th thousand, 1868; *The Church of England a Portion of Christ's One Holy Catholic Church—an Eirenicon*, 1865; *What is of Faith as to Everlasting Punishment?* 1880 (against Canon Farrar); *Parochial and Cathedral Sermons*, 1882. He was one of the originators, with John Keble and Charles Marriott, of the "Library of the Fathers of the Holy Catholic

Church" (see PATRISTICS), for which he edited the opening volume, *St. Augustine's Confessions*, 1840, 4th ed., 1853, and of the "Library of Anglo-Catholic Theology." See B. W. SAVILE: *Dr. Pusey, an Historic Sketch, with Some Account of the Oxford Movement during the Nineteenth Century*, London, 1883 (a sharp criticism, from an evangelical stand-point, of Dr. Pusey's doctrines on the Lord's Supper, baptism, justification by faith, and confession); J. RIGG: *The Character and Life-Work of Dr. Pusey, a Sketch and Study*, 1883 (94 pp.); his *Life*, by Canon H. P. LIDDON, in preparation; also arts. RITUALISM, TRACTARIANISM.

Dr. Pusey was personally a pure, humble, and devout man. His piety was of the ascetic or monastic type, and corresponded to his theology, which was essentially Catholic, although opposed to Romanism on the subject of Mariolatry and the authority of the Pope. He was the moral, as J. H. Newman was the intellectual, and Keble the poetic, leader of the Anglo-Catholic movement which has agitated the Church of England and all her branches for the last fifty years, and exerted as much influence as the Wesleyan movement, which sprang from the same university a hundred years before, although in the opposite direction. Methodism strengthened the cause of Protestantism, and revived practical religion among the lower classes of the people. Oxford Tractarianism undermined Protestantism, and developed a Romanizing tendency among the clergy and higher classes. Newman followed the logical consequences of the system, and submitted his powerful intellect, weary of freedom, and anxious for rest, to the infallible authority of the Pope, and drew several hundred of the clergy and nobility after him. Pusey and Keble died in the Church of England, and kept a larger number of their followers from secession. Apparently the Oxford theology is a re-action and a backward movement; but it has excited a vast churchly activity in every direction, and there is now more life and energy in the Church of England than ever before. The future must decide the providential aim and true value of that revival of Anglo-Catholicism with which the name of Dr. Pusey is so prominently connected.

**PYM, John**, the great leader of the Parliament party at the commencement of the civil wars; b. of a Somersetshire family in 1581; d. in London, Dec. 8, 1643. During the latter part of the reign of James I. he vigorously opposed the measures of the court, and, after the accession of Charles I., came further into public notice through the prominent part he took in impeaching the Duke of Buckingham. At the opening of the Long Parliament, by common consent he assumed the leadership of the popular party; and his attack on the Earl of Strafford, once his friend, can never be forgotten. It was a sort of political duel, in which one of the antagonists was sure to fall; and, if Pym had not conquered him whom he denounced as "the great promoter of tyranny," the "promoter of tyranny" would have crushed him, and arrested the movement of the age. The impeachment of Strafford has been pronounced "a masterstroke of policy," as it deprived the king of his right hand, and opened the door to a successful resistance of encroaching prerogatives.

The biography of Pym includes the history of the Long Parliament down to the end of 1643. He was ever at his post in the House of Commons, swaying the members in the main particulars of his policy. He was not a republican: he preferred a limited monarchy, and was moderate in many of his counsels. He was the Mirabeau of the great English Revolution which led to the execution of Charles; but, if he had lived, perhaps the issue would have been different. But he died in the midst of his days, and was buried, with something like royal pomp, in the Abbey of Westminster.

JOHN STOUTGHTON.

**PYNCHON, William**, b. in Essex, Eng., about 1590; d. at Wraisbury, Buckinghamshire, opposite Magna Charta Island in the Thames, near Windsor, Oct. 22, 1662. He was one of the original patentees of the Massachusetts Bay Company; came to America, 1630; settled at Roxbury, Mass.; founded Springfield on the Connecticut River, 1636, naming it for his English home. In 1650, at London, he published *The meritorious price of our redemption, justification, etc., clearing (sic) it of some common errors* (4to, pp. xii. 152, 2d ed., 1855). Scarcely were copies of it brought to Boston, in October, 1650, than heresies it contained attracted attention; and the General Court then assembled quickly took action upon such a flagrant violation of the law passed in Massachusetts (1646), which forbade such erroneous teaching, and banished perpetually such teachers. The "heresies" were, (1) That Christ did not suffer for us the torments of hell; (2) That Christ did not bear our sins by God's imputation, and therefore did not bear the curse of the law for them; (3) That Christ hath not redeemed us from the

curse of the law by suffering that curse for us. The third heresy had been expressly forbidden. The court directed that Mr. John Norton should answer the book, and that it should be burned by the executioner in the market-place in Boston. In May, 1651, Pynchon appeared before the court with a partial recantation, which, however, was not satisfactory, and he was cited to appear the next session, in October. Not coming, he was, under penalty of a hundred pounds, enjoined to appear before it the following May, but, to the relief of all, went back to England ere the set day came. Mr. John Norton's answer was entitled *A discussion of that great point in divinity, the sufferings of Christ; and the questions about his righteousness, active, passive, and the imputation thereof*, London, 1653, 8vo, pp. xiv. 270. In 1655, in London, Pynchon published his answer to Norton, *A further discussion of that great point in divinity, the sufferings of Christ, and the questions about his righteousness*, 4to, pp. lii. 439. Besides these volumes, Pynchon wrote, *The Jewes synagogue*, 1652, and (1) *The time when the first sabbath was ordained*; (2) *the manner how the first sabbath was ordained*, pt. ii., *A treatise of holy time*, 4to, pp. xvi. 143, xvii. 120. See J. G. PALFREY: *Hist. N. E.*, vol. ii. pp. 395, 396; *Mass. Hist. Soc. Coll.*, viii. 2d series; DEXTER: *Congregationalism*, Appendix, Nos. 1552, 1638, 1642, 1705.

**PYX** (from *πύξις* "a box") denotes, in the terminology of the Roman-Catholic Church, the box or vessel, of various but often very elaborate form, in which the consecrated elements of the Eucharist are preserved. Its use was prescribed by Innocent III. in 1215. See AUGUSTI: *Christ. Arch.*, iii. 522, and SMITH and CHEETHAM, ii. 1756.

## Q.

**QUADRAGESIMA.** See LENT.

**QUADRATUS.** In the second century of our era there were three persons of the name Quadratus. One was the apologist. He presented his work to the Emperor Hadrian in 125, and it seems to have been in existence in the seventh century (PHOTIUS: *Cod.*, 162); but it afterwards perished. Eusebius gives a fragment of it (*Hist. Eccl.*, IV. 3), in which Quadratus appeals to the miraculous healings of Christ, and mentions that persons healed by him were still living. — Another Quadratus is mentioned, in the Epistle of Dionysius of Corinth to the Athenians, as the successor of Bishop Publius, as a man of great merits with respect to the re-organization of his congregation, and as having suffered martyrdom under Marcus Aurelius. An extract from the epistle is found in Eusebius (*Hist. Eccl.*, IV. 23). Jerome (*De script. eccl.* 19, and *Ep. ad Magn.*) identifies him with the apologist, but without sufficient reason. — A third Quadratus is mentioned in Eusebius (*Hist. Eccl.*, V. 17), as a prophet beside Agabus, Judas, Silas, and others. He, too, has been identified with the apologist. See A. HARNACK: *Die Ueberlieferung d. christl. Apologeten*, Leipzig, 1882, pp. 100 sqq. HAUCK.

**QUAKERS.** See FRIENDS.

**QUARLES, Francis**, b. at Stewards, Essex, 1592; d. in London, Sept. 8, 1644; ranks next to Herbert among the sacred poets of the reign of Charles I. He was educated at Cambridge; studied law at Lincoln's Inn; was a servant of the Queen of Bohemia, and secretary to Archbishop Ussher; followed the royal cause, and lost every thing for it. He wrote in prose *The Enchiridion*, 1641, and *The Loyall Concert*, 1644, and in verse sundry Bible histories, elegies, etc., 1620 and later, gathered in a thick volume of *Divine Poems*, 1630, whereof the fifth edition appeared 1717, besides *Emblems, Divine and Moral*, 1635, *School of the Heart, Hieroglyphics of the Life of Man*, 1638, and some others. These fell into long and undeserved contempt among the critics, though cherished by another class of readers for their piety. The *Emblems* were seldom out of print, and were "of much spiritual use" to Toplady, who considered them "a very ingenious and valuable treasury of Christian experience." Their popularity was doubtless helped by the curious cuts, copied from H. Hugo's *Pia Desideria*, 1626 (tr. by Edmund Arwaker, 1656). James Montgomery (1827) and later writers have done partial justice to Quarles, who is now better known; but even they charge him with "base phraseology, labored faults, and deforming conceits." Really his quips and quaintnesses belong to his age, and are found as abundantly in George Herbert: his wit and eloquence are his own. If he fails to reach the pathos of Herbert, or the occasional sublimity of Vaughan, he excels in nervous manliness, and at times in spontaneously "pure and felicitous diction." No one else has so rung the changes on the vanity of earthly things, and some of his stanzas and epigrams are unsurpassed. "He uses language some-

times as greatly as Shakspeare," said Thoreau. His purity and sincerity were beyond question. His life, or rather character, was ably, but far too briefly, sketched by his widow. — His son, **John Quarles** (b. in Essex, 1624; d. of the plague in London, 1665), wrote *Fons Lachrymarum*, 1649, *Divine Meditations*, and other poems, a brilliant fragment from one of which has sometimes been used as a hymn. F. M. BIRD.

**QUARTERLY MEETING.** See FRIENDS.

**QUARTODECIMANI.** See PASCHAL CONTROVERSY.

**QUEEN ANNE'S BOUNTY.** See TAXES.

**QUENSTEDT, Andreas**, b. at Quedlinburg, 1617; d. at Wittenberg, 1688. He studied at Helmstädt under Calixtus; went then to Wittenberg, became a pupil of Calovius, and was in 1649 appointed professor of theology there. His principal work is his *Theologia didactica polemica*, which appeared in 1685, and is the last comprehensive systematic exposition of Lutheran orthodoxy, appearing just as the process of dissolution began to take effect. THOLUCK.

**QUESNEL, Pasquier** (*Paschasius*), b. in Paris, July 11, 1634; d. in Amsterdam, Dec. 2, 1719. He studied theology at the Sorbonne; entered the Congregation of the Oratory in 1657; was ordained a priest in 1659; and appointed director of the seminary of the Congregation in Paris, 1662. Shortly after, he began the publication of his celebrated work, *Reflexions morales sur le Nouveau Testament*, and in 1675 appeared his edition of the works of Leo the Great. As the former proved him to be a Jansenist, and the latter a Gallicanist, a conflict with the Jesuits was unavoidable. He left Paris, and settled at Orleans; but, when he refused to sign the famous anti-Jansenist formula in 1685, he was compelled to flee for his life, and went to Brussels. There he continued the publication of his *Reflexions*, of which the first collected edition appeared in 1687; the second, much augmented, in 1695-99; later edition, Amsterdam, 1736, 8 vols.; [Eng. trans., *The New Testament, with moral reflections upon every verse*, London, 1719-25, 4 vols. There is another translation of a part of this work under the title, *The four gospels, with a commentary and reflections, both spiritual and moral; translated, and the Popish errors expunged, by a Presbyter of the Church of England*, Bath, 1790, 2 vols.; new ed., revised by Rev. H. A. Boardman, D.D., N.Y., 1867, 2 vols.]. In 1703, however, he was arrested, and put into the dungeon of the archiepiscopal palace; but he escaped, and fled to Holland, out of the reach of the Jesuits. Among his other works are, *Tradition de l'Eglise romaine*, 1687; *La discipline de l'Eglise*, 1689; *La vie de M. Arnauld*, 1695, etc. His letters were edited by Le Courayer, Paris, 1721-23, 3 vols. C. PFENDER.

**QUETIF, Jacques**, b. in Paris, Aug. 6, 1618; d. there March 2, 1698. He entered the Dominican order; studied at Bordeaux; was ordained a priest in 1642, and in 1652 appointed librarian in the Jacobin convent in Paris. He published *Con-*

*cilii Trid. Canones*, Paris, 1666; *Vita Savonarolæ* (by Pius de Mirandola, with valuable additions), Paris, 1674, 3 vols.; *Scriptores Ordinis Prædicatorum*, Paris, 1719, unfinished, but nevertheless his chief work.

**QUIETISM.** See MOLINUS; GUYON.

**QUINISEXTUM CONCILIUM**, held in Constantinople, 692, is thus called because it forms a kind of supplement to the fifth (*quintum*) and sixth œcumenical councils of 553 and 680. It is also called the Trullan Council, on account of its being held in the imperial palace called Trullus. See Trullan Councils.

**QUIRINIUS** (*Κορινθός*), the governor of Syria at the time of Christ's birth (according to Luke ii. 2, "this was the first enrolment made when Quirinius was governor of Syria"). His full name was Publius Sulpicius Quirinius. He is the second of that name mentioned in Roman history. He was made consul 12 B.C., and was probably twice governor of Syria and Cilicia, — from 4 to 1 B.C., and from 6 to 11 A.D. Tacitus (*Annals*, iii. 45) supplies us with most of our knowledge of the man.

About this time he (Tiberius) asked of the Senate that the death [21 A.D.] of Sulpicius Quirinius might be celebrated with public obsequies. Quirinius was in no way related to the old and patrician family of the Sulpicii, but was born at Lamuvium, a municipal town. In recognition of his military and administrative ability, Augustus made him a consul [with M. Valerius Messala 742 A.U.C., 12 B.C.]. Soon afterwards he obtained the honor of a triumph for having taken the stronghold of the Homonadenses in Cilicia. While attending Gaius Caesar as rector, when the former was campaigning in Armenia, he secretly cultivated Tiberius, who was then at Rhodes. Tiberius mentioned the fact in this letter, praised him for his good offices, and found fault with Marcus Lollius for sowing dissensions between himself and Gaius Caesar. But to other people the memory of Quirinius was by no means dear, because of his persistence in the trial of Lepida [his wife, whom he had convicted of adultery, attempted murder, and other crimes, but who yet succeeded in gaining the people to her side; cf. *Annals*, iii. 22], and also of his sordid avarice in his old age, although very powerful."

He is mentioned also in Dion Cassius (liv. 28), Strabo (xii.), Suetonius (*Tiberius*, 49), and Josephus (xviii. 1, 1 sqq.). Putting all these statements together, the relations of Quirinius to Palestine and Syria may be thus determined. Quirinius headed an army in Africa, perhaps as proconsul

of that province, in 7 B.C., and was in the East between 2 B.C. and 2 A.D., because Gaius Caesar went thither late in 2 B.C. or early in 1 B.C., and Tiberius returned to Rome 2 A.D. His position as head of an army in Cilicia proves that he must have been a governor of a province, or a legate of the emperor's legate. But Cilicia was probably under the jurisdiction of the legate in Syria. There is a break in our list of governors of Syria from P. Quintilius Varus (B.C. 6-4) to C. Sentius Saturninus (1 A.D.). Quirinius may therefore, chronologically speaking, have been governor in 4 B.C., the year of our Lord's birth. If so, he was governor again 6-11 A.D. Much support of the supposition of a double governorship has been derived from the mutilated inscription, first published in 1765, to the effect that some one (name missing) was governor of Syria twice. But, even if Quirinius be assumed to be the one intended, he was not governor until autumn 4 B.C., or *after* Christ's birth. Luke probably mentions Quirinius in connection with the census, because it was completed by him, and therefore bore his name. The problem in the passage in question is not yet solved; but by the hypothesis of a double governorship its solution is measurably approached. The census, first conducted by Quirinius, was accompanied with a registration of property, for the object was taxation. A census of the Roman Empire has been reasonably inferred from the known fact that Augustus prepared a list of all the resources of his empire, which was read in the Senate after his death. Herod could not resist the execution of the emperor's order, because he was a tributary king; besides, if the census was made by Jewish officers, it would not greatly differ from a similar registration made by Herod, and need not have alarmed the Jews if proper care was taken. Because of Quirinius' experience in such matters, he was sent into Syria 6 A.D., to superintend an assessment; and it was then the rising under Judas of Galilee (Acts v. 37) took place. His vigorous efforts brought it to an end. Cf., besides the commentaries upon Luke ii. 2, the art. "Cyrenius," in SMITH'S *Dictionary of the Bible*; by SCHÜRER, in RIEHM'S *Handb. d. bib. Alt.*; and especially A. W. ZUMPT: *Das Geburtsjahr Christi*, Leipzig, 1869; and SCHAFF: *Hist. Christ. Ch.*, vol. i., rev. ed., 1882, pp. 121-125.

## R.

**RABANUS MAURUS**, b. at Mayence about 776; d. there Feb. 4, 856. He was educated in the cloister-school of Fulda, and afterwards in the school of Tours, under the tutelage of Alcuin, who gave him the surname Maurus, after the friend of St. Benedict. Recalled from Tours, he was put at the head of the school in Fulda, which he soon brought to a very flourishing condition, and in 822 he was elected abbot of the monastery. Political circumstances, it would seem, induced him to resign his position as abbot in 842, and to retire to the neighboring Petersberg; but in 847 he was made archbishop of Mayence, and thus once more called to take active part in public life. An excellent teacher, he was also an excellent administrator. Under his government, his monastery and his diocese flourished. His fame, however, he owes chiefly to his literary activity. He wrote Commentaries on the Old Testament, on the Gospels of St. Matthew and St. John, and on the Pauline Epistles; devotional books; two collections of homilies; hymns (*De videndo Deo*, *De modo penitentiae*, etc.); text-books for his school (*De clericorum institutione*, *De computo*, *De universo*, etc.); polemics (*De oblat. puerorum*) against the synod of Mayence, which permitted Gottschalk to leave his order (*Ep. ad Egil. de eucharistia*) in the controversy caused by Radbertus Paschasius, etc. There is a collected edition of his works by Colvenerius, Cologne, 1627, reprinted by Migne, vols. 107-112; but it is not complete. See his life by the monk Rudolf; KUNSTMANN: *Hrabanus M.*, Mayence, 1841; SPINGLER: *Rob. M.*, Ratisbon, 1856. HAUCK.

**RABAUT**, Paul, b. at Bédarieux, in the department of the Hérault, Jan. 9, 1718; d. at Nîmes, Sept. 25, 1794; one of the most celebrated preachers of the Church of the Desert. He went in 1740 to study theology in the seminary of Lausanne, and was in 1744, by the General Synod, made pastor of Nîmes. The Protestant Church in France, after the fearful calamities which had overtaken her by the revocation of the Edict of Nantes, the wars of the Camisards, and the horrible edicts of March 8, 1715, and May 14, 1724, was again rallying. Persecutions continued. The decrees of Feb. 1 and 16, 1745, punished participation in the assemblies with the galleys, and imposed heavy fines on the congregations in which a minister was found. In 1752 a price of a thousand livres was set on the head of Rabaut; and as he always escaped, often in a miraculous manner, his wife and children were for some time imprisoned, and otherwise annoyed. Nevertheless, lulls of peace and quiet occurred. When the Prince of Conti, in 1755, retired from the court to his estates in Provence, Rabaut presented to him a memorial setting forth the demands of the Protestants; namely, the release of those sent to the galleys, restoration of the children sent to the monasteries, legal recognition of their baptism and marriage, etc. When, in 1761, the Governor of Guienne proposed to compel by force the Protestants to have their children baptized, and their

marriages consecrated by a Roman-Catholic priest, and Rabaut published his *Lettre pastorale*, in which he advised his flock to emigrate rather than submit to such tyranny, the government, remembering the financial difficulties caused by the revocation of the Edict of Nantes, dropped the matter. Meanwhile the execution of Rochette, of the three brothers Grenier, of Jean Calas, *La calomnie confondue* of Rabaut, and, more than any thing else, the denunciations of Voltaire, drew the attention and the sympathy of the public to the condition of the Protestants; and with the accession of Louis XVI. in 1774 a milder practice became prevalent, though the Edict of Toleration was not issued until 1787. The last part of his life Rabaut spent in peace, at Nîmes. Two of his sons, **St. Etienne** (b. at Nîmes, in April, 1743; executed in Paris during the reign of terror, Dec. 5, 1793) and **Pommier** (b. at Nîmes, Oct. 24, 1744; d. in Paris, March 16, 1820), were also ministers of the Reformed Church. See BORREL: *Biographie de Paul Rabaut et de ses trois fils*, 1854, and *Histoire de l'église réformée de Nîmes*, 1856; [MACCRACKEN: *Lives of the Leaders of our Church Universal*, 1879, pp. 486-492]. TH. SCHOTT.

**RAB'BAH**. See AMMONITES.

**RABBINISM** denotes that form of Judaism which developed after the return from the Babylonian captivity. It falls into two great divisions, — from the fifth century before Christ to the fifth century after Christ, and from the fifth century after Christ to the present time, each of which comprises several subdivisions; the former, four, — from Ezra to Simeon the Just (the period of the Sopherim), from Simeon the Just to Hillel I. (the period of the Chachamin), from Hillel I. to Jehudah the Saint (the period of the Tanaim), from Jehudah the Saint to Ashe (the period of the Amoraim); the latter, three, — from the conclusion of the Babylonian Talmud to the victory of Islam, from the victory of Islam to the destruction of the rabbinical schools in the East (1040) and in the West (in the thirteenth century), from that point of suppression to the beginning of the emancipation in the eighteenth century, to which may be added a survey of the present state.

When the Jews returned from the Babylonian captivity, they felt that they were not a Mosaic people, but had, in order to become one, first, to learn what Mosaic law was, and, next, to re-organize their social, moral, and religious life in accordance with its prescripts. The problem thus set before them demanded a union between school and government, and that union forms the very characteristic of rabbinism. In the schools the Mosaic law was rendered into the popular Chaldaean tongue either by literal translation or by more copious paraphrasing, and to this rendering were added explanations, illustrations, admonitions, etc. But the transition from a purely theoretical teaching of the law to a practical application of it was, of course, easy to make; and soon the teachers formed, in Jerusalem and other great cities, courts, into which all cases of litigation

tion were brought for adjudication. It is probable that at first the teachers were priests; but, as there was no necessity for combining those two functions, the teaching of the law, and its judicial application, gradually fell into the hands of the laity, and, as one of the principal duties of those teachers was to copy the sacred books, they received the name of Sopherim (סופרים, "scribes").

In the time of Simeon the Just, who lived under Alexander the Great, or a little later, the institution attained its perfection and final establishment. With Simeon the Just, however, begins the second stage in the development of rabbinism. It was quite natural, that, in the interpretation of the law, a tradition should be formed, comprising the opinions of the oldest and wisest interpreters, the Chachamin; and soon this tradition was dated back beyond the Babylonian captivity, even up to Moses. But where there is tradition, there will come schools. Antigonus, a pupil of Simeon the Just, formed the first school, and from that branched off afterwards the school of the Sadducees; for the Sadducees were a school before they became a sect. About the same time a circle of men gathered from among the mass of the people, and pledged themselves to the strictest observance, even of the most minute precepts of the law; and from this circle of men, the Chassidim, afterwards developed the sect of the Pharisees. Of still greater importance than the formation of schools was the transformation of the whole class of law-teachers into a corporation, which also took place in this period, owing to the introduction of the semichah, or ordination by the laying-on of hands. Though the semichah was not legally established until about eighty years before Christ, it, too, was dated back to Moses. Its final form it received from Hillel I.: it could be given only within the boundaries of Palestine, and only with the consent of the president of the sanhedrin, and any one who had received it was eligible to that assembly.

The principal event of the third period was the editing of the Mishna. It was begun by Hillel at the opening of the period, and finished by Jehudah at its close. Previously the Mosaic law had been treated by the rabbis under six hundred and thirteen different heads, — two hundred and forty-eight commandments and three hundred and sixty-five prohibitions, two symbolical numbers; the former referring to the parts of the human body, the latter, to the days of the year. Hillel reduced the heads to eighteen, and Jehudah to six; namely, on seeds, women, festivals, property, sanctuaries, and clean and unclean. Hillel also established certain rules for the interpretation of the law: for these, his great services, he was by the Talmud styled "the restorer of the law after Ezra." When the Jewish state was dissolved, and the priesthood abolished, after the destruction of the temple, rabbinism was indeed the only bond which still held the Jewish nation together. After the destruction of Jerusalem, the sanhedrin moved to Jamnia, and afterwards, in the middle of the second century, to Tiberias, where for several centuries it continued to exercise its double function of a court and a school. Under Jehudah a great number of students gathered there, and returned, when their

studies were finished, to their native places with their written certificates as the teachers and judges of their people. Meanwhile a sharp rivalry sprang up between the school of Tiberias and the Babylonian schools. During the third century, rabbinical academies had been founded at Nahardea near Nisibis, at Sura on the Euphrates, and at Pumbeditha on the left bank of the Lower Euphrates; and so richly were those academies donated, that Sura could support and instruct eight hundred pupils at a time. Gradually the Babylonian academies assumed the same rights and the same authority as the school of Tiberias, and, during the latter part of the fourth century, Rabbi Ashe actually stood as the centre of the whole rabbinical world. His greatest service was the final redaction of the Babylonian Talmud, — a work which occupied fully sixty years of his life. Thirty years he spent in collecting the materials; thirty others, in sifting and arranging them. For the first purpose he used his pupils. Not only had great differences developed in the exposition of the Mishnah, especially in the different schools, but variations had crept into the very text. All these were carefully collected; each pupil bringing along from his native place what was found there of interpretation of the text, of recollections from the past, and expectations with respect to the future, of rules, maxims, parables, etc. The material thus collected was then critically sifted and revised by Ashe, and arranged into sixty-one treatises. The story that the work, when completed, was accepted and sanctioned by a synod, is probably a fable; but the circumstance that the rabbinical schools were closed shortly after throughout the Persian realm gave to the Babylonian Talmud the character of being something final and perfect, which it would be sacrilegious to meddle with.

The second epoch of the history of rabbinism, from the fifth century of our era to the present times, has less interest to Christian theology than the first, and is partially treated under other heads, — CABALA, MIDRASH, ABRABANEL, ABEN-EZRA, MAIMONIDES, etc. In the fifth century the rabbinical schools were closed, not only in Persia, but also in the Byzantine Empire, and as yet no schools had been founded in the West. It was the suppression of the Visigoth rule, and the establishment of the Arab dominion in Europe, which first called forth the literary and scientific activity of the Jews in Europe. They studied Arabic with great eagerness, and, having mastered the language, they were not slow in taking possession of the great literary and scientific treasures to which it opened the way. They studied Arabic medicine, natural science, mathematics, and astronomy, and began to translate, not only from Arabic into Hebrew and Latin, but also from Hebrew into Arabic. Meanwhile the Babylonian Talmud was brought to Europe, and its study was taken up with great zeal, and it was translated into Arabic. But while, under the influence of Arabic civilization, there developed a liberal form of rabbinism in Spain, in the schools of Cordova, Granada, and Lucena, a strictly orthodox form was developed in Gaul and Italy. In the schools of Narbonne, Toulouse, Bari, Otranto, and Mayence, philosophy was looked upon as something dangerous, and the study of the Talmud was pursued



with an indescribable pedantry. It was the great problem of Maimonides to reconcile these two tendencies; and he succeeded, though it became a rule that no Jewish student was allowed to study philosophy until he had filled his twenty-fifth year. In the thirteenth century the persecutions of the Inquisition began to tell on the character of rabbinism. The schools were closed, and only the study of the Cabala flourished. No doubt the roots of the Cabala were as old as rabbinism itself; but, while the Cabala had hitherto existed as a branch only, it now became the principal stem. To some it was a Christian garment, beneath which they concealed the genuinely Jewish ideas; to others, it became the bridge which led them into the Mohammedan mosque or into the Christian Church; others, again, used it as a means of magic and fraud. An influence of an opposite character was derived from the invention of the printing-press, which once more brought rabbinism into living contact with the general stream of civilization. The Talmud was printed in Venice, 1520; the works of Rabbi Jacob ben Chajim of Tunis, in the edition of the second Bomberg Bible, Venice, 1525; the works of Elias Levita, in Venice, 1538; and schools were opened in Venice, Amsterdam, Brody, Lemberg, Lublin, Cracow, Prague, Furtb, and Francfort. In these schools the two different tendencies, the liberal and the orthodox, could still be observed, and were known under the names of the Portuguese-Italian and the Polish-German. But there was no direct contest between them; and in many places, as, for instance, in Amsterdam, they existed peaceably beside each other, until in the eighteenth and nineteenth centuries the opposition disappeared altogether, and gave room for the development of other school-differences. See the art. ISRAEL, and for literature, besides that article, those mentioned above. PRESSEL.

**RABBULA.** See RABULAS.

**RAB'SARIS.** Not a proper name, but the title of an Assyrian mentioned in 2 Kings xviii. 17, Jer. xxxix. 3, 13. The meaning is commonly given as "chief eunuch;" but Schrader questions whether *sāris*, which in Hebrew means "eunuch," has this sense in Assyrian, and thinks, that, if the name in the Hebrew Bible were a translation, it would be in the plural (*rabsarism*). See RIEM'S *Wörterbuch* in loco.

**RAB'SHAKAH,** the title of an Assyrian officer who was sent by Sennacherib to Hezekiah to demand the surrender of Jerusalem. According to the Hebrew form, the title would mean "chief cup-bearer;" but, as it is a transliteration of the Assyrian title *rab-sak*, it means "chief officer." In the inscriptions the title *rab-sak* is used particularly in connection with a military officer sent by Tiglath-pileser II. to Tyre. See SCHRADER: *Die Keilinschriften und das Alte Testament*, 2d ed., 1882.

**RABULAS,** more correctly Rabbula, Bishop of Edessa, the predecessor of Ibas; d. Aug. 8, 435. He governed his diocese with great authority, and successfully kept down the various heretical sects until the Nestorian controversy began. Some of his letters, some rules for monks, some hymns, and a sermon delivered in Constantinople, are still extant. See J. J. OVERBECK: *Ephraemi Syri, Rabula Edesseni, aliorumque Opera Selecta*, Oxford,

1865. His prose works were translated into German by Bickell for the *Kempten Bibliothek* of church fathers, 1871.

E. NESTLE.

**RA'CA** (Matt. v. 22), a term of contempt frequent among the Jews in Christ's time and since. It is the Aramaic *reka* ("empty"), and expresses, therefore, folly, but is not so opprobrious a term as "fool," which brands one as wicked and blasphemous.

**RACOVIAN CATECHISM.** See SOCINIANISM.

**RA'CHEL.** See JACOB.

**RADBERTUS, Paschasius,** Abbot of Corbie in Picardy, and one of the most prominent ecclesiastical writers of the Carolingian age. Of his personal life, only very little is known; and that little is gleaned exclusively from scattered notices in his own works, and from the panegyrics of Engelmodus, bishop of Soissons, printed in Migne, *Patr. Lat.*, vol. 120. The *vita* found in Mabillon (*Act. Sanct.*, IV. 2) dates from the end of the eleventh or the beginning of the twelfth century, and has no independent value. He was born towards the close of the eighth century, in Soissons or near by, and, as his mother died soon after his birth, he was brought up by the Benedictine nuns of the place. In 814 he entered the monastery of Corbie, and became one of the most intimate pupils of the Abbot Adalhard, a relative of Charlemagne. In due time he advanced to the teachership (among his pupils were the younger Adalhard, Ansgarius, Hildemann, Odo, Warinus, and others); and in 844, after the death of Abbot Isaac, he was himself elected abbot. As such he was present at the synod of Paris (846) and of that of Chiersy (849); but the gradual collapse of discipline which had begun immediately after the death of Adalhard, and his own inability to restore order, led him to resign his position in 851. He lived long enough after that time to write several important works; but, with the exception of this one fact, nothing is known of his life in retirement.

Ten works by him have come down to us; namely, *Expositio in Matthæum*, of which the first four books were written before he became abbot, while the rest, like the *Expositio in Psalmum XLIV.* and *Expositio in lamentationes Jeremie*, date from after his abdication. *De Fide, Spe, et Charitate* belongs to the earlier part of his life. *De vita Adalhardi* was written in 826; *De corpore et sanguine Christi*, in 831; *Epitaphium Arsenii*, in 836; *De partu virginis*, on the contrary, he wrote as an old man. *De passione S. Rufini et Valerii*, was written while abbot; and *Epistola ad Frudegardum*, after his retirement. A complete and critical edition of his collected works does not exist. The best is that by Sirmond, Paris, 1618, which has been reprinted in *Bibl. Patr. Mar.*, vol. xiv., Lyons, and in Migne, *Pat. Lat.*, vol. 120, in a revised and augmented form.

The most important of the writings of Radbertus is his *De corpore et sanguine Domini*, the first comprehensive treatise produced in the Christian Church on the Lord's Supper, and also the first to call forth a controversy concerning that doctrine. Previously two almost diametrically opposite or at all events contradictory views had run peaceably beside each other; one considering the consecrated elements of the Lord's Supper as mere symbols, or token of the body and blood of

Christ, while the other saw in the bread and wine a physical transformation of the actual body and blood of Christ, — a transubstantiation. Radbertus gives an account of both these views: and the only thing really new in his book is his attempt to combine them. In the combination or reconciliation, however, the symbolical or Augustinian view is in reality absorbed by the traditional or transubstantiation view; and, to the eyes of the later Roman-Catholic Church, Radbertus stands as the champion of true Catholicism. His book was attacked, however, both by Ratramnus and by Rabanus Maurus. In another of his works (*De partu virginis*) he also sided with those tendencies of coarse and sensuous mysticism which at that time were spreading in the church, anticipating the declaration of the dogma of the immaculate conception by more than ten centuries. See EBRARD: *Das Dogma vom heil. Abendmahl*, i. p. 106; THOMASIVS: *Dogmengeschichte*, ii. p. 20; [EBERT: *Gesch. d. lat. Lit. d. Mittelalters*, ii. 230. See also art. TRANSUBSTANTIATION]. STEITZ.

**RAFFLES, Thomas, D.D., LL.D.**, a distinguished Congregationalist; was b. in London, May 17, 1788; and from 1812 till his death, Aug. 18, 1863, was pastor in Liverpool. He published *Life and Ministry of Thomas Spencer*, 1813, *A Tour on the Continent*, 1817, *Lectures on Christian Faith and Practice*, 1820, and some poems. Eight of his hymns were printed by Dr. Collyer in 1812, though most of them were written in later years. A few of them have been widely used. His memoir, by his son, T. S. Raffles, appeared, 1864. F. M. BIRD.

**RAGGED SCHOOLS**, the term for those schools in which vagrant children are taught, and thus, in many cases, kept from a criminal career. The earliest such school is said to have been started in Rome, towards the close of the last century, by an illiterate mason, Giovanni Borgia. In 1819 John Pounds, an uneducated cobbler of Portsmouth, began a similar work, and kept it up until his death, in 1839. His was the first Ragged School in England. In 1838 a Ragged Sunday School was started in London. In 1864 the Ragged-School Union of London reported 201 day schools with 17,983 scholars, 180 Sunday schools with 23,360 scholars, and 205 night schools with 8,325 scholars. The great name connected with the formation of such schools is Thomas Guthrie (see art.). He issued his first pamphlet on the subject (*A Plea for Ragged Schools*) in 1847, and devoted himself henceforward to the work. His school on the Castle Hill, Edinburgh, became the parent of many elsewhere.

**RA'HAB** (רַחַב, "breadth"), the harlot of Jericho, who received and protected the Israelitish spies, and was rewarded by deliverance for herself and family when Jericho was subsequently destroyed (Josh. ii., vi. 22-25). Her act has won for her recognition and praise from Jew and Christian alike. According to the rabbins, she married Joshua, and was the ancestress of eight prophets; viz., Jeremiah, Maaseiah, Hanameel, Shallum, Baruch, Neriah, Seriah, and Huldah the prophetess (LIGHTFOOT: *Horæ heb. ad Matt.*, 1, 5). But according to 1 Chron. ii. 4 compared with Matt. i. 1, she married Salmon, "prince" of Judah, and thus became the ancestress of David and of Jesus Christ. In the Epistle to the Hebrews she is

upon the roll of the heroes of faith (xi.): in James ii. 25 she is quoted as being justified by works. Clement of Rome says she was saved on account of her faith and hospitality, and her use of the scarlet line was prophetic of redemption through the blood of Christ (*Ad Cor.*, i. 12). This latter idea became a favorite one, and occurs in Justin Martyr, Origen, and many later writers. — **Rahab** (רַחַב, "tumult") appears as the poetic and symbolical name for Egypt (Ps. lxxxvii. 4, lxxxix. 10; Isa. li. 9). The reference seems to be to the confusion attendant upon the overthrow of Pharaoh in the Red Sea. R. ETSCH.

**RAIKES, Robert**, founder of Sunday schools; b. at Gloucester, Sept. 14, 1735; d. there April 5, 1811. His father was a printer, and also publisher of the *Gloucester Journal*, "scarcely larger than a sheet of foolscap." Robert, as a youth, manifested a benevolent disposition, and used to visit the jail of the city, not only from pity to the prisoners, but from a desire for prison reform, — a department of usefulness in which John Howard became so conspicuous. But to prepare for the establishment of Sunday schools in England and America was the great work to which he was destined by Divine Providence. When this kind of agency became popular, curiosity was excited respecting one, who, if not the only, was certainly the chief, author of modern Sunday schools. He was asked about the manner in which he commenced his enterprise; and anecdotes respecting it, derived from his contemporaries, were carefully treasured up. He wrote a letter relating how he was struck with the miserable state of children in his native city; and that, hearing of a clergyman who had sent some outcasts to school, he employed "four decent, well-disposed women" to gather round them boys and girls, that they might teach them to read, and repeat the Catechism; for which each of the instructors was to receive a shilling a week. This was something very different from our present Sunday-school system, as elaborate as it is voluntary; but it was the seed out of which sprung the goodly tree which now spreads its branches over the world. This simple, unostentatious act has made Robert Raikes a hero, and his name a household word throughout Christendom. A letter is preserved, bearing date June 27, 1788, in which he says ladies of fashion at Windsor passed their Sundays in teaching poor children. The Queen sent for him, saying she envied those who had the power of doing such good. Raikes died suddenly, in his seventy-sixth year, and was buried in the church of L'Mary de Crypt, Gloucester; his funeral being attended by his Sunday-school children, each of whom, by his direction, received a shilling and a plum-cake. See A. GREGORY: *Robert Raikes*, new ed., London, 1881. JOHN STOUGHTON.

**RAINERIO SACCHONI**, b. at Piacenza; d. in 1259; was for seventeen years one of the most active preachers of the Cathari in Lombardy, but was converted, entered the Dominican order, and became one of the most zealous adversaries of his former co-religionists. The Pope made him inquisitor of Lombardy. In 1250 he wrote a *Summa de Catharis et Leonis*, not polemical, but probably intended only for the inquisitors, and full of historical and statistical notices of great interest. Copies were made of it in Italy, France, Ger-

many, and England, and in each country pertinent additions were made. The original text was edited by MARTENE and DURAND (*Thes. novus anecd.*, v.) and by D'ARGENTRÉ (*Collectio judiciorum*, i.). A text interpolated in Germany was edited by GRETSER: *Liber contra Waldenses*, Ingolstadt, 1613. See GIESELER: *De Rainarii summa*, Göttingen, 1834. C. SCHMIDT.

**RALE (RASLES, RASLE, RALLE)**, Sébastien, French Jesuit missionary to the North-American Indians; b. in Franche-Comté 1657 or 1658; d. at Norridgewock, Me., Aug. 12 (23 N.S.), 1724. He arrived in Quebec, Oct. 13, 1689, and after laboring in the Abnaki ("men of the East") mission of St. Francis, near the Falls of the Chaudière, seven miles above Quebec, and in the Illinois country, among the Algonquins (1691 or 1692), he returned to the Abnakis (1693 or 1694), and finally settled at Norridgewock on the Kennebec. There he built a chapel (1698), and acquired so much influence among the Abnakis, that he was popularly believed to have incited them to attack the Protestant settlers on the coast. A price was set upon his head. In 1705, 1722, and 1724 Norridgewock was attacked by the settlers, with the result, that the first time the chapel was burnt; the second time the rebuilt chapel and Rale's house were pillaged, and his papers carried off, among them a manuscript dictionary of Abnaki, now in Harvard College library, printed in the *Memoirs of the American Academy of Arts and Sciences*, edited by John Pickering (Cambridge, 1843); and, the third time, he and seven Indians who had undertaken to defend him were killed. See his Memoir by Convers Francis, in SPARKS'S *American Biography*, 2d series, vol. vii.

**RALEIGH, Alexander, D.D.**, Independent, b. in Kirkcudbright, Scotland, Jan. 3, 1817; d. in London, Monday, April 19, 1880. After a village-school education and a brief business experience in Liverpool (1835-40), he studied theology in Blackburn College, and was ordained pastor of the Independent Chapel at Greenock, Scotland, 1841. Ill health compelled his resignation in 1848; from 1850 to 1855 he was settled at Rotherham, Eng.; from 1855 to 1859, in Glasgow; and from 1859 to his death, in London. He was twice chairman of the Congregational Union. He was eminently a spiritually minded man, and his works—*Quiet Resting-places, and Other Sermons* (Edinburgh, 1863, 10th ed., 1880), *The Story of Jonah the Prophet* (1866, 2d ed., 1875), *The Little Sanctuary, and Other Meditations* (1872, 3d ed., 1880), *Sermons* (1876), *The Book of Esther* (1880), *The Way to the City, and Other Sermons* (1880, 2d ed., 1881), *Thoughts for the Worried and the Sorrowful* (1883)—have been greatly blessed. See his *Biography* by his widow, Edinburgh, 1881.

**RALEIGH, Sir Walter**, b. at Hayes Farm, Devonshire, 1552; executed at Westminster, Oct., 29, 1618, on a sentence passed 1603; wrote not only *The Discovery of Guiana* (1596) and *History of the World* (1614), but verses enough (though some attributed to him are of uncertain origin) to show that he might have excelled in sacred poetry as in active enterprise. His splendid talents, heroic character, adventurous life, immense services to civilization, and flagrantly unjust condemnation, are abundantly known. At least five biographies of him have appeared;

e.g., by EDWARD EDWARDS, London, 1868. His *Poems* were collected by Sir EGERTON BRYDGES, 1814; and his *Complete Works*, in 8 vols., at Oxford, 1829. F. M. BIRD.

**RA'MAH (high place)**, the name of several Palestinian towns. (1) In Benjamin, near Gibeah (Josh. xviii. 25; Judg. xix. 13), taken by Saul (1 Sam. xxii. 6). Captives of Nebuchadnezzar, among them Jeremiah, were placed there (Jer. xxxi. 15, xxxix. 8-12, xl. 1); re-occupied after the captivity (Ez. ii. 26; Neh. vii. 30). It is identified with *er-Ram*, five miles north of Jerusalem. (2) In Asher (Josh. xix. 29), identified by Robinson with *Ramch*, thirteen miles south-east of Tyre. (3) In Naphtali (Josh. xix. 36), identified with *Rameh*, ten miles north-west of the Sea of Galilee. (4) A name for Ramoth-gilead (2 Kings viii. 29; 2 Chron. xxii. 6); a city of the Amorites (Deut. iv. 43), then of Gad, and a city of refuge (Josh. xx. 8), commonly identified with *Es-Salt*. (5) A place inhabited by Benjamites after the captivity (Neh. xi. 33). (6) The place of birth, home, death, and burial of the prophet Samuel (1 Sam. i. 1, ii. 11, vii. 17, viii. 4, xv. 31, xvi. 13, xix. 18, xxv. 1, xxviii. 3). In full the name was Ramathaim-zophim (*double height of the watchers*). Its location has been pronounced "the most complicated and disputed problem of sacred topography." What is known about it is that it was on a height south of Gibeah, and in the undefined district called "Mount Ephraim." No certain identification can yet be given.

**RAMADAN** (from *ramila*, "to glow with heat"), the ninth month of the Mohammedan (lunar) year, observed as a fast. In the Koran Surah ii. (*The Cow*), §180, it is written:—

"As to the month Ramadan, in which the Koran was sent down to be man's guidance, and an explanation of that guidance, and an illumination, as soon as any of you observeth the moon, let him set about the fast; but he who is sick, or upon a journey, shall fast a like number of days, and that you glorify God for his guidance; and haply you will be thankful. You are allowed on the night of the fast to . . . eat and drink until ye can discern a white thread from a black thread by the daybreak: afterwards fast strictly till night, and . . . pass the time in the mosques."—RODWELL'S *Translation*, 2d ed., p. 389.

When Ramadan comes in midsummer, the long fast is severe. It is usual to turn the nights during the fast into seasons of feasting, revelry, and dissipation, and the days into sleeping times. The fast celebrates the giving of the Koran. According to Arabic tradition, Abraham, Moses, and Jesus also received their revelations during this month. The month is followed by three days of feasting, called the Little Beiram. Thus Mohammed imitated the Christian Lent and Easter.

**RAMBACH** is the name of several German theologians more or less noticeable. — **August Jakob Rambach**, b. at Quedlinburg, May 28, 1777; d. in Hamburg, Sept. 9, 1851; studied at Halle, and was appointed pastor in Hamburg in 1802. He distinguished himself as a hymnologist, and published *Martin Luthers Verdienst um den Kirchengesang*, Hamburg, 1813; and *Anthologie christlicher Gesänge*, Leipzig, 1817-33, 6 vols. — **Johann Jakob Rambach**, b. at Halle, Feb. 24, 1693; d. at Giessen, April 19, 1735; studied at Halle; was appointed professor at Giessen in 1731; and exercised a

considerable influence as a mediator between Pietism and the Wolffian philosophy. He published *Institutiones hermeneuticæ sacræ*, 1724 (6th ed., 1764), *Wohlunterrichteter Cattechet*, 1721 (10th ed., 1762), *Geistliche Gedichte*, 1740, etc. See his Biography by DANIEL BÜTNER, Leipzig, 1737; and THEODOR HANSEN: *Die Familie Rambach*, Gotha, 1875. CARL BERTHEAU.

**RAMESES.** See EXODUS.

**RAMMOHUN ROY**, Rajah, Hindu religious reformer; b. in the district of Burdwan, province of Bengal, 1772; d. at Stapleton Park, near Bristol, Eng., Sept. 27, 1833. He was a Brahman, and strictly educated; but, under the influence of the Koran, he early renounced polytheism. He translated the *Velanta*, or the *Resolution of all the Veds*, the theology of the Vedas, from Sanscrit into Bengalee and Hindostanee, prepared also an abridgment of it, and in 1816 published an English translation of it, the *Una Upanishad* (1816), and the *Ishopanishad*. In 1820 he published, at Calcutta and London, selections from the New Testament, *The Precepts of Jesus, the Guide to Peace and Happiness*, in English, Sanscrit, and Bengalee, reprinted in Boston, 1828. By this latter publication he excited the adverse criticism of Rev. Dr. Joshua Marshman's *Friend of India*; to which he replied in the three tracts, *An Appeal to the Christian Public in Defence of the "Precepts of Jesus," Second Appeal, Final Appeal*. He next issued in Sanscrit, Bengalee, and English, *Apology for the Pursuit of Final Beatitude, Independently of Brahmanical Observances*, Calcutta, 1820; *Exposition of the Judicial and Revenue Systems of India*, 1832. He believed in the divine mission of Jesus, but considered that a combination of Christianity and Brahmanism was possible. He maintained that the correct interpretation of the *Upanishads* was monotheistic. On Jan. 23, 1830, he founded in Calcutta the Brahmiya Sonaj, from which came the Brahmo Sonaj (which see). He strenuously advocated through the *Bengal Herald*, of which he was part proprietor, the abolition of suttee. In 1830 he appeared before the British court in London, as the accredited representative of the sovereign of Delhi, for the purpose of obtaining from the East-India Company an increase of their annual stipend to him, and successfully performed his mission. While in England he worshipped with the Unitarians. The fiftieth anniversary of his death was celebrated at Bristol, Eng., Sept. 27, 1883. The address was delivered by Prof. Max Müller. See CARPENTER: *Last Days of Raja Rammoohan Roy in England, with a Biographical Sketch*, London, 1866.

\***RAMUS**, Petrus (Pierre de la Ramée), b. at Cuth, a village in Vermandois, 1515; d. in Paris, Aug. 26, 1572. When he was twelve years old, he came, walking on his bare feet, to Paris to study; and he began his career at the university as errand-boy to an older and richer student. Nevertheless, in his twenty-first year he took his degree as Master of Arts; and, when he shortly after began to teach, he immediately became the subject of the most intense interest. He was a declared adversary of the Aristotelian logic; but when, in 1543, he published his *Animadversiones Dialecticæ* (a criticism of the logic of Aristotle) and his *Institutiones Dialecticæ* (an exposition of his own logical system), he stirred up such a wrath

among the philosophers that he was arraigned before a royal court as an impudent seducer of youth, and condemned to perpetual silence on the subject, under pain of "confiscation and bodily punishment." After the accession of Henry II., however, in 1547, he once more obtained freedom to speak and write through the good offices of the Cardinal of Lorraine; but he was soon again entangled in embroilments of various kinds. He was a man of reforms; and his reformatory zeal went far beyond the field of logic, dialectics, and grammar. After the colloquy of Poissy, 1562, he openly embraced Protestantism; and, though he retained his chair at the Sorbonne as professor of philosophy, he had to flee for his life, whenever the two religious parties took to arms. He finally fell as a victim of the Massacre of St. Bartholomew. The logical system which he proposed to substitute for that of Aristotle has not proved of great benefit to mankind; though it found many illustrious adepts, — Milton, Arminius, Chytræus, Sturm, and others, — and formed, if not a school, at least a party, the Ramists. But his persistent and passionate opposition to scholasticism took effect not only in Paris, but also in Glasgow, Wittenberg, and even in Bologna, and made him the precursor of Descartes and Pascal. Of his numerous writings, there is no collected edition. His posthumous work (*Commentarii de religione christiana*, Frankfurt, 1576) was often reprinted, and found much favor in the Reformed Church. His Life was written by J. THE. FREIGIUS, Basel, 1574, THEOPHIL. BAXSIUS, Frankfurt, 1576, and NICOLAS DE NASCEL, Paris, 1599.

**RANCE**, Armand Louis le Bouthillier, de, b. in Paris, Jan. 9, 1626; d. at Soligny-la-Trappe, Oct. 12, 1700. At ten years of age he was a canon of Notre-Dame de Paris, abbot of La Trappe, and prior of several monasteries; at thirteen he published a critical edition of Anacreon; at eighteen he was one of the most conspicuous figures in the gay and sensuous society of Paris; and at twenty-five he was a debauchee, with only one passion left, that of hunting. Then he was converted. He resigned all his benefices, sold all his property, and distributed the money among the poor, and retired to La Trappe, where he spent the rest of his life, and established the severest discipline ever heard of. See TRAPISTS. He was a prolific writer: *Traité de la sainteté et des devoirs de la vie monastique*, 1683, *Explication de la règle de saint Benoît*, 1689, etc. His Life was written by LENAÏS DE TILLEMONT, 1719, and CHATEAUBRIAND, 1814.

**RANDALL**, Benjamin. See FREFWILL BAPTISTS.

**RANDOLPH MACON COLLEGE**, located at Ashland, near Richmond, Va., is under the control of the Methodist-Episcopal Church South. It bears the name of two honored American statesmen, — John Randolph of Roanoke, and Nathaniel Macon of North Carolina. It enjoys the distinction of being the oldest Methodist college in the United States, having been begun in February, 1830, though it did not commence its actual work of instruction until two years later. It was first located at Boydton, Mecklenburg County, Va., where it remained until 1868, when, on account of the inaccessibility of its location and a change in its patronizing territory, it was removed to its

present location at A-bland. Although it suffered heavily by the late war, losing almost its entire endowment, it has yet prospered since its removal to its present commanding location, having reached a patronage of 235 students. Its moral and religious tone eminently entitles it to be called a Christian institution of learning. It is one of the most widely and favorably known colleges in the South. Among its graduates now living, and filling important positions, are found two bishops (H. N. McTyeire and J. C. Granbery), eight presidents, and twenty-two professors in various institutions of learning, besides many others now filling prominent positions in civil, political, and professional life. The best Southern scholarship has always been found in its faculty. The following distinguished men have served as presidents: Rev. Stephen Olin, D.D. (1832-38), Landon C. Garland, LL.D. (1838-46, now chancellor of Vanderbilt University), Rev. William A. Smith, D.D. (1846-66), Thomas C. Johnson, A.M. (1866-68), Rev. James A. Duncan, D.D. (1868-77), and Rev. W. W. Bennett, D.D., the present incumbent.

W. F. TILLET.

**RANTERS**, an Antinomian sect of the Commonwealth period, which Fuller, in his *Church History*, associates with the Familists. Ross, in his *Ναυαρχεία* (p. 287, ed. 1655), describes them as making an open profession of lewdness, practising a community of women, etc. In *An Account of the Life and Actions of Mr. John Bunyan* (London, 1692, p. 22) they are described as believing themselves incapable of sinning, and fancying themselves in Adam's state, as he was in paradise before the fall, of stripping themselves naked (like the Turbulines, etc.) at their public meetings. The name was also at one time applied to the Primitive Methodists, who separated themselves from the main body of Methodists, and were distinguished by their violent bodily manifestations.

**RAPHAEL** (*the divine healer*), in Jewish angelology "one of the seven holy angels who present the prayers of the saints, and who go in and out before the glory of the Holy One" (Tob. xii. 15); also said to be one of the four archangels (Michael, Uriel, Gabriel, and Raphael) who stand round the throne of God. In Tobit he plays the part of guide to Tobias, for whom he works miracles. In ecclesiastical tradition he appears as the herald to the shepherds of the world's "great joy."

**RAPHALL, Morris Jacob, Ph.D.**, Jewish rabbi; b. at Stockholm, Sweden, September, 1798; d. in New-York City, June 23, 1868. He studied at the Jewish college in Copenhagen, and at thirteen was a rabbi. The next six years were spent in study in England, and the next six in travel and European study. From 1825 to 1841 he resided in London, where in 1834 he began "the first Jewish publication ever issued in England," the *Hebrew Review*. From 1841 to 1849 he was the rabbi preacher at Birmingham, Eng., and there played a principal part in the establishment of "the first national school in England for the Jews." From 1849 to his death he was rabbi preacher to an Anglo-German congregation (*J'nai Teshurun*) in New-York City. He wrote the *Post-biblical History of the Jews*, New York, 1866, 2 vols., and translated, with D. A. de Sola, *Eighteen treatises of the Mishna*, London, 1813, 2d ed., 1845.

**RAPPISTS**, the followers of the weaver George

Rapp, who was born at Iptingen, Württemberg, 1770, and died at Economy, Penn., Aug. 7, 1847. He thought himself called upon to reform society upon the basis of the New Testament as he understood it. He gathered around him a company of persons who had all their property in common; but by so doing he fell into the disfavor of the government, and therefore, with a portion of his followers, emigrated to the United States in 1803. They settled first on Conequenessing Creek in Butler County, Penn., and called the village Harmony. Prospering through their industry and economy, they were able to purchase, in 1815, a tract of twenty-four thousand acres upon the Wabash, Ind., and thither they removed. New Harmony was, however, sold to Robert Owen in 1824; and the Rappists emigrated to Economy, seventeen miles north-west of Pittsburg, on the right bank of the Ohio.

**RASHI**, the celebrated Jewish commentator; b. at Troyes in Champagne, France, 1040; d. there July 13, 1105. (See De Rossi: *Dizionario storico degli autori Ebrei*, Parma, 1802.) He is often spoken of simply as *Yarchi*; and how that misunderstanding arose is not known. But he did not belong to that circle of rabbins who assumed the surname of Yarchi from their native place, Lunel in Perpignan ("luna," יָרֵחַ). He spent seven years in travelling through Italy, Greece, Palestine, Egypt, Persia, and Germany, and was well versed in philology, philosophy, medicine, astronomy, law, etc. Besides commentaries on twenty-three treatises of the Talmud, commentaries on the Midrash Rabba, a book on medicine, etc., he wrote commentaries on all the books of the Old Testament, giving both the literal sense and the allegorical explanations of the older rabbins. These commentaries, written in Hebrew mixed up with Latin, Greek, and Old-French words, and in a condensed, obscure style, attracted, nevertheless, much attention, both among Jews and Christians. The first book printed in Hebrew was his commentary on the Pentateuch, Reggio, 1475. The later editions are quite numerous; and there is a complete Latin translation by Breithaupt, — Prophets, Psalms, and Job (1713), the historical books (1714), the Pentateuch (1740). See J. CHR. WOLF: *Biblioth. Hebræa*, 1715-33, 4 vols. quarto; I. M. JOST: *Geschichte des Judenthums*, 1857; BLOCH: *Lebensgeschichte d. Salomo Jizchaki*, 1840.

The name Rashi is the combination of the initial letters, רש"י, of the full name and title, רַבִּי שְׁלֹמֹה בֶּן יִצְחָק שְׁלֹמֹה בֶּן יִצְחָק, i.e., Rabbi Shelomoh ben Yitz'haki. De Rossi's *Dizionario*, referred to above, has been translated into German by Dr. Hamburger, Leipzig, 1839. Rashi's Commentary on the Pentateuch was translated into German by Lucas Prague, 1833-38. WILHELM PRESSEL.

**RASKOLNIKS**. See RUSSIAN SECTS.

**RATHERIUS**, b. at Liège about 890; d. at Namur, April 25, 974. He was brought up a monk in the monastery of Lobach (German) or Lobbes (French), in the Hainaut, and became possessed of what was still left from the Carolingian age, of education and scholarship. Through his incidental connections with King Hugo of Provence he became bishop of Verona in 931, but was deposed and imprisoned on account of

treason; and, though he later on succeeded twice in taking possession of the see, he was both times expelled by the clergy. Through his incidental connection with King Otho of Germany he became bishop of Liege in 953, but was deposed on account of incapacity; and even as abbot of Aina, a small branch institution of Lobach, he did not give satisfaction. His life makes the impression of an ambitious adventurer; but his works (*Præloquia, De contentu canonum*, etc.), of which there is a collected edition by Ballerini (Verona, 1765), have considerable interest both historical and psychological. See VOGEL: *Rathmannus of Verona*, Jena, 1854, 2 vols. A. VOGEL.

**RATHMANN, Hermann**, b. in Lubeck, 1585; d. at Dantzic, June 30, 1628. He studied theology at Leipzig, Rostock, and Cologne, and was in 1612 appointed pastor at Dantzic. In 1621 he published *Jesu Christi Gnadereich*, in which he asserted that God's word has no inherent power to instruct man, and make him better, but must be supported and supplemented by the activity of the Holy Spirit. The book was vehemently denounced by Johann Corvinus; and a controversy broke out which lasted to the death of Rathmann, and in which many of the first theologians of the time took part. See MÖLLER: *Cimbria literata*, iii. p. 563. L. HELLER.

**RATIONALISM and SUPRANATURALISM**, two terms of great prominence in modern theology, are aptly defined by Fr. V. Reinhard, in his *Geständnisse*, Sulzbach, 1810. He says, —

"In rationalism, reason is the sole arbiter. What reason cannot comprehend and accept can never form part of the rationalist's conviction. His consciousness is homogeneous, and his intellect consistent throughout. To him, Scripture is like any other book. He accepts it, only when it agrees with his opinions, and then only as an illustration and affirmation, not as an authority. The supranaturalist, on the other hand, is no less in harmony with his fundamental maxim. In matters of religion, Scripture is to him what reason is to the rationalist. Though he, too, employs reason, he employs it only to search and judge those claims to a divine origin which Scripture puts forth; and as soon as that point has been decided, and he feels convinced that Scripture contains the direct teachings of God, it becomes his highest, his sole authority. The only office of reason is to search and explain the true meaning of Scripture; but the doctrines themselves, even though they may seem strange and hard, must be recognized, and accepted unconditionally."

Of the two terms, rationalism is the older. It was first used by Amos Comenius, in his *Theologia naturalis*, 1661, where it was applied to the theologians of the Socinian school, to naturalists and deists. It is probable, however, that Comenius was not the inventor of the name "rationalista," as the form "rationista" occurs before his time, at the beginning of the seventeenth century, when it was applied to the Aristotelian humanists of the school of Helmstädt. At its first appearance the opposite of rationalism was not designated as supranaturalism, but simply as protestantism (see Gabler: *Neuestes theol. Journal*, Nuremberg, 1801). As the champions, however, of protestantism, that is, of the theology based upon Scripture as the divine revelation, generally designated their adversaries, not as rationalists, but as naturalists, it naturally came to pass that their own views were designated as supranaturalism, and not as supranaturalism, or irrationalism,

though the latter designation occurs. When the term "supranaturalism" was brought into use is not known; but it is found in Gabler.

About the middle of the eighteenth century the two opponents stood fully developed, confronting each other, and the contest began. The finishing strokes, both types received from the philosophy of Wolff; but long preparations preceded the consummation, and it is interesting to notice the different characteristics which the incipient movement exhibits under the different national conditions. In England the rapidly increasing deism called forth a long series of apologetical writings, though without thereby producing any sharp and decisive contrast. Herbert of Chesham (d. 1618) taught that the innate ideas of reason and the general contents of revelation were identical, but that the latter was, nevertheless, necessary in order to restore the original but almost ruined natural religion. Around this idea of a natural religion, deism gathered its champions; and the prevailing latitudinarianism, emphasizing that which is common to all confessions, and willing to sacrifice that which is specifically Christian for that which is common to all religions, almost bowed to the same standard. Hobbes (d. 1679) disgusted people by representing the absolute authority of the king as the sole foundation of positive Christianity, while Locke (d. 1704) charmed them by his demonstration of the reasonableness of Christianity; but both contributed, each in his way, to strengthen the dominion of that common sense in accordance with which Toland (d. 1722) could proclaim that Christianity contains no mystery, and Tindal (d. 1733), that the Gospels are simply a republication of the religion of nature. But the curious fact is, that this relation between Christianity and natural religion was recognized by the apologists; yea, Butler (d. 1751) even accepted Tindal's proposition concerning the republication of the religion of nature. Indeed, by accommodating themselves to the views of their adversaries, and confining their defence of the authority of Scripture to a strictly scientific demonstration, the English apologists came to point nearly in the same direction as their antagonists; and the representatives of the type of supranaturalism must be sought for among the dissenters. In the Netherlands two currents may be observed; one issuing from a purely philosophical, and the other from a pietistic religious principle, but both setting directly and with vigor against orthodox Calvinism. From the first proposition of Descartes (d. 1650), *De omnibus dubitandum est* ("every thing must be doubted"), even the confession of the Established Church could not hope to vindicate itself as an exception; and his second proposition, *cogito ergo sum* ("I think, consequently I am"), gave to all speculation a merely subjective basis, from which the objectivity of a denominational creed could never be reached, except by a leap, or surreptitiously. Still worse, in his *Tractatus theologico-politicus* Spinoza openly attacked the authority of Scripture, and demanded the whole question transferred from a religious to a historical court. No wonder, therefore, that, towards the close of the seventeenth century, the Netherlands swarmed with atheists, and critical questions rose to the surface even within theological circles, especially since the other current, the

Dutch pietism, — rapidly developing from a cautious emphasis on life as against doctrine (Coccejus, d. 1669), into an open tendency of separation from the Established Church (Labadie, d. 1674), — ran in an almost parallel direction. Pietism generally takes a much greater interest in life than in science, the result of which is, that it often allows science to shrivel into a mere formal demonstration. On account of this indifferentism to the extension of truth for truth's own sake, pietism may come to consider Scripture simply a practical means to a practical end, and not keep the source of all truth ever flowing, and ever renewing and refreshing life; the practical end of pietist life so often shrinks into a narrow brotherhood of the faithful, with no interest for, but perhaps even antipathy against, the church universal. Thus pietism is never well fitted to take up arms in defence of supranaturalism: on the contrary, in its farther development it generally shows a tendency towards rationalism. But in France, in the middle of the eighteenth century, even this semblance of an opposition to rationalism disappeared, and the whole movement was directed by the encyclopedists. Pascal's influence had died out; and the adversaries of the encyclopedists were either petrified in mere externals, or lost in indifferentism. But the finest fruits, in a religious aspect, which the encyclopedists produced, were the very affected enthusiasm of Rousseau for Christ and the Gospels, and Voltaire's very natural passion for toleration.

What has been said of pietism in the Netherlands is true also of pietism in Germany. Though it was only the eccentricities and excesses of some enthusiasts which actually led into apostasy and free-thinking, even in its noblest form pietism could not help acting on orthodoxy as a dissolvent. It was adverse to the scholastic form in which the orthodox system was presented; it was lukewarm to the idea of pure doctrine for purity's own sake; it was well disposed to those who labored for a union between the Lutheran and the Reformed churches; and it was firmly determined to make religion, first and foremost, a practical issue: that is to say, pietism was indifferent where orthodoxy was passionate, and passionate where orthodoxy was indifferent. At the same time, orthodoxy underwent certain changes which actually weakened it. It is true that Georg Calixtus (d. 1656) occupied a somewhat insulated position. It is also true that Musæus (d. 1681), so famous for his attack upon Herbert of Cherbury and Spinoza, was compelled to abjure all syncretism. But the Carpzovs and the Calovs, nevertheless, soon ceased to sound the keynote. Distinctions were adopted between "against" and "above" reason (*non contra, sed supra rationem*), between regenerated and unregenerated reason (*ratio renata* and *ratio irregenerata*), between a mechanical and a normal use of reason (*usus organicus* and *usus normalis*); and, though these distinctions did not actually shake the authority of Scripture, they certainly moved the centre of gravitation on which that authority rested. The old professors fought valiantly against the approaching danger; but they saw with regret and anxiety how the young students dropped off, and fell into pietism, or disbeliefs of various kinds. Such was the state of German theology when the period of enlighten-

ment (*Aufklärung*) dawned upon it. It was double-faced, — at once popular and philosophical. The popular light was at first introduced from England, France, and the Netherlands; but it soon found in Friedrich II. of Prussia its social guaranty, in Christian Thomasius (d. 1728) its theological exponent, and in Gellert and a swarm of co-workers its literary propagators, who in a light, genteel, half-satirical manner, swept away all pedantry, scholasticism, and other forms of old-fogyism. Wolff was the bringer of the philosophical light. He established a sharp distinction between *theologia naturalis* and *theologia revelata*. In the former, nothing is admitted but that which can be logically demonstrated and scientifically proved: in the latter any thing is accepted which is taught in Scripture. And the relation between those two dominions is this: all that is valid in *theologia naturalis* must be found in *theologia revelata*, but not all that is found in *theologia revelata* is valid in *theologia naturalis*. To this distinction corresponds that between rationalism and supranaturalism; and the contest between the two latter is, so to speak, symbolized by Wolff's own life. In 1723 he was driven away from Halle with threats of the gibbet: in 1740 he was brought back in a triumphal chariot.

In the group of supranaturalists which formed under the direct influence of the philosophy of Wolff, S. J. Baumgarten (d. 1757) occupies the most prominent place, and by his side J. D. Michaelis (d. 1791). In Germany as in England the relation in which supranaturalism placed itself to the advancing rationalism was apologetical; and it cannot be denied that the Wolfian school, with its elaborate method of demonstration, its many new cosmological and anthropological ideas, and its bright, ethical optimism, furnished the apologists with much excellent material; though, on the other hand, it is evident, that, by its perpetual harping on the *principium rationis sufficientis*, it often drew the whole subject down into a lower sphere by teaching people to content themselves with the probable and the useful, instead of demanding truth and goodness. (See Zorn: *Petinotheologie*, 1742.) More independent of Wolff are Mosheim (d. 1755) and the Würtemberg school of theology, Matthæus Pfaff (d. 1760), Öttinger (d. 1782), and others. The Würtemberg school is thoroughly biblical in its character, and its work was principally exegetical. Pfaff concedes that natural religion is held in high esteem by Scripture; but he adds that it is utterly insufficient to salvation, because it knows nothing of Christ: it has only a *usus pedagogicus*. Exegesis, he asserts, is the only foundation on which true theology can be built up; and he laments, when seeing how people's hearts have been turned away from Scripture "since theology put on the cloak of philosophy." Öttinger brought into the school a mystico-theosophical element; and he, too, complained of the meagre reasonableness of the Wolfian demonstrations. Entirely without any connection with, but still belonging to, the supranaturalist group, stand the two great apologists of the period, — Bonnet (d. 1793) and Haller (d. 1777).

Between supranaturalism and rationalism, Lessing (d. 1781) forms the transition. His fundamental idea, that God educates the human race by revelations, every supranaturalist will accept.

But when he adds that the contents of the divine revelations are essentially identical with the contents of human reason, and would easily be recognized as such but for the peculiar form which has been given to it for the sake of greater impressiveness, hesitation begins. And when he goes on, and declares that none of the historically given religions is or can be the absolute religion, because its dogmas, though they may contain eternal truth, must be set forth in expressions belonging to a certain time and place, and consequently transitory, he has arrived at the threshold of rationalism. By the decisive distinction he makes between that which is eternal in a religion and that which is historical, he is connected directly with J. S. Semler (d. 1791), the father of modern biblical criticism, and the representative of rationalism in its first stage. In his critical exhibitions of the transient features of the Christian revelation, Semler entirely lost sight of the eternal kernel, which he replaced with a somewhat vague idea of a sublime teaching, conducive, if not indispensable, to the social and moral development of mankind. Personally, however, he was not without piety, and in all practical relations he was quite conservative. He attacked Basedow, the *Wolfenbüttel* *Fragments*, and Bahrdt, though, perhaps, not without a feeling that he fought against disagreeable consequences drawn from his own premises: and he held that the State had a right to decide what should be taught in the school and in the pulpit, and what not. It was only in the theoretical questions of theology that he was liberal in the application of the principle of "accommodation," his own invention, according to which any idea set forth in Scripture could be put quietly out of the way as a mere accommodation, from the side of the author or of Christ, to reigning circumstances. There was a long distance between him and the *Wolfenbüttel* *Fragments*, whose publication began in 1774, and, again, between the *Wolfenbüttel* *Fragments* and Bahrdt (d. 1792). Semler never criticised the moral character of Jesus and the apostles. It was the *Wolfenbüttel* *Fragments* which led the way in that field, representing Christ as simply a reformer of Judaism, as a mere enthusiast, as a visionary, whose schemes of establishing a kingdom of Palestine were miserably wrecked. But Bahrdt followed up the track; and, to the intense disgust of the rationalists themselves, he represented Christ as a coarse naturalist, who, from mere regards of prudence, concealed his real plan, that of destroying all positive religion, and only communicated his wisdom to a select few, whom he formed into a kind of secret society. Its headquarters rationalism had in Berlin; its popular organ, in Nicolai's *Allgemeine Deutsche Bibliothek*, which began to be published in 1765. As a representative example of its scientific productivity may be mentioned Teller's *Wortbuch des N. T.*, 1772. In Nicolai's periodical, which in its time was considered one of the great instruments of German civilization, every thing which in English or French philosophy smacked of passionate research or audacious aspirations was carefully cut off, and that which was served was cautiously toned down to a most insipid palaver. In Teller's *Wörterbuch* all the specifically biblical ideas were transformed into commonplace trivialities of general morals, which

naturally led the author to the idea of the perfectibility of Christianity. Generally speaking, the course of rationalism, from its origin to the appearance of Kant, may be described as a movement from Christianity to religion in general, then from religion in general to mere morality, and finally, from morality to eudæmonism, the doctrine of happiness.

As the philosophy of Wolff had proved decisive for the final development of both supranaturalism and rationalism, it was to be expected that the philosophy of Kant would also exercise its influence. And so it did. When Kant, on the one side, theoretically, completely excluded the supranatural as something to which reason could enter into no relation whatever, and yet, on the other side, practically re-introduced it into reason as a necessary postulate, he seemed simply to open the way for the idea of a divine revelation. And, indeed, there were quite a number of theologians — Staudlin (d. 1826), K. L. Nitzsch (d. 1831), Ammon (d. 1849), and others — who attempted to infuse new life into supranaturalism by deducing the necessity of faith in the Christian mysteries from Kantian premises. Staudlin never grew tired of asserting that the true conception of Christianity could be built up only on the basis of a union between rationalism and supranaturalism, whence the school received the name of rational supranaturalism, or supranatural rationalism. But it soon became apparent that the hybrid had not strength enough to live. The philosophical substructure could not bear the theological building reared upon it. One concession had to be made to rationalism after the other; and the school gradually disappeared, while those who took its place — Hamann, Claudius, Harms, and others — built on another foundation, pursued other aspirations, and soon dropped the whole question of rationalism and supranaturalism. Still more affinity rationalism showed to the Kantian philosophy; and all the more serious rationalists among the theologians accepted the Kantian deduction of morality as a true liberation from the vulgar eudæmonism, in which they felt half suffocated. But rationalism had at this time spent all its power of production. It could do nothing but repeat its old proposition, — that reason is the highest arbiter, even in matters of religion; that Christianity is perfectible, etc. Thus Röhr, in his *Briefe über den Rationalismus*, 1813, explains, that "that which the supranaturalists call Christology forms no part of his system, which is simply the exposition of a religion taught by Jesus, but not of a religion of which Jesus is the subject." The fundamental principle of rationalism he finds in the non-exclusion of intermediate causes. "No experience," he claims, "has ever found evidence of a direct, immediate interference of God: nay, the very notion of the supranatural causes a feeling of disgust." The religion of Jesus can become the universal religion, only so far as it is the religion of pure reason; and only those of its propositions can be accepted as universal truth which have been recognized by the collected reason of the human race. Not so very different from this is Wegscheider: *Institutiones theol. dogm.*, 1815. But though, in the second decade of the present century, the rationalists were still in possession both of the



church and the school, they not only produced nothing new, but they actually began to pine away, from inanition; and the new theological schools which arose beside them (those of Schleiermacher and Hegel) were as indifferent to the question of rationalism and supernaturalism as were the successors of their supernaturalist adversaries.

LIT. — HAHN: *De rationalismi indole*, 1827; STÄUDLIN: *Geschichte des Rationalismus und Supernaturalismus*, 1826; THOLUCK: *Vorgeschichte d. R.*, 1853; and *Geschichte d. R.*, 1865; HUNDESHAGEN: *Der deutsche Protestantismus*, 1850. 3d. ed.; F. DE ROUGEMONT: *Les deux cites*, 1874; [histories of rationalism by] LECKY (Lond., 1865, 2 v.), and HURST (N.Y., 1865); CAIRNS: *Unbelief in the 18th Century*, Edinb., 1881; and THOLUCK: art. in Herzog, I. xii. 537–551]. ROBERT KÜBEL.

**RATISBON**, The Conference of (April 27–May 25, 1541), may be considered as a continuation of the Conference of Worms, 1540, and as the last attempt by Charles V. at solving the religious confusion of Germany without arms. The interlocutors were Gropper, Pflug, and Eck on the one side, Butzer, Pistorius, and Melancthon on the other. Besides the presidents, Countpalatine Friedrich and Cardinal Granvella, six witnesses were present, among whom was Jacob Sturm. As basis, was used, not the *Confessio Augustana*, but the so-called Ratisbon Book, in twenty-two articles. In spite of Eck's opposition, an agreement was arrived at concerning the article on justification; and the Roman Catholics granted that faith, with the addition of *efficax*, was the principal, and indeed the sole, condition of justification. But with respect to the articles on the doctrinal authority of the church, the hierarchy, discipline, sacraments, etc., no agreement was possible; and the only real result of the conference was the general conviction that the religious split in Germany was not to be healed by a theological formula.

LIT. — Reports of the conference were published in Latin and German by Butzer and Melancthon, and in Latin by Eck. Further documents are found in *Corpus Reformatorum*, iv. 118–637. See also BRIEGER: *Contarini u. das Regensburger Concordien*, 1870; and DITTRICH: *Regesten u. Briefe d. Cardinals C.*, Braunsb., 1851. H. SCHMIDT.

**RATRANUS**, a contemporary of Paschasius Radbertus, and one of the most prominent writers of the Carolingian age; was monk in the monastery of Corbie in Picardy, which he seems to have entered while Wala was abbot (826–835). Of his personal life nothing is known, but he enjoyed great authority and a great literary fame in his time. Charles the Bald often appealed to his opinion on ecclesiastical questions. By the bishops of his province he was charged with the refutation of Photius' encyclical letter; and Gottschalk celebrated him in a poetical epistle, printed in Migne, *Patrol. Latin.*, vol. 121. The most important of his works is his *De corpore et sanguine Domini*, written after 844. He there argues with great vigor that the real body of Christ — the body in which he lived and died, was buried and resurrected — is not present in the Eucharist. But, though he thus defended the symbolical view of the Lord's Supper in opposition to Paschasius Radbertus, he, nevertheless,

taught a kind of mystical presence, drawing an analogy from the presence of the Holy Spirit in the water of baptism. The book has had a peculiar history. By the synod of Vercelli (1050), it was condemned and burned as a work of John Scotus Erigena; and during the middle ages it had fallen completely into oblivion, until John Fisher, bishop of Rochester, in 1526 quoted it against Ecclampadius as a representative of the Roman-Catholic doctrine of the Eucharist. It was then printed at Cologne in 1527: but the favor it found with the Protestants, especially with the Reformed, made it suspected among the Roman Catholics; and the Council of Trent put it unhesitatingly on the Index as a spurious fabrication. This view of the book was maintained by all Roman-Catholic writers until the Parisian doctors — Sainte-Beuve in 1655, and Jacques Boileau in 1712 — undertook to vindicate its authenticity. In the Gottschalk controversy, Ratramnus wrote two works, — *De predestinatione Dei* and *Trina Deitas*. In the former he defends the double predestination; though, at the time he wrote, both the synod of Mayence (848) and that of Chiersy (849) had condemned that idea. His most famous work is his *Contra Gracorian opposita*, a refutation of Photius, in which he defends not only the *Filioque*, but the whole liturgical, dogmatical, and disciplinary development of the Western Church. In his curious *Epistola de Cynocephalis ad Kimbertum* he maintains that the cynocephali are the offspring of Adam. His works are found collected in Migne: *Patrol. Latin.*, vol. 121. STEITZ.

**RATZEBERGER**, Matthäus, b. at Wangen in Württemberg, 1501; d. at Erfurt, Jan. 3, 1559. He studied medicine at Wittenberg, and was successively body-physician to the Elector of Brandenburg, the Count of Mansfeld, and the Elector of Saxony. He was a relative of Luther, his house-physician, and an intimate friend of his. The best edition of his *Life of Luther* is that by Neudecker, Jena, 1850.

**RAU (RAVIUS)**, Christian, b. at Berlin, Jan. 25, 1613; d. at Frankfort-on-the-Oder, June 21, 1677. He was graduated at Wittenberg, 1636. In 1638 he visited England; from 1639 to 1642 he was in the East, acquiring Turkish, Persian, Italian, Spanish, and Rumanian. On his return he taught Orientalia at Oxford (1642–44), Utrecht (1644), Amsterdam (1645), Upsala (1650), Kiel (1669), Frankfort-on-the-Oder (1671). He was also at Stockholm for several years, under Charles Gustave, as interpreter and librarian to the king. His most useful work is perhaps his epitome of Buxtorf's *Hebrew and Greek Concordance*, Berlin and Frankfort, 1677; but besides it he published, among other works, *Chronologia infallibilis biblica*, Upsala, 1669; *De aeternali plenitudine temporis Jesu Christi in carne*, Frankfort, 1673.

**RAUCH**, Frederick Augustus, Ph.D., first president of Marshall College, Mercersburg, Penn.: b. at Kirchbracht, Hesse-Darmstadt, July 27, 1806; d. at Mercersburg, Penn., March 2, 1841. The son of a minister of the Reformed Church, in his childhood he received a faithful Christian training. At the age of eighteen he entered the university of Marburg, and subsequently studied philosophy and theology in Giessen and Heidelberg. Thereupon he was appointed extraordinary professor of philosophy in the university of

Giessen, and at the end of one year was complimented with an appointment to an ordinary professorship in the university of Heidelberg. But on some public occasion, before leaving Giessen, he expressed political sentiments which brought upon him the displeasure of the government. A friend warned him of danger, and urged him to escape. He had at midnight a final interview of two hours with his father, and then took refuge in America, 1831. He located at Easton, Penn., and, being a total stranger, earned a livelihood for some months by teaching music. But his abilities as a scholar, and his high character, soon becoming known, he was made professor of the German language in Lafayette College.

In June, 1832, he removed to York, Penn., and took charge of the high school, which in 1829 had been established by the German Reformed Church in connection with her theological seminary. In the annual meeting held in October of this year he was elected professor of biblical literature. The high school was removed to Mercersburg in the fall of 1835, and incorporated as Marshall College. Dr. Rauch was chosen president; and in the twofold capacity of president of Marshall College, and professor of biblical literature in the theological seminary, he labored with zeal and enthusiasm for the last five years of his life.

As a scholar, Dr. Rauch excelled in classical literature, in natural history, in moral philosophy, and in mental science. He was at home, also, in the sphere of aesthetics, and had his mind richly stored with the creations of genius as they belong to the fine arts generally. The German philosophy, with all its bewildering abstractions, was for him the subject of familiar knowledge; while it commanded, also, his general confidence and respect. He saw in its different cardinal systems, not contradiction and confusion so much as the unity of one and the same grand intellectual movement, borne forward from one stage of development to another. At Heidelberg he was a student and friend of the eminent theologian and philosopher, Charles Daub, who represented the right or conservative wing of the Hegelian school, and had firm faith in the triune personality of God and in the other distinctive principles of Christianity. In America, Rauch's Christian ideas became more decided, clear, and fixed.

In both the college and the seminary, Rauch taught by lectures, written and oral. When using a text-book, it was his uniform habit to accompany the examination of students with an informal lecture, expounding, criticising, illustrating, or commenting upon the contents of the book. He never failed to awaken interest, stimulate thought, create a keen thirst for knowledge, and kindle enthusiasm in his students. He was probably the first man who introduced into the educational system of America what is known as the organic in distinction from the mechanical method. The parts of a subject were not regarded as externally, but ever as internally related. Mind was not a conglomerate of faculties, but a vital unity. History was not merely a sequence of events, but a growth, a process advancing agreeably to the nature of life. No question in philosophy was to be discussed or

settled according to an arbitrary plan or standard, but was to be considered and solved agreeably to principles and laws which were inherent in the idea itself. The truth of a dogma was to be tested or determined, not by any number of Bible-passages, but by its organic connection with that living economy of which Jesus Christ was the author and the animating soul. Rauch, whilst living, was understood and appreciated by few only. The systems of moral and mental philosophy then taught were to him superficial and meagre. He believed it to be his mission to labor for the union of German with Scotch and American modes of thought, or Anglo-German philosophy as he termed it. To accomplish this end he planned a series of works, the most needful of which he believed to be, one on psychology, another on ethics, and a third on aesthetics. But his premature death frustrated this scheme. During the last year of his life he wrote and published his *Psychology*, and he had completed his plan and preparation of a work on ethics.

Dr. Rauch was properly the founder of Marshall College. This was the principal achievement of his short life. He prepared, organized, and trained the first five classes (1837-41); and in doing this he breathed a soul into the institution. The characteristic features of his philosophic genius and organic method he infused so effectually, that his educational work survived his death. The distinguishing spirit inbreathed by him has lived and flourished in the philosophy and theology of the college and seminary (now located at Lancaster, Penn.), though modified, developed, and matured by his successors, onward to the present time. See *MERCERSBURG THEOLOGY*.

LIT. — RAUCH: *Psychology, or a View of the Human Soul, including Anthropology*, New York, 1840 (3d ed. rev., 1844, with Preface by Dr. J. W. Nevin); *The Inner Life of the Christian* (a series of sermons published after Rauch's death by E. V. GERHART); Dr. J. W. NEVIN: *Eulogy* (on occasion of the removal of Rauch's remains from Mercersburg to Lancaster, 1859), in *Mercersburg Review*, vol. xi. p. 456. E. V. GERHART.

RAUHE, Haus. See WICHERN.

RAUTENSTRAUCH, Franz Stephan, b. at Platten, Bohemia, 1734; d. at Erlau, Hungary, 1785; entered the Benedictine order, taught philosophy, canon law, and theology, at Braunau, and was in 1774 made director of the theological faculty in Vienna. He was a zealous defender of the reforms of Joseph II., and drew up the edict of 1776 concerning the re-organization of the theological study in Austria. Among his writings are, *Institutio juris ecclesiastici*, Prague, 1769, and *Synopsis jur. eccl.*, Vienna, 1776.

RAVENNA, an important city of Gallia Cispadana, forty-three miles south-east from Bologna, and originally situated on the Adriatic, from which, owing to the deposits from the delta of the Po, it is now distant between five and six miles.

It was founded by the Thessalians, according to Strabo, who describes it as traversed by canals, abounding in bridges and ferries, and noted for the abundance of its wine.

Late in the history of the Roman Republic it was the chief military station of Cisalpine Gaul.

and a frequent resort of Julius Cæsar during his Gallic administration. Augustus made it one of the three principal naval stations of the empire, and the headquarters of the Adriatic fleet. He constructed a new and spacious harbor, about which a town grew up, known later as the suburb Classis; and between this and the city proper arose, in time, another suburb, under the name of Casarea.

From this time until far on in the history of the later empire, the city appears as an important military and naval station, and as a place of confinement for state prisoners. About 400 A.D. it became the residence of the Emperor Honorius, who fled thither at the approach of Alaric, and continued to be the seat of government until the fall of the Western Empire, in 476. Galla Placidia, the sister of Honorius, and mother of Valentinian III., resided there as regent from 425 to 450, and contributed largely to the adornment of the city. Theodoric besieged it in 487; and the murder of Odoacer placed in his hand the sceptre, which he wielded for thirty-three years. He was succeeded by a series of elective kings, until 539, when Justinian undertook to bring Italy under the Byzantine Empire, and Ravenna opened its gates to Belisarius. Then followed, for a hundred and eighty-five years, the rule of the exarchs or viceroys of the Byzantine court, the last of whom, Eutychius, was expelled by the Lombards in 752.

The chief interest of Ravenna is ecclesiastical. According to a questionable tradition, the gospel was preached there as early as 79 A.D., by a disciple of Peter, Apollinaris, who suffered martyrdom for the destruction of a temple of Apollo. Monumentally the city falls into the line of ecclesiastical history with the era of the Theodosian family; and, within less than a hundred and fifty years, Galla Placidia, Theodoric, and the representatives of the Byzantine Empire, successively enriched it with the Christian monuments which now constitute its principal attraction. Its chief monuments belong to the transitional period, when the Roman and the Teutonic elements of the modern world were both in being, and when the mingling of the two had not yet formed a third whole different from either. It was the seat of the first settled Teutonic dominion beyond the Alps.

The monuments fall into three classes, marking three periods,—the Theodosian, the Gothic, and the Byzantine.

Of the Theodosian era, the principal relics are the church of *San Giovanni Evangelista*, erected by Placidia, 425; the church of *SS. Nazaro e Celso*, better known as the Mausoleum of Galla Placidia (450), where her huge sarcophagus is still preserved with those of at least two Roman emperors; the baptistery of *San Giovanni in Fonte* (451), one of the most interesting ecclesiastical structures in the world, containing the earliest known mosaics of the fifth century.

The Gothic or Arian era is represented by the building known as *Theodoric's Palace*, either a fragment of the original structure, or an addition to Theodoric's actual work; the *Mausoleum of Theodoric*, a cylindrical stone edifice of two stories, with a cupola formed of a single enormous stone; the two Arian churches remaining of the six

erected by Theodoric,—*San Spirito*, noteworthy only for its baptistery, *Santa Maria in Cosmedin*, with its sixth century mosaics,—and *San Martino in Cælo Aureo*, afterwards changed to *S. Apollinare Nuovo*, in honor of the first bishop of Ravenna, whose remains are said to be interred there. The series of colossal mosaic figures occupying the whole length of the triforium on both sides of the nave may safely challenge the competition of any similar works in the world. The church of *S. Apollinare in Classe*, in the ancient suburb Classis, was begun eight years after Theodoric's death (526), and consecrated fifteen years later. It now stands almost alone in a desolate marsh. The original mosaics of 671 are interesting as marking the point where the ecclesiastical sentiment begins to rank with the purely Christian. The figure of Apollinaris in the midst of a flock of sheep is on a level with that of Peter, thus asserting the equality of the Eastern and Western churches.

The great illustration of the Byzantine period is the church of *San Vitale*, begun in 526, and consecrated 547, to the memory of Vitalis, the patron saint of Ravenna. Here the oblong basilica gives place to the octagon, and the lines of columns are replaced by tiers of arches. The mosaics are of the time of Justinian and Theodora. Among them are portraits of the emperor and empress as patrons of the church.

When Honorius chose Ravenna for his residence, the see of Ravenna was raised to metropolitan dignity, increased in importance under the Ostrogothic rule, and maintained its rank during the exarchate. An assembly of bishops was convened there about 419 by Honorius, to decide the contest for the papal chair between Boniface and Eulalius. They could not agree, and left the decision to the emperor. After the establishment of the exarchs, a long struggle began for the independence of the Roman see. Maurus, who was primate (642-671), refused obedience to the Pope, and was sustained by the Emperor Constans in the edict of 666, declaring Ravenna independent of Rome. Under Pope Donnus (678) the supremacy of Rome was again acknowledged. The struggle was renewed between Pope Hadrian and Archbishop Leo (770-779), and again, after nearly a century of quiet, between Pope Nicholas I. and Archbishop John, and was finally ended by the complete submission of John at a synod called by Nicholas at Rome, 861.

Ravenna has been the seat of twenty-five synods, few of which are deserving of special mention. Among the decrees of the synod of 877 it was enacted that bishops must be consecrated within three months after their appointment, on penalty of excommunication. At the synod of 967 the Emperor Otto I. yielded to Pope John XIII. the city and territory of Ravenna. The synod of 998 condemned the custom of selling the holy Eucharist and chrism; and that of 1314 pronounced against the excessive freedom and luxury of nuns, and the too frequent use of excommunication, and revoked the permission to monks to preach indulgences.

Ravenna holds the ashes of Dante, who removed thither in 1320. There he completed the last cantica of the *Divina Commedia*, and died on the 14th of September, 1321. The twenty-eighth

canto of the *Purgatorio*, describing the earthly paradise, bears unmistakable traces of his frequent walks in the *Pineta*, the great pine-forest which now covers part of the ancient harbor, and stretches for forty miles down the coast.

LIT.—HIERONYMUS RUBEUS (local historian of the sixteenth century): *Historiarum Hieronymi Rubei*, libb. x. etc., Venet., 1572; MURATORI: *Rev. Ital. Script.*, vol. ii., Milan, 1723 (this volume contains the lives of all the Ravennese bishops by Agnellus, who wrote under Pope Gregory IV. (828-844). He admits that sometimes, in the absence of authentic sources of information, he has composed the biography "with the help of God and the prayers of the brethren" (*Life of S. Exuperantius*, MURATORI, ii. 62). Nevertheless, he represents fairly enough the traditions of the fifth and sixth centuries, though with some subsequent legendary incrustations. His great importance lies in preserving the dates of the buildings, and in showing beyond all doubt, that the churches of Ravenna are really the works of the fifth and sixth centuries); CIAMPINI: *Romana Vetræ Monumenta*, Rome, 1747; AL. FERDINAND VON QUAST: *Die Alt-christlichen Bauwerke von Ravenna, vom fünften bis zum neunten Jahrhundert historisch geordnet u. durch Abbildungen erläutert*, Berlin, 1842 (a very admirable and thorough work); EDWARD FREEMAN: *The Goths at Ravenna*, historical essays, 3d series, London, 1879; T. HODGKIN: *Italy and her Invaders, A.D. 376-476*, Lond., 1880, 2 vols.; CORRADO RICCI: *Ravenna e i suoi Diaconi*, Ravenn., 1878. See also GIBBON: *Decline and Fall of the Roman Empire*. MILMAN: *History of Latin Christianity*, and HARE: *Cities of Northern and Central Italy*, London, 1876, 3 vols.; and, for history of councils, PHILIPPE LABBÉ: *SS. Concilia*, Venet., 1728; E. H. LONDON: *Manual of Councils of the Holy Catholic Church*, Lond., 1846; HEFELE: *Conciliengeschichte*, vol. v. (2d ed., Freiburg-in-Br., 1873 sqq.). MARVIN R. VINCENT.

RAVIGNAN, Gustave François Xavier de la Croix de, b. at Bayonne, Dec. 2, 1795; d. in Paris, Feb. 26, 1858. He was educated in Lycée Bonaparte; studied law, and had already begun practising as an advocate in Paris, when he entered the order of the Jesuits, and entered the seminary of St. Sulpice. When the Jesuits were expelled from France, in 1830, he repaired to Switzerland, and became a teacher at Freiburg; but in 1835 he returned to France, and in 1837 he succeeded Lacordaire as preacher of Notre Dame. He was considered one of the greatest preachers of his time, vehement in his pathos, trenchant in his irony, audacious but conquering in his argument. In 1848 he retired to his convent on account of ill health. He published *De l'existence et de l'institute des jésuites*, Paris, 1844, 7th ed., 1855, and *Clément XIII. et Clément XIV.*, 1851, 2 vols. A kind of autobiography was translated into English by Dr Poulevoy, New York, 1869, under the title, *The Life of Father Ravignan*.

RAYMOND MARTINI, a Dominican monk from the thirteenth century; b. at Suberts, a village in Catalonia; is noted as an Orientalist and as a missionary among the Jews in Spain and the Mohammedans in Tunis; he died after 1281. His *Pugio fidei* was first edited by Joseph de Voisin, Paris, 1651, and is still of interest. His *Capistrum Judæorum* is found in manuscript in Bologna,

but has never been printed. His refutation of the Koran has perished. See TOURON: *Hist. des hommes illustres de l'ordre de St. Dominique*, Paris, 1743, i. 489-504; AMBROSIO DE ALTAMATURA: *Biblioth. Dominicana* (ed. Rocaberti), Rome, 1677, pp. 58, 149-155; QUÉTIF and ÉCHARD: *Script. Ord. Prædic.*, Paris, 1719, i. 396-398; WOLF: *Bibl. Hbr.*, i. 1016-1018, iii. 989-991. H. L. STRACK.

RAYMOND OF PENNAFORTE. See PENNAFORTE.

RAYMOND OF SABUNDE, or SABIENDE, a native of Spain; taught medicine and philosophy at Toulouse, and became finally professor regius there in theology. From 1431 to 1436 he wrote his *Liber natura sive creaturarum*, etc., the only monument he has left of himself, but a work which occupies a most prominent place in the history of natural theology. Augustine was the first who made a distinction between *lumen nature* and *lumen gratia*; that is, between the truth which may be acquired by natural experience and the truth which is given us only by divine revelation. But after him the distinction was repeated over and over again; and through the whole course of mediæval theology it sent out two opposite tendencies.—one laboring to establish an impassable barrier between the two sources of truth, and another which considered it possible to combine them into one single stream. After the overthrow of nominalism in the twelfth century, and more especially after the formation of the grand systems of Albertus Magnus and Thomas Aquinas, the latter tendency, that of reconciliation and combination, became prevalent. It was supported by the ruling realism, and capable of assimilating a considerable amount of Platonic elements. Revelation and redemption continued to be considered as indispensable links in the divine scheme of salvation; but it was at the same time generally held that the idea of God could be reached by natural ratiocination, and that nature herself had implanted in man the principle of morality. In the beginning of the fourteenth century, however, a complete change took place. From the influx of the Arabico-Aristotelian philosophy, philosophical speculation received a new impulse; but as it was compelled to confine itself to systematic theology without making any fresh researches or any new conquests, and as systematic theology already stood fixed with the character of unquestionable authority, needing no testimony from reason, and even unwilling to accept any, it came quite naturally to pass that reason and faith, philosophy and theology, were placed over against each other as irreconcilable opponents. (See WILLIAM OCCAM.) It was against this tendency that Raymond wrote his *Liber nature*, which may be said to contain the first construction of a system of natural theology. The book of nature, he says, and the book of the Bible, are both revelations.—the former general and immediate, the latter specific and mediate; and the reciprocal relation between them is this: by the light which the words of the Bible throw over the works of nature the latter not only become more comprehensible, but they prove also the indispensableness of the former. The manner in which this idea is carried out may not be above criticism; but the work exercised, nevertheless, a considerable influence, as may be inferred from the number

of imitations it found. The *editio princeps* of it is without date or place, but belongs probably to the year 1484. The best edition is that by Rych. Paffroed, Deventer, 1488. The latest is that by J. F. von Seidel, Sulzbach, 1852; but it lacks the *Prologus*, which in 1595 was put on the Index, because it declares the Bible to be the only source of revealed truth. See FR. HOLBERG: *De theologia naturali R. Sabunde*, Halle, 1813; D. MATZKE: *Die natürliche Theologie des R. S.*, Breslau, 1846; M. HUTTLER: *Die Religionsphilosophie R. S.*, Augsburg, 1851; KLEIBER: *De R. S.*, Berlin, 1856. SCHAARSCHMIDT.

**RAYMUNDUS LULLUS.** See LULLUS.

**READER.** See LECTOR.

**REALISM.** See SCHOLASTIC THEOLOGY.

**REAL PRESENCE.** See LORD'S SUPPER, p. 1348.

**RE'CHABITES**, the descendants of Jonadab, the son of Rechab, whose obedience to their father's command not to drink wine, build houses, sow seed, plant vineyards nor have any, but to dwell always in tents, is held up by Jeremiah as a model for Judah (Jer. xxxv.). The promise that Jonadab should not want a man to stand before the Lord forever (Jer. xxxv. 19) was probably fulfilled by the admission of the Rechabites, on account of their piety, into the tribe of Levi; for a son of Rechab is mentioned in Neh. iii. 14 along with the Levites, and, according to 1 Chron. ii. 55, Rechabites were scribes, a Levitical occupation. Besides, the phrase "to stand before the Lord" meant "to minister," as the Levites did (Deut. x. 8, xviii. 5, 7). Where the Rechabites came from originally is unknown, but it is generally supposed they were Kenites (1 Chron. ii. 55).

**RECLUSE**, a term often applied to all persons who withdraw from the world to spend their days in meditation, but properly applied only to hermits, and especially to monks and nuns who are, at their own request, solemnly sealed up in their cells, there to die. The privilege is only to be accorded to those of tried and extraordinary virtue, and by express permission of the abbot. They were not allowed afterwards to leave their cells, except by the bishop. The practice was commonest in the eleventh and twelfth centuries, and among the Benedictines and Franciscans. Aelred, abbot of Rievsey, Lincolnshire, wrote directions for recluses (*regula s. institutio inclusurum*). Rabanus Maurus was a recluse when elected archbishop of Mainz.

**RECOLLECT** (from *recolligere*, "to gather again"), the term applied to certain congregations inside different monastic orders, because their members have returned to the primitive strict rule of life. So in the latter part of the seventeenth century, there were recollects of the Augustinians; so among the Franciscans there were recollects of both sexes. HERZOG.

**RECONCILIATION.** See ATONEMENT.

**RECTOR** (*gouverneur*), as distinguished from vicar, is a clergyman of the Church of England who receives either the whole revenues of the parish, if there be no vicar or the church was never appropriate, or that part which was of old appropriated to some of the monasteries, while the vicar receives that part which was set out for the maintenance of him who was to supply the cure.

**REDEEMER, Orders of the**, were founded, (1) in Spain, by Alfonso I., as a reward for bravery against the Moors, which was abolished after their conquest; (2) in Italy, by Vincenzo of Mantua (also called the Order of the Precious Blood of Christ), for the defence of the Catholic faith, which was abolished in the eighteenth century; and (3) in Greece, by King Otto I. on June 1, 1811, as a reward for merit, the king himself being grand master. HERZOG.

**REDEMPTION** is a fundamental conception of Christianity, and the name Redeemer is applied to Christ as a comprehensive designation of his work. It presupposes a state of bondage and restraint, in which man fails to reach the development for which his powers adapt him, and stands in a false relation to God. This disturbance of our relation to God is called sin. If there were no sin, there would be no redemption. Redemption is, therefore, liberation from sin and its evil consequences. The promise of redemption which God gave after the fall (Gen. iii. 15) was renewed to the children of Israel in various forms, as a deliverance from enemies (Exod. xx. 2) and from the hand of the ungodly (Ps. xxii., xxxi. 15), a conception which still prevailed in New-Testament times (Luke i. 71), and from guilt and sin (Ps. li.; Isa. xliii. 24, 25, liii., etc.). Jehovah is expressly called the Redeemer of Israel (Isa. xli. 14, liv. 5, lx. 16). The promises of the Old Testament were fulfilled in Christ. The redemption from the yoke of the Roman dominion, which the mass of his contemporaries expected, he did not procure. His redemption is an infinitely higher and better one, from sin and all evil, and extends to all mankind (John iii. 16, 17). The New Testament speaks of it under a variety of figures, as the payment of a ransom (*λύτρον*), and a rescue from a lost condition (*ἀπολεια*). It is regarded as a deliverance from guilt, whereby the forgiveness of sins is made possible (Eph. i. 7; Col. i. 14, etc.), the curse of the law (Gal. iii. 13, iv. 5), and the wrath of God (Rom. v. 9; 1 Thess. i. 10, v. 9). This is the *juridical* side of redemption. It has also an *ethical* side, and includes deliverance from the power and dominion of sin. In this sense, Christ has redeemed us from all unrighteousness, as his own possession, purifying us unto good works (Tit. ii. 14; 1 Pet. i. 18 sq.), and has overcome the world, whose temptation leads us into evil (John xvi. 33; 1 John v. 4, etc.), and has broken the power of the prince of this world,—the Devil (John xii. 31; Col. ii. 15). Redemption also has a *physical* aspect; and, when Christ returns again to raise the quick and the dead, there will be no more pain and death for the believing (Rev. xxi. 4), but eternal life (Rom. v. 10, vi. 22).

The original motive of redemption was the love of God, which wills not the death of the sinner (John iii. 16; 1 Tim. ii. 4). In order to accomplish it, God sent his Son into the world, who gave himself as our ransom, even unto death (Matt. xx. 28; John x. 11, 15; 1 Tim. ii. 6), becoming a curse on the cross to deliver us from the curse of the law (2 Cor. v. 21; Gal. iii. 13). What he began in his humiliation on earth, he is consummating in his state of exaltation. Christ is himself redemption (John xiv. 6, xi. 25, 26) offered to all men, on condition of their repent-

ance, and turning from their evil ways (2 Cor. vii. 10; Jas. v. 20, etc.), believing in the Lord Jesus Christ (Rom. i. 16; Eph. ii. 8), and confessing his name (Rom. x. 9, 13). The sinner must work out his own salvation with fear and trembling (Phil. ii. 12), dying to sin, and living unto righteousness (1 Pet. ii. 24).

The post-apostolic writers bring out the different aspects under which the work of redemption is presented in the New Testament; but the majority of the Fathers (Irenaeus, Origen, Gregory of Nyssa, Ambrose, Augustine, etc.) treated it as a judicial transaction, in which Jesus gave up his life to the Devil in payment for mankind. Gregory Nazianzen, opposing this conception, treated it as a conflict between Christ and Satan for the possession of man (*Orat.* xlv.). As heathenism, the manifestation of sin's dominion began to be overcome, the church began to regard redemption more from the stand-point of its power and effects upon the soul itself. Athanasius carried out the idea that the Logos assumed human nature, and gave himself up unto death, because the justice and veracity of God demanded the death of mankind, as he had threatened, for sin. Basil the Great, Cyril of Alexandria, Cyril of Jerusalem, Hilary, and John of Damascus, held to this conception. It was Anselm of Canterbury who laid the most stress on man's guilt, and worked out his doctrine in the famous treatise, *Why God became Man* ("Cur Deus homo?"). Starting with the conception of the divine justice and the majesty of the law, he asserted the necessity of an equivalent for the violation of the law. This could be furnished only by the innocent and infinite Son of God. This doctrine of the atonement was further developed by Hugo of St. Victor, Alexander of Hales, Albertus Magnus, Bonaventura, Thomas Aquinas, and Duns Scotus. The Reformers, accepting this view, developed the doctrine in such a way as to render its practical workings very different from what they are in the Roman-Catholic Church, which imposes burdens and penances upon the sinner, admits works of supererogation, and grants to the priesthood the powers of binding and loosing. The Protestant churches regard redemption as the work of divine mercy, accomplished by the incarnation, obedience, and death of Christ, and made efficacious by the faith of the sinner. This work, which is already accomplished, acts upon the intellectual nature of man as a deliverance from darkness unto light (Col. i. 13), and upon his moral nature, delivering his will from the bondage of sin, and endowing it with the power to choose and execute works of righteousness. Christ redeems us from the world, the flesh, and the devil; and faith in him overcomes the world (1 John v. 4). Redemption also affects man's physical nature by delivering him from death; Christ himself being the resurrection and the life (John xi. 25), having broken the power of death by his own resurrection. He who believes in Christ already has eternal life (John iii. 36) dwelling in him. And, when Christ returns, our vile bodies shall be changed into the likeness of his glorious body (Phil. iii. 21), and we shall be translated into the communion of the blessed. This is redemption in its narrowest sense (Rom. viii. 23; 1 Cor. i. 30; Eph. i. 14). [For a still further treatment

of the subject, and its literature, see art. ATONEMENT.] SCHÖBERLEIN.

**REDEMPТОRISTS, or CONGREGATION OF OUR MOST BLESSED REDEEMER**, was founded by Alfonso da Liguori (see art.), Nov. 8, 1732, and grew in spite of opposition. In 1742 Liguori was chosen general-superior, and in 1749 the order was approved by a papal brief. The first house was established at Scala, Italy; a second, in 1735, in the diocese of Cajazza. After the papal approval, the order increased rapidly, especially in the Two Sicilies. The original rules of the Congregation were unusually severe, allowed only sacks of straw for beds, hard bread and soup at table, and imposed long seasons of worship every night, self-flagellation three times a week, and missionary activity among the very poorest classes. Liguori drafted the first constitution in 1742, and took many of his rules from the Jesuits. In addition to the usual vows of poverty, chastity, and obedience, a fourth vow was enjoined, by which the member was obligated to refuse all honors and benefices outside of the order, except upon the express command of the Pope. In consequence of a breach between the Government of Naples and Pius VI., the order was divided into two factions. The Pope declared the houses that espoused the cause of Naples as no longer a portion of the Congregation, revoked their privileges, and pronounced upon Liguori the forfeiture of his dignity as general-superior, Peter Francis de Paula being substituted in his place. Liguori yielded submission to the Pope, and advised all the houses to do the same. The division was healed three years after his death.

During the last years of Liguori's life the Congregation began to extend beyond the limits of Italy, especially in Germany and Austria. Clemens Maria Hoffbauer (b. at Tasswitz, Austria, Dec. 26, 1751) may be called the second founder of the order. He opened, in connection with one Hibel, a Redemptorist mission in Warsaw, and had great success among the Poles and Germans of the city. In 1792 he was chosen general vicar of his order for the lands where the Polish and German tongues prevailed. The last act of his busy life was the foundation of a Redemptorist college at Vienna, which was achieved about the time of his death, March 15, 1820. Since that time the order has grown to a position of much influence in Austria. It is also strong in Bavaria, and has houses in Holland, Belgium, France, England (Falmouth, etc.), and the United States (New York, Albany, etc., with colleges at Baltimore and Pittsburg).

The Redemptorists have often been identified with the Jesuits on account of their fourfold vows; and in parts of Italy, Austria, and Bavaria, they have taken the place of the Jesuits during the period of the latter's suppression. On account of the resemblance in certain matters of practice, they have shared the same fate with the Jesuits in Germany, France, and Belgium, and been suppressed or banished by the civil law. In 1872 they were expelled from Germany, and in 1879 from France. See VON SCHULTE: *Die neueren kath. Orden u. Kongregationen in Deutschland*, Berlin, 1872; PÖSL: *Clemens M. Hoffbauer, Regensburg*, 1814; FEHR: *Geschichte der Moncho*, II. 219; and art. LIGUORI. ZÖCKLI

**RED SEA, The**, an inlet of the Indian Ocean, 1,450 miles long, 230 miles broad, separating Egypt from Arabia; begins at Bab-el-Mandeb, in latitude  $12^{\circ} 42' 20''$  north, and stretches, in the direction of north-west, to Ras Mohammed, in latitude  $27^{\circ} 44'$  north, where it separates into two arms, — the Gulf of Suez to the west, and the Gulf of 'Akabah to the east. Its name among the ancient Hebrews, Syrians, and Egyptians, was "The Sea of Reeds," and "The Red Sea" among the Greeks and Romans: Herodotus, Agatharchides, Diodorus Siculus, Ptolemy, Pliny, Strabo, Ctesias, Josephus, Pseudoarrian (in his *Periplus*), the Greek writers of Scripture (1 Macc. iv. 9; Sol. Wisdom x. 18, xix. 7; Acts vii. 36; Heb. xi. 29), the Septuagint, the Vulgate, and the Byzantine writers, Antoninus, and Cosmas Indicopleustes. The Arabs have only local names. The derivation of the Hebrew name, "Sea of Reeds," is uncertain, as reeds are very rare along those shores: nevertheless, Ehrenberg has shown that the reed, which the Hebrews knew so well from the banks of the Nile, is actually growing at the two points of the Red Sea with which they were acquainted; namely, the eastern terminus of the Wadi et Tih and the Gulf of 'Akabah. Equally uncertain is the derivation of the Greek-Roman name "Red Sea." Some derive it from the red corals, which are found in great plenty in the waters, and were much used by the Hebrews and Syrians for ornaments (Ezek. xxvii. 16); others, from *Edom* ("red"). The Hebrews often added to their "Sea of Reeds," "in the land of the Edomites."

The Red Sea has its greatest interest for the student of the Bible on account of its connection with the history of the exodus of the Israelites (which art. see). But it was from the earliest times of importance as the connecting link between the East and the West. The Island Purim, situated in the strait of Bab-el-Mandeb, was the bridge across which the Hamites reached Africa after the destruction of the Tower of Babel, and across which Sesostris led his army to the conquest of the East. 'Akabah was the harbor of Solomon, Josaphat, Azaria, Rezin, the Romans, and the Byzantines. Ramesses II. connected the Gulf of Suez with the eastern arm of the Nile by a canal, and the Ptolemies deepened and widened the canal. But very little was known of the Red Sea until quite recently. The western coast was first explored by Niebuhr, 1763; the eastern, by Holford, 1772. The Sinaitic Peninsula and the Gulf of 'Akabah remained unknown till the days of Ruppell, 1819, and Moersby, 1829-33. [See art. in SMITH'S *Dictionary of the Bible*, and EBERS: *Durch Gosen zum Sinai*, Leipzig, rev. ed., 1881 *passim*.]

PRESEEL.

**REED, Andrew, D.D.**, an eminent philanthropist and divine; was b. in London, Nov. 27, 1788, and d. there Feb. 25, 1862. Nearly all his life was spent in London, and two-thirds of it in one Congregational pastorate. He founded several asylums for orphans, idiots, and incurables. He published *No Fiction*, 1819; *Narrative of the Visit to the American Churches*, 1836, 2 vols. (mainly, though not wholly, his work); *Narrative of the Revival of Religion in Wycliffe Chapel; Advancement of Religion the Claim of the Times*, 1843; and *Sermons*, 1861. He compiled a Supplement to Watts, 1817 (enlarged ed., 1825), and *The Hymn-*

*Book*, 1842. These contained about twenty hymns of his own, and as many by his wife Elizabeth: a number of them, especially one or two of Dr. Reed's, have been extensively used. His *Memoirs*, by his two sons, appeared 1863. F. M. BIRD.

**REFORMATION** is the historical name for the religious movement of the sixteenth century, — the greatest since the introduction of Christianity. It divided the Western Catholic Church into two opposing sections, and gave rise to the various evangelical or Protestant organizations of Christendom. It has three chief branches, — the Lutheran, in Germany; the Zwinglian and Calvinistic, in Switzerland, France, Holland, and Scotland; the Anglican, in England. Each of these branches has again become the root of other Protestant denominations, especially in England and the United States, under the fostering care of civil and religious freedom. The entire Protestant population now numbers over a hundred millions of nominal members. Protestantism has taken hold chiefly of the Germanic or Teutonic races, and is strongest in Germany, Switzerland, Scandinavia, Holland, the British Empire, and North America, and extends its missionary operations to all heathen lands. Although divided, and ever tending to new divisions, it is at the present time the most active and progressive part of Christendom.

#### I. PREPARATION FOR THE REFORMATION. —

It was not an abrupt revolution, but had its roots in the middle ages. There were many reformers before the Reformation, and almost every doctrine of Luther and Calvin had its advocates long before them. The whole struggling of mediæval Catholicism toward reform and liberty; the long conflict between the German emperors and the popes; the reformatory councils of Pisa, Constance, and Basel; the Waldenses and Albigenses in France and Northern Italy; Wiclif and the Lollards in England; Hus and the Hussites in Bohemia; Arnold of Brescia, and Savonarola, in Italy; the spiritualistic piety and theology of the mystics of the fourteenth and fifteenth centuries; the theological writings of Wesel, Goch, and Wessel, in Germany and the Netherlands; the rise of the national languages and letters in connection with the feeling of national independence; the invention of the printing-press; the revival of letters and classical learning under the direction of Agricola, Reuchlin, and Erasmus, — all these, and similar movements, were preparations for the Reformation. The evangelical churches claim a share in the inheritance of all preceding history, and own their indebtedness to the missionaries, schoolmen, fathers, confessors, and martyrs of former ages, but acknowledge no higher authority than Christ and his inspired organs. The Reformation is similarly related to mediæval Catholicism as the apostolic church to the Jewish synagogue, or the gospel dispensation to the dispensation of the law. The discipline of the law looks towards freedom and independence. See the Epistle of Paul to the Galatians (the Magna Charta of evangelical Protestantism).

LIT. — On the preparations for the Reformation, see especially ULLMANN: *Die Reformatoren vor der Reformation* (Hamb., 1842, 2 vols., Eng. trans. by R. Menzies, Edinb., 1855, 2 vols.), and the

monographs on Wiclif, Hus, Wessel, Savonarola, Erasmus, etc., mentioned under these titles.

II. PRINCIPLES OF THE REFORMATION. — It was originally neither a political, nor a philosophical, nor a literary, but a religious and moral movement; although it exerted a powerful influence in all these directions. It started with the practical question, How can the troubled conscience find pardon and peace, and become sure of personal salvation? It retained from the Catholic system all the objective doctrines of Christianity concerning the Holy Trinity and the divine-human character and work of Christ, in fact, all the articles of faith contained in the Apostles' and other oecumenical creeds of the early church. But it joined issue with the prevailing system of religion in soteriology, or in the doctrines relating to subjective experimental Christianity, especially the justification of the sinner before God, the true character of faith, good works, the rights of conscience, and the rule of faith. It asserted the principle of evangelical freedom as laid down in the Epistles of Paul, the apostle of the Gentiles, in opposition to the system of outward legalistic authority which held the individual conscience and private judgment in bondage. It brought the believer into *direct* relation and union with Christ as the one and all-sufficient source of salvation, in opposition to traditional ecclesiasticism, and priestly and saintly intercession. The Protestant goes directly to the word of God for instruction, and to the throne of grace in his devotions; while the pious Catholic always consults the teaching of his church, and prefers to offer his prayers through the medium of the Virgin Mary and the saints.

From this general principle of evangelical freedom, and direct individual relationship of the believer to Christ, proceed the three fundamental doctrines of Protestantism, — the absolute supremacy of the word of Christ, the absolute supremacy of the grace of Christ, and the general priesthood of believers. The first is called the *formal*, or, better, the *objective* principle; the second, the *material*, or, better, the *subjective* principle; the third may be called the *social*, or *ecclesiastical* principle. German writers emphasize the first two, but often overlook the third, which is of equal importance.

(1) The objective principle proclaims the *canonical Scriptures*, especially the New Testament, to be the *only infallible source and rule of faith and practice*, and asserts the right of private interpretation of the same, in distinction from the Roman-Catholic view, which declares the Bible and tradition to be two co-ordinate sources and rules of faith, and makes tradition, especially the decrees of popes and councils, the only legitimate and infallible interpreter of the Bible. In its extreme form Chillingworth expressed this principle of the Reformation in the well-known formula, "The Bible, the whole Bible, and nothing but the Bible, is the religion of Protestants." Genuine Protestantism, however, by no means despises or rejects church authority as such, but only subordinates it to, and measures its value by, the Bible, and believes in a progressive interpretation of the Bible through the expanding and deepening consciousness of Christendom. Hence, besides having its own symbols or standards of public

doctrine, it retained all the articles of the ancient Catholic creeds and a large amount of disciplinary and ritual tradition, and rejected only those doctrines and ceremonies for which it found no clear warrant in the Bible, and which it thought contradicted its letter or spirit. The Calvinistic branches of Protestantism went farther in their antagonism to the received traditions than the Lutheran and the Anglican Reformation; but all united in rejecting the authority of the Pope (Melancthon for a while was willing to concede this, but only *jure humano*, as a limited disciplinary superintendency of the church), the meritoriousness of good works, the indulgences, the worship of the Holy Virgin, of saints and relics, the seven sacraments (with the exception of baptism and the Eucharist), the dogma of transubstantiation and the sacrifice of the mass, purgatory and prayers for the dead, auricular confession, celibacy of the clergy, the monastic system, and the use of the Latin tongue in public worship, for which the vernacular languages were substituted.

(2) The subjective principle of the Reformation is *justification by faith alone*, or, rather, by free grace through faith operative in good works. It has reference to the personal appropriation of the Christian salvation, and aims to give all glory to Christ, by declaring that the sinner is justified before God (i.e., is acquitted of guilt, and declared righteous) solely on the ground of the all-sufficient merits of Christ as apprehended by a living faith, in opposition to the theory — then prevalent, and substantially sanctioned by the Council of Trent — which makes faith and good works the two co-ordinate sources of justification, laying the chief stress upon works. Protestantism does not, on that account, by any means reject or depreciate good works: it only denies their value as sources or conditions of justification, but insists on them as the necessary fruits of faith, and evidence of justification.

(3) The social and ecclesiastical principle is the *universal priesthood of believers*. This implies the right and duty of the Christian *laity*, not only to read the Bible in the vernacular tongue, but also to take part in the government and all the public affairs of the church. It is opposed to the hierarchical system, which puts the essence and authority of the church into an exclusive priesthood, and makes ordained priests the necessary and only mediators between God and the people.

LIT. — On the principles of the Reformation, see DORNER: *History of Protestant Theology* (Eng. trans., Edinb., 1871, 2 vols.); *Das Princip unserer Kirche*, Kiel, 1841; *Justification by Faith*, Kiel, 1857 (both the last tracts on the formal and material principle of Protestantism are reprinted in DORNER'S *Gesammelte Schriften*, Berlin, 1883, pp. 48-187); SCHAEFF: *The Principle of Protestantism* (Ger. and Eng.), Chambersb., 1845; SCHENKEL: *Das Princip, Protestantismus*, Schaffhausen, 1852; and *Die Reformatoren und die Reformation*, 1856; KAHNIS: *Über die Principien des Protestantismus*, Leipz., 1865, and *Internal History of German Protestantism* (3d ed., rev. 1871, 2 vols.; Eng. trans., Edinb., 1850, superseded by the third German edition). On the characteristic differences between the Lutheran and the Reformed (Calvinistic) churches and creeds, see the treatises of GÖBEL,



HUNDESHAGEN, SCHNICKENBURGER, SCHWEIZER, JULIUS MÜLLER, etc., quoted in SCHAFF'S *Credentials of Christendom*, vol. i. 211.

III. THE REFORMATION IN THE DIFFERENT COUNTRIES. — We confine ourselves here to brief sketches, and refer for details to the respective articles, and omit those countries (Italy, Spain) where the Reformation was totally suppressed by the Inquisition and the counter-reformation of Jesuits. For the general history of the Reformation in all countries, we refer to SCHRÖCKER: *Christl. Kirchengesch. seit der Reformation*, Leipz., 1804-12, 10 vols.; GIESELER: *Church History*, American ed., vol. iv., N.Y., 1862 (very important for the literature, and extracts from the sources); HAGENBACH: *History of the Reformation* (translated by Miss E. Moore), Edinb., 1878, 2 vols.; MERLE D'AUBIGNÉ: *Histoire de la Réformation au XVI<sup>e</sup> siècle*, Paris, 1835-53, 5 vols., and *Histoire de la Réformation au temps de Calvin*, 1862-75, 5 vols. (Eng. trans. repeatedly published in Lond. and N.Y.; complete edition by Carter, N.Y., 1870, the first work in 5 vols., the second in 8 vols., 1879); L. KÜSSER: *Gesch. des Zeitalters der Reformation*, Berlin, 1868 (Eng. trans., N.Y., 1874); GEORGE P. FISHER: *History of the Reformation*, N.Y., 1873 (an excellent work, with a valuable Appendix on the literature of the Reformation, pp. 555-591, which see); SEEBORN: *The Era of the Protestant Revolution*, Lond. and N.Y., 1871; T. M. LINDSAY: *The Reformation*, Edinb., 1882; CHARLES BEARD: *The Reformation of the Sixteenth Century in its Relation to Modern Thought and Knowledge* (the Hibbert Lectures for 1883, published in Lond. and N.Y.). The most learned work against the Reformation is by Dr. DÜLLINGER: *Die Reformation, ihre innere Entwicklung und ihre Wirkungen*, Regensb., 1846-48, 3 vols. But the distinguished author afterwards protested himself against the Pope and the Vatican Council, and was excommunicated in 1871.

(1) *The Reformation in Germany.* — The movement in Germany was directed by the genius and energy of Luther, and the learning and moderation of Melancthon, assisted by the electors of Saxony and other princes, and sustained by the majority of the people, in spite of the opposition of the bishops and the imperial government. It commenced in the university of Wittenberg with a protest against the traffic in indulgences, Oct. 31, 1517 (ever since celebrated in Protestant Germany as the festival of the Reformation), and soon spread all over Germany, which was in various ways prepared for a breach with the Pope. At first it kept within the bosom of the Roman Church. Luther shrunk in holy horror from the idea of a separation from the traditions of the past, and retained a profound reverence for certain Catholic dogmas and institutions. He only attacked a few abuses, taking it for granted that the Pope himself would condemn them if properly informed. But the irresistible logic of events carried him far beyond his original intentions, and brought him into irreconcilable conflict with the central authority of the church. Pope Leo X., in June, 1520, pronounced the sentence of excommunication against Luther, who, in turn, burned the bull, together with the canon law and several books of his opponents. This was the fiery signal of war. The Diet of Worms in 1521, where he

made his memorable defence, added to the excommunication of the Pope the ban of the emperor. The bold stand of the poor monk, in the face of the combined civil and ecclesiastical powers of the age, is one of the sublimest scenes in history, and marks an epoch in the progress of freedom. The dissatisfaction with the various abuses of Rome, and the desire for the free preaching of the gospel, were so extensive, that the Reformation, both in its negative and positive features, spread, in spite of the Pope's bull and the emperor's ban, and gained a foothold before 1530 in the greater part of Northern Germany, especially in Saxony, Brandenburg, Hesse, Pomerania, Mecklenburg, Lüneburg, Friesland, and in nearly all the free cities, as Hamburg, Lübeck, Bremen, Magdeburg, Frankfurt, and Nürnberg; while in Austria, Bavaria, and along the Rhine, it was persecuted and suppressed. Among the principal causes of this rapid progress were the writings of the Reformers, Luther's German version of the Scriptures (his greatest and most useful work, begun 1521, completed 1534), and the evangelical hymns, which introduced the new ideas into public worship and the hearts of the people. That extraordinary man, as a sort of inspired apostle and prophet of Germany, gave to his people the Bible, the Catechism, and the Hymn-Book, in the purest and strongest idiomatic German; and well may Germany, and all the Protestant churches in Europe and America, celebrate the fourth centennial of his birth on the 10th of November of this year (1883). The Diet of Spire, in 1526, left each state to its own discretion concerning the question of reform, until a general council should settle it for all, and thus sanctioned the principle of territorial independence in matters of religion which prevails in Germany to this day; each sovereignty having its own separate ecclesiastical establishment in close union with the state. But the next Diet of Spire (in 1529) prohibited the further progress of the Reformation. Against this decree of the Roman Catholic majority, the evangelical princes entered, on the ground of the Word of God, the inalienable rights of conscience, and the decree of the previous Diet of Spire, the celebrated protest, dated April 19, 1529, which gave rise to the name of "Protestants."

The Diet of Augsburg, in 1530, where the Lutherans offered their principal confession of faith, drawn up by Melancthon, and named after that city, threatened the Protestants with violent measures if they did not return shortly to the old church. Here closes the first, the heroic, and most eventful, period of the German Reformation.

The second period embraces the formation of the Protestant League of Smalcald for the armed defence of Lutheranism, the various theological conferences of the two parties for an adjustment of the controversy, the death of Luther (1546), the imperial "Interims" or compromises (the Ratisbon, Augsburg, and Leipzig "Interims"), and the Smalcaldian war, and ends with the success of the Protestant army, under Maurice of Saxony, and the peace of Augsburg in 1555, which secured to the Lutheran states the free exercise of their religion, but with a restriction on its farther progress.

The third period, from 1555 to 1580, is re-

markable for the violent internal controversies within the Lutheran Church,—the Osiandrian controversy, concerning justification and sanctification; the adiaphoristic, arising originally from the fruitless compromises with Romanists (called "Interims"); the synergistic, concerning faith and good works; and the crypto-Calvinistic, or sacramentarian controversy, about the real presence in the Eucharist. These theological disputes led to the full development and completion of the doctrinal system of Lutheranism as laid down in the *Book of Concord* (first published in 1580), which embraces all the symbolical books of that church: namely, the three oecumenical creeds; the Augsburg Confession and its "Apology," both by Melancthon; the two Catechisms of Luther, and the Smalcald Articles drawn up by him in 1537; and the "Formula of Concord," composed by six Lutheran divines in 1577. But, on the other hand, the fanatical intolerance of the strict Lutheran party against the Calvinists and the moderate Lutherans (called, after their leader, Melancthonians or Philippists) drove a large number of the latter over to the Reformed (Calvinistic) Church, especially in the Palatinate (1560), in Bremen (1561), Nassau (1582), Anhalt (1596), Hesse-Cassel (1605), and Brandenburg (1614).

The German Reformed communion adopted the Heidelberg Catechism—drawn up by two moderate Calvinistic divines, Zacharias Ursinus and Kaspar Olevianus, in 1563, by order of the elector Frederick III., or the Pious—as their confession of faith.

The sixteenth century closes the theological history of the German Reformation; but its political history was not brought to a final termination until after the terrible Thirty-Years' War, by the Treaty of Westphalia in 1648, which secured to the Lutherans and the German Reformed churches (but to no others) equal rights with the Roman Catholics within the limits of the German Empire. Those two denominations, either in their separate existence, or united in one organization under the name of the Evangelical Church (as in Prussia, Baden, Württemberg, and other states, since 1817), are to this day almost the only forms of Protestantism recognized and supported by the German governments; all others being small, self-supporting "sects," regarded with little sympathy by the popular mind, and nourished mostly by foreign aid (the Baptists and Methodists of England and America). But within those ecclesiastical establishments, Germany has bred and tolerated, during the present century, almost every imaginable form of theoretic belief and unbelief, from the strictest old-school orthodoxy to the loosest rationalism and scepticism. Theological schools take the place of contending sects. The third tercentennial jubilee of the Reformation (1817) marks a return to the doctrines and principles of the Reformers, and most of the theological chairs in the universities were gradually filled with men of evangelical convictions. But the conflict is still going on; and every new system of philosophy and theology has a fair chance of success or failure, under the protection of the academic liberty of teaching. Germany is the chief modern workshop of critical and scientific theology in all its branches, especially in biblical and historical

studies, and sends forth annually the results of profound and acute research in the line of progress.

LIT.—On the German Reformation, see the works of the Reformers, in the *Corpus Reformatorum* (so far 54 vols.). A new edition of Luther's works was begun under the auspices of the German emperor, William I., in 1883, in commemoration of the fourth centennial of Luther's birth, and will be published under the direction of Dr. Knaake. (The first volume appeared in November, 1883, at Weimar, 710 pages small quarto). SPALATIN (d. 1545): *Annales Reform.*; SLEIDAN: *De statu relig. et republ. Carolo V. Cesare, 1555*; SECKENDORF: *Comment. hist. et apolog. de Lutheranism.*, 1686 sqq., 4 vols.; LÖSCHER: *Vollständige Reformationsacta u. documenta*, 1720 sqq., 3 vols.; MARHEINEKE: *Gesch. der deutschen Reform.*, 1816 sqq., and 1831, 1 vols.; RANKE: *Deutsche Gesch. im Zeitalter d. Reform.*, 4th ed., 1869, 7 vols., trans. in part by S. AUSTIN, 1815-17, 3 vols.; KAHNIS: *Die Deutsche Reformation*, Bd. i., 1872 (unfinished); the numerous biographies of the German Reformers, by JÜRGENS, PLITT, REIN, and especially KÖSTLIN'S *Life of Luther*, large edition, revised 1883, 2 vols., small edition, 1883 (the latter translated in England, and published in London and New York, and another by MORRIS, published in Philadelphia, 1883). Comp. also KRAUTH: *The Conservative Reformation*, Phila., 1872, and the arts. LUTHER, LUTHERAN CHURCH, MELANCTHON, etc., in this Encyclopædia. The ultramontane historian JANNSEN made an elaborate attack on the German Reformation, in his *Geschichte des deutschen Volkes seit dem Ausgang des Mittelalters* (Freiburg-i.-Br. 1876 sqq., 3d vol. 1882) which rapidly ran through 12 editions, and called forth vigorous replies from EBRARD, KAWERAU, BAUMGARTEN, LENZ, RADE, KÖSTLIN, and others.

(2) *The Reformation in Switzerland.*—This was contemporaneous with, but independent of, the German Reformation, and resulted in the formation of the REFORMED communion as distinct from the Lutheran. In all the essential principles and doctrines, except that on the mode of Christ's presence in the Eucharist, the Helvetic Reformation agreed with the German; but it departed farther from the received traditions in matters of government, discipline, and worship, and aimed at a more radical moral and practical reformation of the people. It naturally divides itself into three periods,—the Zwinglian, from 1516 to 1531; the Calvinistic, to the death of Calvin in 1564; and the period of Bullinger and Beza, to the close of the sixteenth century. The first belongs mainly to the German cantons; the second, to the French; the third, to both jointly. Zwingli began his reformatory preaching against various abuses, at Einsiedeln, in 1516, and then, with more energy and effect, at Zürich, in 1519. His object was to "preach Christ from the fountain," and to "insert the pure Christ into the heart." At first he had the consent of the Bishop of Constance, who assisted him in putting down the sale of indulgences in Switzerland; and he stood even in high credit with the papal nuncio. But a rupture occurred in 1522, when Zwingli attacked the fasts as a human invention; and many of his hearers ceased to observe them. The magistrate of Zürich arranged a public dis-

putation in January, and another in October, 1523, to settle the whole controversy. On both occasions, Zwingli, backed by the authorities and the great majority of the people, triumphed over his papal opponents. In 1526 the churches of the city and the neighboring villages were cleared of images and shrines; and a simple, puritanic mode of worship took henceforward the place of the Roman-Catholic mass. The Swiss diet took a hostile attitude to the Reformed movement, similar to that of the German diet, with a respectable minority in its favor. To settle the controversy for the republic, a general theological conference was arranged, and held at Baden, in the Canton Aargau, in May, 1526, with Dr. Eck, the famous antagonist of Luther, as the champion of the Roman, and Eccolampadius of the Reformed cause. Its result was in form adverse, but in fact favorable, to the cause of the Reformation. It was now introduced in the majority of the cantons, at the wish of the magistrates and the people, by Eccolampadius in Basel, and by Haller in Bern, also, in part, in St. Gall, Schaffhausen, Glarus, Appenzell, Thurgau, and the Grisons; while in the French portions of Switzerland William Farel and Viret prepared the way for Calvin. But the small cantons around the Lake of Lucerne, Uri, Schwytz, Unterwalden, Lucerne, and Zug, steadfastly opposed every innovation. At last it came to an open war between the Reformed and Catholic cantons. Zwingli's policy was overruled by the apparently more humane, but in fact more cruel and disastrous, policy of Bern, to force the poor mountaineers into measures by starvation. The Catholics, resolved to maintain their rights, attacked and routed the small army of Zürichers in the battle of Cappel, October, 1531. Zwingli, who had accompanied his flock as chaplain and patriot, met a heroic death on the field of battle; and Eccolampadius of Basel died a few weeks after. Thus the progress of the Reformation was suddenly arrested in the German portions of Switzerland, and one-third of it remains Roman Catholic to this day.

But it took a new start in the western or French cantons, and rose there to a higher position than ever. Soon after this critical juncture, the great master mind of the Reformed Church—who was to carry forward, to modify, and to complete the work of Zwingli, and to rival Luther in influence—began to attract the attention of the public.

John Calvin, a Frenchman by birth and education, but exiled from his native land for his faith, found providentially a new home, in 1536, in the little republic of Geneva, where Farel had prepared the way. Here he developed his extraordinary genius and energy as the greatest divine and disciplinarian of the Reformation, and made Geneva the model church for the Reformed communion, and a hospitable asylum for persecuted Protestants of every nation. His theological writings, especially the *Institutes* and *Commentaries*, exerted a formative influence on all Reformed churches and confessions of faith; while his legislative genius developed the Presbyterian form of government, which rests on the principle of ministerial equality, and of a popular representation of the congregation by lay elders, aiding the pastors in maintaining discipline, and promoting

the spiritual prosperity of the people. Calvin died, after a most active and devoted life, in 1564, and left in Theodore Beza (d. 1605) an able and worthy successor, who, partly with Bullinger, the faithful successor of Zwingli in Zürich, and author of the Second Helvetic Confession (1566), labored to the close of the sixteenth century for the consolidation of the Swiss Reformation, and the spread of its principles in France, Holland, Germany, England, and Scotland.

LIT.—On the Swiss Reformation, see the works and biographies of ZWINGLI, ECOLAMPADIUS, and especially CALVIN (see those arts.); BULLINGER (d. 1575): *Reformationsgesch.* (to 1532), published 1838-40; A. L. HERMINJARD: *Correspondance des Réformateurs dans les pays de langue française*, Geneva et Paris, 1866-83, 5 vols.; FÜSSLIN: *Beiträge*, etc., Zürich, 1741-53; SIMLER: *Sammlung alter u. neuer Urkunden*, etc., 1767; RUCHAT: *Histoire de la réformation de la Suisse*, Geneva, 1727 sqq., 6 vols.; HOTTINGER: *Gesch. d. Schweiz. Kirchenthümung*, Zürich, 1825-27, 2 vols.; MERLE D'AUBIGNÉ: *History of the Reformation in the times of Calvin*, N.Y., ed. 1863-79, 8 vols. *Archiv für die schweizerische Reformationsgeschichte*, ed. by SCHERER-BOCCARD and others, Freiburg-im-Br., 1869-75, 3 vols.; T. STRICKLER: *Actensammlung zur Schweizerischen Reformationsgeschichte in den Jahren 1521-32, im Anschluss an die gleichzeitigen eidgenössischen Abschiede*, Zürich, 1878-83, 5 vols.; EMIL EGLI: *Actensammlung zur Geschichte der Zürcher Reformation in den Jahren 1519-33*, Zürich, 1879.

(3) *The Reformation in France.*—While the Reformation in Germany and Switzerland carried with it the majority of the population, it met in France with the united opposition of the court, the hierarchy, and the popular sentiment, and had to work its way through severe trial and persecution. The tradition in that country was favorable to a change, as France had always maintained a certain degree of independence of Rome; and the university of Paris, once the centre of European intelligence and culture, had strongly urged a thorough reformation in *capite et membris* on the councils of the fifteenth century. The first professed Protestants in France were Lefèvre, Wolmar, Farel, Marot, Olivetan, Calvin, and Beza, all men of distinguished learning and ability; but most of them had to seek safety in exile. It was only after the successful establishment of the Reformation in French Switzerland, that the movement became serious in the neighboring kingdom. Calvin and Beza may be called the fathers of the French Reformed Church. Their pupils returned as missionaries to their native land. The first Protestant congregation was formed at Paris in 1555, and the first synod held in the same city in 1559. In 1561 the theological conference at Poissy took place, where Theodore Beza eloquently but vainly pleaded the cause of the Protestants before the dignitaries of the Roman Church, and where the name "Reformed," as an ecclesiastical designation, originated. In 1571 the general synod at La Rochelle adopted the Gallican Confession, and a system of government and discipline essentially Calvinistic, yet modified by the peculiar circumstances of a Church not in union with the State (as in Geneva), but in antagonism with it. The

movement here unavoidably assumed a political character, and led to a series of civil wars, which distracted France till the close of the sixteenth century. The Roman-Catholic party, backed by the majority of the population, was headed by the Dukes of Guise, who derived their descent from Charlemagne, and looked to the throne, then occupied by the house of Valois. The Protestant (or Huguenot) party, numerically weaker, but containing some of the noblest blood and best talent of France, was headed by the Princes of Navarre, the next heirs to the throne, and descendants of Hugh Capet. The queen-regent, Catharine, during the minority of her sons (Francis II. and Charles IX.), although decidedly Roman Catholic in sentiment, tried to keep the rival parties in check, in order to rule over both. But the champions of Rome took possession of Paris, while the Prince of Condé occupied Orléans. Three civil wars followed in rapid succession, when the court and the Duke of Guise resorted to treason, and concerted a wholesale slaughter of the Huguenots (Aug. 24, 1572), the leaders of the party having been expressly invited to Paris to attend the marriage of Prince Henry of Navarre with a sister of Charles IX. as a general feast of reconciliation. But the party was only diminished in number, by no means annihilated. Other civil wars followed, with varying fortune, and terminated at last in the victory of Prince Henry of Navarre, who after the assassination of Henry III. in 1589, by a Dominican monk, became king of France as Henry IV. This seemed to decide the triumph of Protestantism in France. But the Roman party, still more numerous and powerful, and supported by Spain and the Pope, elected a rival head, and threatened to plunge the country into new bloodshed. Then Henry, from political and patriotic motives, abjured the Protestant faith, in which he had been brought up, and professed the Roman-Catholic religion (1593), saying that "Paris is worth a mass." At the same time, however, he secured to his former associates, then numbering about seven hundred and sixty congregations throughout the kingdom, a legal existence and the right of the free exercise of religion, by the celebrated Edict of Nantes, in 1598, which closes the stormy period of the French Reformation. But the Reformed Church in France, after flourishing for a time, was overwhelmed with new disasters under the despotism of Richelieu, and finally the revocation of the Edict of Nantes by Louis XIV., in 1685, reduced it to a "church of the desert;" yet it survived the most cruel persecutions at home, and enriched by thousands of exiles the population of every Protestant country in Europe and America.

LIT.—See arts. CALVIN, BEZA, FRANCE, HUGUENOTS, ST. BARTHOLOMEW, etc. The chief sources of the history of the Reformation in France are BEZA, *Hist. ecclési. des églises réform. au royaume de France* (to 1563), Antwerp, 1580, 3 vols.; DE SERRES: *De statu rel. et reipubl. in regno Gall.*, 1570 sqq., 5 parts; DE THOR (THUANUS): *Historiarum sui temporis*, etc., 1516-1607 (first ed., 1620 sqq., 5 vols.; Eng. trans. in 16 vols., 1734 sqq.); HERMINJARD: *Correspondance*, etc. (quoted above). Modern histories of the Reformed Church of France by LAVAL, DE FÉLICE,

SOLDAN, VON POLENZ, BROWNING, COQUEREL, RANKE, HAAG, WEISS, BERSIER, etc., and the *Bulletin de la Société de l'histoire du Protestantisme français*, Paris, 1851-73, 22 vols. Compare also HENRI MARTIN: *Histoire de France* (1855 sqq., 16 vols.), vols. vii.-x.; and HENRY M. BAIRD: *History of the Rise of the Huguenots of France*, New York, 1879, 2 vols.

(4) *The Reformation in the Netherlands* was kindled partly by Luther's works, but mostly by Reformed and Calvinistic influences from Switzerland and France. Its first martyrs, Esch and Voes, were burned at Antwerp in 1523, and celebrated by Luther in a famous poem. The despotic arm of Charles V. and his son Philip II. resorted to the severest measures for crushing the rising spirit of religious and political liberty. The Duke of Alba surpassed the persecuting heathen emperors of Rome in cruelty, and, according to Grotius, destroyed the lives of a hundred thousand Dutch Protestants during the six years of his regency (1567-73). Finally the seven northern provinces formed a federal republic,—first under the leadership of William of Orange, and, after his assassination (1584), under his son Maurice,—and after a long and heroic struggle accomplished their severance from the Church of Rome and the Spanish crown. The southern provinces remained Roman Catholic, and subject to Spain. The first Dutch-Reformed synod was held at Dort in 1574, and in the next year the university of Leyden was founded. The Reformed Church of Holland adopted as its doctrinal and disciplinary standards the Heidelberg Catechism of 1563, the Belgic Confession of 1561, and the canons of the synod of Dort of 1618-19. This important synod was held in consequence of the Arminian controversy, which violently agitated the country at that time. The Arminians, or Remonstrants, differing in five points from the orthodox Calvinists, and holding to the freedom of the will and a conditional predestination, were condemned by the synod of Dort, but continued as a tolerated sect, and exerted, through the writings of their distinguished scholars and divines,—Arminius, Hugo Grotius, Episcopius, Limborch, and Le Clerc (Clericus),—considerable influence upon Protestant theology in England, France, and Germany during the eighteenth century. The Methodists under the lead of Wesley adopted the Arminian views. The orthodox church of Holland has been represented in the United States, since 1628, by the Reformed Protestant Dutch Church (now the "Reformed Church in America"), the oldest, save one, of the denominations in the United States.

LIT.—See arts. HOLLAND, REFORMED CHURCH OF HOLLAND, DORT (SYNOD OF), CALVINISM, ARMINIANISM, etc. Chief works: HUGO GROTIIUS: *Annales et Hist. de rebus Belgicis*, 1559-1609, Amst., 1658; J. DE LONG: *History of the Reformed Church in the Netherlands*, Amst., 1741; BRANDT: *History of the Reformation in the Netherlands*, Amst., 1671-76, 4 vols.; DERMONT (in Dutch, Breda, 1819 sqq., 4 vols.); SCHEFFER (in Dutch, Amst., 1873, 2 vols.); HOLZWARTH: *Abfall der Niederlande*, 1865-72, 3 vols. Comp. also, on the political aspect of the struggle, PRESCOTT'S *Philip II.*, MOTLEY'S *Dutch Republic* and his *History of the United Netherlands*. Important documents in GROEN VAN PRINSTERER: *Correspondance inédite*

*de la maison d'Orange-Nassau* (1552-84), 1857-61, 10 vols., 2d series (1584-1688), 6 vols.

(5) *The Reformation in Bohemia* was thoroughly prepared by the labors of John Hus and Jerome of Prague, who were burned at the stake as heretics by order of the Council of Constance (the one July 6, 1415, the other May 30, 1416), but left a large number of followers, especially in the Czech or Slavic portion of the population. The wars which followed would have resulted in the triumph of the Hussites, if they had not been broken up by internal dissensions between the Calixtines, the Utraquists, and Taborites. From their remnants arose the "Unitas Fratrum," or the "Bohemian Brethren." They endeavored to reproduce the simplicity and purity of the apostolic church, and were in fraternal alliance with the Waldenses. Notwithstanding their violent persecution, they perpetuated themselves in Bohemia and Moravia. When the Reformation broke out, they sent several deputations to Luther: and many of them embraced the doctrines of the Augsburg Confession, but the majority passed to the Reformed or Calvinistic communion. During the reign of Maximilian II., there was a fair prospect of the conversion of the whole Bohemian nation; but the bloody Thirty-Years' War (which began in Prague, 1618), and the counter-Reformation of the Jesuits, crushed Protestantism, and turned Bohemia into a wilderness. A Jesuit named Anton Komiasch (1637) boasted that he had burned over sixty thousand Bohemian books, mostly Bibles. The Bohemian Brethren who had fled to Moravia became, under Count Zinzendorf's care, the nucleus of the Moravian Church (1722), which continues to this day one of the smallest but most active, devoted, and useful among evangelical denominations. But even in Bohemia Protestantism could not be utterly annihilated, and began to raise its feeble head when the emperor, Joseph II., issued the famous Edict of Toleration, Oct. 29, 1781. The recent revival of Czech patriotism and literature came to its aid. The fifth centenary of Hus was celebrated in Prague, 1869, and his works and letters were published. In 1880 there were about fifty Reformed congregations in Bohemia, and thirty in Moravia, holding to the Second Helvetic Confession and the Heidelberg Catechism. The number of Lutheran congregations is smaller, and mostly confined to the German part of the population.

LIT. — *The Bohemian Confessions* in NIEMEYER'S *Coll. Conf. Ref.*, pp. 771-818 and 819-851; PALACKY: *Geschichte von Böhmen*, Prag, 1836 sqq., 3d ed. 1864, 4 vols. (and other works of that author); PESCHECK: *Geschichte der Gegenreformation in Böhmen*, Leipzig, 1850, 2 vols.; GINDELY (Roman Catholic, but kindly disposed toward the Bohemian Brethren): *Böhmen und Mähren im Zeitalter der Reformation*, Prag, 1858, 2 vols.; GILLET: *Life and Times of John Huss*, Boston, 1864, 2d ed., 1871, 2 vols.; JAROSLAV GOLL: *Quellen und Untersuchungen zur Gesch. der böhm. Brüder*, Prag, 1878; A. H. WRATISLAW: *John Hus*, Lond., 1882.

(6) *The Reformation in Hungary*. — This country was first brought into contact with the Reform movement by disciples of Luther and Melancthon, who had studied at Wittenberg, after 1524. Ferdinand I. granted to some magnates and cities

liberty of worship, and Maximilian II. (1561-76) increased it. The synod of Erdöd, in 1545, organized the Lutheran, and the synod of Czenger, in 1557, the Reformed Church. The German settlers mostly adopted the Augsburg Confession; the national Magyars, the Helvetic. Rudolph II. having suppressed religious liberty, Prince Stephen Bocskaj of Transylvania, strengthened by his alliance with the Turks, reconquered by force of arms (1606) full toleration for the Lutherans and Calvinists in Hungary and Transylvania, which under his successors, Bethlen Gábor and George Rákóczy I., was confirmed by the treaties of Nikolsburg (1622) and Linz (1645). In Transylvania, Socinianism also found a refuge, and has maintained itself to this day.

LIT. — *Confessio Czeengerina*, or *Hungarica* (in NIEMEYER'S *Coll. Conf. Ref.*, pp. 539-550); EMER: *Hist. Eccles. Ref. in Hungaria et Transylvania*, Utrecht, 1728; RIBINI: *Memorabilia Aug. Conf. in regno Hung.*, 1787, 2 vols.; BAUHOFFER (not named): *Gesch. der evang. Kirche in Ungarn*, Berlin, 1854; BURGOWSKY: art. "Ungarn," in the first edition of HERZOG, xvi. 636 sqq.

(7) *The Reformation in Poland*. — Fugitive Bohemian Brethren, or Hussites, and the writings of the German Reformers, started the movement in Poland. King Sigismund Augustus (1548-72) favored it, and corresponded with Calvin. The most distinguished Protestant of that country was Jan Laski, or John à Lasco, a Calvinist, who fled from Poland for his faith, was called back by the Protestant nobility, aided by several friends, translated the Bible, and labored for the union of the Reformed and Lutherans (d. 1560). A compromise between the two parties was effected by the general synod of Sendomir (*Consensus Sendomiriensis*), in 1570; but subsequently internal dissensions, the increase of Socinianism, and the efforts of the Jesuits, greatly interfered with the prosperity of Protestantism in that country. The German provinces now belonging to Russia — Courland, Livonia, and Esthonia — opened likewise the door to the Reformation, and adopted the Augsburg Confession.

LIT. — *Consensus Sendomiriensis*, in NIEMEYER'S *Collect. Conf.* (pp. 551 sqq.); JABLONSKI: *Historia Cons. Sendomir.*, Berlin, 1731; FRIESE: *Reformationsgesch. von Polen und Lithauen*, Breslau, 1786, 3 vols.; KRASINSKI: *Historical Sketch of the Reformation in Poland*, Lond., 1840, 2 vols.; FISCHER: *Gesch. der Reform. in Polen*, Grätz, 1856, 2 vols.; P. BARTELS: *Johannes a Lasco*, Elberf., 1860; KONIECKI: *Gesch. der Ref. in Polen*, Breslau, 1872; also the works of JOH. A LASCO (in Latin), ed. by KUYPER, Amsterdam, 1866, 2 vols.

(8) *The Reformation in Scandinavia*. — The Reformers of Sweden were two brothers, Oluf and Lars Peterson, or Petri, disciples of Luther, who after 1519 preached against the existing state of the church. They were aided by Loreuz Anderson of Strenguass. Gustavus Vasa, who delivered the country from the Danes, and became king in 1523, favored Protestantism from political and mercenary motives: the whole country, including the bishops, followed without much difficulty. He appropriated a large portion of the wealth of the church to meet the expenses of his wars and administration. The synod of Oerebro, in 1529,

sanctioned the reform: and the synod of Upsal, in 1593, after a fruitless attempt to reconcile the country to Rome, confirmed and completed it. Sweden adopted the Lutheran creed, to the exclusion of every other, and retained the episcopal form of government in the closest union with the State. It did great service to the cause of Protestantism in Europe, through its gallant king, Gustavus Adolphus, in the Thirty-Years' War; and recently the intolerant laws against dissenters have been almost completely abolished. Denmark became likewise an exclusively Lutheran country, with an episcopal form of State-church government, under Christian III. But the episcopal succession was interrupted; the new bishops received presbyterial ordination, and are therefore merely superintendents, as the bishops in the Evangelical Church of Prussia.<sup>1</sup> A diet at Copenhagen in 1536 destroyed the political power of the Roman clergy, and divided two-thirds of the church's property between the crown and the nobility. The remaining third was devoted to the new ecclesiastical organization. Bugenhagen of Wittenberg was then called to complete the reform (1537). From Denmark, the Reformation passed over to Norway, in 1536. The Archbishop of Drontheim fled with the treasures of the church to Holland; another bishop resigned; a third was imprisoned; and the lower clergy were left the choice between exile, and submission to the new order of things, which most of them preferred. Iceland, then subject to Danish rule, likewise submitted to the Danish reform.

LIT. — SHINMEYER: *Biographies of the Three Swedish Reformers, Anderson, Oluf, Peterson* (German), Lübeck, 1783; THYSELIVS: *Church History under Gustav I.* (Swedish), Stockholm, 1841-45, 2 vols.; FRYXELL: *Life of Gustav Wasa* (Swedish and German), 1831; GEIJER: *History of Sweden*, (German), 1834, Eng. trans. by Turner, 1845; C. M. BUTLER: *The Reformation in Sweden*, N.Y., 1883. — MÜNTER: *Church History of Denmark and Norway* (Danish and German), 1823-33, 3 vols.; HELVIG: *Church History of Denmark* (Danish), Copenhagen, 1851, 2d ed., 1857. Comp. also, *General Histories of Denmark*, by DAHLMANN, BADEN, and DUNHAM.

(9) *The Reformation in England.* — The struggle between the old and the new religion lasted longer in England and Scotland than on the Continent, and continued in successive shocks even down to the end of the seventeenth century; but it left in the end a very strong impression upon the character of the nation, and affected deeply its political and social institutions. In theology, English Protestantism was dependent upon the Continental reform, especially the ideas and principles of Calvin; but it displayed greater political energy, and power of organization. It was from the start a political as well as a religious movement, and hence it afforded a wider scope to the corrupting influence of selfish ambition and violent passion than the Reformation in Germany and Switzerland; but it passed, also, through

severer trials and persecutions. In the English Reformation we distinguish five periods. The first, from 1527 to 1547, witnessed the abolition of the authority of the Roman Papacy under Henry VIII. This was merely a negative and destructive process, which removed the outward obstruction, and prepared the way for the reform. Henry VIII. quarrelled with the Pope on purely personal and selfish grounds, because the Pope properly refused consent to his divorce from Catharine of Aragon, and his marriage to Anne Boleyn. "The defender of the faith," a title given him by the Pope for the defence of the seven sacraments against Luther, remained in doctrine and religious sentiment a Roman Catholic to the end of his life; and at his death the so-called "bloody articles" — which enjoined under the severest penalties the dogma of transubstantiation, auricular confession, private masses, and the celibacy of the priesthood — were yet in full force. The only point of radical difference was the royal supremacy. He simply substituted a domestic for the foreign, and a political for an ecclesiastical Papacy, and punished with equal severity Protestant as well as Roman-Catholic dissenters who dared to doubt his supreme headship of the Church of England. But, while he thus destroyed the power of the Pope and of monasticism in England, a far deeper and more important movement went on among the people, under the influence of the revived traditions of Wiclif and the Lollards, the writings of the Continental Reformers, and chiefly of the English version of the Scriptures, commenced by Tyndale (1525), carried on by Coverdale (1535), Matthew *alias* John Rogers (1537), Taverner (1539), Crammer (1540), the Geneva exiles (1560), the Elizabethan Bishops (1568 and 1572), and completed in the Authorized Version of King James (1611). The second period embraces the reign of Edward VI., from 1547 to 1553, and contains the positive introduction of the Reformation by the co-operation mainly of the Duke of Somerset, protector and regent during the king's minority, and Crammer, archbishop of Canterbury, who by his pliable conduct, and subservieny to the will of Henry, had preserved the idea and hope of a reformation through that reign of terror. Crammer was assisted in the work by Ridley and Latimer, and by several Reformed divines from the Continent, whom he called to England, especially Martin Bucer of Strassburg, now elected professor at Cambridge, and Peter Martyr of Zurich (originally from Italy), for some time professor at Oxford. The most important works of this period, and in fact of the whole English Reformation, next to the English version of the Bible, are the Forty-two Articles of Religion (subsequently reduced to thirty-nine), or a new and moderately Calvinistic confession of faith, and the Book of Common Prayer, or a new directory of worship in the vernacular tongue, on the basis of the old Latin service, but with essential changes. The third period is the reign of Queen Mary, from 1553 to 1558, and presents to us the unsuccessful attempt of that queen and her friend Cardinal Pole (now made archbishop of Canterbury, after the deposition of Crammer) to undo the Reformation, and restore the Roman-Catholic religion and the authority of the Pope. This papal interim

<sup>1</sup> The Protestant-Episcopal Church of the United States, after its separate organization, first sought episcopal ordination from Denmark; but, before the negotiations were completed, an act of Parliament was passed, which empowered the Archbishop of Canterbury to ordain bishops for a foreign country.

did more to consolidate the Reformation in England than Henry, Edward, and Elizabeth. Hundreds were martyred in this short reign, among them the three British Reformers, Ridley, Latimer, and Cranmer, who were publicly burned at Oxford in 1555 and 1556. Many others fled to the Continent, especially to Geneva, Zurich, Basel, and Frankfurt, where they were hospitably received, and brought into closer contact with the Reformed churches of Switzerland and Germany. The fourth period is the restoration and permanent establishment of the Anglican Reformation during the long reign of Elizabeth, — 1558 to 1603. The Roman-Catholic hierarchy was replaced by a Protestant; and the Articles of Religion, and the Common Prayer-Book of the reign of Edward, were introduced again, after revision. The ecclesiastical supremacy of the crown was likewise renewed, but under a modified form; the Queen refusing the title "supreme head" of the Church of England, and choosing, in its place, the less objectionable title "supreme governor." The Convocation and Parliament readily sanctioned all these changes. But the Anglican Church, as established by Elizabeth, was semi-Catholic in its form of prelatical government and liturgical worship, a sort of *via media* between Rome and Geneva. It suited the policy of the court, and the taste of the majority of the English people, but was offensive to the severer school of strict Calvinists who had returned from their Continental exile: hence the agitation in the bosom of the Reformed Church of England, and the growing conflict between the Episcopalian majority and the Puritanic minority. Elizabeth's reign was as intolerant against Puritan as against Papal dissenters, and passed the severest penal laws against both. But, while the Roman-Catholic party was almost annihilated in England, the Puritan party grew more powerful under the successors of Elizabeth, and overthrew the dynasty of the Stuarts, and even the Episcopalian establishment. But the latter revived from the shock, and was restored, with the restoration of the Stuart dynasty, in 1662; while a limited liberty of public worship was given to the dissenting denominations after the final overthrow of the Stuarts, by the Act of Toleration, in the reign of William and Mary (1688). These troubles and agitations constitute the fifth period in the history of English Protestantism, which in some respects is the most important and interesting, but lies beyond the age of the Reformation proper.

LIT. — *Works of the English Reformers*, published by the Parker Society (1841-54), 54 vols.; *State Calendar*, WILKINS: *Concilia*; CARDWELL: *Documentary Annals*; STRYPE: *Memorials of the Church of England*; BURNET: *History of the Reformation of the Church of England*; COLLIER, THOMAS FULLER, NEAL, HEYLIN, SOAMES, WADINGTON, BLUNT, PERRY, GEIKIE, and others on the *Church History of England and the English Reformation*. See also arts. on CRANMER, LATIMER, RIDLEY, HENRY VIII., ARTICLES OF RELIGION (THIRTY-NINE), PURITANISM, etc.

(10) *The Reformation in Scotland*. — The first impulse to the Reformation in Scotland proceeded from Germany and Switzerland. Copies of the writings of the Continental Reformers and of Tyndale's English Testament found their way

to the Far North. The first preacher and martyr of Protestantism in that country was Patrick Hamilton, a youth of royal blood, and for some time a student at Wittenberg and Marburg, who was condemned to death by Archbishop Beaton, and burned at the stake. The movement gradually increased, in spite of persecution, especially after the rupture of England with the Pope, and was carried to a successful conclusion under the guidance of John Knox, the Luther of Scotland. He was a disciple and admirer of John Calvin, with whom he spent several years. He returned, after the accession of Elizabeth, to his native country, resolved to reform the Scotch Church after the model of the Church of Geneva, which he esteemed as "the best school of Christ since the days of the apostles." After a short civil war the Parliament of 1560 introduced the Reformation, and adopted a Calvinistic confession of faith, drawn up by Knox, Spottiswoode, Row, and three others (superseded afterward by the Westminster standards), and prohibited, under severe penalties, the exercise of the Roman-Catholic worship. In 1561 the first *Book of Discipline* was issued, and gave the new church a complete Presbyterian organization, culminating in a General Assembly of ministers and elders. The mode of worship was reduced to the greatest simplicity, with a decided predominance of the didactic element. When the unfortunate Mary Stuart, — of French education, tastes, and manners, and in no sympathy with the public opinion of Scotland, — began her reign, in August, 1561, she made an attempt to restore the Roman-Catholic religion, to which she was sincerely attached. But her own imprudences, and the determined resistance of the nation, frustrated her plans; and, after her flight to England (1568), Protestantism was again declared the only religion of Scotland, and received formal legal sanction under the regency of Murray.

LIT. — Publications of the *Wodrow Society* (London, 1842 sqq., 24 vols.) and of the *Spottiswoode Society* (Edinburgh, 1844 sqq., 16 vols.); *Church Histories of Scotland* by JOHN KNOX, GEORGE BUCHANAN, JOHN SPOTTISWOODE (1655), CALDERWOOD (1678), THOMAS M'CRIE (*Life of Knox*, 1811; *Life of Melville*, 1819), HETHERINGTON (1853), VON RUDLOFF (1847 sqq.), CUNNINGHAM (1859), JOHN LEE (1860), STANLEY (1872), RAINY (1872, in reply to Stanley), LORIMER (several monographs published from 1857 to 1875), MOFFAT (1883). See arts. KNOX, MELVILLE, HENDERSON, PRESBYTERIAN CHURCHES, etc.

On the whole subject, comp. the author's art. "Reformation," in APPLETON'S *American Cyclopaedia*, and KÖSTLIN'S in the first edition of Herzog, vol. xx. 440-496 (devoted chiefly to the German Reformation). The Confessions of the churches of the Reformation are given in the original languages, with English translation, in the third volume of the author's *Creeeds of Christendom*, New York, 3d ed., 1881.

APPEND. — A few words must be added on the LUTHER CELEBRATIONS of the present year (1883) and their historic significance. They are no less than a revival of the Reformation and a republication of the principles of evangelical Protestantism. They are the best vindication of Luther and his work against old and new calumnies, and

misrepresentations of ignorance, prejudice, and malice. They were held not only in Eisleben, Eisenach, Erfurt, Wittenberg, and Worms, made memorable by Luther, but in every large city of Europe and North America, even in Rome. In the commemoration at Berlin the emperor and crown-prince of Germany, and eighty thousand children, took part. In London the event was celebrated in three hundred churches at once; and throughout Great Britain and Ireland the same theme resounded from pulpit and platform. In New York every Protestant minister preached on the blessings of the Reformation; and three public mass meetings were held beside, in Steinway Hall and the Academy of Music, on the 10th, 11th, and 13th of November which will long be remembered (especially the last) for their interest and enthusiasm. Similar celebrations took place in Philadelphia, Boston, Hartford, Princeton, Baltimore, Washington, and the great cities of the West, under the auspices of prominent citizens of all classes and denominations. Many thousands of addresses and sermons on the Reformation were preached in humble villages in Germany and throughout the world. Many Luther statues were unveiled. All the characteristic merits of the great Reformer were set before the people as never before: he lived his life over again as a man, as a German, as a husband and father, as a Christian, as a theologian, as a Bible translator, as a catechist, as a hymnist, as a preacher, as the founder of the Lutheran Church, as the champion of the sacred rights of conscience, and especially as the originator of a movement for religious and civil liberty which spread over Europe and across the ocean to the new world. His victorious battle-hymn, "*Ein feste Burg ist unser Gott*," resounded throughout Christendom as never before. Truly the genius of the Reformation is still living and marching on in languages unknown to Luther, in countries not discovered, and nations not born, at the time of his birth.

The Luther bibliography of the year 1883 would fill several columns. See the *Bibliographie der Luther-Literatur des Jahres 1883*, published at Frankfurt; the *Reading Notes on Luther*, by JONX EDMUNDS, Philadelphia, Oct. 1, 1883; *Die deutsche Rundschau* for November, 1883; W. E. FOSTER (of Providence, R.I.): *Monthly Reference-Lists*, published by Leopoldt, New York, November, 1883. For illustrations, see the *Luther-Nummer* of the *Illustrirte Zeitung* of Leipzig, for October, 1883. Among American publications we mention two English translations of KÜSTLIN's popular *Life of Luther* (New York and Philadelphia), and several biographies by REIN (translated by Behringer), by Wackernagel, Schaeffer, etc.; a beautiful edition of *The Hymns of Martin Luther* (German and English), with his original tunes, edited by Bacon and Allen (Charles Scribner's Sons, New York); the *Luther Document* (No. xvii.) of the American Evangelical Alliance, containing the stirring addresses of Drs. Taylor and Phillips Brooks, in the Academy of Music, New York, Nov. 13, 1883; the *Symposium on Luther*, consisting of brief addresses of the seven professors of the Union Theological Seminary of New York, held Nov. 19, 1883, on the various aspects of Luther's character and labors, edited by Dr. Hitchcock.

The secular and religious newspapers during the weeks preceding and following the 10th of November are filled with reports and editorials on Luther and the Reformation. PHILIP SCHAEFF.

**REFORMED (DUTCH) CHURCH IN AMERICA.** 1. *History.*—The first settlers in New Amsterdam brought with them the schoolmaster, and the visitor of the sick; but a church organization was not made until 1628, when the Rev. Jonas Michaelius collected a congregation of more than fifty communicants, "Walloon and Dutch." This was five years after the trading-post on Manhattan Island had become a permanent agricultural settlement. The emigration from Holland, which then began, continued for half a century; the emigrants, for the most part, following up the valleys along the Hudson and the Mohawk Rivers in New York, and the Passaic, Hackensack, and Raritan in New Jersey. The church at home kept the colony well supplied with ministers; and for many years harmony prevailed, and growth was steady, the English conquest in 1660 in no respect interfering with the natural development of the church. But in the next century a change took place. The labors of the elder Frelinghuysen, who began his work in New Jersey in 1719, and was a very earnest and spiritual man, were attended with great success. He and those of like spirit felt that it was necessary that the colonial church should educate and ordain its own ministers, instead of sending its sons to Holland for that purpose. They applied to the classis of Amsterdam for permission. After years of waiting, authority for holding a subordinate ecclesiastical assembly, called a "*Coetus*," was obtained from the mother-country; and for a little while the plan worked well. But soon dissension broke out. The ministers and consistories who preferred the old ways withdrew from the coetus, and formed another body called the "*Conferentie*." A violent and very bitter controversy ensued, which went to great extremes, and hindered all progress for many years. At length, in 1770, through the efforts of Dr. John H. Livingston, a plan of union was adopted, and the churches worked together as a self-governing body. This organization was further perfected in 1793, and finally, in 1812, took the form which it has maintained, with slight alterations, to this day. The territory of the denomination, at first limited to the States of New York and New Jersey and a small portion of Pennsylvania, was gradually extended to the West, where, within the last forty years, there came a large increase, mainly owing to the thousands of Hollanders who sought a new home in this country, and naturally identified themselves with the church planted by their fathers. As these all speak Dutch only, they in part renew the difficulty which existed in the middle of the last century, when the transition from the Dutch language to the English was the cause of much heart-burning and alienation. It is hoped, however, that the lessons of experience will not be lost. In 1867 the denomination, which had been incorporated as the "Reformed Protestant Dutch Church in North America," changed its title to that of the "Reformed Church in America."

2. *Organization.*—This is substantially that of the Reformed churches of the Continent. The



affairs of each congregation are managed by a consistory, consisting of elders and deacons chosen for two years, but in such a way that only one-half go out of office at once. The elders, with the pastor, receive and dismiss members, and exercise discipline: the deacons have charge of the alms. Both together are *ex officio* trustees of the church, hold its property, and call its minister. (A few congregations have a separate board of trustees to manage their temporal affairs; but this is an ill-advised and unhappy departure from the traditional usages and spirit of the church.) Ex-elders and ex-deacons constitute what is called "the Great Consistory," who may be summoned to give advice in important matters. The minister and one elder from each congregation in a certain district constitute a classis, which supervises spiritual concerns in that district. Four ministers and four elders from each classis in a larger district make a Particular Synod, with similar powers. And representatives, clerical and lay, from each classis, proportioned in numbers to the size of the classis, constitute the General Synod, which has supervision of the whole, and is a court of the last resort in judicial cases.

3. *Doctrine.* — The church is eminently confessional, having no less than five creeds, — the Apostles', the Nicene, the *Quicunque Vult*,<sup>1</sup> the Belgic Confession (1561), and the Canons of Dordrecht (1618-19). It requires the Heidelberg Catechism (1563) to be taught in families and schools, and also to be regularly explained from the pulpit on the Lord's Day, so that the whole is completed in at least four years. A short compendium of this Catechism is the standard of doctrine for all who seek full communion; and ministers are required to subscribe the Confession and Catechism, and to pledge themselves in writing not to promulgate any subsequent change of views without previously consulting the classis to which they belong. Parents offering children for baptism must acknowledge the articles of the faith as taught in this church, and engage to see their children instructed and brought up in the same. The salient characteristic of the body is its hereditary zeal for doctrine and order, which, however, knows how to reconcile unyielding attachment to its own views and usages with a large charity for all other Christians.

4. *Discipline.* — This is purely spiritual, and extends to all baptized members. It is in the hands of the ministers and elders, who are required, before every administration of the Lord's Supper, to attend to the *censura morum*; that is, to inquire if any communicant has become unsound in faith, or disorderly in life, and to take action accordingly. This action is subject to an appeal to each higher court in turn, even to the last. Careful provision is made for the trial of offences. Further to guard purity of doctrine and life, at every spring session of a classis each minister and elder is asked if the doctrines of the gospel are faithfully preached in their congregation, the Catechism explained from the pulpit, and taught in the schools, the *censura morum* observed, etc.; and the answers are entered in detail on the minutes, for the information of the higher

judicatories. The church inherited from Holland a tolerably full Liturgy (parts from the pens of Calvin, Bucer, and John a Lasco), which has recently been enlarged, and has had appended to it the Psalter, arranged for responsive reading. The use of the greater part of the Liturgy is optional; but the offices for the sacraments, for ordination, and for church discipline, are of imperative obligation. No psalmody is allowed to be used unless it has been approved by the General Synod. The old custom of reading the Ten Commandments during the morning service on the Lord's Day, and of reciting the Apostles' Creed during the second service, has been revived, and is rapidly becoming general.

5. *Institutions.* — Rutgers College, founded under the name of Queen's College at New Brunswick, N.J., in 1770, is and ever has been controlled by members of this church. It has a hundred and twenty-nine students, who are taught by fifteen professors, and is growing in means, character, and usefulness. Hope College in Michigan, founded in 1865, is doing a good work for the people among whom it is placed. The Theological Seminary at New Brunswick is the oldest on the continent, having been established in 1784.<sup>1</sup> It has four professors (soon to be increased to five), forty-five students, commodious buildings, and a well-selected library of nearly 40,000 volumes. Foreign missions were begun through the A. B. C. F. M. in 1832, but independently in 1857, and now include stations in Japan, in Amoy, China, and in the Madura district, India. There are eighteen missionaries, thirty-seven churches, 2,843 communicants, and the annual outlay is from \$70,000 to \$80,000. A Woman's Auxiliary Board has been in operation for several years, and is very flourishing. The Board of Domestic Missions celebrated its jubilee in 1882. It aids in sustaining nearly a hundred churches, and expends about \$10,000. A Board of Education aids between eighty and ninety students in the various stages of preparation for the ministry, and expends about \$18,000, the larger portion of which comes from the wise endowments made by the benevolent during this century. The Board of Publication has a capital of about \$12,000, and issues a valuable monthly paper called *The Sower*. The *Christian Intelligencer*, a weekly journal of high character, represents the church, but without official sanction. There is a widows' fund, amounting to over \$59,000, and also a disabled ministers' fund of \$53,000, the income of which, together with the voluntary offerings of the churches for the latter and similar offerings (aided by the annual payments of subscribers) for the former, is distributed twice a year by the treasurer.

6. *Statistics.* — At the present time (1883) the body numbers 516 churches, 569 ministers, and more than 80,000 communicants, who are organized into thirty-four Classes, four Particular Synods, and one General Synod. Its chief strength lies in the East; but four classes have been formed among the eighty thousand Hollanders who have settled within a generation in Michigan, Illinois, Wisconsin, and Iowa. The

<sup>1</sup> The Dutch is the only Protestant Church in America which formally receives the Athanasian Creed.

<sup>1</sup> This was not simply a pastor's school, but a denominational affair. The credit of being the first regular theological seminary is also claimed by Andover. Harvard College was primarily designed for the education of ministers.

contributions of the whole body for the last year were, for benevolent purposes, \$224,000, and for congregational purposes, over \$870,000.

LIT. — D. D. DEMAREST: *History and Characteristics of Reformed Presbyterian Dutch Church, 1856*; *Centennial Discourses, delivered in 1876 by Order of the General Synod, 1877*; E. T. CORWIN: *Manual of the Reformed Church in America*, New York, 3d ed., 1879; *Journal of the Cœtus and the Conferentie, 1738-47*; and *Minutes of the General Synod, 1773-1883*. T. W. CHAMBERS.

**Reformed Dutch Church, True.** This is the result of a secession from the foregoing body, led by the Rev. Sol. Froeligh in 1822, a learned man who was once professor of theology. The reasons assigned for the separation were, that the Dutch Church had become erroneous in doctrine, lax in discipline, and corrupt in practice. The secession, however, did not adopt any new standards. At one time it was formidable, numbering over a hundred churches and as many ministers; but as it had no real basis, refused to co-operate in the benevolent institutions of the age, and was generally Antinomian in sentiment and practice, it began to dwindle in the first generation, and now numbers hardly more than a dozen churches, most of which are small and feeble. It was a great injury to the church from which it seceded, but it is hard to see of what service it has been to its own members or to anybody else. See *Minutes of the True Dutch Church*; BRINKERHOFF: *History of the True Dutch Church*, New York, 1873; TAYLOR: *Annals of Bergen*. T. W. CHAMBERS.

**REFORMED EPISCOPAL CHURCH.** See EPISCOPAL CHURCH, REFORMED.

**REFORMED (GERMAN) CHURCH IN THE UNITED STATES. I. ORIGIN IN EUROPE.** — The German Reformed Church traces its origin, in part to the rise of the Protestant Reformation in Switzerland, — where Ulrich Zwingli, as one of the leading Reformers, began to preach the Reformation views as early as 1516, just one year before Luther began the Reformation in Germany, — and in part, also, to the Reformation in Germany. A portion of the Protestant Church there was not prepared to indorse all the teaching of Luther, nor could they fully agree with the teaching of Zwingli. A tendency was therefore developed in Germany, under Melancthon, which subsequently found utterance in Calvin, the great theologian of the Reformation. The church in the Palatinate was of this Melancthonian type when Frederick III. became elector. In order to set forth the true doctrine for his people, he appointed Zacharias Ursinus and Caspar Olevianus, professors in the university of Heidelberg, to prepare a Catechism, which was first published in 1563, under his direct supervision. This Catechism became the doctrinal standard of the Reformed Church in Germany, and was adopted by the Reformed churches in Holland, Hungary, Bohemia, and other countries. It is the only doctrinal confession of the German Reformed Church in the United States. In the membership of this church, there is also a number of descendants of Huguenots, whose ancestors came to this country in small colonies, and united with the German Reformed, Dutch Reformed, and Presbyterian churches.

**II. ITS ORIGIN AND ORGANIZATION IN AMERICA.** — The German immigration to America began

as early as 1681, being composed mostly of exiles, who fled to escape persecution in the Palatinate, and seek an asylum in the New World, where they could enjoy religious freedom. This immigration continued at intervals into the following century. Colonies were formed along the Delaware, the Lehigh, the Susquehanna, in New York, Maryland, Virginia, and North and South Carolina. The principal settlement was in Pennsylvania. As early as about 1730 one of the first German Reformed ministers in this country, Rev. George Michael Weiss, reported to the synod of Holland that there were in America many Germans, particularly from the Palatinate and the districts of Nassau, Waldeck, Wittgenstein, and Wetterau, holding to the Reformed Confession. The first German Reformed minister settled among them was Philip Boehm, who came to America in 1720, and followed for a time the calling of schoolmaster, and was then appointed minister over a congregation in Whitpain township, in Montgomery County, in the neighborhood of what is now known as Boehm's Church. Other ministers followed. — George Michael Weiss, Johannes Henricus Goetschey, John Bartholomew Reiger, John Peter Miller, John Bechtel, and in 1746 Michael Schlatter, the missionary father of the German Reformed Church in America (see that art.). The first organization into a *cœtus*, or synod, was formed Sept. 27, 1747, under the care of the Reformed Classis of Amsterdam, just fifteen days after the first *cœtus* of the Dutch Reformed Church was organized. In 1747 there were 5 ordained ministers and 46 organized churches. In 1793, at which time the synod was divided into classes, there were 22 ordained ministers, and about 150 churches. Subsequently the Synod of Ohio and adjacent States was organized. Though in friendly relations, there was no organic union between it and the mother-synod. This fact led to a change in the constitution, by which, in 1863, a General Synod was organized, which is the highest judicatory in the church, and is composed of delegates elected by the classes, and meets triennially.

Since 1863 these two synods have become six, and the twenty-six classes that then existed have grown into fifty. During the same period of twenty years (till 1883) the number of ministers has advanced from 447 to 817, and the communicant membership from 98,775 to 163,669.

**III. EDUCATIONAL AND BENEVOLENT INSTITUTIONS.** — The first organization of a theological seminary was effected at Carlisle, Penn., in 1825, afterwards removed to Mercersburg (1836), and then to Lancaster, Penn.; and the first college was established at Mercersburg in 1836. The church has now under its care and control Franklin and Marshall College and Theological Seminary at Lancaster, Penn., the oldest and most liberally endowed; Heidelberg College and Theological Seminary at Tiffin, O.; Ursinus College and Seminary at Collegeville, Penn.; Catawba College at Newton, N.C.; a collegiate department in connection with a theological seminary at Howard Grove, Wis.; Calvin Institute at Cleveland, O.; Palatinate College at Meyerstown, Penn.; Mercersburg College at Mercersburg, Penn., besides a number of select classical schools and female seminaries. The church has fifteen English periodicals and six German. It carries forward two

orphan's homes, — one at Womelsdorf, Berks County, Penn., and one at Butler, Butler County, Penn.; the former having sixty-eight, and the latter forty, orphans under its care.

The Reformed Church maintains a board of foreign missions, which has a mission under its care in Japan; and missionary work is carried on also in India, and among the North-American Indians. It has home missionary boards, which have at present about a hundred missionaries under their care. An important part of the home-mission work refers to the wants of the large immigration from Germany to our shores, a considerable portion of which comes properly under the care of the German Reformed Church.

IV. ITS DOCTRINAL POSITION AND CULTUS. — The Reformed Church in the United States belongs to the large family of Reformed churches in the world which constitutes the greater portion of Evangelical Protestantism. The name "Reformed" came to be applied to all those Reformation churches that were distinguished from the Lutheran Church. They belong to different nations, — England, Scotland, Ireland, France, Switzerland, Holland, Germany, etc.; and they have a number of confessions; but these are all moulded by one general type, with a recognized consensus of doctrine. But, while the Reformed Church in the United States belongs to this general family, it has its distinguishing type of doctrine, cultus, and life.

It differs from the Lutheran Church, in common with all the Reformed churches, in its doctrine of the Lord's Supper, and holds the Calvinistic doctrine of the *spiritual* real presence of the body and blood of Christ in the holy Eucharist, for believers only. It differs from the Church of England in holding to the parity of the ministry, and the presbyterial form of government, and in its more simple ritual in conducting public worship. It differs, on the other hand, from the strictly Calvinistic Reformed churches, in allowing freedom for more moderate views on the doctrine of predestination. The Heidelberg Catechism teaches substantially the old Augustinian doctrine of natural depravity, and salvation by free grace alone; but it does not teach a *double* decree, — a decree of *reprobation* as well as salvation, and leaves room for some difference of views on this mysterious subject. The Catechism gives a central position in its system of doctrine to the Apostles' Creed, and points with special emphasis to the person of Christ as the source of redemption and salvation. It regards the children of the church, being born of Christian parents, and baptized, as standing in the covenant; and this view governs the faith and practice of the church on the subject of educational religion. It is required of her ministers that they shall faithfully instruct the young in the teachings of the Catechism, as the best means of preparing them for confirmation, and for their admission to the Lord's Supper, and full membership in the church. While it makes due account of experimental religion, it regards faithful instruction in the truths of God's word as the best means to be used to lead to this end.

In reference to its mode of public worship, the Reformed Church seeks to combine simplicity with decorum. It provides liturgical forms of ser-

vice; but it has always allowed a certain degree of freedom in regard to their use, neither imposing such forms upon its congregations, nor forbidding their use. On the subject of liturgical worship, as well as in regard to certain doctrinal views, the church passed through considerable agitation and controversy for a number of years, especially during the rise and progress of the "Mercersburg Theology," which for a time threatened its unity and peace; but the different tendencies at length came to an amicable settlement, by the unanimous adoption of the measure submitted by the Peace Commission, at the general synod held at Tiffin, O., in the year 1881. (See *MERCERSBURG THEOLOGY*.)

The statistics of the church, as summarized for the year 1888, include under the General Synod six distinct synods, — four of which are English, and two German, — fifty classes (presbyteries), 817 ministers, 1,426 congregations, and 163,669 communicant members.

LIT. — LEWIS MAYER: *History of the German Reformed Church*, Philadelphia, vol. i. 1851 (all published); H. HARRAUGH: *Life of Rev. Michael Schlatter*, Phila., 1857; *The Fathers of the Reformed Church*, Lancaster, Penn., 1857, 2 vols., continued by D. Y. HEISLER, vols. iii. and iv. 1872, vol. v. 1881; *Liturgy of the Reformed Church*, 1858; *Tercentenary Monument*, Chambersburg, 1863 (English and German); GEORGE B. RUSSELL: *Creed and Customs*, Phila., 1869; J. H. DUBBS: *Historical Address before the Synod*, 1874; *Deutsche Kirchenfreund*, January, April, and May, 1849; *Mercersburg Review*, January, 1858, April, 1867, July, 1872, April and July, 1875, July, 1878; *Bibliotheca Sacra*, January, 1863; *Reformed Church Quarterly Review*, January, 1879, October, 1880, July, 1881, October, 1882; *Guardian* (monthly), May, 1882–December, 1883.

THOMAS G. APPLE.

REFORMED PRESBYTERIAN CHURCH. See PRESBYTERIAN CHURCHES, pp. 1911 sqq.

REGALIA (*jus regaliæ*, or *jus regale*). According to the oldest ecclesiastical legislation, any savings made by a bishop or other member of the clergy were to be spent for the interest of the church; and during vacancies the revenues of an episcopal see or other benefice were to be collected and held in the name of the church: *Con. Chalcedon.* (451), c. 25, *Con. Narden.* (516), c. 76, Petr. de Marca: *De concordia sacerdotii et imperii*, viii. 17. During the middle ages, however, the church received fiefs from the State; and such ecclesiastical fiefs were subject to exactly the same rules as the secular fiefs: during a vacancy the State took the revenues. The custom was general in France from the middle of the twelfth century, and in England even earlier. But while the king tried to extend his right of *regalia* to all ecclesiastical property, regardless of its historical origin, the Pope labored to abolish the right of *regalia* altogether; and sharp conflicts arose, as, for instance, between Boniface VIII. and Philip the Fair. By the aid of his Parliaments, Philip was able to vindicate his right; and it was formally recognized by Clement V. and Gregory XI. (see Petr. de Marca, c. 24). There were, however, in France several episcopal sees, — in the province of Bordeaux, in Provence and Dauphiné, — which were exempted from the royal claims; and when Louis XIV. simply in order to carry out consistently his

idea of royal sovereignty, extended his right of *regalia* also to those sees, it came to a violent embroilment between him and Innocent XI. The general assembly of the French clergy sided with the king in a declaration of Feb. 3, 1682, which was confirmed by a royal edict of March 20, 1682; and, though Innocent XI. condemned the declaration as null and void, he had no means of enforcing his verdict directly. He chose an indirect way: he refused to confirm the bishops appointed by the king; and, as his successors followed the same policy, the affairs of the French Church soon fell into utter confusion, until a compromise was brought about under Innocent XII. See GASPARD ANDOUL. *De l'origine de la régale*, Paris, 1708; PHILLIPS: *Das Regalienrecht in Frankreich*, 1873.

H. F. JACOBSON.

**REGENERATION.** The idea of redemption leads directly to that of regeneration. For Christ's sake, sin is forgiven: the faithful is redeemed from the curse of his guilt. He is justified; that is, the fundamental condition for a communion between him and God is present. That communion, however, cannot be realized, unless man—whose natural tendency previously was towards sin, and against God—is internally transformed, and made another with respect to the very centre of his personal life. Nor does God forgive, or justify, or restore to favor, without communicating his own spirit: so that man, from the moment his sins are forgiven him, and his guilt is blotted out, feels within himself the germ of a new life, and the power to rise above his former misery; for the inner transformation is a real regeneration. A new man is born. It is not a simple restoration which takes place, a restoration by which man returns to the state of innocence and righteousness and grace before the fall, but a new creation by the quickening spirit of the lost Adam (1 Cor. xv. 45).

The testimony of Scripture concerning regeneration gradually develops under the old dispensation, and in the New Testament it stands forth in full definiteness. The Mosaic law, placing the divine will over against the human will, as the norm and rule of the latter, steadily inculcates the necessity of a moral conversion. Very characteristic in this respect are the passages in Deut. x. 16 and xxx. 6: the demand of the circumcision of the heart, the promise that God will circumcise the heart of his people, and the purpose of that demand and that promise, which is the love of God. But a total transformation of the inner man is not expressed by that simile. Still more characteristic is, for instance, Ps. li., referring in definite and very impressive terms to the gifts from above which the sinful man needs in order to begin a new moral life; not simply the forgiveness of sin, but the restoration of a clean heart, and the renewal of a right spirit. But even here a regeneration in the full sense of the word is only hinted at in a vague way. Quite otherwise in the New Testament. Jesus, too, insists upon conversion as the final aim of all his preaching; but the moral character to be accomplished is "perfection," and the religious character to be realized is "sonship" (Matt. v. 9). The agency is the Word, which falls like a seed into the soul (Mark iv. 26); and the process is that of being born anew, born of God (John iii. 3). In the

apostolic writings, and more especially in the Epistles of Paul, the occult depths of this act of new birth, its various stages, and their internal relations, are set forth with matchless lucidity and impressiveness.

Not so in the after-apostolic age. Regeneration as a divine act became gradually connected with baptism in such a way that the whole ethical process, with the subjective appropriation of the divine grace, was swallowed up by a magical conception of the divine activity. When grown-up persons were baptized, the demand of faith, penitence, etc., was, of course, not abandoned; but faith itself was considered a kind of offering from man to God, rather than the organ through which divine grace was to be received, and moral conversion to be effected; and as infant baptism became more and more general in the church, the magical view of regeneration also spread. What little the scholastic theology of the middle ages had to say of regeneration, it presented under the head of *gratia infusio*, the first stage of justification. (See THOMAS AQUINAS: *Summa*, Pt. 2, 1, quest. 110.) And the Council of Trent, when fixing and systematizing the doctrines of the Roman-Catholic Church, had nothing to add to the meagre definitions of the schoolmen. It was, indeed, the German mystics, who, during the middle ages, kept alive the idea of regeneration. (See BÖHRINGER: *Die deutschen Mystiker*, 1855.) In the soul, Tauler says, which has become pregnant with the eternal Word, God bears his Son; and the man in whose soul that takes place is thereby born himself anew, a son of God. However deeply the mystics penetrated into the mysteries of this process, and however sedulously they investigated its ethical development, they always represented the state of man before regeneration, not as a positive degradation and guilt, but simply as a natural deficiency common to all creation.

At this point the Reformation effected a radical modification. Luther placed the idea of regeneration in the closest connection with those of forgiveness of sin, reconciliation with God, and justification; and the only essential difference on this point between him and Calvin was the emphasis he laid on the *contritio*, the pangs of conscience, as a preparation for regeneration, while Calvin referred the act more directly to the reconciliation with God through Christ. Too soon, however, the orthodox party, jealous of keeping the doctrine of justification pure, began to neglect the serious practical labor in behalf of the true internal transformation; but the corrective was rapidly and energetically given by Arndt and Spener. Spener wished to remain true to the orthodox doctrine of the Church; but he could not help reproaching the preachers of his time because they spoke too little of the power of faith as a heavenly light destined to bear the soul anew. The controversy between the pietists and the orthodox was, however, on this point confined to the question whether the intellectual light was or was not conditioned by a preceding moral conversion. By the rationalists not only that question, but the whole subject, was set aside; and with the exception of some remarkable allusions in the Kantian philosophy, and some singular insinuations in the Hegelian, it was abandoned to neglect, until revived by Schleiermacher, who

gave it a solution as deep as ingenuous, and strictly evangelical in its whole bearing. [In popular religious books, "conversion" and "regeneration" are often used as synonymous terms. But they are properly to be distinguished, as in the Bible, where regeneration (*ἀναγέννησις*) is the act of God, and conversion (*μετάνοια*) is the act of man, who is exhorted to repent, and turn to God.]

J. KÖSTLIN.

**REGENSBURG.** See RATISBON.

**REGINO**, b. at Altrip on the Rhine, near Spire; d. at Treves, in 915; was monk in the monastery of Prüm, and was elected abbot there in 892, but was expelled in 899, and was by Archbishop Ratbod of Treves placed at the head of the monastery of St. Martin. His *Chronicon* is the first world's history written in Germany. The first book goes from the birth of Christ to the death of Charles Martel; and the second, from that point to 906. From 814 the narrative is based upon personal observation or oral tradition, but it is not so very reliable. The best edition of the work is that in *Mon. Germ.* i. 536-612. His *Libri duo de synodal. causis*, etc., edited by Wasserscheleben, Leipzig, 1840, is a collection of ecclesiastical laws for judicial use on diocesan inspections. A little treatise on church music, *De harmonica institutione*, is printed in Cousse-maker: *Scriptores ecclesiastici de musica*, Paris, 1867, ii. 1-73.

JULIUS WEISSACKER.

**REGIONARIUS** is the title of different classes of ecclesiastical officers in Rome who are assigned to certain "regions" or districts of the city. Thus there are regional deacons, subdeacons, notaries, etc.

A. F. JACOBSON.

**REQUIUS, Urbanus.** See RIEGICUS.

**REGULA FIDEI** (*rule of faith*). This term was used by the Fathers of the second half of the second century and of the third century to designate the sum of Christian doctrine as based upon the formula of baptism, and accepted by the orthodox church. Irenæus, Tertullian, and Origen have preserved the earliest form. Irenæus (*Hær.*, i. 10) says, "The church, although it is scattered to the ends of the earth, has received from the apostles and their disciples the faith in one God, the Almighty Father, Maker of heaven," etc. Tertullian dwells upon the rule of faith in his *De præscr. Hæret.*, and in his *De veland. virg.* says, "The rule of faith is everywhere the same, alone unchangeable and immovable." Origen's statement (*περί αρχών*) is very important, when he says, "Because many of those who profess to believe in Christ differ not only in the smallest things, but also in the greatest, therefore it seems necessary to lay down beforehand a fixed line and clear rule (*certain lineam manifestamque regulam ponere*) about single matters."

These are the oldest utterances about the rule of faith. What conclusion are we to draw from them and the rules of faith in the treatise *De trinitate seu regula fidei* connected with Novatian's name, the so-called "Catholic teaching" of the *Apostolic Constitutions* (vi. 11), etc.? The substance of them all is essentially the same, and indicates an incontestable connection with the ancient Roman formula of baptism. This rule of faith was not identical with the Apostles' Creed, which was the accredited formula of baptism for the church. Called now *lex fidei*, *fides*

*legitima*, *regula veritatis*, *linea*, *mensura*, canon, tradition, etc., it was simply a statement of the subjects of Christian faith based upon the New Testament and oral tradition. It is probable that the first attempts to formulate such a statement date back to the apostolic age, although the earliest account we have is that of Irenæus. At first it was probably a simple statement of the doctrine of the Trinity, which Tertullian calls "the substance of the New Testament (*c. Præxian*, 31). Subsequently polemical affirmations were added in defence against the heresies. Thus formulated, it no doubt formed an important part of the instruction of the catechumens. Irenæus (i. 9, 4) says the believer has in himself "the norm of the truth (*τὸν κανόνα τῆς ἀληθείας*) having received it in baptism."

In the Occident, the rule of faith was developed out of the formula of baptism. In the Orient, on the contrary, it seems to have influenced the formula of baptism; or, in other words, the formula of baptism adapted itself from time to time to the anti-heretical doctrinal statements of distinguished ecclesiastical leaders. The formula which the presbyters in Smyrna in 230 opposed to Noetus is quite similar to the old Roman formula of baptism, and the Apostles' Creed in Latin seems to have been a translation from the Greek (Caspari, iii. 251-263). The Nicæno-Constantinopolitan Creed (see art.) of 381 is nothing else than the first oecumenical formula of baptism enlarged. This creed is still used as the formula of baptism in the Eastern Church.

In the Protestant churches the numerous, and, for the most part, bulky confessions are substituted for the rule of faith. The Roman Catholic theologians now pretty generally understand by the expression the utterances of the infallible Church and Pope. See CASPARI: *Quellen zur Gesch. d. Taufsymbols u. d. Glaubensregel*, 1866-75, 3 vols.; ZEISCHWITZ: *System d. Katechetik* (ii. 2), 2d ed., 1875; [SWAINSON: *The Creeds of the Church*, etc., Camb., 1878; SCHAFF: *Creeds of Christendom*, N.Y., 1880, vol. i. 14 sqq., vol. ii. 11-40; and the arts. APOSTLES' CREED, NICÆNO-CONSTANTINOPOLITAN CREED].

GÜDER.

**REGULARS** are those who have made their vows in some religious house, such as monks. A regular priest is in some order, while a secular priest lives in the world. Regular benefices were only conferred on regular priests. Regular places are those within the boundary of a convent, as the cloister, dormitory, chapter, and refectory.

**REHOBOAM** (*enlarger of the people*), son of Solomon by the Ammonite princess Naamah (1 Kings xiv. 21), and his successor in his forty-first year. He reigned seventeen years, and was himself succeeded by his son Abijah (Abijam), the child of his favorite wife Maachah (Michaiah), the granddaughter of Absalom (1 Kings xv. 2). To the new king at Shechem, assembled Israel brought their grievances, and prayed their amelioration. But he answered harshly, foolishly following the counsel of the contemporary advisers; and then Israel revolted, and under Jeroboam set up a rival kingdom. Only Judah and a part of Benjamin remained loyal to Rehoboam. Between the two kingdoms there was naturally constant friction, giving rise at times to bloodshed (1 Kings xiv. 30); but the prophet Shemaiah repressed Re-

hoboam's desire to put down the revolt by force (1 Kings xii. 24; 2 Chron. xi. 4). Rehoboam, apprehending an attack from Egypt,—instigated by Jeroboam, or by the known wealth of Jerusalem,—fortified the south and west boundaries of his country (2 Chron. xi. 5 sqq.). But Shishak (Sesonchis), the first king of the twenty-second dynasty, in the fifth year of Rehoboam marched against him, captured the fenced cities, and "took away the treasures of the house of the Lord and of the king's house" (2 Chron. xi. 9). This glorious victory is portrayed upon the walls of a small temple finished by Shishak on the south side of the great Temple of Karnak, near the present Luxor, on the Nile. The remainder of Rehoboam's reign was passed in comparative peace, but "he prepared not his heart to seek the Lord." He had eighteen wives and sixty concubines, who bore him twenty-eight sons, whom he made governors of as many cities (2 Chron. xi. 21, 22). Unfortunately, the chronology of Shishak is uncertain; and therefore Rehoboam's dates are variously given as 975-957 (usual reckoning), 955-965 (Ewald), 977-960 (Thenius). [Besides the art. "Rehabeam," in WINER and RIEHM, see GEIKIE: *Hours with the Bible*, vol. iv. chap. 1.] RÜETSCH.

**REICHEL, Johann Friedrich**, a Moravian bishop; b. at Leuba, Altenburg, Germany, May 16, 1731; d. at Berthelsdorf, Saxony, Nov. 17, 1809. He joined the Moravians after he had for four years served as a Lutheran minister, and was for forty years on the executive board of the Unitas Fratrum. In 1775 he was consecrated bishop, and made very extensive episcopal visits, going as far east as the Cape of Good Hope and the East Indies, and as far west as the American Colonies. He staid for four years (1778-82) in America, and healed many a breach occasioned by the Revolutionary War.

**REID, Thomas, D.D.**, professor of moral philosophy, Glasgow; father of Scotch philosophy; was b. at Strachan, Kincardineshire, Scotland, April 26, 1710; d. at Glasgow, Oct. 7, 1796. His father, Rev. Lewis Reid, was parish minister at Strachan. His mother was Margaret Gregory, daughter of David Gregory, Esq., of Kinairdie, Banffshire, and sister of three professors,—one of astronomy, at Oxford; the other two, of mathematics,—the one at St. Andrews, the other at Edinburgh. Thomas Reid was a student in Marischal College, Aberdeen, there being two colleges in the Granite City of the North. Afterwards he was appointed librarian to the college, which office he held till he was twenty-six years of age. A year later he was ordained minister of New Machar, Aberdeenshire, to which he was presented by King's College, Aberdeen. He married his cousin, Elizabeth Reid, daughter of Dr. George R. Reid, physician, London. While a minister, he devoted a great part of his time to philosophic study. His first effort as an author was a paper submitted to the Royal Society of London, and published in the Transactions, when he was thirty-eight years of age. This was a criticism of some positions in Hutcheson's *Inquiry into the Origin of our Ideas of Beauty and Virtue*; Hutcheson being at the time professor of moral philosophy at Glasgow,—the position which Reid was afterwards to hold. In 1752 Reid was elected professor of philosophy in

King's College, Aberdeen; the duties of the chair, however, requiring the teaching of physical as well as mental philosophy. Twelve years later (1761) he published his *Inquiry into the Human Mind*; and in the same year he was elected professor of moral philosophy in the university of Glasgow, as immediate successor to Adam Smith, afterwards author of *The Wealth of Nations*, who had succeeded Hutcheson in the chair. The *Inquiry* was an investigation into the conditions of knowledge, and produced a deep impression as a bold and resolute defence of the certainty of human knowledge against the scepticism which Hume had developed out of the theory of ideas then current. Its title was, *An Inquiry into the Human Mind, on the Principles of Common Sense*. This formal introduction of the phrase "common sense" by and by afforded the descriptive appellation of the Scotch philosophy, "the philosophy of common sense." The phrase had aptness for the end contemplated, and yet awkwardness, on account of its popular use as an equivalent for "good sense," or sagacity. Its consequent ambiguity led to mistaken applications and mis-pent criticism. What Reid meant by the phrase was that any adequate inquiry into the human mind must disclose certain principles or axiomatic truths common to all intelligence, as essential to a sound philosophy as to a healthy intellect. As in the philosophy of Locke, all knowledge had been traced to sensation and reflection, Reid took "sense" in the wide meaning of knowledge; and "common sense" was a knowledge common to all the race. In effect, Reid's title meant "an inquiry into the human mind, on the principles common to rational beings;" and his motto was a quotation from the Book of Job, "The inspiration of the Almighty giveth them understanding." Thus he suggested the form of his theory,—the creation of intelligence implies communication of the first principles of knowledge. All language suggesting that some men are highly endowed with a faculty of common sense, and perceive by special insight what others fail to recognize, is language wide of Reid's formula of common sense, and quite alien to his theory. See Hamilton's Note A, in Reid's *Works*, 742.

When he had prepared his reply to Hume, he submitted the manuscript in parts to the author of a *Treatise of Human Nature*, and received from Hume a friendly reply, reserving full judgment until the book appeared. Hume acknowledged having read it "with great pleasure and attention," adding, "It is certainly very rare that a piece so deeply philosophical is wrote with so much spirit, and affords so much entertainment to the reader." In reply to this, Reid said to Hume, "I have learned more from your writings in this kind than from all other put together." (STEWART'S *Life of Reid*; STEWART'S *Works*, x. 256; *Reid's Works* by HAMILTON, pp. 8, 91; BURTON'S *Life of Hume*, ii. 153-156.) Of Reid, Hill Burton says, "His was the greatest mind which set itself in opposition to Hume's system in British literature; and he was great because he examined the works of the sceptical philosopher, not in the temper of a wrangler or partisan, but in the honest spirit of an investigator, who is bound either to believe in the arguments he is examining, or to set against them a system which

will satisfy his own mind and the minds of other honest thinkers" (*Life of Hume*, ii. 151). Reid did set himself to develop a system, which he offered to the acceptance of honest thinkers as a refutation of the scepticism of Hume, by refuting the theory of ideas previously in favor among philosophers. But in doing this Reid acknowledged, as Kant also afterwards did in a very similar manner, that he was indebted to Hume for rousing him to the task of criticising the popular philosophy, and endeavoring to replace it by another which could endure the test of sceptical argumentation.

Reid's *Inquiry into the Human Mind* is an investigation into the relations of mind to the special senses, dealing in succession with smelling, tasting, hearing, touch, seeing. The work shows that Reid had given considerable attention to the physiology of the senses; though it cannot meet the requirements of present knowledge as to the structure of the terminal organs of the special senses, and their relation to the brain. Considering the period of its publication, it sufficiently refutes the allegation that mental philosophers have shown themselves ignorant and indifferent as to the relations of mental phenomena to physiological facts. His main purpose is to show the ample warrant we have for trusting the information gathered by the senses, and constructing a theory of things by the application of rational principles. In point of form, his method is to confront scepticism with the bulwarks of common sense. Unhappily his favorite phrase, "common sense," is at times used vaguely, and does not always meet the requirements of philosophic procedure. At one time it seems as if "common sense" were opposed to philosophy; at another, as if it were essential to it; but commonly his reasoning is clear and forcible, and ambiguities are easily brought into harmony with the general drift of the argument. Thus, when he says, somewhat angrily, somewhat boldly, and rather unwisely in both respects, "If thou hast not power to dispel those clouds and phantoms which thou hast discovered or created . . . I despise philosophy, and renounce its guidance, — let my soul dwell with common sense" (*Inquiry*, sect. iii.), he seems to favor the allegation that this theory of common sense is not a philosophy, but is at variance with the deeper spirit of philosophy. But he means no more in this than to express strongly his detestation of "the received philosophy," the philosophy of ideas, which had furnished scepticism with its weapons. And in truth he is no more scornful of the popular philosophy of the time than Kant was of the "dogmatic philosophy." Reid's exaggerated words have been freely condemned by his own followers. Dugald Stewart and Hamilton, who distinguished themselves for their defence of the philosophy of common sense. But Reid's real intention is apparent when he complains, of the received philosophy, that her votaries "have endeavored to extend her jurisdiction beyond its first limits, and to call to her bar the dictates of common sense." Then he adds, "In reality, common sense holds nothing of philosophy, nor needs her aid. But, on the other hand, philosophy (if I may be permitted to change the metaphor) has no other root but the principles of common sense" (*Inquiry*, sect. iv.). By this he means that the essential conditions of intelli-

gence are given to all men, so that intellect does not need to wait on philosophy for warrant of her procedure; while, on the contrary, all sound philosophy must start with unreserved acknowledgment of the principles of intelligence, which he would name "common sense." Equally for the weapons of defence against scepticism, and for the foundations of a structure in which a thinker can dwell with satisfaction, he turns to the "principles which irresistibly govern the belief and the conduct of all mankind in the common concerns of life." To find out what these principles are is the necessary and most momentous task of a philosophy which would present us with a scheme of the conditions of human knowledge.

The form of philosophy which Reid had thus described and introduced, he further vindicated and developed in his *Essays on the Intellectual Powers of Man* (published in 1785), for which, also, he took as motto a quotation from Job, "Who hath put wisdom in the inward parts?" and in his *Essays on the Active Powers of Man* (published in 1788), for which the motto on titlepage was from the prophet Micah, "He hath showed thee, O man, what is good." These three works present us with Reid's answer to Hume, and they unify and give the result of his achievements in attempting to construct a theory of knowledge. His first and essential position was gained in showing that the use of the senses implies constant exercise of judgment, and that this implies fundamental principles of thought which could be neither demonstrated, nor disputed, nor dispensed with. His next position was reached in laying open to view certain first principles in reasoning which are essential to intelligence. "The judgment follows the apprehension of them necessarily; and both are equally the work of nature and the result of our original powers" (*Intellectual Powers*, essay vi. chap. iv.). These are axioms, first principles, principles of common sense, common notions, self-evident truths. His third position was reached when he entered the domain of morals, and maintained, in reference to our knowledge of moral truths, that there "must be in morals, as in other sciences, first principles which do not derive their evidence from any antecedent principles, but may be said to be intuitively discerned" (*Intellectual Powers*, essay vii. chap. ii.). Such is Reid's theory, often involved in considerable obscurity of statement, at times adopting forms of expression which favor the view that there is a measure of intellectual constraint holding man in subjection; but in the main a clear and strong vindication of the adequacy of intelligence as a guide to certainty. He had not Kant's distinction between reasoning and reason; he did not grasp Kant's problem, How is a knowledge *a priori* possible to mind? (see art. KANT): but, when treating of judgment as the ruling power in mind, he clearly distinguished those two functions, — to reason, and to recognize first principles apart from reasoning. "We ascribe to reason two offices or two degrees. The first is to judge of things self-evident: the second is to draw conclusions that are not self-evident from those that are. The first of these is the province, and the sole province, of common sense; and therefore it coincides with reason in its whole extent" (*Intellectual Powers*, essay vi. chap. ii.). Even though it be granted that there is in Reid's

works a want of philosophic exactness and metaphysical range, there is a sagacity, a breadth of reflection, and a massiveness of thought, fully accounting for the power of his philosophy in Britain, France, and America. II. CALDERWOOD.

**REIHING, Jakob**, b. at Augsburg, 1579; d. at Tübingen, May 5, 1628. He entered the Jesuit order; taught theology and philosophy in their seminaries at Ingolstadt and Dillingen; and was in 1613 appointed court-preacher to the apostate count-palatine, Wolfgang William. He took a very active part in the Romanization of the Palatinate, but the careful study of the Bible which he found necessary in order to dispute with the Protestants had its influence. In the beginning of 1621 he suddenly fled to Stuttgart, and towards the close of the same year he formally embraced Protestantism. In 1622 he was made professor of theology at Tübingen. His writings are mostly polemical, first against the Protestants, afterwards against the Jesuits: they are described in his life by OEHLER, in MARIOTT'S *Wahrn Protestanten*, iii. 1854.

OEHLER.

**REIMARUS, Hermann Samuel**, the author of the famous *Wolfenbüttel Fragments*, b. at Hamburg, Dec. 22, 1694; d. there March 1, 1768. He studied philology at Jena and Wittenberg; travelled in Holland and England; and was appointed rector of the gymnasium in Weimar, 1723, and in Hamburg, 1729. He was a pupil of Wolff, and one of the most radical among German rationalists. He published *Diss. de assessoribus Siquidem Magni*, Hamburg, 1751, and *Die vornehmsten Wahrheiten der natürlichen Religion*, Hamburg, 1754. His life was written in Latin by Büsch. See also sketch in Eng. trans. of the *Fragments* (Lond., vol. i., 1879), and art. WOLFENBÜTTEL FRAGMENTS.

**REINHARD, Franz Volkmar**, b. at Vohenstrauß in the Upper Palatinate, March 12, 1753; d. in Dresden, Sept. 6, 1812. He studied theology at Wittenberg, and was appointed professor there in 1780, and court-preacher in Dresden in 1792. He was a rational supranaturalist, that is, one of those rationalists who still retained the principal tenets of supranaturalism, the divinity of Christ, and the absolute authority of the Bible. His *System der christlichen Moral*, Sulzbach, 1788-1815, 5 vols., was several times re-printed; but he exercised the greatest influence as a preacher. His collected sermons comprise thirty-five volumes. See his *Gedächtnisse*, Sulzbach, 1810, and TZSCHIRNER'S *Briefe*, Leipzig, 1811, thereby occasioned. His life was written by BÖTTIGER, Dresden, 1813, and PÖLITZ, 1801-04, 4 vols. Cf. Palmer's art. in Herzog.

**RELAND, Hadrian**, b. at Ryp, near Alkmaar, July 17, 1676; d. at Utrecht, Feb. 5, 1718. He studied Oriental languages and ecclesiastical antiquities in Amsterdam, and was in 1699 appointed professor at Utrecht. His principal theological works are, *Analecta rabbinica*, Utrecht, 1702; *De religione Mohammedica*, 1705 (in which he tried to give a more accurate and impartial representation of the religion of Mohammed); *Antiquitates sacræ veterum Hebræorum*, 1705 (best edition by VOGEL, Halle, 1769); *Palæstina ex monumentis veteribus illustrata*, 1714 (his chief work, often re-printed, in which he displays such comprehensive learning and so much penetration and power of analysis, that it still remains the foundation of

all study of ancient Palestine); *De spoliis templi Hierosolymitani in arcu Titiano*, 1716 (new edition by SCHULZE, Utrecht, 1775).

ARNOLD.

**RELICS.** The Latin word *reliquia* meant "remains," and was in that sense adopted by the Church, where, however, while on the one side its application was confined to the remains of saints and martyrs, it was on the other extended to every thing which had been in bodily contact with the deceased. Thus the church of Jerusalem boasted of the possession of the episcopal chair of James as a precious relic (EUSEBIUS: *Hist. Eccl.*, VII. 19). The worship of relics developed with the worship of martyrs. The possession of the corpse of a martyr was held to guarantee the continuous communication between the deceased and the congregation; hence the custom of gathering around the tomb of the martyr for the celebration of the Eucharist. Though the worship of relics originally had to overcome a certain aversion founded on the views of the Old Testament concerning the uncleanness of a corpse, it easily succeeded, as may be seen from the Apostolical Constitutions, lib. vi. At the time of Constantine it was in full bloom; and the Greek Fathers of that and the next periods are unanimous in their recommendations (EUSEBIUS: *Preparatio evang.*, 13, 11; GREGORY NAZIANZEN: *Orat. in Cyp.*, 17; GREGORY NYSSA: *Oratio in Theod.*, 740; BASIL: *Epistolæ* II. 197; CHRYSOSTOM: *Laud. Dros.*, p. 683; THEODORET: *In Psalm.*, 67, 11). In the West it also found zealous defenders (Jerome and Paulinus of Nola). From the latter, as well as from Gregory of Tours, it appears that people in general considered relics to be the bearers of some hidden miraculous power; and it became necessary to protect by laws the corpses of martyrs from being cut into pieces (*Concl. Theod.*, ix. 17, 7). But so great was the credulity and superstition of the people, that the laws proved in vain. The church authorized this superstition to a certain extent by decreeing that relics should be deposited in every altar. Ambrose refused to consecrate a church when it had no relics (*Ep.* 22 *ad Marcell.*); and though the synod of Agde (506) simply demanded the anointing and benediction of altars, the seventh œcumenical synod of Nicæa (787) forbade the bishops, under penalty of excommunication, to consecrate a church without relics; and the synod of Mayence (888) presupposes that even the portable altars contain relics. In the Roman-Catholic Church the mediæval superstition is still maintained; while the whole Protestant world had adopted the views of Luther, set forth in his Larger Catechism: "'Tis but a dead thing which sanctifies nobody."

HAUCK.

**RELIEF SYNOD.** See art. PRESBYTERIAN CHURCHES, p. 1894.

**RELIGION AND REVELATION** are correlative terms; that is, the relation in which man places himself to God in religion presupposes the relation in which God has placed himself to man in revelation. Without revelation there can be no religion; and it is a fact which should not be overlooked, that even those, who, on account of their idea of God, absolutely reject the idea of a direct divine revelation, recognizing nothing but Nature in her material existence and mechanical working, cannot help applying to Nature expres-



sions and conceptions which tend to raise her above the dumb necessity, and constitute her a higher being, capable of moral relations; nor can they for a longer period escape a feeling of thirst after revelations of the secret depths of that being which they then strive to attain by ways more or less mystical and magical.

1. Religion—either from *relegere*, “to read over,” i.e., to reflect upon what has been written (Cicero), or from *religare*, “to bind” (Lactantius)—means the conscious relation between man and God, and the expression of that relation in human conduct. It has thus, though it presupposes certain objective conditions both for its origin and for its farther development, a purely subjective character, forming the innermost centre of the human personality, and the only true basis of spiritual growth. But, in spite of its decidedly subjective character, religion is as much a social as an individual affair. Not to speak of the specifically Christian ideal of the kingdom of heaven to be established here on earth by the Christian congregations, in all spheres of the human consciousness,—in the religious no less than in the moral, and in the moral no less than in the intellectual,—reciprocal contact between individual and individual is the general condition of development. Thus originate common forms of the religious consciousness and common forms of its expression in actual life; and thus the word “religion” assumed a new sense, an objective sense,—so objective, indeed, that not only there spring up many different religions, but it becomes possible for an individual to have religion without being religious, to stand in an external relation of recognition and obedience to a certain form of religion, without standing in any living relation to God himself.

It is the business of Christian science by a searching analysis to find those elements which constitute religion, and which must be present in all religious life, even on its lowest and most primitive stage, and to represent the psychological process by which the actual formation of a religion takes place. The New Testament gives a few but very important notices on the subject, which fully sustain the above propositions concerning the relation between religion and revelation (Rom. i. 18 sqq.; Acts xiv. 17, xvii. 27; John i. 19). From a comparison of the various Pagan religions it is apparent, that originally all religious life started from an impression of an overwhelming power; which impression could not fail to engender fear, as it was accompanied by a complete ignorance of the true nature and character of the power observed. But fear naturally leads to attempts at reconciling that which is feared; and as the understanding develops, and one light is lighted after the other, the attempts at reconciliation will result in a partial willingness to submit. Finally, when the idea of personal will holding the power dawns upon the consciousness, the willingness to submit will grow into a desire to obey; and religious life has thus reached the highest stage of development which it can attain within the bounds of Paganism. The old dispensation may be referred back to the covenant which God made with Abram: “And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the

Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly” (Gen. xvii. 1, 2). Here, too, the emphasis is laid upon the omnipotence of God, before whom it behooves man to walk in fear. But a new element, which in Paganism never reached beyond the dim dream, is here added in the form of direct promise,—the love of God to Abram: “And I will multiply thee exceedingly.” The law with its prescripts, and the prophets with their promises, made the outlines of the old dispensation still more precise and definite. At the same time they introduced a new element in religious life,—that of understanding the will of God, that of true human wisdom; which element, however, was never severed from its moral complement; for “the fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments” (Ps. cxi. 10). Under the new dispensation, love, God’s love to man, appears as the true centre of religious life, instead of fear, man’s fear of God. Man has become chiefly receiving. The words of life, forgiveness of sin, the sonship of God, eternal life, etc., is offered him, and he has only to take it. But how? By faith. Faith, however, though a sacrifice of one’s self, a submission of one’s own righteousness to the righteousness of God (Rom. x. 3), and consequently a moral act which cannot be accomplished without the aid of God (1 Cor. ii. 5), has a much more strongly pronounced intellectual character than the wisdom of the old dispensation, because that which shall be accepted, that to which man shall surrender himself, is the truth. Christ calls himself the truth (John xiv. 6), and even the possession of eternal life is referred back to the knowledge of the truth (John xvii. 3). Thus the elements of religion, though always the same, change as religion grows from its first germ in Paganism to its full maturity in Christianity.

A scientific treatment, however, of the subject was not attempted until quite recent times. The Reformation made a beginning with its comprehensive and penetrating analysis of faith as the informing centre of all religious life. In the *Confessio Augustana* and the *Apologia*, faith, as the confidence that in Christ the grace of God has been offered to us, is represented as an act of the will; and this moral act is again represented as the necessary condition of any true knowledge of God. But the old Protestant, more especially the Lutheran, theologians, very soon left that track. Calovius, Quenstedt, Buddæus, J. Gerhard—they all represent the moral act in faith as preceded by a theoretical acceptance of the divinely revealed truth, thus making the basis of faith purely intellectual; and in this they were followed both by the rationalists and the supernaturalists. The treatment of the subject received a much more powerful impulse from the development of German philosophy; though at times it looked as if philosophy were about to dissolve, and finally supersede religion. Kant excluded the idea of God from the competency of theoretical reason, and made it a mere postulate of practical reason: the existence of God is necessary for the realization of the highest good. But thus religion was defined as a mere recognition

of our duties as divine commandments; that is, it was made a mere appendix to morals, and its innermost kernel, the direct relation between man and God, was set aside as something irrelevant. The opposite extreme was developed by Hegel. He considered all existence an evolution of the spirit. But the true character of spirit is thought; and the thinking of man, of the human spirit, of the subject, is the medium in which God, the divine spirit, the absolute, becomes conscious of itself. This process in its lowest form,—in the form of feeling, to be distinguished from the form of imagination (art) and the form of pure thought (philosophy),—Hegel called religion; that is, while Kant had made religion a simple, practical matter, Hegel made it a merely theoretical interest. A reaction against those extremes was started by Jacobi and Schleiermacher. Both agreed in deriving religion from feeling, in making feeling the proper sphere of religion, the place in which it has its roots. But there was, nevertheless, a considerable difference between them. "Faith in God is an instinct in man," said Jacobi: "when spoken to, it will answer." But, in order to reach full clearness in his relation to God, Jacobi held that man must rise above his own nature, because nature with its continuous web of cause and effect conceals God, and approach God as a free being, free of the necessity of nature. This rising above nature in order to reach freedom, Schleiermacher completely discarded; making the relation between man and God much deeper and much more direct, and finding its true expression, not in an instinct, ready to respond whenever it is touched, but in a never-dying feeling of absolute dependence. As representing the stand-point of Kant may be mentioned Wegscheider; Hegel is represented by Daub and Marheinecke; Schleiermacher by Nitzsch, Twisten, and Dörner. An attempt to go beyond Schleiermacher may be observed in Lipsius, Biedermann, and Pfeiderer, members of the so-called critical school.

2. Christian faith and Christian theology recognize, and have always recognized, both that religion in general would be impossible without a direct activity for the purpose from the side of God, and that specially the Christian religion is the result of such an activity. In details, and more especially with reference to the different religions, the views of the character and nature of that activity may vary considerably; but there is general agreement with respect to its principal features,—that it must be a direct communication between the divine will and the human consciousness, that is, have the character of a revelation; and that the revelation must present, for acceptance by man, truths which give a new form to religious life, and tend to gather communities or congregations which strive to express this new form. But the question then arises, whether that activity is identically the same at the origin of every religion,—like human nature, like the laws of spiritual development,—or whether the biblical revelation on which the Christian religion rests is the result of a special activity of a peculiar kind, which, in contradistinction from the general activity, may be designated as extraordinary and supernatural. Cf. AUBERLEN: *Die göttliche Offenbarung*, Basel, 1861; ROTHE: *Zur Dogmatik*,

Gotha, 1862; A. E. KRAUSS: *Die Lehre von der Offenbarung*, Gotha, 1868.

The New Testament (for the Old Testament see F. E. KÖNIG: *Der Offenbarungsbegriff des N. T.*, 1882, 2 vols.) speaks of a revealing activity of God, under the influence of which religious life has developed; but directly it makes no distinction between a general and a special revelation. The two terms it uses to express its ideas, *φανερον* and *ἀποκαλύπτειν*, it applies promiscuously, both to the general manifestation of God in his creation and to the specific Christian revelation. Indirectly, however, the distinction is present. The revelations reported in Scripture—the signs, miracles, prophecies, and other manifestations to the ear and the eye, culminating in the incarnation—form a continuous series, a logically connected totality, discovering the divine scheme of salvation. And to this revelation in the objective world corresponds a revelation in the subjective world. The final reason why so large a portion of the human race remained outside of the communion with God established by the old dispensation was, according to Paul (Rom. i.), the lack of power to comprehend the plans of God, the loss of the very organ for the divine truth; it being impossible to appropriate this special revelation without an internal resuscitation and revival. In the theology of the Reformers, this distinction between a general revelation, which can only prevent man from being overwhelmed in his own sin, and a special revelation, which alone can carry him safely to salvation, is set forth with great sharpness. The old orthodox theologians even made a distinction, with respect to the special revelation, between a *revelatio immediata*, made to the prophets and apostles, and a *revelatio mediata*, made to us through them. Nevertheless, the distinction was soon threatened with complete dissolution, and the attack came from two different points. On the one side, the general depravity of the race, which made a special revelation (objective as well as subjective) necessary, was denied; and; on the other side, the human intellect was supposed to be able to reach by itself the very truths of revelation, which made revelation itself superfluous. See the arts. on SOCINIANISM and RATIONALISM.

A strong re-action against rationalism, and its conception of religion as a merely intellectual recognition of the higher truths, naturally sprang up in the very moment, when, with Jacobi and Schleiermacher, the feeling, and not the intellect, was pointed out as the true source of religion; and a necessary result of that re-action was a complete remodelling of the relation between religion and revelation,—a complete reversion of the relation established by rationalism. The idea of revelation, almost extinguished by rationalism, now came to great honor. Yet it is a question, whether the distinction between the general and a special revelation, which Christian apologetics absolutely must insist upon, is not more radically hurt by the new theory than it ever could be by any of the propositions of rationalism. According to Jacobi, every strong religious emotion is a revelation, and outside of this inner enthusiasm there is no revelation; for God is felt only in secret, and the Word, which by itself reveals nothing, is set only to prove and corroborate the

revelations of the inspiration. More especially the term "revelation" is applied to such productions of the religious spirit as exercised a decisive influence in wide circles and for long periods. But what difference is here between revelation and inspiration in the sphere of faith, in religion, and genius and originality in the sphere of imagination, in art? Schleiermacher put the so-called natural religion out of the world as a mere abstraction, and defined revelation as the product of a direct, divine activity. But, unable to give his definition the necessary preciseness, he was compelled to recognize every idea which rose in the soul, and could not be explained from external influences, as a revelation. Hence his exertions to stretch the supernatural and supra-reasonable in Christianity, until it will connect with nature and reason, or, rather, his exertions to raise nature and reason until they can reach the supernatural and supra-reasonable. Among the theologians after Schleiermacher, some — Richard Rothe, Isaac August Dörner, etc. — vindicate with great emphasis the claims of Christianity upon an extraordinary, supernatural origin; while others, the critical school, — Lipsius, Biedermann, etc., — hold that all religions rest in the same manner upon revelations. J. KÖSTLIN.

**RELIGION, The Philosophy of,** comprises two elements, — one historical, and one metaphysical, — which must be present, equally developed, and organically combined. On the one side, religion is a fact whose origin and manifold relations must be explained; on the other, that fact claims to contain the final truth, and the claim must be investigated. But a perfect fusion of these two elements is difficult, and the difficulty explains the late development of this branch of philosophy.

Researches concerning the final cause of existence and the true nature of consciousness are as old as philosophy itself; and during the middle ages a relation actually sprang up between metaphysics and religion, so far as the first part of the representation of the theological system generally occupied itself with the question, whether man is able to demonstrate the existence of God, and form a just idea of his nature, without the aid of a direct revelation. But the relation remained barren. Philosophy and religion were more and more sharply separated from each other, the former being confined to that which is mathematically demonstrable, the latter to that which is directly revealed; and an application of the results of metaphysical researches to the various forms of religion was impossible, simply because the history of religion was not yet written. Judaism and Christianity were the only religions known: even concerning Mohammedanism ignorance prevailed. In the latter part of the seventeenth century, however, the study of religion began. The first work of the kind was A. ROSS: *A View of all the Religions of the World*, 1652; which was often reprinted, and translated into French and German. Then followed HOFMANN: *Umbra in luce sive consensus et dissensus religionum profanorum*, Jena, 1680; JURIEU: *Histoire critique des dogmes et des cultes*, Amsterdam, 1704; KÖCHER: *Abriss aller bekannten Religionen*, Jena, 1753; KIPPING: *Philosoph. Geschichte der natürl. Gottesgelehrsamkeit*, Brunswick, 1761; OUVRIER:

*Geschichte d. Religionen*, Leipzig, 1781; MEINERS: *Geschichte aller Religionen*, Lemgo, 1785; REINHARD: *Geschichte der religiösen Ideen*, Jena, 1794; DUPUIS: *Origine de tous les Cultes*, Paris, 1796.

As soon as the historical materials were collected, the philosophical treatment began, with LESSING: *Erziehung des Menschengeschlechts*, 1780 (according to which all religion depends upon a revealing activity of God, whose purpose is the education of the race); and HERDER: *Ideen zur Philosophie der Geschichte*, 1784. Before KANT published his *Die Religion innerhalb der Grenzen der reinen Vernunft*, 1793, two other works appeared, — TIEFTRUNK: *Entwurf einer Kritik der Religion*, 1789; and J. G. FICHTE: *Versuch einer Kritik aller Offenbarung*, 1792, which, on the basis of the Kantian philosophy, subjected religion to a severe criticism, reducing religious faith, the ideas of God, of the freedom of the will, and of the immortality of the soul, to mere postulates of practical reason. Leaning against Jacobi, and constructing religion on the basis, not of reason, but of feeling, F. KÖRPER published his *Philosophie des Christenthums* in 1813; and to the same sphere of influence (Kant-Jacobi) belongs FRIES: *Handbuch der Religionsphilosophie*, though it was not published until 1832. Meanwhile the appearance of SCHELLING and HEGEL gave a new and powerful impulse to the movement. To Schelling — who defined God as the absolute, and the absolute as full identity of the subjective and the objective, the ideal and the real, the finite and the infinite — absolute knowledge, or, as he called it, intellectual intuition, was the only medium through which man could become fully conscious of God. Religion he was consequently compelled to reject as a mistaken conception: see his *Philosophie und Religion*, 1804. He was vehemently attacked by Fries, Jacobi, and Herbart, but in vain. Hegel, whose *Religionsphilosophie* was not published until after his death (1832), also defined God as the absolute. But with him every thing was process and evolution. The absolute was not a dead identity, always at rest, but the result of a never-ending process by which the opposites reached identity through contest and reconciliation. He was consequently able to give religion a legitimate place in his system, though only as a lower and temporary form of the consciousness of God.

Against Schelling's and Hegel's ideas of the absolute, though in many respects influenced by their methods, wrote ESCHENMAYER (*Religionsphilosophie*, 1818-24, 3 vols.). FRANZ VON BAADER (*Fermenta cognitionis*, 1822-25, *Vorlesungen über religiöse Philosophie*, 1827, and *Vorlesungen über speculative Dogmatik*, 1829), and HEINRICH STEFFENS (*Religionsphilosophie*, 1839, 2 vols.). All these writers have a more or less pronounced mystical character. The most interesting of them is Baader. He was a strict Romanist, but held that nature and Scripture reciprocally interpret each other, that a true natural philosophy and a true Christian theology must lead to the same results. Of still more importance among the adversaries of the pantheism of Schelling and Hegel are J. H. FICHTE (*Spekulative Theologie*, 1846), and CH. G. WEISSE (*Philosophische Dogmatik*, 1855), who both are representatives of pure theism. Very characteristic is the proposition with which

Weisse starts: religion is an experience, and must be treated by science like any other experience. Recent writers on the subject are, J. D. MORRELL: *Philosophy of Religion*, London, 1819; J. CAIRD: *Philosophy of Religion*, 1876; I. RICHARD: *Essai de philosophie religieuse*, Heidelberg, 1877; [NEWMAN SMYTH: *The Religious Feeling*, New York, 1877]; O. PFLEIDERER: *Die Religion*, Leipzig, 1878; A. STÖCKL: *Lehrbuch der Religionsphilosophie*, Mayence, 1878; PEIP: *Religionsphilosophie*, Guterloh, 1879; [G. C. B. PÜNJER: *Geschichte der christlichen Religionsphilosophie seit der Reformation*, Braunschweig, 1880-83, 2 vols.]; A. RÉVILLE: *Prolegomènes de l'histoire des religions*, Paris, 1881; A. B. BRUCE: *The Chief End of Revelation*, London and New York, 1881; H. LOTZE: *Grundzüge der Religionsphilosophie*, Leipzig, 1882; [F. E. KÖNIG: *Der Offenbarungsbegriff des Alten Testaments*, Leipzig, 1882, 2 vols.]; A. RÉVILLE: *Les religions des peuples non civilisés*, Paris, 1882, 2 vols.; KUENEN: *National Religions and Universal Religions*, London and New York, 1882; G. RAWLINSON: *Religions of the Ancient World*, Lond. and N.Y., 1883; H. K. HUGO DELFF: *Grundzüge d. Entwicklungsgesch. d. Religion*, Leip., 1883; A. GILLIOT: *Études historiques et critiques sur les religions et institutions comparées*, Paris, 1883]. H. ULRICH.

**RELIGIOUS DRAMAS IN THE MIDDLE AGES.** Between the ancient and modern theatre there is an absolute void of several centuries. Only a few dramas were produced during that period, — the *Χριστὸς πάσχω* of Gregory Nazianzen, some cloister-plays from the Carolingian age, the six comedies of Roswitha, — and they were all simple imitations of the ancient models, and without any literary influence. When at last the modern drama began to germinate, it was prompted by no reminiscence of the ancient. Its origin was entirely religious: it grew up in the midst of the divine service of the Christian Church.

Even in its earlier form there were in the Christian service numerous dramatic elements which needed only a little development in order to become real dramas, such as the antiphonies and responsories of the mass, the change of persons and costumes in various parts of the Liturgy, the processions inside and outside the church, the washing of feet on Maundy-Thursdays, the imitation of the manger at Christmas and the tomb at Easter, the recitation of the gospel reports on Easter morning, etc. These recitations of the biblical narratives were soon recast in the form of rhymed dialogues interspersed with choral hymns. Costumes were added, to represent the angels, the women carrying incense, the soldiers keeping watch, etc.; and in the eleventh century the Christmas and the Easter plays were ready, though the period of their full bloom falls in the twelfth and thirteenth centuries. In France they were called *mistères* (formerly derived from *mysterium*, now generally from *ministerium*); in England, *miracles*; in Spain, *autos*; in Germany, *ludi*. They were played in the church and by the clergy, who also wrote them, and they made a deep impression on the audience, as many anecdotes show. Gradually the dialogues were rendered into the vernacular tongue, and the singing became more elaborate and artistic; thus the words of God were composed for three voices, — descant, tenor, and bass, — with an allusion to the Holy Trinity.

The outlines of the drama were extended; non-scriptural matter was adopted, from the legends and other sources; and laymen were admitted to the scene, for the representation of certain characters, such as the impenitent thief. At last the church or the chapel became too small for the drama and the audience. Perhaps, also, incongruities crept in, or people began to think the whole business below the dignity of the clergy. At all events, in 1210 Innocent III. forbade to represent the plays in the churches, and also forbade the clergy to act any part in them.

After its removal from the church to the public square, the drama underwent many changes. It assumed a more historical character. Instead of a single episode, it undertook to represent the whole biblical history, from creation to doomsday. A huge stage was reared, consisting of three floors, of which the middle one represented earth, with heaven above, and hell below. Several hundred people might be engaged in the representation, which generally lasted for several days. The greatest change, however, and one by which a new kind of drama, the so-called *moralities*, was formed, consisted in the abandonment of the biblical text and the adoption of allegorical characters. Even in the oldest religious dramas, allegorical characters, such as Mercy, Justice, the synagogue, etc., occur; and when the drama fell into the hands of the laity, it was quite natural that they, more especially under the influence of the Renaissance, should develop a taste for a drama of a more secular character, — a drama which to a certain extent mirrored their own life, and expressed their own ideas. The *moralities* were invented in France; and in Paris their representation became the special privilege of the Bazochists, the guild of lawyers and advocates; while at the same time (1402) the *Confrérie de la Passion* erected the first stationary scene in Paris for the representation of *mysteries*. In England *moralities* also found much favor; and many plays of the kind were produced and became popular. In Germany, on the contrary, they hardly occur.

The *moralities*, as well as the *mysteries*, were strictly orthodox; not so with the *sottises*, or *entremets* in France, the English *interludes*, the German *fastnachtspiele*. They were from their very origin, while yet mere episodes of the larger plays, humorous and satirical; and, when the Reformation began to put men's ideas and passions in commotion, their satire was immediately directed against the Roman-Catholic Church and clergy. Already, in the first half of the thirteenth century, Anselm Faidit of Avignon wrote for Boniface of Montferrat a comedy, *Heresie dels Peyres* ("The Heresy of the Fathers"), which was represented in the palace of the marquis, and which depicted all the adversaries of the Albigenses as heretics. In the beginning of the fourteenth century Luca de Grimeald is said to have written a bitter satirical comedy against Boniface VIII., which, however, he was compelled by force to burn; and in the sixteenth century the satirical drama became a most effective weapon in the hands of the Reformers. In a *sottise* by the French poet Pierre Gringoire (1511), the Mother of all Fools enters the stage with the pontifical mantle on her shoulders, and the tiara on her head. In an *auto da feyra*, by the Portuguese poet Gil Vicente

(1508), the church is represented as an inn-keeper. Thomas Heywood, the inventor of the English *interludes*, launched boldly out in the religious controversies of his time; and Edward VI. is said to have written a drama against the Roman-Catholic Church under the title, *The Whore of Babylon*. The most celebrated specimens, however, of this kind of dramas, are the *fastnachtspiele* of Pamphilus Gegenbach in Basel, Nikolaus Mammel Deutsch in Bern, and Hans Sachs in Nuremberg.

In England the religious drama of the middle ages connects directly with Shakspeare: in Spain, with Lope de Vega and Calderon de la Barca; in France, with Corneille. Its most direct artistic offspring, however, is the Protestant oratorio. In Catholic Germany the representation of *mysteries* has continued down to the present time. [See OBER-AMMERGAU.] GRÜNEISEN.

LIT.—WILLIAM HONE: *Ancient Mysteries described*, London, 1823; ONÉSIME LE ROY: *Études sur les mystères*, Paris, 1837; WRIGHT: *Early Mysteries*, Lond., 1838; ALT: *Theater und Kirche*, Berlin, 1846; MARRIOTT: *English Miracle-Plays*, Basel, 1856; HASE: *Das geistliche Schauspiel*, Leipz., 1858; Eng. trans. *Miracle Plays*, Lond., 1880; E. WILKEN: *Geschichte d. geistlichen Spiele in Deutschland*, Göttingen, 1872; and art. *Drame religieux*, in Lichtenberger, *Encyclopédie*, iv. 62–81.

RELIGIOUS LIBERTY. See LIBERTY.

RELIGIOUS STATISTICS, reprinted from Holtzmann u. Zoepffel's *Lexikon für Theologie*, Leipzig, 1882.

NOTE.—The value of this table is not in the accuracy and freshness of its figures (for manifestly in the case of the United States a former census has been used, and it is probably so in other cases), but in its presentation of the comparative strength of the various religions. The first column expresses the number of millions and fractions of millions there are in the respective countries; thus in the German Empire there are 42 and 72 hundredth millions.

COUNTRIES.	Population in Millions.	TO EVERY THOUSAND INHABITANTS THERE ARE						
		CHRISTIANS.						
		Protestant.	Roman Cath.	Oriental.	Israelites.	Mohammedans.	Pandists.	Other Heathens.
<i>Europe.</i>								
Liechtenstein . . .	0.01	1,000						
Portugal . . .	4.56	999						
Spain . . .	16.56	1	999					
Italy . . .	27.50	2	996	1				
Belgium . . .	5.34	4	996					
France . . .	36.10	16	980	1				
Austria . . .	22.49	18	804	138	40			
Hungary . . .	15.51	203	457	271	36			
Switzerland . . .	2.67	587	406		3			
Netherlands . . .	4.01	613	367		19			
German Empire . . .	42.72	623	362		12.5			
Great Britain . . .	33.62	821	175		1			
Russia . . .	71.73	37	104	783	38	33		3
Turkey . . .	8.50	1	56	509	9	44		
Roumania . . .	5.07	3	22	863	78			
Montenegro . . .	0.19		10	989				
Greece . . .	1.46	2	6	988	2			
Serbia . . .	1.38		12	992	1	4		
Denmark . . .	1.99	991	1		2			
Sweden and Norway . . .	6.18	999						
Finland . . .	1.88	980		19				
<i>Asia.</i>								
Tibet . . .	6.00	239	406	238	17	21		1
Mongolia . . .	2.00			2			1,000	998

Japan . . .	33.30						997	3
Manchooria and Corea . . .	20.50						994	10
China . . .	405.00					5	990	4
Hither India . . .	36.73		6			94	980	
Further India . . .	242.73	3	5			149	811	32
Hither India Isl'nds . . .	53.78	7	88			800	60	45
Siberia . . .	3.43	1	6	892	2	17	57	25
Central Asia . . .	4.34					950	50	
Afghanistan, Kafiristan, Beloochistan . . .	5.30				3	987	10	
Arabia . . .	3.72	1			5	989	5	
Persia . . .	5.00				3	992	2	
Asiatic Turkey . . .	13.18	1	1	214	5	779		
Russian Central Asia . . .	4.65				95	1	898	4
Russian Caucasus . . .	4.89	2	6	572	5	410		1
<i>Africa.</i>								
South Africa . . .	18.79		5			10		980
Equatorial region . . .	44.00		10			100		890
Madagascar . . .	2.50	300	5			50	10	630
Upper Guinea . . .	26.00	5	10			550		430
Western Soudan . . .	17.60	5	15			575		400
Egyptian Soudan . . .	10.75					600		400
British So. Africa . . .	1.61	550	90			8	2	350
Middle Soudan . . .	31.40					600		400
Abyssinia . . .	24.28			200	10	400		390
Orange Republic . . .	0.06	650	50					300
Sahara . . .	3.70					900		100
Nubia . . .	1.00			50		900		50
Islands in the Indian Ocean . . .	0.81	50	800			40	60	50
Islands in the Atlantic . . .	0.57	7	970			10		13
Algeria . . .	2.45	5	82		13	896		
Egypt . . .	5.25	2	7	62	5	920		
Morocco . . .	6.00		15		60	925		
Tunis . . .	2.00		13		23	963		
Tripolis . . .	1.15		1		5	990		
<i>America.</i>								
Mexico . . .	9.28			925				5
Central America . . .	2.83			995				5
Peru, Bolivia, Chili, Colombia, Ecuador, Venezuela, Guiana . . .	6.86	9	966					25
Argentine Republic, Paraguay, Uruguay . . .	5.93	12	960		1			25
Haiti, Spanish and French West Indies . . .	3.17	3	939				16	42
Brazil . . .	11.11	4	905		1			90
Dutch, Danish, and Swedish West Indies . . .	0.08	520	480					
British North America . . .	3.85	560	420					20
United States of N. A. . .	38.93	823	162		1		3	8
British West Indies, Patagonia and Terra del Fuego . . .	1.07	790	96				18	96
Greenland . . .	0.02		50					950
<i>Australia.</i>								
New Zealand . . .	0.42	844	136		4			16
Tasmania . . .	0.10	753	218		2			27
South Australia . . .	0.23	750	111		2			104
Victoria . . .	0.82	712	279		6			3
New South Wales . . .	0.59	697	296		5			2
Queensland . . .	0.18	620	238		2			140
West Australia . . .	0.04	400	122		1			437
Polynesia . . .	2.35	300	150				50	500
<i>Grand total</i>								
	1,424.19	81	146	59	4	137	490	83

RELLY, James, b. at Jefferson, North Wales, 1720; d. in London about 1780. He may be regarded as the founder of the Universalist denomination from his association with John Murray. Both Relly and Murray were, in the early part of their career, disciples and co-workers of Whitefield. Very few particulars in the life of

Relly have been preserved. Even Mr. Murray, his ardent admirer and convert, tells us nothing which would afford an insight into his personality. He became a Universalist about 1750, and organized a society a year or so later. His society, after his death, until its dissolution in 1830, was ministered to by laymen. He is best known through his writings, which are somewhat voluminous. Mr. Relly's style of writing is remarkably good, indicating more than ordinary culture. His principal works are as follows: *The trial of spirits, or a treatise upon the nature, offices, and operations of the Spirit of Truth*, London, 1756, 2d ed., 1762; *Union, or a treatise of the consanguinity and affinity between Christ and his Church*, 1759, reprinted, Philadelphia, 1813; *Antichrist resisted*, 1761; *The life of Christ*, 1762; *The Sadducee detected and refuted*, 1764; *Christian liberty*, 1775; *Epistles, or the great salvation contemplated*, 1776; *Salvation completed* ("a discourse on that subject by J. R., wrote in the year 1753"), 1779; *The salt of the sacrifice, or the true Christian baptism delineated, according to reason and spirit* [n. d., 1779?]; *The Cherubimical mystery, or an essay on the mission of Daniel the prophete*, 1780.

The chief of his works—that in which his doctrinal views are most fully elaborated, together with the grounds on which they rest—is *Union*. In this he holds to a certain mystical union between Christ and humanity. Christ's relation to men is like that of the head to the different members of the body. His actions and thoughts, therefore, are ours: his obedience and sufferings are ours. He has brought the whole human race into the divine favor as fully as if each member had obeyed and suffered in his own person, and thus has secured a complete salvation. His theology is of the ethical type, maintaining that there must be perfect harmony between the divine attributes. Of the Almighty he says, "that, as a God infinite in goodness, he doth not, will not, act from one attribute to the dishonor of another." He believed in the literal resurrection of the body. He says [see *Sadducee refuted*], "What does the term 'resurrection' imply, if not the rising again to life of that which was subjected to death? But the soul is immortal. . . It is the body only that dies. Therefore the future resurrection of the dead, if there be any, must be that of the body." He confesses, however, that the rising again of mankind in the second Adam from the sin in which they were involved in the first Adam implies a quickening and renewal of the mind through the truth. He teaches the millennial coming of Christ, in which the believers shall rise and reign with him. Afterwards, those who are under condemnation shall rise; and, through the mediation of the saints, they shall be brought to Christ: so that at last every knee shall bow, and every tongue confess that in the Lord they have righteousness and strength. He held that Christ had abolished ordinances. The "one baptism" spoken of in Eph. iv. 5 is spiritual, operating upon the mind and conscience through faith. Hence he placed special emphasis upon good works, and commended a broad and generous philanthropy. As to the nature of Christ, the views of Relly do not seem to differ from those which were accounted orthodox in his time. His writings show him to be a

man of intellectual vigor, versed in theology, a careful student of the Scriptures, a keen logician, and a good controversialist. He must have been a powerful preacher, inasmuch as Mr. Murray, who abhorred Universalism, and who had been specially appointed to refute the *Union*, was converted by the first sermon which he heard him preach. ELMER H. CAPEN (President Tufts College).

**REMIQIUS, St.**, b. probably in 437; d. Jan. 13, 533. He was made bishop of Rheims in 459, and was an intimate friend of Clovis, whom he converted to Christianity. Twice he was made the subject of a fraudulent fiction invented for political purposes by Hincmar of Rheims; first as having anointed Clovis with oil from the sacred *ampulla*, and next as having received a letter from Pope Hormisdas recognizing him as primate of France. He has left four letters. *The Commentary on the Pauline Epistles*, ed. by J. B. Villalpandus (1699), and also found in *Bib. Moe.* (Lyonis, 1677), is not by him, but by Remigius of Auxerre. [See A. AUBERT: *Hist. de saint Remi*, Paris, 1849; DESSAILLY: *Authenticité du grand testament de saint Remi*, Paris, 1878.] J. WEIZSÄCKER.

**REM'PHAN** (more correctly *Raiphán*), a god, so called in Acts vii. 43. It occurs in a quotation from the Septuagint of Amos v. 26, where the Hebrew has *Chim*. The god is generally identified with Saturn.

**RENAISSANCE, The**, is the term now commonly used to designate the general movement of the human mind against the system of government in Church and State which prevailed in Europe during the middle age. That system was founded upon the principle of absolute authority in both spheres, in accordance with the supposed divine order for the government of the world. The Church maintained this principle in its control of the consciences, opinions, and acts of men in their relations to subjects within its special jurisdiction; while the civil power, claiming the same divine origin, ruled with the same authority the citizen in his more immediate relations to the State. The theory was, that there could be no lawful resistance to the duly constituted authority either in Church or State, and no conceivable opposition between them, because the divine will was represented by its lawful exercise in either sphere. Against this theory, upon which the mediæval system was based, a revolt began in the twelfth century, which, in one form or another, continued to assert itself with aggressive force throughout Western Europe for nearly four hundred years; and that revolt is known by the general name of the "Renaissance." This movement was most active during the transition period between the middle age proper and our modern era (1100–1500), and its influence is clearly seen in some of the most characteristic features of existing civilization. It may be described in general terms as a struggle of *individualism* to control the forces of European life as against the power of Church and State as organized in the middle age.

The movement, as a general one throughout the countries of Western Europe, is said to have begun with the teachings of Abelard (1079–1142); and its special work was not completed, at least in France, until the close of the sixteenth century. Two eras are to be distinguished in its history: *first*, that in which the assertion of this claim to

individualism — which is, after all, only another name for the right of private judgment — was boldly avowed, and persistently maintained, by scholars and philosophers, as a distinct general principle; and the *second*, that in which the outgrowth of these opinions, and the changes which they produced in the condition of European society, became conspicuous. The first was seed-time, the other the fruit-season; and between the two lay the dark night of nearly a century, in which the "new birth," the Renaissance, seemed to have reached an untimely end.

The following is an outline, in their historical order, of some of the principal events in which this spirit of individualism — afterwards known, from the marvellous changes it produced in European life, as the Renaissance, or "new birth" — exhibited itself.

1. *Abelard* (1079-1142) was the first great scholar in the middle age who openly maintained the principle of individualism in a definite form against that of the authority of the church as recognized and settled in his time. He did not claim, as later scholars did, that the church had actually reached wrong conclusions in any given case, but that her fundamental theory, that her own declaration of her own infallibility in all cases should be binding upon Christians, was a false one. Anselm had formulated the church's position by asserting that we must believe in order that we may be able to understand; Abelard, on the contrary, insisted that we must first understand before we can believe. Abelard, although condemned by the church for this and other errors, had many disciples, who, adopting his theory, did not hesitate to discuss and condemn many things which were done under the claim of church authority. Indeed, so wide-spread and potent was the influence of Abelard's example, that, according to Hallam, the greater part of the literature of the middle age from the twelfth century may be considered as artillery levelled against the clergy.

2. *Arnold of Brescia*, who lived in the first half of the twelfth century, was a pupil of Abelard, and applied the principle of free inquiry, as defended by his master, to an examination of the claim of popes and bishops to the exercise of authority as *secular princes*. His influence was so great, that he practically dethroned, for a time, one pope, and became himself the ruler of Rome. He was soon deposed, condemned, and burned; but his career lasted long enough to show that in Italy in the twelfth century there was an opinion strong enough to make itself felt effectually, questioning the authority of the church, not merely to make itself the interpreter of its own jurisdiction over civil as well as over ecclesiastical affairs, but revolting also against the system of government it had established. The same principle we see applied, about the same time, in a different sphere, in the insurrection of the Italian cities, under the name of the "Lombard League," against the authority of their German master, the emperor of the Holy Roman Empire, — an authority which had theoretically, in the middle age, the same divine origin and sanction, and the same claim to unquestioning universal obedience, as that of the Pope himself. Yet the cities of Lombardy did not hesitate to disown the imperial authority;

and they acquired, by successful resistance to it, a certain qualified independence of the emperor, thus maintaining, as Sismondi says, the first and noblest struggle ever waged by the nations of modern Europe against despotism.

3. Another step in the process of change from the old to the new, the revolt of individualism against the theory of passive obedience to authority as maintained by the church, is seen in the condition of the south of France in the thirteenth century. This movement presents itself under a double aspect. We see a defiance of the church's authority by all classes of the population. The higher nobility and the peasants of that region were both arrayed at the same time against it, but from different motives. The nobility of Provence, affected, no doubt, a good deal by the example of their Saracen neighbors, not only led lives in this era characterized by a worldliness, luxury, and love of display, up to that time wholly unknown in Western Europe among Christians; but many of their opinions were regarded as loose and heretical, and they had become restless under the restraints of church discipline. They professed to be orthodox Catholics; but their practice of an extraordinary exaltation of the passion of sexual love, their pretentious gallantry to women of their own rank, the courts which they established for the formal regulation of the relations between the sexes, their strange notions of the nature and extent of the marriage obligation, the encouragement of the troubadours, whose love-songs are the expression of an important phase in the life of the time, — all this was a genuine revolt, as much directed against the church's ideal conception of Christian virtue based upon poverty and self-denial, as it was against the recognition of the authority which enforced its discipline. The nobles denied the power of the church, whose restraints had become distasteful to them; and naturally they found justification for their course in opinions regarded as heretical. The example of the nobles was followed by the peasants, who, known in history as the Albigenses, had long been ready to revolt against the church for another and opposite reason; viz., that its doctrines, as well as its authority, did not seem to them to be in accordance with the principles and examples revealed in the New Testament. As is well known, this revolt against the authority of the church was cruelly crushed in the thirteenth century: still, it must be regarded as one of the most important movements of the earlier Renaissance against that authority which had been recognized as paramount, not merely in settling the belief, but in regulating the lives and actions, of men. While the Provençal poetry was the outgrowth of an age and race thus characterized by disbelief and gross materialism, according to the church standard, the Norman ballads and the lays of the minnesingers in Germany, about the same era, seem to have been consistent with devotion to the authority of the church, and with the encouragement of the robust virtues of chivalry.

4. From Provence the spirit of opposition to the church's theory of the universality of its jurisdiction, and to the nature of the ideal of life which it set forth as the highest, passed into Italy. Dante (1310), Petrarch (1318), and Boc-

caccio are called the earliest humanists; that is, they are the earliest and most eminent of the writers who regarded human life as something more than a state of preparation for the life to come, and who believed that obedience to authority did not necessarily include all virtue. Dante, with his mind filled with a knowledge of mediæval history, and with mediæval conceptions of life, still does not hesitate, in *La Divina Commedia*, to try every human action by the standard of right and justice implanted in every conscience, and never makes mere obedience to the order of the church the test of rightfulness of conduct. He strikes at the very foundation of the secular power of the Pope, as understood in his age, by portraying vividly, in a celebrated passage, the evil results of the supposed gift by the Emperor Constantine, of the Roman territory, and with it the temporal authority, to the Bishop of Rome. While Dante thus made, in opposition to the spirit of the age, the conscience the final judge, Petrarch and Boccaccio strove to conceive of human life as a state less gloomy and ascetic, more human and natural, more joyous, in short, as it was supposed to have been in antiquity, than it was under the practice and the discipline of the church. Petrarch sang at the same time the praises of love and of the free spirit of antiquity, exalting human dignity and pride, and claiming that there were objects worth living for in this life outside of those included in the church's ideal. Boccaccio was even more worldly, attracting attention to human interests, and portraying man's passions, joys, and sorrows, the good and the evil so strangely mingled in life, concentrating interest upon man as he actually is, and not upon the ideal man, whom the church by its all-controlling power and discipline sought to make him.

The first or early Renaissance, then, was characterized by a general restlessness in European society; a strong desire making itself manifest through philosophers and poets, and by habits of self-indulgence, to free life from those restraints in opinions and acts which the Church and the State, by means of their universal authority, recognized for ages, had imposed upon it.

There was a long eclipse of the light shed by the earlier Renaissance, but at somewhat different epochs in the different countries of Europe. In Italy it occurred during the long struggle which resulted in the downfall of the city republics; in France and England, during the hundred-years war between those countries; and in Germany, during that reign of force and terror which accompanied the decline of the imperial power. During this eclipse the pretensions of the popes to absolutism became more pronounced than ever. The new orders of the Dominicans and Franciscans were their most active agents in repressing heresy; and, the practical control of the universities being in their hands, the most slavish theories of passive obedience to civil as well as to ecclesiastical authority were taught there. But nothing could restrain the bursting-forth in due time of the *new and greater Renaissance*, the force of which, unlike that of the earlier one, has gone on increasing ever since.

5. In Italy this revival was mainly stimulated by the enthusiasm awakened among scholars by

the study of the works of the great writers of antiquity, and especially of Greek authors, whose writings were first brought to the knowledge of scholars in Western Europe during the fifteenth century and by the discovery of the works of Greek art. There had been many learned Greeks, and many manuscripts of Greek authors, in Italy before the taking of Constantinople by the Turks in 1453; but that event drove the Greek scholars into exile, and gave those in Italy who were students of the ancient classics invaluable aid in their interpretation. It was soon found that the ancient authors, Greek and Latin, offered to Italy a literature inspired by nature and reality, guided by reason alone, not subject to any authority, or shrouded by any mysticism. To cultivate and imitate this literature, and to seek for the ideal of life as set forth by the ancient philosophers and scholars, was to break the last bond imposed by the middle age. Italy soon became invaded by a species of fanaticism for the learning of antiquity. Search was made everywhere for the treasures of Greek and Roman art; and the discovery of a manuscript of a celebrated ancient author was regarded as a prize almost equivalent to the conquest of a kingdom. All classes, even the rough soldiers who had become sovereign princes in Italy, became enthusiasts in the study of Greek literature. Academies were founded in the principal cities for the study of the Greek philosophy; and very soon the ancient Greek ideal of life, which was that formed by the exaltation of human pride, and dignity, and force, — in other words, individualism, — was substituted, even among orthodox churchmen of the highest rank, for the Christian ideal, which was that of poverty, humility, and obedience. Some of the popes even became the unconscious instruments of sapping the foundations of their own authority. Nicolas V. (1455), for instance, who urged the Greek exiles to accept his hospitality, and to teach Greek literature under his protection, seemed to have no higher ambition in life than the patronage of Greek scholars, even those whose opinions were thoroughly Pagan, and the formation of a library made up of the manuscripts of the works of ancient authors. So Leo X. was, to say the least, as enthusiastic in the cultivation of the Platonic philosophy as in the performance of his proper duties as head of the church, or in maintaining its traditional authority. No one in Italy at that time, save a few unheeded enthusiasts, such as Savonarola, drew attention to the utter incompatibility between the Christian philosophy and that of the Greeks. Hence there was no open defiance of church authority, and outward conformity was maintained, being all that was required or expected from the learned. This love of antiquity included many things besides an enthusiasm for the Greek philosophy. The discovery of certain remains of Greek sculpture changed the whole ideal of art in the fifteenth century, or, rather, educated it in accordance with Greek models. The truth is, that the later Renaissance in Italy, with its wonderful results, may be regarded as a revolution brought about in the human mind and in culture by the study of beauty of form inspired by the literature and art of antiquity. This was the era of the glory of the fine arts in Italy. While the productions of such



painters as Raphael and Michael Angelo, of such architects as Bramante and Brunelleschi, and of such a wonderful genius as Leonardo da Vinci, have given them fame unrivalled in the history of art, all their works are stamped with this peculiarity of the time, as distinguishing them from artists of the middle age: (1) They are utterly free from any conventional type, but are pre-eminently the expression of individual and original genius; and (2) Their ideal of form and beauty, even in the portrayal of Christian subjects, is the natural or Greek type, wholly unlike that consecrated by the piety and usage of the church in the middle age.

It was the passionate love of the literature and art of antiquity, and especially of Greece, which made Christian Italy during the Renaissance essentially Pagan in opinion and in life. The study of Greek in Germany and in England produced the same effect in disintegrating and crumbling the Catholic faith and authority in those countries, but in a different way. In Italy the tendency was to make life practically Pagan: north of the Alps, to which region the study of Greek soon spread, it became the seed of Protestantism. In the hands of such scholars as Erasmus, Melancthon, and Reuchlin in Germany, and as Colet and Sir Thomas More in England, a knowledge of Greek became a key to the interpretation of the original tongue in which the New Testament was written. It was thus the most powerful instrument of biblical study, and became a formidable instrument in assailing the doctrines, practices, and traditions of the Roman Church, and necessarily the authority of that church upon which so much that was distinctive in its system was based. The recent invention of printing, spreading the result of these investigations far more widely than any other agency could have done, strengthened and made permanent the revolt known in history as the Protestant Reformation. In France the revival of letters did not produce so great, or at least so immediate, a result as in the other countries we have named. The French campaigns in Italy, under Charles VIII. and Francis I., made those sovereigns familiar with the brilliant culture which prevailed in that country, and stimulated a desire to introduce it into their own. Greek scholars such as Lascaris, and artists such as Leonardo da Vinci, were invited to France by Francis I. For various reasons the influence of the new learning was not as marked there as elsewhere in the sixteenth century. It is seen, probably, more conspicuously in the new style of architecture which it introduced into France, called "La Renaissance," than in any thing else.

The general tendency, however, throughout Europe during the whole of the sixteenth century, was shown in a great variety of ways towards the development of individualism, and the decline in the recognition of the principle of authority, until this tendency reached its logical outcome in the Reformation. This tendency was much strengthened by the results of the discovery of America, — an event which, if the church's theory of the earth's cosmogony had been well founded, would have been simply impossible. The discovery of a new world turned men's thoughts, beliefs, and aspirations into a new

channel. It opened to individualism in action a field wider and more attractive than any which had hitherto been presented to it. Love of adventure, enterprise, an ardent thirst for wealth, took the place of the typical virtues of the middle age, — celibacy, poverty, and obedience; and thus the last bond which united the life of the time to that of the mediæval era in Europe was broken.

LIT. — BURCKHARDT: *Renaissance in Italy*; SYMONDS: *Renaissance*, 1875-77, 3 vols.; LECKY: *Hist. of Rationalism; European Morals*; DRAPER: *Intellectual Development of Europe*; LAURENT: *L'histoire de l'humanité*; LEA: *Studies in Ch. History*; RÉMUSAT: *Life of Anselm*; GUIZOT: *History of Civilization, general, and in France*; VILLARI: *Machiavelli and Savonarola*. C. J. STILLE.

**RENATA**, Duchess of Ferrara, daughter of Louis XII. of France, and Anne of Bretagne; b. at Blois, Oct. 25, 1511; d. at Montargis, June 12, 1575. She received an excellent education, — understood Latin and Greek, had studied philosophy and theology, mathematics and astronomy, — and was in 1528 married to Hercules of Este, who in 1534 succeeded to the ducal throne of Ferrara. From early youth she inclined towards Protestantism. She encouraged Bracciosi to translate the Bible into Italian, and she made her court a place of refuge for French and Italian Protestants. In 1535 Calvin came to Ferrara, and in 1541 began that correspondence which ceased only with his death (1564). But, when the religious re-action of 1542 set in, her position became difficult. The Inquisition was established at Ferrara in 1550, and in 1554 the duke complained to the king of France of the obstinacy of his wife. The inquisitor Oris came to Ferrara; and Sept. 7, 1554, Renata was imprisoned as a heretic in the old castle of Este. She was released on Sept. 26, but she was forced to recant. After her husband's death, in 1559, she returned to France, and openly embraced the Reformation. She lived at first in Paris; but, as she could not celebrate Protestant service there after the peace of Amboise, she retired to Montargis in 1563. She was in Paris during the Massacre of St. Bartholomew, and succeeded in saving Merlin and the daughter of L'Hôpital. See E. MASI: *I Burlanacchi e di alcuni documenti intorno a Renata d'Este*, Bologna, 1876; [and SOPHIA W. WEITZEL: *Renée of France, Duchess of Ferrara*, N.Y., 1883]. TH. SCHOTT.

**RENAUDOT**, Eusébe, b. in Paris, July 20, 1646; d. there Sept. 1, 1720. He was educated by the Jesuits; entered the Congregation of the Oratory; visited Rome in 1700, and published a number of works referring to the history of the East and the agreement between the Eastern and Western churches with respect to the doctrine of the Eucharist; *Défense de la perpétuité de la foi catholique*, Paris, 1708, with two continuations, against Aymon's *Monuments authentiques; Genædii homilie de Eucharistia*, Paris, 1709, against Leo Allatius; *Historia patriarcharum Alexandrinorum*, Paris, 1713; *Collectio liturgiarum orientalium*, Paris, 1716. This last work is that which has most interest to our time. HERZOG.

**REPENTANCE** (the rendering, in the New Testament, of the Greek *μετάνοια*) signifies a change of mind and disposition. This idea can never be wanting where there is a genuine and earnest consciousness of the divine commands and human

the Pope himself undertook to fill his place, because it had become vacant *apud sedem apostolicam*; and in 1265 Clement IV. formally established the rule concerning the *Reservatio ex capite vacationis apud sedem apostolicam*. Honorius IV. extended the rule, in 1286, also to cases in which the incumbent resigned his benefice into the hands of the Pope; and Boniface VIII. defined, in 1294, the *apud sedem apostolicam* as a circuit two days' journey distant from Rome. New kinds of reservations were trumped up; and in 1316 John XXII. decreed that all benefices which became vacant *apud sedem apostolicam*—not only by death, but also by deposition, cancelling of election, promotion, transference, etc.—were reserved for the Pope. The annoyances and scandalous transactions which were caused by this practice gave rise to much complaining, and the Council of Trent also effected some reforms; but it was the concordats which the popes were compelled to make with the various states which finally brought order and justice out of confusion.

H. F. JACOBSON.

**RESIDENCE** (that is, the personal presence at the place of one's office) seems to be a duty more evident in the case of an ecclesiastic than in that of any other official. Nevertheless, at a very early time it was found necessary to forbid absence. See *Concil. Nicen.* (325), *can.* 15, 16; *Antioch.* (341), *can.* 3; *Can. Apost.*, 15, 16. Similar rules were established also in the Frankish Empire by Boniface. The accumulation of benefices, however, and other still more frivolous reasons, made absence one of the most glaring and widespread misuses of the church in the time of the Reformation. But the Council of Trent succeeded only in introducing partial reforms in the Roman-Catholic Church; while in the Protestant churches the abuse speedily disappeared, and made all legislation superfluous.

H. F. JACOBSON.

**RESTORATION.** See APOKATASTASIS.

**RESIGNATION**, the submission of the soul to the will of God, is a Christian grace distinguishing Christian from heathen ethics. Although the will of God is irresistible, Christian resignation is a voluntary act of submission, and rests upon the assurance that all things must work together for good to them that love God (Rom. viii. 28). The love of God for man, as revealed in the New Testament, awakens a sense of imperturbable trust in his care, the very hairs of our head being all numbered (Matt. x. 30). Resignation is therefore a mixture of voluntary obedience, humility, and trust. Christ is the fulfilment of this grace, and exhibited its highest manifestation in Gethsemane. Christian resignation is distinguished from Stoic submission and Mohammedan fatalism by being voluntary, and based upon the confidence that God will make all things to combine for the good of those that love him.

CARL BECK.

**RESURRECTION OF THE DEAD.** 1. *Definition and Biblical Notices.*—The term "resurrection" is a figurative one, taken from the conception of the deposit of the dead body under the ground. It stands in antithesis to the body's lying or resting in the grave. The essential reference of the term, however, is to the revivification of the dead, and the resumption of bodily and spiritual existence by them after a period of interruption. The firm belief in the resurrection and the eternal life

is one of the products of Christianity, and rests upon the resurrection of Christ. Outside of Christian circles, death is and always has been the king of terrors. In the Old Testament the hope of the resurrection becomes clearer and clearer as revelation progresses. The prophets declare that the righteous shall participate in the consummation of the kingdom of God. The resurrection of the righteous is distinctly referred to in Isa. xxvi. 19 sqq. Ezekiel could not have used the imagery of chap. xxxvii., if he had not known about it; and Daniel (xii. 2, 3) distinguishes between the resurrection of the just and the unjust. Although this hope does not seem to us to be referred to in Ps. xvi. 9 sqq., xlviii. 14, lxxviii. 20, it certainly is in Ps. xlix. 15, lxxiii. 22 sqq. The Book of Job also assumes the continuation of the communion of the righteous with God after death in xix. 25-27. The New Testament everywhere assumes or states the doctrine of the resurrection. Christ calls himself the "resurrection and the life" (John xi. 25). Paul (Rom. viii. 11) conceives of this resurrection as already begun in the soul. He that hath the Son of God hath the eternal life already begun in him (John iii. 36; 1 John v. 12). The resurrection from the dead is regarded as one of the elementary truths of Christianity (Heb. vi. 1); and although Paul gives a sort of an argument for it in 1 Cor. xv., yet it may be said that the doctrine is considered so indisputable as not to be deemed in need of proof by the writers of the New Testament. It takes its root in the nature of God, in his relation to believers as his children.

2. *Modes.*—In regard to the manner of the resurrection we must confess that we know only in part. All mere human theories are mere guesses. We are shut up to the Bible: God (Rom. iv. 17, etc.) or Christ (John vi. 39) raises from the dead. This act will be consummated at the end of the world, or the second coming of Christ. According to 1 Thess. i. 16 sq., and 1 Cor. xv. 23 sqq., the righteous will be raised first, and take part in the judgment with Christ; then will follow the resurrection of the rest. In reference to the relation of the body of the resurrection to the present body, we may say in general that it will be subject to all the laws of the eternal life. We shall participate in the glory of God, and be like Christ. There will be a spiritual body (1 Cor. xv. 44 sqq.). Augustine (*Serm.* 99) defined it by the attributes, impassibility, lucidity, alertness, etc. The main point is its freedom from the service of sin and all mere sensualism. We can form to ourselves some conception of it from the transfiguration of Christ (Matt. xvii. 1 sqq.) and by the words used by Paul. "We shall be changed" (1 Cor. xv. 51). The difference of the sexes will continue, but there will be no prolongation of the sexual passion. We shall be like the angels (Luke xx. 36). The identity of the resurrection body with the earthly body cannot be denied. Origen and others hold to the survival of the eternal form and appearance (*τὸ εἶδος*); others hold to the survival only of the individuality, the essential nature which forms the body; others hold that already here on earth there is an organ or body of the soul, the ethereal body, which exists between the physical body and the soul. The consummation of this ethereal or

spiritual body occurs at the resurrection, and its present relation to its future condition is represented by the relation of the seed to the ripe fruit. But why should not the soul be its own ethereal body? The soul itself, as J. H. Fichte says, forms the body; and the body of the resurrection will correspond to the individuality of the soul, and to the present body so far as it is characteristic of the individual.

LIT. — The literature is very large. See the various works on systematic theology; the *Biblical Psychologies* of BECK and DELITZSCH; LUTTHARDT: *Lehre von den letzten Dingen*, Leipzig, 1861, 2d ed., 1870; RINCK: *Vom Zustand nach d. Tode*, Basel, 1861, 3d ed., 1878; FLÖRKE: *Lehre von d. letzten Dingen*, Rostock, 1866; HAMBERGER: *Physica sacra*, Stuttgart, 1869; CREMER: *Auferstehung der Todten*, Barmen, 1870; SCHÖBERLEIN: *Geheimnisse d. Glaubens*, Heidelb., 1872; [ALGER: *Hist. of the Doctrine of a Future Life*, Phila., 1864; LOTZE: *Mikrokosmos* (iii. 2, *Von d. Seele d. Seele, Allgegenwart d. Seele im Körper*), Leipzig, 1861, 3d ed., 1880; ULRICH: *Gott u. der Mensch*, Leip., 1874; JOSEPH COOK: *Ulrici on the Spiritual Body*, being Lect. xiii. of Boston Monday Lectures on Biology, Boston, 1877]. ROBERT KÜBEL.

RETTBERG, Friedrich Wilhelm, b. at Celle, Aug. 21, 1805; d. at Marburg, April 7, 1849. He was appointed professor of theology at Göttingen in 1834, and at Marburg in 1838. Most of his writings belong to the department of church history, and comprise, besides a number of minor essays and monographs, *Cyprians Leben u. Werke* (Göttingen, 1831) and *Kirchengeschichte Deutschlands* (Göttingen, 1845-48, 2 vols.), reaching to the death of Charlemagne, and a work of immense industry, excellent method, and great critical talent. WAGENMANN.

RETTIG, Heinrich Christian Michael, b. at Giessen, July 30, 1795; d. at Zürich, March 24, 1836. He studied theology in his native city, and was appointed professor at Zürich in 1833. His *Die freie protestantische Kirche, oder die kirchlichen Verfassungsgrundsätze des Evangeliums* (Giessen, 1832) made a great sensation, on account of its many new and original ideas on church organization. He also edited the Gospel *Codes San-gulensis*, Zürich, 1836. HERZOG.

REUBEN. See TRIBES.

REUCHLIN, Johann, b. at Pforzheim, Feb. 22, 1455; d. at Stuttgart, June 30, 1523; one of the most prominent among the humanist predecessors of the Reformation. He entered the university of Freiburg in 1470; was appointed court-singer to the margrave of Baden-Durlach in 1473; accompanied one of the sons of the margrave as tutor to the university of Paris, where he learned Greek from Andronikos Contoblaeos, and settled, after his return, at Basel (where he published a Latin dictionary which ran through twenty-three editions), and began to lecture on Latin and Greek. But the theologians of Basel found that "lectures on Greek" were an impious thing, which might draw away the flocks from the Roman fold; and Reuchlin left the city. He went first to Paris, where for some time he continued his Greek studies under Hermonymus of Sparta, and thence to Orleans, where in 1478 he began to study law. After his return, in 1481, he entered the service of the Duke of Wurtemberg, was made his coun-

cillor, and accompanied him in that capacity to Rome. In Rome he conversed much with Hieronymus Barbarus (who translated his name into the Greek, *Cyprio*), and in Florence with Marsilius Ficinus, Picus de Mirandola, Politian, and others, who inspired him with enthusiasm for the mysticism of Plato and the Cabala. The first Hebrew he learned from Jacob Jehiel Loens, a learned Jew who was court-physician to Friedrich III. Reuchlin was sent to the emperor in 1492, on some diplomatical mission; was very well received, ennobled, etc.; but the Hebrew knowledge he brought back with him he valued higher than any thing else; and in 1494 appeared his *De verbo magifico*, the first-fruit of his cabalistic studies. Afterwards, during a whole year's stay in Rome, in 1497, on business of the elector-palatine, he continued his Hebrew studies under another learned Jew; and in 1506 appeared his Hebrew grammar, from which dates the scientific study of Hebrew in Germany. Meanwhile he had published a text-book in universal history, another in civil law, *Progymnasmatum scenica* (a kind of school-comedies for exercise in Latin, which ran through twenty-nine editions), *De arte predicandi*, 1504 (which points more markedly in the direction of the Reformation), *De arte cabalistica*, 1516, etc.; and how great a fame and confidence he enjoyed is shown by the circumstance, that in 1502 the Suabian Union chose him for their judge.

In 1509 he first made the acquaintance of Pfefferkorn, a converted Jew holding some office in the asylum of St. Ursula at Cologne; but from that moment his life was filled with anxiety and misery. Pfefferkorn had obtained a decree from the emperor, Maximilian I., ordering all Jews living in the empire to give up their books to Pfefferkorn for examination, and permitting Pfefferkorn to confiscate and burn such books as contained polemical utterances against Christianity. Pfefferkorn wished to have Reuchlin for his partner in this enterprise, but Reuchlin excused himself. He was, nevertheless, dragged into it. Through the elector of Mayence he received an imperial order to present a memoir on the question of burning all the books of the Jews. The memoir, setting forth the absurdity of such a measure, was shown to Pfefferkorn; and he printed it in his *Handspiegel*, 1510, with the most venomous commentaries. Reuchlin answered with his *Augenspiegel*, 1511; but the theological faculty of Cologne then charged a committee with examining the orthodoxy of the *Augenspiegel*, and the Dominican inquisitor, Hoogstraaten, took openly the side of Pfefferkorn. The committee found forty-three condemnable propositions in the *Augenspiegel*; Hoogstraaten stepped forward as formal accuser, 1513; and for seven years Reuchlin always felt the danger of the stake hovering about him. The court of Spire fully acquitted him, March 29, 1514, and sentenced Hoogstraaten to pay a fine of a hundred and eleven gulden. But Hoogstraaten appealed to the Pope; and Leo X. formed a court, under the presidency of Benignus de Salviatis, archbishop of Nazareth. July 2, 1516, the court gave its verdict, which was an unqualified acquittal of Reuchlin; but the Pope dared not confirm the decision in the face of the powerful party of the Dominicans, who actually

sin. The obligation to repent will only be acted upon where pardon and atonement have been offered to allay the guilt, condemnation, and pain of conscience. In the Old Testament the need of pardon is insisted upon; and pardon is offered for all sins committed without forethought or in haste, provided it is sought by the offering of a sacrifice to the God of mercy. In the Psalms and prophets a broken and contrite heart is substituted for sacrifices (Ps. li.; Joel ii. 13). The motives for the cultivation of such a state of heart are human guilt and the divine willingness to forgive sin (Isa. xlv. 22). God himself creates the new heart (Ps. li.; Ezek. xxxvi. 25 sqq.), converts (Jer. xxxi. 18), and promises a dispensation in which he will write his law upon the heart (Jer. xxxi. 31 sqq.).

The Mediator of the new covenant, and his forerunner, John the Baptist, began their public labors with the call to repentance (Matt. iii. 2, iv. 17; Mark i. 15). Citizenship in the kingdom of heaven depends upon this change of disposition. Jesus enunciated the code of the repentant sinner in the Sermon on the Mount (Matt. v.-vii.), and gave a picture of such a one in the parable of the prodigal son (Luke xv.), who, "coming to himself," returned in humility, and with the confession of his sins, to his father. The thief was saved on the cross (Luke xxiii. 40 sqq.) when he besought the mercy of the crucified Saviour. The apostles called upon the people to repent, and urged, as the strongest reason for it, the elevation of Christ, the Saviour of the world, to the right hand of God (Acts v. 31, xi. 18). They used the term *ἐπιστρέφειν* as synonymous with *μετανοεῖν* (Acts iii. 19, ix. 35). The most emphatic statement of the thoroughness of this moral change is made by Paul when he speaks of it as a burial with Christ, which is followed by a change of life (Rom. vi. 2 sqq.; Col. ii. 12 sqq.), and in the Gospel of John, when it is spoken of as a new birth from above (John i. 12 sq., iii. 3). This brings us to the connection between genuine repentance and that which goes before it, and which is called regeneration. From the stand-point of regeneration, the change of heart is an act of God; from the stand-point of repentance, an act of the human will.

In the Roman-Catholic Church, baptism is regarded as simultaneous with regeneration and the washing-away of sins. It imposes, however, certain exercises, obligations, and burdens upon its members, which are subsumed under the head of penance (see art.). The Reformers went back to the original idea of repentance as "a transmutation of the mind and affections" (*transmutatio mentis et affectus*—Luther); and Luther, in his ninety-five theses, asserted that the entire life should be a penance, penitential act. The decisive element in repentance, or *metanoia*, is faith. Repentance, therefore, consists of contrition for sin, and faith in Jesus Christ; or, as the Augsburg Confession puts it, of "contrition, or the terrors of a startled conscience for sin, and faith, which is conceived by the gospel, or pardon, and believes its sins to be forgiven for Christ's sake." Good works are the necessary fruits of true repentance. Calvin did not differ from Luther, although he failed to emphasize the pangs for sin committed as much as he.

The Pietists in Germany, and the Methodists in England, laid great stress upon the necessity of a thorough repentance, or change of heart (*metanoia*). This led to the exaggeration that true repentance necessitates a prolonged and agonizing spiritual struggle. Spener never countenanced this idea, except to say, that whereas many passed into the joys of adoption without experiencing the terrors of the law, others might reach them only after prolonged spiritual gloom and sorrows, or after passing, as it were, through hell itself. Zinzendorf, however, under the influence of the former theory, lingered for a protracted period in a state of spiritual gloom and doubt before reaching conviction. The subject was warmly discussed by the Pietists on the one hand, and Luther on the other. (See JOCH: *De desperatione salutari*, Wittenberg, 1730; EISENHART: *De Geheimnis d. Bekehrung*, 1736; BURGMANN: *De tactu penitentium*, 1736, etc.) The Methodists insisted on a hearty contrition for sin; and under the preaching of Wesley, Whitefield, and their contemporaries, there were manifestations of violent bodily agony. The Rationalists insisted with all earnestness upon a change of the will, but failed to understand the nature of faith. Among the modern presentations of this subject which go back to the view of repentance which prevailed among the Reformers is that of CHR. F. SCHMID, in his *Christl. Sittenlehre*. [See the theologies of HODGE (iii. pp. 3 sqq.) and VAN OOSTERZEE; SHEDD: *Sermons for the Natural Man*, New York, 1871, etc.] J. KÖSTLIN.

REPH'IDIM. See WILDERNESS OF THE WANDERING.

REPROBATION. See PREDESTINATION.

REQUIEM, a mass for the dead, thus called from the opening words of the text, — *Requiem æternam dona eis domine* ("Give them, O Lord, eternal rest"). On account of its peculiar character, the *Dies iræ, dies illa*, is used instead of *Gloria in excelsis*, the *Offertorium* instead of the *Credo*, etc. The most excellent compositions of the kind are those of Mozart and Cherubini.

REREDOS (from the French *l'arrière-dos*) is the division wall or screen at the back of an altar, rood-loft, etc., in old churches.

RESERVATION, Mental, is a trick by which, according to the moral school of the Jesuits, it is possible for a man to tell a lie, or even commit perjury, without doing any thing wrong; namely, by adding mentally some qualification to the words actually spoken. Thus a man who is the only witness of a crime may, when asked by the court, answer, "I know nothing of it," when he mentally adds, "as a public fact." This infamous doctrine was first set forth by the Jesuit Sanchez (d. 1610), and then developed by Filliucius, Castro Palao, Escobar, and Jo. Caronuel, in his *Haplotés de restrictionibus mentalibus disputans*, Leyden, 1672. Outside of the order of the Jesuits, the doctrine found a zealous defender in Antoninus Diana (d. 1663): see his *Resolutiones morales*. ZÖCKLER.

RESERVATION, Papal. The success with which the popes began to interfere with the appointment to vacant benefices by the issue of *preces* and *mandata de providendo* (comp. the art. MENSIS PAPALES) gave the Roman *curia* occasion for further exertions in that direction. From the end of the twelfth century, instances occur, in which, when a foreign ecclesiastic died in Rome,

threatened him with rebellion. The final solution was effected by Franz von Sickingen, who politely advised the Dominicans of Cologne to stop all further proceedings, and pay the fine, or to be prepared for a visit from himself and his friends. The Dominicans chose to pay and be silent.

The sensation caused by the trial of Reuchlin was enormous. All the humanists sided with him; and a party with very outspoken reformatory tendencies, and something of an organization, was formed under the name of Reuchlinists. It must not be understood, however, that Reuchlin himself stood at the head of that party. On the contrary, during the whole course of his trial he did his utmost not to fall out with the church. There was in his nature and character not the least trace of a talent for martyrdom. The last years of his life were much disturbed by war-incidents; and the brilliant engagement he accepted in 1521, as professor in Greek at Tübingen, he was by death prevented from fulfilling. After the appearance of Luther he also became estranged from his grand-nephew, Melancthon, who had previously been his pride. See his biography by MAI, Durlach, 1587 (Latin); MAYERHOFF, Berlin, 1830; LAMPEY, Pforzheim, 1855; LUDWIG GEIGER, Leipzig, 1871. KLÜPFEL.

**REUTERDAHL**, Henrik, b. at Malmö, Sweden, Sept. 10, 1795; d. at Upsala, June 28, 1870. He studied theology at Lund, and was appointed adjunct to the theological faculty in 1821, professor ordinarius in 1844, minister of worship and public education in 1852, bishop of Lund in 1855, and archbishop of Upsala in 1856. His principal work is *Svenska kyrkans historia* (History of the Swedish Church), 1838-63, 5 vols., reaching to the Reformation, — a work based on original and exhaustive researches, but often admitting too much space to secular history. A. MICHELSSEN.

**REVELATION**, Book of, called, also, by adoption, instead of translation of the Greek title, **The Apocalypse**, a term, which, according to its original sense, would denote the future glorious revelation of Christ, and only by a later idiom, the prophecy of it, and which is now commonly used to designate that specific kind of prophecy, of which this book is the most perfect example, which expresses itself in symbolical visions rather than in simple predictive words. According to the usual arrangement, it stands at the end of the New Testament, a position appropriate to its contents, and probably, also, to its date. It is the only prophetic book of the New-Testament canon, and, with the partial exception of Daniel, the only prophetic book of either Testament which is planned and written in the form of a carefully ordered and closely concatenated whole. The boldness of its symbolism makes it the most difficult book of the Bible: it has always been the most variously understood, the most arbitrarily interpreted, the most exegetically tortured.

Any question of its *genuineness*, *authenticity*, or *canonicity*, may be considered excluded by the strength of the external evidence. The book asserts itself to be by John in terms which forbid our understanding another than the John of the other New-Testament books (i. 1, 4, 9, xxii. 8). "An unknown John, whose name has disappeared from history, leaving hardly a trace behind it, can scarcely have given commands in the name

of Christ and the Spirit to the seven churches;" and it is indubitable that "all this was generally understood in the first two centuries of the apostle John" (Hilgenfeld). Traces of the use of the book are found as early as Barnabas, Ignatius, and the Testt. xii. Patt.; John's pupil, Papias, witnessed to its credibility; Justin (147) declares it an inspired prophecy of the apostle John. No church writer expresses a different opinion (Gaius of Rome has been misunderstood) until Dionysius of the third century, who, on purely internal grounds, denies it to the author of the Gospel, although asserting it to be certain that its author was some holy and inspired John, who saw a revelation, and received knowledge and prophecy. Nor did doubt, when it had thus once entered the church, spread rapidly. The third century closes without giving us the name of another doubter; and although Eusebius himself wavers, and tells us that opinion in his day was much divided, and soon afterwards the Syrian Church rejected it, — not without affecting the judgment of individual writers in Jerusalem, Asia Minor, and Constantinople, — yet Eusebius himself believed it to be inspired and canonical, the doubts were purely of an internal kind, the church at large was never affected by them, and the storm, even in the East, was soon weathered. Objection was renewed in the Reformation era by Erasmus, Carlstadt, Luther, Zwingli: but the churches refused to follow their leading; and, so soon as the subject of controversy changed, the book was used authoritatively by all parties. Modern objection began with W. Mace, 1729, and especially with the party of Semler in Germany. The latest opinion is divided into four classes. The moderate theologians, chiefly of the school of Schleiermacher, just because John wrote the Gospel, deny to him the Apocalypse, which they assign to some other John. The Tübingen school, on the other hand, rightly judging the evidence for the apostolical authorship of the Apocalypse decisive, just on that account deny to him the Gospel. Several extremists wish to pronounce both books forgeries. The church at large, on the other hand, together with the great majority of critics, defends the common apostolical authorship of both books; although some feel compelled to place them as far apart in date as possible, in order to account for their internal unlikeness: so, e.g., Hase, Réville, Weiss (1882), Farrar, Niermeyer. The grounds of modern objection are almost wholly internal, turning on divergences between the Gospel and Apocalypse in doctrinal conception, point of view, style, language. But Gebhardt has shown that no argument against unity of authorship can be drawn from the doctrinal relations of the two books; and every new investigation into the differences of style and language renders it more and more plain that it is consistent with unity of authorship. "The difference in the language can have no decisive weight attached to it" (Reuss).

The *integrity and unity* of the book are not in dispute. Grotius, Vogel, Schleiermacher, Völter, and (at one time) Bleek and De Wette stand almost alone in doubting them. To-day "the assumption of the unity of the Apocalypse forms the uniform basis of all works upon it" (Völter). Its *text*, because of the comparatively few manu-

scripts which contain it, remains in an uncertain state in comparison with the other New-Testament books, though not so in comparison with other ancient works, or to any such degree as to impair our confidence in its use.

Its *date* has been much disputed; although the testimony of the early church, which is ancient, credible, and uniform, would seem decisive for A.D. 94-95. Irenæus, who was not only brought up in Asia Minor, and there knew several apostolical men, but was also the pupil of John's pupil, Polycarp, explicitly testifies that it was seen towards the close of Domitian's reign; and he is supported in this by Clement of Alexandria, according to Eusebius' understanding of his words, as well as by Victorinus, Jerome, and later writers generally. Eusebius drops no hint that any other opinion was known to him. Even those who denied the book to the apostle, yet assigned it to this time. Not the slightest trace (except, perhaps, an obscure one in Origen) of another opinion is found until the late fourth century (the Muratori canon has been misunderstood), when the notoriously inaccurate Epiphanius, not without self-contradiction, places the banishment and prophecy of John under Claudius (II. 51). Some few writers adopt interpretations of special passages which might appear to imply their writing before the destruction of Jerusalem, but this inference is sometimes clearly excluded. No early writer assigns John's banishment, or the composition of the Apocalypse, to the times of Nero or his immediate successors. The earliest direct statement to this effect is found in the Syriac Apocalypse of the sixth century, which declares that John was banished to Patmos by Nero Caesar. (Is this due to a clerical error for Nerva?) This is thought to be supported, (1) by Theophylact (eleventh century), who places the writing of John's Gospel at Patmos thirty-two years after the ascension, but at the same time assigns John's condemnation to Trajan, and (2) by a false reading (Domitieu [understood of Nero] for Domitianou) in one passage of Hippolytus Thebanus (tenth or eleventh century), which is corrected in another. Certainly, if historical testimony is ever decisive, it assigns the Apocalypse to the closing years of the first century. Nor are supporting internal considerations lacking. (1) The natural implication of i. 9 is, that John was banished to Patmos; and this is in accordance with Domitian's, and not with Nero's, known practice. (2) The churches are addressed after a fashion which suggests intimate, perhaps long-standing, personal acquaintance between them and the author; yet it is certain, that, up to A.D. 68, John was not their spiritual head, and was probably unknown to them. Neither in Second Timothy nor in Second Peter (both sent to this region) is there the remotest hint of the relation between John and these churches, which seems to have been of long standing when Rev. ii. and iii. were written. (3) The internal condition of the seven churches appears to be different from that pictured in Ephesians, Colossians, First and Second Timothy, First and Second Peter; and the difference is such as seems to require not only time, but a period of quiet time, succeeded by a persecution, for its development. (4) The ecclesiastical usages of the churches seem to have made an advance.

The term "the Lord's Day," for Sunday, is unique in the New Testament; the office of "pastor," found elsewhere clearly marked in the New Testament only in the case of James, is here assumed as universal in Asia Minor, and well settled; the public reading (i. 3) of the Christian writings in the churches is spoken of as a usage of long standing, and a matter of course.

On the other hand, it has of late become the ruling opinion among critics, that the book comes from a time previous to the destruction of Jerusalem. The chief arguments which are urged in its support are: (1) The whole tradition of the Domitianic origin of the Apocalypse hangs on Irenæus; and it is quite conceivable that Irenæus has fallen into an error, either as to time alone (e.g., Stuart), or as to matter as well, — the banishment, and hence the time of it, and hence the date of the Apocalypse, all depending on a misunderstanding of Rev. i. 9 (e.g., Dusterdieck). But Rev. i. 9 seems most naturally to imply a banishment. Irenæus does not depend on any inference from the book, but mentions excellent independent sources of information in the matter. It does not follow, because all the evidence of the first three centuries and a half is consentient, that it is dependent on Irenæus. Eusebius, on the contrary, understands Clement to the same effect, and appeals as well to a plurality of sources (*H. E.*, III. 20). (2) There is not even an obscure reference in the book to the destruction of Jerusalem as a past event, — a catastrophe of too great importance in God's dealings with his church to be passed over in silence in a book of this kind. This would probably be a valid argument if the book were thought to be a history or practical treatise written about 70-80; but, if a prophecy written about 95, it is too much to demand that it should contain reference to a catastrophe the lessons of which had been long since learned, and which belonged to a stadium of development as well as date long past. (3) Jerusalem is spoken of in it as still standing, and the temple as still undestroyed (xi. 1, 2, 3 sq., and even i. 7, ii. 9, iii. 9, vi. 12, 16), — a statement which proceeds on a literalistic interpretation confessedly not applicable throughout the book, or in the parallel case of Ezek. xl. sq. (4) The time of writing is exactly fixed by the description of the then reigning emperor in xiii. 13 and xvii. 7-12. Until, however, it be agreed who this emperor is, — whether Nero (Berthold, Bruston), or Galba (Reuss, Ewald, Hilgenfeld, Gebhardt), or Vespasian (Bleek, De Wette, Dusterdieck, Weiss), — this reasoning is not strong; and the interpretation on which it is founded (implying the assumption that the ideal date of any vision can be the actual date of the book itself) is exceedingly unnatural in itself, cannot be made to fit the description, except by extreme pressure of its language, and seems to fasten false expectations on the prophet, if not, indeed, the invention of what is known as the "Nero fable." (5) The chief argument with evangelical men, however, is that derived from the literary differences between the Apocalypse and Gospel of John, which are thought by many to be too great to be explained, except on the supposition that a long period of time intervened between the writing of the two books. The differences in dogmatic conception and point of view will hardly, however,

after Gebhardt's investigations, be asserted to be greater than may be explained by the diverse purposes and forms of the two writings; and it is perfectly vain to contend that the differences in style and language are such as are explicable by lapse of time. The Apocalypse betrays no lack of knowledge of, or command over, Greek syntax or vocabulary: the difference lies, rather, in the manner in which a language well in hand is used, in style, properly so called; and the solution of it must turn on psychological, and not chronological, considerations. Every new investigation diminishes the amount and significance of the difference on the one hand, and on the other renders it more and more clear that its explanation is to be sought in the different requirements of the well-marked types of composition and the divergent mental condition of the writer. The evangelist, dealing freely with his material, takes pains to write better Greek than was customary with him; the seer is overwhelmed with the visions crowding upon him, and finds no other speech fit for their expression than that of the old prophets, and therefore rightly yields himself to a prophetic, antique, Ezekiel-like, Hebraizing form of speech (Ebrard).<sup>1</sup>

The *plan and structure* of the book, the whole of which seems to have been seen by John in one day (i. 10), are exceedingly artistic, and are based on progressive repetitions of sevenfold visions. It thus advertises to us at once its copious use of numerical symbolism, and the principle underlying its structure. Ewald, Volkmar, Rinck, Weiss, Farrar, have further correctly seen that the whole consists of seven sections, and thus constitutes a sevenfold series of sevens, and symbolizes the perfection and finality of its revelation. Five of these sections are clearly marked; it is more difficult to trace the other two. But, if we follow the indications of the natural division of the matter, we shall find the separating line between them at xix. 11 (so De Wette, Weiss, Godet, Hilgenfeld). The plan of the whole, then, is as follows: Prologue, i. 1-8; (1) The seven churches, i. 9-iii. 22; (2) The seven seals, iv. 1-viii. 1; (3) The seven trumpets, viii. 2-xi. 19; (4) The seven mystic figures, xii. 1-xiv. 20; (5) The seven bowls, xv. 1-xvi. 21; (6) The sevenfold judgment on the whole, xvii. 1-xix. 10; (7) The sevenfold triumph, xix. 11-xxii. 5; Epilogue, xxii. 6-21. The sevenfold subdivision of each section is easy to trace in all cases except in (4), (6), and (7), where it is more difficult to find, and is more doubtful.

Within this elaborate plan is developed the action of a prophetic poem unsurpassed in sacred or profane literature in either the grandeur of its poetic imagery, or the superb sweep of its pro-

phetic vision. It is of the first importance to its correct understanding, that we should grasp the fact that its prime *design* is not chronological, but ethical. It was not intended to write history beforehand, but, by tracing the great outlines of the struggle between Christ and the enemy, to keep steadily before the eye of the believer the issue to which all tends, and thus comfort him in distress, encourage him in depression, and succor him in time of need. It has always been the recourse of a persecuted church. In proportion as a church has waxed cold, and settled upon her lees, in that proportion has she neglected this book; but, whenever earthly help and hope have slipped from her grasp, she has addressed herself to it, and found in it all she could need to comfort, encourage, and enhearten. As Luke adjoined to his Acts of the earthly Christ Acts also of the risen Christ, conquering the world from Jerusalem to Rome, and establishing his church in the face of all opposition, so John, to his Acts of the God become man, adjoins the Acts of the man become God, triumphing not only over one age, but over all ages, not only establishing, but perfecting, his church; and thus he brings to the New Testament and the Bible its capstone and crown. "If the Gospels are principally intended to lay the foundations of faith, and the Epistles to enkindle love, the Apocalypse gives food to hope. Without it, we should perhaps see in the church only a place across which believers pass in order to attain individually to salvation. But by its help we recognize in her a body which develops and which struggles, until, with all its members, it attains the full stature of Christ" (Godet).

It is evident that all attempts at the *interpretation* of such a book are foredoomed to failure, unless they proceed in full recognition of its special peculiarities. Certain guiding principles to its exegesis emerge from a general view of its form and scope. (1) The primarily ethical purpose of the book, which at once determined the choice and treatment of its matter, and which gives it a universal and eternal application and usefulness, forbids us to expect in it, what we might otherwise have looked for, a continuous or detailed account of the events of future ages. All expositions are wrong which read it as a history framed with chronological purpose and detailed minuteness, and seek to apply its main portions to events of local or temporal interest, or to recognize the vast outlines of the future as drawn in it in the minute and recondite details of past or contemporary crises. We might as well see in Michael Angelo's Last Judgment a county assize. This were to make John a pedant, puzzling his readers with his superior knowledge of petty details, instead of a comforter, consoling and strengthening their hearts by revelation of the true relations and final outcome of things. He is dealing with the great conflict of heaven and earth and hell, not with such facts as the exact time when Roman emperors began to wear diadems, or that Turcomans used horse-tail standards, or that the arms of old France were three frogs. (2) Like the other biblical books, the Apocalypse was intended to be, for the purpose it was meant to subserve, a plain book, to be read and understood by plain men. No more than elsewhere are we to find here a hidden and esoteric wisdom,

<sup>1</sup> [The early date is now accepted by perhaps the majority of scholars. In its favor, besides the arguments mentioned by the author of the article, may be urged the allusion to the temple at Jerusalem (xi. 1 sq.), in language which implies that it yet existed, but would speedily be destroyed; and, further, that the nature and object of the Revelation are best suited by the earlier date, while its historical understanding is greatly facilitated. With the great conflagration at Rome, and the Neronian persecution fresh in mind, with the horrors of the Jewish war then going on, and in view of the destruction of Jerusalem as an impending fact, John received the visions of the conflicts and the final victories of the Christian Church. His book came, therefore, as a comforter to hearts distracted by calamities without a parallel in history. Cf. SCHAFF, *History of the Christian Church*, rev. ed., vol. I. 834-837. — Ed.]

but must labor to avoid the two opposite errors, — of considering the book an elaborate puzzle, or refusing to find any mystery in it at all. It would be difficult to determine which notion is the more hopelessly wrong, — that which supposes that the original reader readily understood its whole meaning in every particular, and which thus refuses to allow here the brooding shadow which hangs over all unfulfilled prophecy, especially if only broadly outlined; or that which supposes, that, in delineating each prophetic picture, the seer chose emblems appropriate, not to his own age or all ages, but specifically to that in which this special prophecy was to be fulfilled, and which thus condemns him to write in enigmas unintelligible to all ages alike, — a concourse of meaningless symbols enclosing one single spot of lucidity for each era. Both the analogy of other Scripture and the experience of all time have disproved both fancies. Notwithstanding the naturalists, no one has ever understood all the details of these visions unto perfection: notwithstanding the pedants, the unlettered child of God has found them always open to his spiritual sight, and fitted to his spiritual need. (3) The Apocalypse is written in a language of its own, having its own laws, in accordance with which it must be interpreted. There is such a thing as a grammar of apocalyptic symbolism; and what is meant by the various images is no more a matter for the imagination to settle than are points of Greek syntax. This is not the same as calling the book obscure, in any other sense than a writing in a foreign language is obscure to those ignorant of it. "As all language abounds in metaphor and other materials of imagery, imagery itself may form the ground of a descriptive language. The forms of it may become intelligible terms, and the combination of them may be equivalent to a narrative of description" (Davison). The source and explanation of this symbolism are found in the prophets of the Old Testament (especially Daniel, Ezekiel, and Zechariah) and our Lord's eschatological discourses, which, moreover, furnish the model on the lines of which the Apocalypse is composed. The study of apocryphal apocalypses has also its uses, since their symbolism is also drawn from the canonical prophet; but it is best to draw water direct from the fountain. (4) The question of the fulfilment of the prophecy is totally distinct from and secondary to that of the sense of the prophecy. Nowhere is it more necessary to carry out the processes of exegesis free from subjective preconceptions, and nowhere is it more difficult. There seems no way, except to jealously keep the exegesis of the prophecy and the inquiry after its fulfilment sharply and thoroughly separated. It is only after we know fully what the book says, that we can with any propriety, ask whether, and how far, these sayings have been fulfilled. (5) As the very structure of the book advises us, and numerous details in it make certain, it is exegetically untenable to regard it as one continuously progressive vision: it is rather a series of seven visions, each reaching to the end, not in mere repetition of each other, but in ever-increasing clearness of development.

Doubtless it is because of failure to note and apply these and like simple principles, that the

*actual exegesis* of the book has proceeded after such diverse fashions, and reached such entirely contradictory results. No book of the Bible has been so much commented on: the exegesis of no book is in a more unsatisfactory state. It is impossible here to enter upon the *history of its interpretation*: the works of Lucke and Elliott, mentioned below, treat the subject in detail. In general, the schemes of interpretation that have been adopted fall into three roughly drawn classes. (1) *The Preterist*, which holds that all, or nearly all, the prophecies of the book were fulfilled in the early Christian ages, either in the history of the Jewish race up to A.D. 70, or in that of Pagan Rome up to the fourth or fifth century. With Hentensius and Salmeron as forerunners, the Jesuit Aleazar (1614) was the father of this school. To it belong Grotius, Bossuet, Hammond, LeClerc, Wetstein, Eichhorn, Herder, Hartwig, Koppe, Hug, Heinrichs, Ewald, De Wette, Bleek, Reuss, Réville, Renan, Desprez, S. Davidson, Stuart, Lucke, Dusterdieck, Maurice, Farrar, etc. (2) *The Futurist*, which holds that the whole book, or most of it, refers to events yet in the future, to precede, accompany, or follow the second advent. The Jesuit Ribera (1603) was the father of this school. To it belong Lacunza, Tyso, S. R. and C. Maitland, De-Burgh, Todd, Kelly, I. Williams, etc. (3) *The Historical*, which holds that the book contains a prophetic view of the great conflict between Christ and the Enemy from the first to the second advents. It is as old as the twelfth century, when Berengaud, followed by Anselm and the Abbot Joachim, expounded it. It has received in one form or another, often differing extremely among themselves, the suffrages of most students of the book. It is the system of DeLire, Wiclif, the Reformers generally, Fox, Brightman, Pareus, Mede, Vittinga, Sir I. Newton, Flemming, Daubuz, Whiston, Bengel, Gausen, Elliott, Faber, Woodhouse, Wordsworth, Hengstenberg, Ebrard, Von Hofmann, Auberlen, Alford, W. Lee, etc. The last six of these writers will be found nearest the truth.

LIT. — (1) Introduction. The various introductions to the New Testament, e.g., CREDER'S, GUERICKE'S, BLEEK'S, HILGENFELD'S, S. DAVIDSON'S; the arts. in the encyclopedias, e.g., KITTO'S (by Davidson), MCCLINTOCK and STRONG'S, SMITH'S, HERZOG'S, LICHTENBERGER'S (by A. Sabatier), and ERSCH and GRUBER'S (by Reuss); the prolegomena to the commentaries, e.g., DÜSTERDIECK'S, STUART'S, ALFORD'S, LEE'S (in the *Bible Commentary*), and EBRARD'S; and the section in the church histories, e.g., NEANDER'S *Planting and Training*, and SCHAEFF'S *History of the Apostolic Church* (1853, pp. 418-430 and 603-607) and *History of the Christian Church* (vol. i., 1882, pp. 825-853); also GODET: *Studies on the New Testament*, Eng. trans., pp. 291-398; WEISS'S "Apokalyptische Studien," in *Studien und Kritiken*, 1869 (cf. his *Leben Jesu*, 1882, vol. i. pp. 84-101); RENAN: *L'Antechrist*, 1873; BLEEK'S review of Lucke, in *Studien und Kritiken*, 1854, 1855; and, above all, LÜCKE'S great work, *Versuch einer vollständigen Einleitung in die Offenbarung d. Joannis*, second enlarged ed., 1852. — (2) Commentaries. (a) Preterists: — DE WETTE: *Kurze Erklärung d. O. J.*, 3d ed. (Möller), 1862; BLEEK: *Vorlesungen über d. Ap.* (Horsbach), 1862; EWALD: *Die Johan.*



*Schriften*, 1862, vol. ii. (cf. his *Commentarius in Ap. J.*, 1828); DÜSTERDIECK: *Kritisch. Exeget. Handb.* (in Meyer's series), 3d ed., 1877; STUART: *A Commentary on the Apocalypse*, new ed., 1861, 2 vols.; DESPREZ: *The Apoc. Fulfilled*, new ed., 1865; REUSS: *L'Apocalypse*, 1878. (b) Futurists: — TODD: *Six Discourses on the Apocalypse*, 1849; C. MAITLAND: *The Apostles' School of Prophetic Interpretation*, 1849; DEBURGH: *An Exposition to the Book of Revelation*, 1845; B. W. NEWTON: *Thoughts*, etc., 1853; I. WILLIAMS: *Notes*, etc., 1873. (c) Historical: — EBRARD: *Die O. J.* (in Olshausen's series), 1853; AUBERLEN: *The Prophecies of Daniel and the Revelation*, Eng. trans., 1856; VON HOFMANN: *Weissag. u. Erfül.*, 1862; FÜLLER: *Erklärung*, etc., 1871; HENGSTENBERG: *Die O. d. h. J.*, Eng. trans., 1852; KLIEFORTH: *Erklärung*, etc., 1874, 3 vols.; ELLIOTT: *Horæ Apocalypticæ*, 5th ed., 1862, 4 vols. (cf. also his Warburtonian Lectures for 1849–53, Appendix); WORDSWORTH: *Lectures*, etc., 1849, and *New Testament*, vol. iii., 1860; ALFORD: *Greek Testament*, vol. iv., 1866; LANGE (ed. Craven), Eng. trans., 1874; LEE, in the *Bible Commentary*, vol. iv., 1881. — (3) Special Works. On the seven churches, TRENCH (1861), PLUMPTRE (1877), SVOBODE (1869); *Symbolical Parables* (1877); Theology of the Apocalypse, GEBHARDT (*The Doctrine of the Apocalypse*, Eng. trans., 1878). Practical commentaries, DURHAM, VAUGHAN, FULLER. — (4) Latest Literature. E. HUNTINGFORD: *The Apocalypse, with Commentary and an Introduction*, etc., London, 1881 (cf. also *The Voice of the Last Prophet*, etc., 1858); PEMBER: *The Great Prophecies concerning the Gentiles, the Jews, and the Church of God*, London, 1881; FARAR: *Early Days of Christianity*, ii. pp. 103–352, New York, 1882; SCHAFF: *History of the Christian Church*, i., rev. ed., N.Y., 1882; MURPHY: *The Book of Revelation*, Belfast, 1882; VÖLTER: *Die Entstehung d. Apoc.*, Freib.-i.-B., 1882; ITTAMEIER: *Die Sage von Nero als dem Antichrist*, in *Zeitschrift f. kirchl. Wissenschaft u. k. Leben*, 1882, 1, s. 19–31; MILLIGAN: *Inter-relationships of the Seven Epistles of Christ* (*Expositor*, January, 1882), *Double Pictures in the Fourth Gospel and Apocalypse* (*Expositor*, October, November, December, 1882), *Structure of Fourth Gospel and Apocalypse* (*Expositor*, January, 1883), *The Church in the Apocalypse* (*Expositor*, July, August, September, 1883); KREMENTZ: *Die Off. b. J. im Lichte d. Evang. nach J.*, Freib.-in-B., 1883; J. T. BECK: *Erklärung d. Off. b. Johann.* cap. i.–xii., ed. Lindenmeyer, Gütersloh, 1883; HERMANN: *Die Zahl 666 in der Off. d. Joh. xiii.* 18, u. s. w., Güstrow, 1883; I. H. HALL: *The Syrian Apocalypse*, in the *Journal of the Society of Biblical Literature and Exegesis*, 1882, Middletown, Conn., 1883; WALLER: *Apocalyptic Glimpses*, Lond., 1883; MILLIGAN: *Commentary in Schaff's Popular Commentary on the N.T.*, 4th vol., Edinb. and N.Y., 1883. BENJAMIN B. WARFIELD.

**REVIVALS OF RELIGION.** This phrase is ordinarily applied to the spiritual condition of a Christian community, more or less limited in extent, in which a special interest is very generally felt in respect to religious concerns, accompanied with a marked manifestation of divine power and grace in the quickening of believers, the reclaiming of backsliders, and the awakening, conviction, and conversion of the unregenerate.

*Theory of Revivals.*—The progress of Chris-

tianity in the world has rarely, for any length of time, been uniform. Its growth in the individual and in the community is characterized by very obvious fluctuations. Like all things temporal, it is subject to constant change, exposed to influences the most varied and antagonistic. Now it makes rapid advances in its conflict with sinful propensities and developments; then it is subjected to obstructions and reverses that effectually check its onward course, and result in spiritual declensions.

The natural is ever at enmity with the spiritual. "The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other." Growth in grace is attainable only by ceaseless vigilance, untiring diligence, unremitting conflict, and a faithful improvement of the opportunities and means of spiritual advancement. Any relaxation in the strife with moral evil tends to spiritual retardation: the evil gets the advantage over the good; the religious fervor abates; the soul becomes lukewarm, cold, dead.

As with the individual believer, so is it with the community. A church, a sisterhood of churches covering a large section of country, by reason of the predominating influence of some worldly interests, — the greed of gain in a season of great commercial prosperity, the strife of party during a highly excited political campaign, the prevalence of a martial spirit in a time of international or civil war, or the lust of pleasure in a time of general worldly gayety and festivity, or any absorbing passion for mere temporal good, — may be so diverted from the direct pursuit of holiness, and the prosecution of the work of advancing the kingdom of Christ, as to lose, to a considerable extent, the power, if not the life, of godliness. The spiritual and eternal become subordinate to the worldly and temporal. The blight of spiritual declension settles down upon them, and attaches itself to them with increasing persistency year by year. Such has been the history of Christian churches everywhere.

The ancient people of God were rebuked with great frequency by their priests and prophets for their proneness to spiritual declension. "My people are bent to backsliding from me." "Why is this people of Jerusalem slidden back by a perpetual backsliding?" This proneness was continually coming to the surface, in the days of Moses and the judges, under the kings, and both before and after the exile. Judges and rulers, priests and prophets, Deborah and Barak, Samuel and David, Elijah and Elisha, Jonah and Daniel, Ezra and Nehemiah, were raised up to beat back the waves of corruption, to arrest the tide of degeneracy, and to heal the backslidings of the people. The fire was kept burning on the altar only by repeated divine interpositions, resulting successively in a revival of religion.

Similar tendencies have from the beginning been developed in the history of the Christian Church: Ephesus loses her first love, Laodicea becomes lukewarm, Sardis defiles her garments, Philippi and Corinth yield to the blandishments of worldly pleasures. Worldliness and carnality, leanness and spiritual death, succeed, too often, a state of pious fervor, godly zeal, and holy living. The annual narratives of ecclesiastical communi-

ties bear painful testimony to this degenerating tendency.

Such being the testimony of universal experience to the proneness of human nature to decline from the spirit and power of godliness, how, it is asked, is this tendency to be checked? Obviously the true and only effective and appropriate remedy for a season of spiritual declension is a season of spiritual revival. Such a season, by whatever agencies or instrumentalities brought about, by whatever adjuncts of questionable propriety it may be accompanied, and of greater or less extent, may properly be termed "a revival of religion."

These manifestations, moreover, are to be regarded as the result of a special and peculiar effusion of the Holy Spirit. All spiritual life, all progress in the divine life, whether in the individual or in the community, in the church or in the nation, is the Spirit of God. The whole period of grace, from the Day of Pentecost to the final judgment, is properly termed "the dispensation of the Holy Spirit." Every true convert is begotten of the Spirit, and so becomes a child of God. The Spirit is always in and with the church, carrying forward the work of redemption.

*Revivals in Biblical Times.*—Mention, moreover, is made in the Scriptures of special dispensations of the Holy Spirit, of copious effusions of the Spirit, of particular times of refreshing from the presence of the Lord: "It shall come to pass afterward, that I will pour out my spirit upon all flesh." The fulfilment of this prediction of the prophet Joel began, as the apostle Peter testifies, on the Day of Pentecost next following the crucifixion of our Lord. So great and so efficacious was this outpouring of the Spirit, that about three thousand souls were that day made partakers of the divine nature by regeneration. And this was only the initial of a marvellous dispensation and display of divine grace in the renewal and sanctification of a great multitude of souls, extending through a continued series of years, whereby the Christian Church was planted, took root, and filled the land of Israel with its blessed fruits. It was a great and glorious revival of religion.

This was but the first great revival in the history of the Christian Church. Times without number, at particular periods, in peculiar exigencies, God has interposed for the redemption of the church and for the triumphant advancement of the gospel of Christ. After a season of spiritual declension, when iniquity had come in, and rolled over the whole land like a desolating flood, a wave of renewing and sanctifying grace has spread itself over a whole region of country, whereby the attention of the multitude has been aroused, great numbers of the careless and thoughtless have been brought under saving conviction, and converts by thousands have been brought into the church of such as should be saved. Marvellous changes have thus been wrought in the aspect of large communities, affecting most favorably the character and the results of the preaching of the Word, the devotions of the closet, the family, and the sanctuary, and the interest taken by the multitude in spiritual and eternal concerns, resulting in an extraordinary quickening of religious affections, a general stimulus of Christian graces,

and the divine renewal of souls that were dead in trespasses and sins.

Not only at Jerusalem, but everywhere in all the region round about where the apostles and apostolic men preached in those days, and far away among the Gentiles,—at Samaria, at Cæsarea, at the two Antiochs, at Lystra and Derbe, at Philippi and Thessalonica, at Athens and Corinth, at Ephesus and Rome,—such scenes were witnessed. So many and so mighty were those special manifestations of divine power and grace in the gospel, by reason of such effusions of the Holy Spirit, that Tertullian could say at the beginning of the third century, in his appeal to the civil authorities, "We have filled all places of your dominions,—cities, islands, corporations, councils, armies, tribes, the senate, the palace, the court of judicature." "So mightily grew the word of God, and prevailed."

*The Great Protestant Revival.*—Passing over the intervening centuries, it may well be asked, What was the Protestant Reformation, that beginning in the fourteenth century under Wiclif, and continued under Hus in the fifteenth, at length culminated in the sixteenth under Luther and Calvin, and a host of kindred spirits? It was a special dispensation of the Spirit, whereby the minds of men everywhere in Christian lands were turned towards the utterances of the Divine Word, the errors of the Papacy were discovered and renounced, the truth as it is in Jesus apprehended and embraced by multitudes, and the churches built up in the faith of the gospel. It was a great and general revival of religion, whereby converts in tens of thousands were born of the Spirit of God. So thorough and wide-spread were those conversions, that the fires of persecution were kindled in vain. In spite of princes and prelates, converts to the pure faith of the gospel were made all over Germany, Switzerland, France, Holland, and Great Britain, and not a few in Spain and Italy. It was the greatest revival of religion that the world had witnessed, and the church enjoyed, since the days of Constantine.

*Revivals in Great Britain and Ireland.*—From that day, all along the centuries, the annals of the church abound in testimonies to the reality and efficacy of these special effusions of the Spirit. The Church of Scotland was born anew in the great revival under Knox and his brethren. "The whole nation," says Kirkton, "was converted by lump." Near the close of the sixteenth century, under the ministry of such divines as Wishart, Cooper, and Welsh, all Scotland was visited by an extraordinary effusion of the Holy Spirit. So mightily were men affected, that the whole General Assembly, four hundred ministers and elders, while renewing their solemn league and covenant, with sighs and groans and tears, were swayed by the Spirit, as the leaves of the forest by the "rushing mighty wind" of the driving tempest.

Similar scenes were further witnessed in Scotland, beginning in 1625, at Stewarton, extending through the land, and into the north of Ireland, and eventuating in that remarkable display of divine grace in the Kirk of Scotland, where, in June, 1630, under the preaching of Bruce and Livingston, "near five hundred" souls, in one day,

were brought under deep conviction of sin, and presently into the light and liberty of the gospel. So, too, in 1638, on the occasion of signing the covenant, the whole country was stirred as by the mighty hand of God. "I have seen," says Livingston, "more than a thousand persons, all at once, lifting up their hands, and the tears falling down their eyes," as with one heart they vowed to be the Lord's. Such was the preparation in Scotland, and in England also, for the great reformation, that issued in the Commonwealth under Cromwell, and the prevalence of Puritanism in the Church of England.

*The Great Awakening in the Eighteenth Century.*—A period of great degeneracy, profligacy, and corruption, succeeded the restoration of the monarchy, extending into the next century. At length, in 1730, an era of spiritual revival was ushered in, under the preaching of the Wesleys, Whitefield, and a host of like-minded men of God, during which the churches of England, Scotland, and Ireland, were visited with a wonderful refreshing from the presence of the Lord. The wave of divine grace extended to the British Colonies in America, where, under the preaching of Edwards, and Bellamy, and the Tennents, and others of kindred spirit, the churches everywhere, in and out of New England, were so graciously and powerfully revived, that the period has ever since been known as "The Great Awakening," so many were the revivals of religion among the Christian people of the Western World.

These visitations of the Spirit were followed by the French War and the war of the American Revolution, resulting in a great decay of piety, and a wide diffusion of seething infidelity and profanity. During this period, here and there a church or neighborhood was favored with a gracious outpouring of the Spirit; but, for the most part, the churches in America were brought into a most lamentable state of spiritual declension. At length, in 1792, "commenced," says Dr. Griffin, "that series of revivals in America which has never been interrupted. I could stand at my door in New Hartford, Litchfield County, Conn.," he adds, "and number fifty or sixty congregations laid down in one field of divine wonders, and as many more in different parts of New England."

*The Grand Era of Modern Revivals.*—All over the new settlements in the Western and Southern States of America, particularly in Kentucky and Tennessee, a work of divine grace, resulting from a special outpouring of the Spirit, beginning in 1796, and continuing for a dozen years or more, completely remoulded the character of the people, and led large numbers to forsake their sins and unbelief, and to connect themselves with the church. Again: after the war with Great Britain (1812-15), many of the churches were favored with revivals. Especially was this the case in the years 1827-32, when, under the preaching of Nettleton, Finney, and other evangelists, and by means of protracted meetings of four days' continuance, or longer, revivals were multiplied all over the land.

Very marked, also, was the wave of spiritual grace, that, beginning in the city of New York early in 1858, shortly after a season of widespread bankruptcy, spread from city to city, and town to town, all over the United States, until, within a

single year, nearly half a million of converts had been received into the churches. It was confined to no denomination, no section, and no one class, in the communities where it prevailed. It was a great and wonderful revival.

During the year 1837 a work of peculiar power began at a mission-station at Hilo, in Hawaii, under the preaching of Mr. Coan, and continued for a period of five years, during which 7,557 converts were received into that one church; 1,705 having been admitted the same day, July 1, 1838. Since the days of the apostles, the world had scarcely witnessed so wonderful a display of divine grace. And now, within the past five years (1878-83), a still more powerful movement of the Spirit in the Telugu Mission, India, has resulted in bringing more than twenty thousand hopeful converts into the churches; the accessions during the past year (1882) averaging not less than two hundred per month.

The evangelical churches in America very generally, and to a considerable extent in Great Britain and Ireland, as also in the British Provinces, most heartily believe in revivals of religion, look for them, pray and labor for them, and derive much of their vitality from these effusions of the Spirit. A large proportion of their ministry have been converted in revivals. A class of preachers known as "evangelists," or "revivalists," devote themselves wholly to their promotion. Here and there, serious irregularities have been introduced by enthusiasts, and much harm done to religion. These offences, however, are exceptional, and of very limited influence. Very generally, revivals of religion are regarded by the best people as mighty helpers to the churches, and as most salutary in their influence over the church and the world.

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**REVOLUTION, The French.** *In Ecclesiastical Respects.*—The violent commotion, which, towards the close of the eighteenth century, almost destroyed the whole social and political organization of the French people, was principally and primarily an attack upon mediæval feudalism; but so close was the connection between the feudal State and the Roman-Catholic Church, that an attack on the former could not fail to affect also the latter. Moreover, all the writers and teachers who had engaged in undermining the foundations of the social fabric were utterly hostile, not only to the church and her officials, but to religion in general. A supercilious scepticism with respect to the positive doctrines of the church, and a fickle-hearted frivolity, which felt the moral code of Christianity as a galling chain, stirred up a suspicion that the clergy clung to their political privileges, their social organization, their wealth, not from any conviction of having a higher calling, but from mere egotism and arrogance. The idea of the church as an institution based on divine authority was gone, and to employ her wealth in aid of the bankrupt State seemed a simple and natural expedient.

Before the outbreak of the Revolution, it was generally believed in the higher circles of French society, that the clergy, as a privileged class, would make common cause with the nobility; but this supposition was rudely shaken at the very opening of the contest. While the nobility insisted upon strict class-separation in the debate and voting of the states-general, nearly one-half of the delegates of clergy (a hundred and forty-eight out of three hundred and eight) joined the third estate on June 22, 1789; and, two days later, a hundred and fifty-one other ecclesiastical delegates, led by Talleyrand, bishop of Autun, followed the example. The clergy began to become popular, the more so as they proved very liberal under the discussion of the financial emergency. The abolition of tithes, Aug. 7, without any recompense, they submitted to almost without resistance; and when, on Sept. 26, it was moved that all the gold and silver service of the church not absolutely necessary to a decent celebration should be used for the alleviation of the people, the Archbishop of Paris supported the move; and on Sept. 29 the generous offer, estimated at a value of about a hundred and forty million francs, was accepted by the Assembly. But heavier sacrifices were soon demanded,—sacrifices which apparently meant ruin. When Necker, in August, presented his desperate report on the finances, some one proposed to confiscate the estates of the church, and thus pay the debt of the State. But at that time the proposition met with no favor. It was again taken up, however, in the fall, and then by one of the dignitaries of the church, Talleyrand. On Oct. 10 he moved that one-third of the annual revenue of the church, estimated at fifty million francs, should be used for covering the deficit of the budget, arguing that the clergy were not the proprietors, but only the usufructuaries, of the ecclesiastical estates; that the State had absolute authority over every corporation or society formed within its pale: that, according to the principle of the church, the incumbent of a benefice was only an administrator, and could appropriate for his own

use only so much as was absolutely necessary, while the rest belonged to the poor. Under the hands of Mirabeau and Abbé Gringoire, the motion received a much more radical redaction; and on Nov. 2 the Assembly decided, with five hundred and eighty-six votes against three hundred and forty-six, that all ecclesiastical estates were in reality the property of the nation, and stood at the disposal of the nation on the condition that the expenses of the public worship and of the support of all church-officials were first defrayed. Two days later the king confirmed the decree, and among the people the clergy found no sympathy; on the contrary, scoffing caricatures were showered down upon them in pamphlets, theatrical plays, etc.

The clergy still hoped that the decree would never be practically carried out, but in this they were completely mistaken. Other decrees were issued soon after, which showed that the proceedings of the Assembly were not governed by a mere regard to the financial emergency. On Feb. 11, 1790, all ecclesiastical orders and congregations were dissolved, with the exception only of those which were devoted to instruction of children and the nursing of the sick. The inmates of the monasteries were allowed to return to civil life by a simple announcement to the nearest secular authority; and according to the character of their monastic vows, the circumstances of their monastery, their age, etc., they received a pension of from seven hundred to twelve hundred francs. The nuns, when they were not disposed to break their vows, were generally allowed to remain in their monasteries; while, under similar circumstances, the monks were transferred to certain houses set apart for the purpose. It was evident that the Assembly considered the church the main-stay of all old superstition, the corner-stone of the feudal State, and that her total destruction was the real aim of the whole movement. On April 19 the administration of all church property was transferred to the State, and the Committee on Ecclesiastical Affairs was charged with selling four hundred million francs' worth of ecclesiastical estates; and on May 29 the debate on the re-organization of the church, the civil constitution of the clergy, began. A new circumscription of the bishoprics, in order to make them conform with the departments, reduced their number from a hundred and thirty-four to eighty-three. The bishops should be elected by the same body of voters as the members of the departmental Assembly, and should be installed by the metropolitan, or the oldest bishop of the province. To seek papal confirmation was formally forbidden. The chapters were dissolved, and only a limited number of episcopal vicars appointed for each see. Priests should be chosen by the qualified electors of the parish, and confirmed by the bishop. Their salary was fixed at from twelve hundred to four thousand francs, besides house and garden; that of the bishops, at twenty thousand francs, with the exception of the Bishop of Paris, who received fifty thousand francs. In the debate the clergy took very little part. Their principal speakers were the Archbishop of Aix and the Jansenist theologian Camus, who tried hard to prove that the plan was in perfect harmony with the New

Testament and the councils of the fourth century. On July 12 the debate was ended, and the civil constitution of the clergy was ready: only the assent of the king was lacking.

The king had been most painfully touched by the attacks on the church, and he actually felt his conscience hurt in giving his assent to the civil constitution of the clergy. In this emergency he addressed a letter to the Pope, dated July 28, 1790; but the Pope's answer of Aug. 17 was vague and evasive, and on Aug. 24 the king confirmed the decree. Meanwhile the bishops were busy with organizing a passive resistance. Boisgelin, archbishop of Aix, drew up a protest, *Exposition des principes*, representing the contradiction between the principles of the church and those of the civil constitution; and a hundred and ten bishops signed the instrument, which on Nov. 9 was sent to the Pope through Cardinal Bernis. The National Assembly answered by a law of Nov. 27, which demanded that all ecclesiastics should take an oath on the Constitution, and threatened those who refused with deposition, loss of civil rights, and punishment for disturbance of the public order. Abbé Grégoire was the first to take the oath; Talleyrand and seventy-one other clergymen followed the next day; but the rest of the three hundred ecclesiastics who sat in the National Assembly refused; and out in the country refusal became, in many districts, the rule. In Southern France, traces of rebellion began to show themselves. By a letter of March 10, 1791, to the archbishop of Aix, and a formal brief of April 13, the Pope now defined the position he proposed to maintain with respect to the whole movement. He absolutely condemned the civil constitution of the clergy, declared all its prescripts and arrangements null and void, demanded that the clergymen who had taken the oath should retract within forty days, under penalty of deposition and excommunication, and exhorted the faithful among the people to keep aloof from any priest not recognized by the papal church. The declaration made a deep impression. On the one side, many priests retracted; Talleyrand resigned his bishopric, and returned to civil life; on the other, the mob of Paris burnt the Pope *in effigie*, and the National Assembly closed all the churches in which the priests did not conform to the civil constitution. But, on account of an earlier law establishing freedom of worship, it was not possible for the National Assembly to forbid the obstinate priests to celebrate service in private houses and chapels; and it now became a point of honor among all royalists to support and encourage those priests who had not taken the oath. By the king's unsuccessful attempt at flight and the Pope's too hasty letter of congratulation, — which latter fell into the hands of the revolutionists, and was published, — the tension of the situation was very much increased. On Sept. 14 the National Assembly incorporated the papal dominions of Avignon and Venaissin with France; and on Nov. 29 it issued a law that every priest who had not taken the oath should present himself within eight days, and take the oath, before the municipal authority, under penalty of losing his pension, and, according to circumstances, being punished with imprisonment. The king vetoed the law, but with no other result

than a palpable increase of the hatred against him and the church; and when he also vetoed the law of May 27, 1792, which condemned all refractory priests to deportation in order to stop their re-actionary agitation, the National Assembly was, by the fury of the mob, forced to supersede the royal veto. Deportation to Guiana was impossible, as the government lacked the necessary means. But very severe measures were employed, and in a very short time the situation of the non-sworn clergy became terrible. A great number of priests were dragged to Paris, and imprisoned in the monastery of the Carmelites; eighteen of them were murdered in the streets by the mob, and sixty more in the courtyard. One Rossignol boasted that he had killed more than sixty-eight priests. Fortunate were those who escaped by flight. More than forty thousand French priests fled to England, Spain, the Papal States, etc. In England alone about eight thousand found refuge.

Nevertheless, the whirlwind was yet far from having reached the acme of its fury. A number of laws now appeared, purporting to dissolve the connection between Christianity and civil life. A law of Sept. 20, 1792, defined marriage as a merely civil contract, dissolvable by common consent, and transferred the registration of births, deaths, and marriages, from the ecclesiastical to the civil authorities. A law of Sept. 22 inaugurated the complete re-arrangement of the calendar, — the year should be reckoned from the establishment of the republic; the month should be divided into three decades, each of ten days, the first of which should be kept a holiday; the five surplus days of the new year should be feast-days, in honor of Genius, Labor, etc.; the celebration of the Christian Sunday was positively prohibited. On the whole, the convention proved much more hostile to Christianity than any of its predecessors. Public avowals of atheism became quite common. On Aug. 25, 1793, a deputation of teachers and pupils presented itself before the convention; and the pupils begged that they should not any longer be trained "to pray in the name of a so-called god," but be well instructed in the maxims of liberty and equality; and on Nov. 1 another deputation, from Nantes, openly demanded the abolition of the Roman-Catholic service. The granting of the demand was not far off. On Nov. 7 a letter from a priest was read aloud in the convention, beginning thus: "I am a priest; that is, I am a charlatan." Immediately after, the Archbishop of Paris, an old man, Gobel by name, entered the hall, laid down his staff and his ring on the president's table, renounced his office in the Roman-Catholic Church, and declared, amidst immense applause, that he recognized no other national worship than that of liberty and equality. On Nov. 10 the municipal council of Paris celebrated a grand festival in the Cathedral of Notre Dame, in honor of Reason. Mademoiselle Maillard of the Grand Opera, in white robe and blue cap, represented the goddess of Reason. On men's shoulders she was carried from the church to the convention. The president embraced her; and the whole convention accompanied her back to the church, and participated in the festival thus sanctioning the abolition of Christianity, and the introduction of the

worship of Reason. On Nov. 13 all magistrates were authorized to receive the resignations of the clergy, and all priests were admonished to renounce Christianity; and on Nov. 22 those bishops and priests who willingly abdicated were granted pensions. The church-buildings were used as temples of Reason, as storehouses, as sheep-pens, etc.: not a few were destroyed.

It must not be understood, however, that all religion had died out in France: by no means. Everywhere the people, especially the women, continued to visit the churches; and even in the convention, voices were heard denouncing the rude, anti-religious demonstrations. Singularly enough, it was Robespierre who gave the first sign of a coming re-action. On Nov. 21 he hotly attacked Hebert in the club of the Jacobins. "There are people," he said, "who, under the pretence of destroying superstition, try to establish a religion of atheism. But atheism is only for the aristocrats; while the idea of a Supreme Being, who defends innocence, and punishes crime, is for the people." The speech was not without effect, and Robespierre neglected no opportunity to push his plans. Finally, on May 7, 1794, he persuaded the convention to decree that the French people acknowledges the existence of a Supreme Being and the immortality of the soul, and that festivals ought to be introduced tending to re-awaken in men thoughts of the Divinity. The first festival was held on June 8. Robespierre, as president of the convention, appeared with a huge bouquet in his hand, and colored plumes in his hat, and made a politico-moral speech, interspersed with various kinds of childish mummeries. Of course the infidels laughed, and the faithful were scandalized: nevertheless, the festival denotes the turning-point of the movement. The constitution of Aug. 22, 1795, granted religious liberty. Christian worship was tolerated once more; and in many places the congregations received back their church-buildings on the simple condition that they should themselves defray the expenses to keep them in repair; also a great number of emigrant priests returned to France. Many restrictions, however, still remained in force, — thus, it was not allowed to use bells; and the persecutions did not cease altogether. After the *coup d'état* of Aug. 24, 1797, it was demanded that all priests should take an oath on the new constitution, which bound them to hate royalty, and devote themselves wholly to the republic. About seventeen thousand clergymen are said to have taken the oath, but such as would not were treated with great severity. Three hundred and eighty were deported to Guiana, and as many died miserably at Oleron and Rhé.

The complete restoration of the Roman-Catholic Church proceeded, generally speaking, along with the growing influence of Napoleon. Immediately after his return from Egypt, the imprisoned clergymen were set free, Dec. 28, 1799; the civil authorities were instructed to let alone all religious affairs; the churches were allowed to be kept open, not only on the first day of the decade, but on any day it pleased the congregation; the number of the revolutionary festivals was diminished to two; and the civil oath, binding them to hate royalty, was not demanded. In spite of the rapid spreading of infidelity during the last

ten years, and though the people had, so to speak, been weaned from religious worship by the Revolution, about forty thousand congregations immediately returned to the Roman-Catholic Church; and on April 18, 1801, service was celebrated, on the order of Napoleon, in the most solemn manner, in the Cathedral of Notre Dame. He hoped thus to form a solid party in support of his own power, and he partly succeeded. A peculiar difficulty arose from the dissension which prevailed among the clergy. Those priests who had taken the oath on the Constitution considered themselves as the true bearers of the French Church, and prided themselves on having remained steadfast at their post in the days of danger; while the non-sworn priests — the emigrants, who now returned — looked down upon them as apostates and infidels, who had suffered themselves to be swayed by the circumstances like reeds by the winds. Napoleon first entered into negotiations with the former party, the constitutional priests; but, when he saw that not one of the non-sworn priests was present at the great National Council, opened by Bishop Grégoire on June 29, or took the least notice of its proceedings, he immediately changed policy, and opened direct negotiations with the Pope through the emigrant bishops, — negotiations which finally resulted in the Concordat. See CONCORDAT, FRANCE, HUGUENOTS, etc.

LIT. — BARRUEL: *Histoire du clergé en France pendant la révolution*, London, 1794–1804, 2 vols.; Abbé JAUFRET: *Mémoires*, Paris, 1803, 2 vols.; GRÉGOIRE: *Mémoires*, Paris, 1837, 2 vols.; Abbé JAGER: *Hist. de l'église de France pendant la révolution*, Paris, 1852, 2 vols.; AUG. THEINER: *Documents inédits*, etc., Paris, 1857, 2 vols.; [PRESSENSÉ: *The Church and the French Revolution, a History of the Relations of Church and State from 1789 to 1802*, London, 1869]. KLÜPFEL.

REYNOLDS, Edward, D.D., Church-of-England prelate; b. at Southampton, 1599; d. at Norwich, Jan. 16, 1676. He was educated at Merton College, Oxford; became probation-fellow in 1620, on account of "his uncommon skill in the Greek tongue;" was preacher at Lincoln's Inn, London, and rector of Braynton, Northamptonshire; was the "pride and glory of the Presbyterian party," a member of the Westminster Assembly of Divines, a very eloquent, learned, and popular preacher, though his voice was harsh, and a cautious man, though lacking in firmness. On the ejection, by the Long Parliament (1646), of obnoxious heads of colleges, he succeeded Dr. Fell as vice-chancellor of the university of Oxford, and dean of Christ Church. From 1651 to 1659 he was deprived of his deanery, because he refused, in common with the Presbyterians, to take the "Engagement," and therefore accepted the vicariate of St. Laurence Jewry, London. In 1659 he was restored, conformed at the Restoration, and was in that year (1660) chaplain to the king, warden of Merton College, and made bishop of Norwich, without, however, surrendering his Presbyterian view, that a bishop was only a chief presbyter, and governed with the assistance of his co-presbyters. In the Assembly he was on the committee to draw up the Confession of Faith, and in 1661 he was a member of the Savoy Conference. In the latter capacity his weakness

showed itself. He carried, however, his Puritanic principles into practice even while a bishop, and lived simply for his diocese. His *Works* were first collected and published in 1658; best edition, with *Life*, by A. CHALMERS, London, 1826, 6 vols.

**REYNOLDS (RAINOLDS), John, D.D.**, Puritan; b. at Pinho, Devonshire, 1549; d. at Oxford, May 21, 1607. He was successively scholar, fellow, and president of Corpus Christi College, Oxford. For a while he was dean of Lincoln (1593), but resigned when chosen president. He was one of the great Puritan leaders, and played a prominent part in the Hampton Court Conference, where he had the distinguished honor of suggesting to King James the desirability of a new translation of the Bible. (See *ENGLISH BIBLE VERSIONS*.) He was appointed one of the revisers, and assigned to the committee to translate the prophets, but he did not live to finish his part. He was endowed with a wonderful memory, and passed for a marvel of scholarship. See NEALE: *History of the Puritans*, vol. i. 252; J. I. MOMBERT, *Handbook of English Versions*, pp. 338, 345.

**RHECIUM** (*breach*) now Rheggio, with ten thousand inhabitants, in extreme south-west Italy, opposite Messina. Paul stopped there a day on his way to Rome (Acts xxviii. 13).

**RHEGIUS** (not **RECIUS**, for his family name was "Rieger," and not, as his own son, and, after him, many others have it, "König"), **Urbanus**, b. at Langenargen, on the Lake of Constance, in the latter part of May, 1489; d. at Celle, May 27, 1541. He studied jurisprudence at Freiburg under Zasius the humanist, among the jurists; but he seems to have been chiefly occupied with the study of classical languages and literatures under the celebrated humanists, Capito and Esticampianus; and such progress did he make in that field, that in 1517 he was crowned as imperial orator and *poeta laureatus* by the Emperor Maximilian. Theological influences, however, were not altogether lacking, even at that time. In Freiburg he became so intimate with Eck, that in 1510 he followed him to Ingolstadt; and in 1518 he wrote his first theological work, *De dignitate sacerdotum*. In 1519 he was ordained a priest. He was at that time in perfect harmony with the Church of Rome, the shield-bearer of Eck; and when, in 1520, he was called as preacher to Augsburg, his adoption of the principles of the Reformation could at all events not have been publicly known. It seems that the controversy between Eck and Luther gradually drew him towards the latter, and that the promulgation of the papal bull decided him. In Augsburg he openly preached the views of Luther: against the bull he wrote *Anzuegung dass die Romisch Bull*, etc., He was mentioned as author of many of those satirical pamphlets which in that year were published at Augsburg against the Romanists; and the clergy of the city were glad, when, in 1521, an incident offered them an opportunity of having him superseded by a trustworthy Romanist, Dr. Kratz.

After a short stay at Hall in the valley of the Inn, Rhegius returned in 1521 to Augsburg, and was appointed preacher at the Church of Ste. Anna. The state of affairs in the city was very critical. All the most violent elements of the time were seething within its walls, and Rhe-

gius was not exactly a strong man. When the Peasants' War approached the city, he wrote *Von Leibeigenschaft oder Knechtschaft* (1525) and *Schlussrede von weltlicher Gewalt*; but he did not satisfy the lower classes, which sympathized with the peasants, and the Romanists ascribed the calamity to him and his party. When the great controversy broke out between the Swiss and the German Reformers concerning the Lord's Supper, his *Wider den neuen Irrsal Dr. Karlstadt* (1524) was found weak, and he was for some time strongly drawn towards the Zwinglian camp; first after 1527 he is again found firmly planted on Lutheran ground. Shortly before, the Anabaptists had entered the city, and formed a considerable party. Rhegius's *Warnung wider den neuen Tauforden* (1527) was not an unsuccessful move; but the disturbances were not quelled until the city council stepped forward, and decided to employ very severe measures, as, for instance, capital punishment. With the opening of the diet of 1530 Rhegius's activity in the city came to a sudden end. Immediately after his entrance, June 16, the emperor forbade the evangelical ministers to preach; and, shortly after, Rhegius entered the service of Duke Ernest of Lüneburg, and settled at Celle.

His labor in Northern Germany for the establishment of the Reformation in Lüneburg, Hanover, etc., was very successful; and to this last period of his life belong also some of his best works: *Formule caute loquendi*, 1535, in Latin, and 1536 in German, often reprinted, and considered almost as a symbolical book; *Dialogus von der trostreichen Predigt* (1537), a devotional book very much read during the sixteenth and seventeenth centuries, etc. In the present century the character of the man has been unfavorably judged by Dollinger, Keim, Keller, and others; and their charges of vanity, lack of strength, etc., are by no means unfounded. He was a humanist, and he fancied himself a poet. Nevertheless, he was one of those humanists who did not shrink back from the Reformation when it became deadly earnestness. His works, nearly complete, were edited by his son, in twelve volumes folio, Nuremberg, 1561-77. [His *Formule* was edited by H. Steinmetz, Celle, 1880.] See UHLHORN: *Urbanus Rhegius*, Elberfeld, 1861.

G. UHLHORN.

**RHETORIC, Sacred.** See HOMILETICS.

**RHODES**, an island of the Mediterranean, ten miles off the coast of Asia Minor, with a capital of the same name, became early known as a centre of commerce. The brazen statue at the entrance of the harbor, the so-called Colossus of Rhodes, was one of the seven wonders of the world. Paul visited the city on his return from his third missionary journey (Acts xxi. 1). The island vindicated its independence until the time of Vespasian, but under the Roman rule its prosperity gradually declined. The city, however, flourished much as a possession of the Knights of St. John, the last outpost of the Christians in the East (1399-1522); but, after its surrender to Soliman the Great, it fell rapidly into decay. See ED. BILIOTTI ET L'ABBÉ COTTRET: *L'île de Rhodes*, Compiègne, 1882.

**RICCI, Lorenzo**, b. at Florence, Aug. 2, 1709; d. in Rome, Nov. 24, 1775. He entered the order of the Jesuits in 1718, and became its general in

1758. He was a haughty and imperious man, ill suited for the position. To all propositions of reform, from the Pope and from the Roman-Catholic princes, he answered, "*Sint ut sunt, aut non sint.*" The consequence of which was, that the Pope dissolved the order by the bull *Dominus ac redemptor noster*, July 21, 1773. Ricci was confined in the Castle of St. Angelo, and remained there for the rest of his life. His biography was written by CARRACCIOTTI in Italian, and by SAINTE-FOI in French.

**RICCI, Scipione de'**, b. at Florence, Jan. 9, 1741; d. at the Villa Rignano, Jan. 27, 1810. Educated for the church, and ordained a priest in 1766, he was shortly after appointed auditor to the papal nuncio at Florence, in 1776 vicar-general to the Archbishop of Florence, and in 1780 bishop of Pistoja and Prato. He was a pious man, and sincerely devoted to the reform of the Roman-Catholic Church; and he found warm support in the grand duke Leopold, a brother of Joseph II. But the reforms on which the diocesan synod of Pistoja (1786) agreed, and which by the grand duke were laid before a general Tuscan synod held at Florence in 1787, were rejected by that assembly; and agents from Rome, together with the monks, brought about uproarious riots in Prato, which had to be put down by military force. In 1790 the grand duke left the country, and succeeded his brother as emperor of Germany; and in 1791 Ricci felt compelled to abdicate, and retire into private life. In 1794 followed the papal condemnation of the propositions of the synod of Pistoja. See *Acta et Decreta Synodi Pistoriensis*, Pavia, 1788; *Acta congregationis archiepiscoporum et episcoporum Hetruriae Florentinae*, Bamberg, 1790-94; DE POTTER: *Vie de Scipion de Ricci*, Brussels, 1825, 3 vols.; *Memoire di Scipione de' R.*, edited by GELLI, Florence, 1865, 2 vols. BENRATH.

**RICE, John Holt, D.D.**, Presbyterian; b. near New London, Bedford County, Va., Nov. 28, 1777; d. in Prince Edward County, Va., Sept. 3, 1831. He studied at Liberty-Hall Academy (later, Washington College); was tutor in Hampden-Sidney College, 1796-99 and 1800-01; in 1800 began the study of theology; was licensed in 1803; ordained and installed pastor at Cub Creek, Charlotte County, Va., in 1804. In May, 1812, he came to the first Presbyterian Church in Richmond, Va.; for up to that time the Presbyterians and Episcopalians had worshipped together. In 1815 he started *The Christian Monitor*, the first publication of the kind in Richmond, and in 1817, *The Virginia Evangelical and Literary Magazine* (discontinued in 1829). In 1819 he was moderator of the General Assembly at Philadelphia. In 1823 he was elected president of Princeton College, and professor in the Union Theological Seminary, Virginia. He accepted the latter position, and was installed in 1824. His publications consist chiefly of sermons, but include *Memoir of Rev. James Brainerd Taylor* (1830), and a work which made a great stir, *Historical and Philosophical Considerations on Religion, addressed to James Madison* (1832). See SPRAGUE: *Annals*, iv. 325.

**RICE, Nathan Lewis, D.D.**, Presbyterian; b. in Garrard County, Ky., Dec. 29, 1807; d. in Bracken County, Ky., June 11, 1877. He studied at Centre College, Danville, Ky., but did not graduate; was

licensed; went to Princeton for further theological study; and finally was settled at Bardstown, Ky., 1833. Noticing the success of the Roman Catholics in alluring Protestant children to their schools at Bardstown, he established there an academy for each sex, and also a newspaper, the *Western Protestant*, afterwards merged in the Louisville *Presbyterian Herald*. From 1841 to 1844 he was stated supply at Paris, Ky. In 1843 he had the famous debate at Lexington, Ky., with Alexander Campbell, founder of the *Disciples*, on the subject of baptism. He ably held his own, and won great repute. From 1841 to 1853 he was pastor in Cincinnati. During this period he held three other public debates: (1) in 1845, with Rev. J. A. Blanchard, on slavery; (2) in 1845, with Rev. E. Priggree, on universal salvation; (3) in 1851, with Rev. J. B. Purcell (afterwards Roman-Catholic archbishop; see art.), on Romanism. These debates, except the last, were published, and widely circulated. From 1853 to 1858 he was pastor in St. Louis, Mo. While there, edited the *St. Louis Presbyterian*. In 1855 he was elected moderator of the General Assembly (Old School) at Nashville, Tenn. From 1858 to 1861 he was pastor, and from 1859, also theological professor, at Chicago, Ill.; from 1861 to 1867, pastor in New-York City; from 1868 to 1874, president of Westminster College, Mo.; and from 1874 till his death, professor of theology in the theological seminary at Danville, Ky. Dr. Rice was a great debater and an able preacher. In New York he was listened to by crowded assemblies. He was one of the leaders of his denomination. His publications, besides the debates already referred to, include *God Sovereign, and Man Free*, Philadelphia; *Romanism not Christianity*, New York, 1847; *Baptism*, St. Louis, 1855; *Immortality*, Philadelphia.

**RICH, Edmund.** See EDMUND, ST.

**RICHARD, Fitzralph (Armachanus)**, Archbishop of Armagh, and Primate of Ireland; d. at Avignon, France, December, 1359. He was fellow of Balliol College, Oxford; was by Edward III. promoted to be archdeacon of Lichfield; and in 1333 became chancellor of the university of Oxford. He was for a time private chaplain to Richard de Bury, bishop of Durham (1333-45); but in July, 1347, he was consecrated archbishop of Armagh. He is chiefly known as an opponent of the mendicant orders, but left theological lectures, a commentary upon the *Sentences* of Peter Lombard, and two apologetico-polemical works, — one against Judaism (*De intentionibus Judeorum*); another against the errors of the Armenian Church, which wished to unite with the Roman Church, in nineteen books, called his *Summa*. The latter was prepared about 1350, at the request of John, bishop-elect of Khelat, and his brother Nerses, archbishop of Menaz-Kjerd. His attack on the mendicant orders was publicly begun in a course of eight sermons he preached in London, in which he maintained that Jesus never taught any one to beg, and that mendicancy was no part of the Franciscan rule. His discourses made a great stir. They were replied to by Roger Conway, D.D., of Oxford, a Franciscan. He was accused in the papal court, and therefore obliged to journey to Avignon in 1357 to defend himself. His travelling-expenses were probably partly paid by his fellow-bishops. He delivered his address



in the council before Pope and cardinals, Nov. 8, 1357. But his bold move was unsuccessful. The story of his Bible translation into Irish is insufficiently supported. His works in print are, *Defensio curatorum adversus Fratres mendicantes*, Paris, 1496; *Sermones quatuor ad Crucem*, London, 1612. See *John Wiclif*, by LECHLER, Lorimer's translation, vol. i. pp. 75-88, pp. 117, 118.

**RICHARD OF ST. VICTOR**, d. 1173. Very little is known of his personal life. He was a native of Scotland, but became very early an inmate of the Augustine abbey of St. Victor, in Paris. He was chosen prior in 1162; and after a long contest he finally succeeded in driving away the abbot Ervicias, who scandalized the brethren by his frivolous life. Of Richard's writings quite a number are still extant, — exegetical, moral, theological, and mystical. As his method was the mystical allegory, his exegetical works have now only historical interest. His moral works (*De statu interioris hominis*, *De eruditione interioris hominis*, etc.) are also strongly colored by mysticism. Of his theological works, the principal are, *De verbo incarnato*, in which he praises sin as the *filice culpa*, because, if there had been no sin, there would have been no incarnation; *De trinitate*, one of his most original productions; *De Emmanuele*, against the Jews, etc. The most celebrated of his mystical works is his *De gratia contemplationis*, in which he gives the psychological theory of *contemplatio* as an intuition, an immediate vision of the divine, in contradistinction from *cogitatio*, the common reasoning, and *meditatio*, the pondering on a single, special subject. The first edition of his works is that of Paris, 1528; the best, that of Rouen, 1650. See J. G. V. ENGELHARDT: *Richard von St. Victor*, Erlangen, 1838; LIEBNER: *Richardin doctrina*, Göttingen, 1837-39. C. SCHMIDT.

**RICHARD, Charles Louis**, b. at Blainville-sur-Eau, Lorraine, 1711; executed at Mous, Aug. 16, 1794. He entered the Dominican order in 1727; taught theology in Paris; and took active part in the polemics against the encyclopedists. At the outbreak of the Revolution he settled in Belgium, and was overtaken by the French army of occupation. Too old to flee, he was seized, and sentenced to be shot, on account of his *Parallèle des Juifs qui ont crucifié Jésus Christ avec les Français qui ont tué leur roi*. His *Dictionnaire des sciences ecclésiastiques* (1760, 5 vols.) and *Analyse des conciles* (1722-77, 5 vols.) are still of value.

**RICHARDS, James, D.D.**, Presbyterian; b. at New Canaan, Conn., Oct. 29, 1767; d. at Auburn, N.Y., Aug. 20, 1843. He entered Yale College in 1789; but poverty and ill health compelled him to leave at the end of freshman year. In 1793 he was licensed, and in May, 1797, ordained at Morristown, N.J. In 1805 he was moderator of the General Assembly. In 1809 he settled at Newark, N.J. In 1819 he was elected professor of theology in Auburn Theological Seminary, New York, but declined; however, upon his reelection in 1823, he accepted, and served the seminary with remarkable fidelity and ability. After his death, there were published his *Lectures on Mental Philosophy and Theology, with a Sketch of his Life* (New York, 1846), and *A Selection of Twenty Sermons, with an Essay on his Character* by WILLIAM B. SPRAGUE, D.D. (Albany, 1849). See SPRAGUE: *Annals*, iv. 99.

**RICHARDS, William**, American Congregational missionary; b. at Plainfield, Mass., Aug. 22, 1792; d. at Honolulu, Sandwich Islands, Dec. 7, 1847. He was graduated from Williams College, 1819, and from Andover Seminary, 1822, and on Nov. 19, 1822, sailed for the Sandwich Islands, under commission of the American Board. He was stationed at Lahaina, on the Island of Manui, and was very successful. In 1837 he returned home; went out again the next year; and, being taken into the king's confidence, he was made his counsellor, interpreter, and chaplain, while still continuing missionary labors. In 1842, on the independence of the islands being guaranteed by England, Belgium, France, and the United States of America, he was sent as ambassador to England and several other foreign courts. In 1845 he returned to Honolulu, and was appointed minister of public instruction, which made him a member of the king's privy council. See SPRAGUE: *Annals*, ii. 688.

**RICHELIEU, Armand Jean Duplessis de**, b. in Paris, Sept. 5, 1585; d. there Dec. 4, 1642. He was educated for the military profession, but took holy orders, and was in 1607 consecrated bishop of Luçon, and in 1622 made a cardinal. His career as a statesman he began in 1614, when sent as a deputy of the clergy to the states-general; and from 1622 to his death he governed France as its prime-minister. The great aim of his foreign policy was the humiliation of the house of Austria, the baffling of its aspirations to a world's empire; that of his home policy was the annihilation of the independence of the feudal lords, the establishment of the absolute authority of the crown. He succeeded in both fields. Very characteristic are his relations with the Protestants. Making a sharp distinction between religion and politics, he allied himself with the Protestants in Germany against the emperor; while in France he completely destroyed the political influence of the Huguenots. By the edict of grace (Nîmes, July 14, 1629) the fortifications of the cities of the Huguenots were razed, and their synods were not allowed to meet unless by authority of the government; but in other respects the freedom of worship, and the civil equality of Huguenots and Roman Catholics, were fully respected. See ROBSON: *Life of Cardinal Richelieu*, 1854; SCHYBERGSON: *Le duc de Rohan et la chute du parti protestant en France*, Paris, 1880.

**RICHER, Edmund**, b. under humble circumstances at Chource, a village of Champagne, Sept. 30, 1560; d. in Paris, Nov. 28, 1631. He entered the service of the church; studied theology; was made a doctor in 1590, and director of the College of Cardinal Lemoine in 1594. In 1629 he published his *De ecclesiastica politica potestate* (Cologne, 2 vols.), a learned and acute argument in favor of Gallicanism, defending the views of the Sorbonne, that the oecumenical council stands above the Pope, that in secular affairs the State is entirely independent of the Church, etc. He was deposed, however, and, with the assassin's knife on his neck, compelled to recant. See his life by BAILLET, Amst., 1715. C. SCHMIDT.

**RICHMOND, Legh**, Church of England; b. at Liverpool, Jan. 29, 1772; d. at Turvey, Bedfordshire, May 8, 1827. He was graduated at Trinity

College, Cambridge, 1794, and proceeded M.A., 1797. In the latter year he was ordained, and became a curate on the Isle of Wight. In 1805 he was made rector of Turvey. While a child, by leaping from a wall, he was lamed for life. He edited *The Fathers of the English Church, or a Selection from the Writings of the Reformers and Early Protestant Divines of the Church of England, with Memorials of their Lives and Writings* (London, 1807-12, 8 vols.), and wrote *Domestic Portraiture, or the Successful Application of Religious Principle in the Education of a Family, exemplified in the Memoirs of the Three Deceased Children of the Rev. Legh Richmond* (9th ed., 1861). But the work by which he is best known is *The Annals of the Poor*, 1814, 2 vols.; which contain those immortal tracts, *The Dairyman's Daughter*, *The Negro Servant*, and *The Young Cottager*, previously published separately. Of the first, four million copies, in nineteen languages, had been circulated before 1849. See his *Memoirs* by Rev. T. S. GRIMSHAW, London, 1828; 9th ed., 1829; edited by Bishop G. T. Bedell, Philadelphia, 1846.

**RICHTER, Æmilius Ludwig**, b. at Stolpen, near Dresden, Feb. 15, 1808; d. in Berlin, May 8, 1864. He studied jurisprudence, more especially ecclesiastical law, at the university of Leipzig, and was appointed professor there in 1835, at Marburg in 1838, and at Berlin in 1846. His works on ecclesiastical law — *Lehrbuch des kathol. und evangel. Kirchenrechts*, Leipzig, 1842 (7th ed. 1874); *Die evangelische Kirchenordnungen des 16ten Jahrhunderts*, Weimar, 1846; *Corpus Juris Canonici*, 1833-39 (the best edition of that work); *Canones et Decreta Concilii Tridentini*, Leipzig, 1853, etc. — have exercised a decisive influence on that branch of study.

**RICHTER, Christian Friedrich Gottlieb, M.D.**, German hymnologist; b. at Sorau, Silesia, Oct. 5, 1676; d. at Halle, Oct. 5, 1711. After studying medicine and theology at Halle, he was appointed by Francke superintendent of the academy there, and, later, physician to the famous Halle Orphan-House. He was a Pietist. He wrote thirty-three excellent hymns, of which several have been translated; e.g., "Jesus my king! thy mild and kind control," "O watchman! will the night of sin," "My soul before thee prostrate lies," "O God! whose attributes shine forth in turn," "Thou Lamb of God! thou Prince of peace!" "Tis not too hard, too high, an aim." He also wrote four remarkable treatises upon the bodily sufferings of Christ during his crucifixion, contained in vol. iii. of his *Opuscula Medica*, Leipzig, 1780-81, 3 vols. For a brief account of his views, see *LANGE: Matthew*, p. 523, note. See *RICHTER'S Leben u. Wirken als Arzt, Theolog. u. Dichter*, Berlin, 1865; and *MILLER: Singers and Songs of the Church*, pp. 141, 142.

**RIDDLE, Joseph Esmond**, Church of England; b. about 1804; d. at Cheltenham, Aug. 27, 1859. He proceeded M.A. at Oxford, 1831; was ordained priest, 1832, and settled at Leckhampton, near Cheltenham, 1840. In 1852 he was Bampton lecturer. He is best known for his *Latin-English Dictionary*, founded on Freund, London, 1849, and (with T. K. Arnold) *English-Latin Lexicon*, 1849; but he also wrote the valuable *Manual of Christian Antiquities*, London, 1839, 2d ed., 1843; *Ecclesiastical Chronology*, 1840; *Natural History of Infi-*

*delity* (his Bampton Lectures), 1852, besides other works.

**RIDGLEY, Thomas, D.D.**, Independent; b. in London about 1667; d. there March 27, 1734. In 1695 he became assistant of Thomas Gouge; and in 1712, in conjunction with John Eames, established a theological school, in which he delivered his highly esteemed lectures upon the Westminster Assembly's Catechism, published as *A Body of Divinity*, London, 1731-33, 2 vols.; new ed., revised, corrected, and illustrated, with notes by Rev. J. M. Wilson, Edinb., 1844, N.Y., 1855.

**RIDLEY, Nicholas**, English reformer and martyr; was b. early in the sixteenth century at Wilmanstock, Northumberland; d. at the stake, in Oxford, Oct. 16, 1555. After studying at the grammar-school at Newcastle-upon-Tyne, he entered Pembroke Hall, Cambridge, in 1518; was supported by his uncle, Dr. Robert Ridley, fellow of Queen's College; and in 1522 became fellow of Pembroke. In 1527 he took orders, and went to the Sorbonne, Paris, and Louvain, for further studies. Returning to Cambridge in 1529, he became senior proctor in 1533. He was at that time much admired as a preacher. Fox calls his sermons "pithy sermons." Cranmer made him his domestic chaplain, and vicar of Herne, East Kent. In 1540 he became king's chaplain, and master of Pembroke Hall, and in 1541 prebendary of Canterbury. At this period he was accused, at the instigation of Bishop Gardiner, of preaching against the Six Articles. The case being referred to Gardiner, Ridley was acquitted. In 1545 he was made prebendary of Westminster, in 1547 bishop of Rochester, and in 1550 Bonner's successor in the see of London. Bishop Ridley's name will always be mentioned in the same breath with those of Cranmer and Latimer, and honored for its distinguished connection with the emancipation from the errors and superstitions of the papal system. In 1545 he publicly renounced the doctrine of transubstantiation, to which he was led by reading Bertram's *Book on the Sacrament*. He committed to memory, in the walks of Pembroke Hall, nearly all the Epistles in Greek. He was committed to the Tower, July 26, 1553, from which he was removed with Latimer to the jail of Bo-cardo, Oxford. There he was burned before Balliol Hall. The night before his execution he said to some friends, with whom he had supped, "I mean to go to bed, and, by God's will, to sleep as quietly as ever I did in my life." He seems to have been less imperturbable than his fellow-martyr, Latimer, who, on the way to the stake, cheered him up with the famous words, "Be of good comfort, Master Ridley: play the man. We shall this day light such a candle, by God's grace, in England, as, I trust, shall never be put out." Fox has preserved an interesting account of Ridley, and describes him as "a man beautified with excellent qualities, so ghostly inspired and godly learned, and now written, doubtless, in the Book of Life," etc. Quarles has a poem on Ridley, in which he says, —

"Rome thundered death; but Ridley's dauntless eye  
Star'd in Death's face, and scorned Death standing  
bye.

In spite of Rome, for England's faith he stood;  
And in the flames he sealed it with his blood."

Ridley, although a learned man, left few writ-

ings behind him. They are, 1. *Treatise against Image-Worship: Declaration against Transubstantiation; A Piteous Lamentation of the Miserable Estate of the Church in England in the Time of the Late Revolt from the Gospel*, etc. And there have been published by the Religious Tract Society, London, *Treatise and Letters of Dr. Nicholas Ridley*; and by the Parker Society, *The Works of Nicholas Ridley*, Cambridge, 1841. See FOX: *Acts and Monuments*; DR. GLOUCESTER RIDLEY: *Life of Bishop Ridley*, London, 1763.

D. S. SCHAFF.  
RIEGER, Georg Conrad, b. at Cannstadt, March 7, 1687; d. at Stuttgart, April 16, 1743. He studied theology at Tübingen, and was appointed professor at the gymnasium of Stuttgart in 1721, and pastor of St. Leonhard in 1733. He was one of the most celebrated preachers of the pietistic school of his age, and published a considerable number of sermons, which are still much read in Württemberg, — *Herzensruhe*, Züllichau, 1742 (latest edition, Stuttgart, 1853-54); *Richtiger und leichter Weg zum Himmel*, Stuttgart, 1744; *Hochzeitpredigten*, 1749 (latest edition, Stuttgart, 1856), etc.

PALMER.  
**RIGHTEOUSNESS, Original.** (For the Righteousness of Faith see JUSTIFICATION.) The elder Protestant theologians designated by the term *Justitia originalis*, or "original righteousness," the condition of man as made in the image of God, and before the fall. It is found for the first time in the writings of the scholastics, but the treatment of the doctrine was begun by Augustine. In his treatise *De peccator. mer. et remiss.* (ii. 37), he uses the term *prima justitia*, "first righteousness." He considers the doctrine from the standpoint of man's creation in the divine image. Irenæus, Theophylact, Justin, and others, speak of this first estate as one of childlike simplicity and innocence. The statement of Athanasius (*ed. Paris*, ii. 225) stands alone: "Those who mortify the deeds of the body, and have put on the new man, which is created after God, have the man after his image; for such was Adam before his disobedience" (*ἐχόντι το κατ' εἰκόνα, τοιοῦτος γάρ ἦν ὁ Ἀδὰμ πρὸ τῆς παρακοῆς*). Prominence was given, in the treatment of this subject, to man's spiritual endowment with reason and freedom, by which he was to secure moral perfection. With Augustine the image of God is the inalienable "rational soul" (*anima rationalis*). This includes the will, with a positive inclination to holiness. The first man, however, stood in need of divine help to reach full righteousness (*plena justitia*). At first he was willing not to sin, and by supernatural grace he was able not to sin (*posse non peccare*). At the fall the concupiscence of the flesh (*concupiscentia carnis*) took the place of the good will (*bona voluntas*), and is itself sin; that is, the opposite of righteousness. After Augustine's death, semi-Pelagianism prevailed in the church; and at the synod of Orange, in 529, it was stated, that, "by the sin of Adam, the free will was so inclined and attenuated (*attenuatum*), that no one was afterwards able to love God as he should, to believe in God, or to be influenced concerning God, except the preventient grace of the divine mercy acted upon him." The scholastic theologians went farther. They dated the discord between flesh and spirit before the fall. The divine grace subjected the former to the latter in the

case of Adam: therefore man's original righteousness was a superadded gift (*donum superadditum*). The proof was found in the alleged difference between likeness and image (*similitudo imago*, Gen. i. 26). The essential elements of the divine image were reason and will. Eternal life was a superadded gift.

The Reformers, with their deep sense of the sinfulness of sin, defined the original state of man as one in which righteousness and goodness were essential elements. Bellarmine developed the Roman-Catholic doctrine. As man came forth from the Creator's hands, he consisted of flesh and spirit, and stood related to the animals and the angels. By the latter he had intelligence and will; by the former, passions and appetite (*sensus et affectus*). A conflict arose, and from the conflict a terrible difficulty in doing well (*ingens bene agendi difficultas*). This was the disease of nature (*morbus naturæ*) which inheres in matter; hence God added the gift of original righteousness. It was this perfection of the divine image, and not the image itself, which man lost at the fall.

The question is, whether man began with a state of absolute moral perfection, as the older Protestant theologians, especially the Lutheran theologians, asserted. Against this view, Julius Müller properly brings the objection that it excludes the possibility of the fall. But man's original condition was not one without a positive inclination to goodness. His will had this disposition; but, while it was in harmony with God's will, it might sin, and in the possibility of its sinning consisted its freedom. It was man's duty to preserve his rectitude by his own voluntary choice, thus confirming God's work. The doctrine of man's original righteousness is not necessarily found in Eph. iv. 24, but in Gen. i., ii., Eccl. vii. 29, and especially in the scriptural definitions of sin, — as a defiance of the divine will, and the cause of human corruption, and the analogy presented by the righteousness of faith. See CHEMNITZ: *De imag. Dei in hom.*, Wittenb., 1570; COTTA: *De rectitud. hom. princeps*, Tüb., 1753; WERNSDORF: *De relig. imag. dic.*, Wittenb., 1720; [A. RITSCHL: *Die christl. Lehre von der Rechtfertigung und Versöhnung dargestellt*, Bonn, 1870-74, 3 vols., 2d ed., 1882-83; Eng. trans. of vol. i., *A Critical History of the Christian Doctrine of Justification and Reconciliation*, Edinb., 1872; and the *Theologies* of HODGE, VAN OOSTERZEE, and DORNER; and the works on Symbolics sub "Primitive State"]. H. CREMER.

**RIMMON** (רִמּוֹן, *pomegranate*), the name of an Aramaic divinity mentioned by Naaman (2 Kings v. 18). It occurs as the name of three places (Josh. xv. 32; 1 Chron. vi. 77; Judg. xx. 45), and also as a proper name (2 Sam. iv. 2); but it is uncertain whether, in these cases, the name comes from the god, or the pomegranate. The LXX. makes a distinction between them, calling the god Ῥεμμῶν, and the pomegranate Ῥεμμῶν, Ῥεμμῶν. The correct form for the god's name is, indeed, Raman, or Ramman; for he is the Assyrian god Rammanu. The best explanation of the word is "the height." The many-seeded pomegranate is the symbol of fruitfulness. The tree was holy, and its fruit appears upon the sculptures in the hands of deities (Baal Iham-

man, Zeus Kasios). Astarte planted the pomegranate upon Cyprus: hence the close connection between the name "pomegranate" and the god. See BAUDISSIN: *Studien*; P. SCHOLZ: *Gotzendienst*. WOLF BAUDISSIN.

**RING, Melchior**, was schoolmaster at Hersfeld, when in 1524 he became acquainted with Thomas Münzer, and soon, also, one of his most ardent disciples. In the same year he went to Sweden as leader of an Anabaptist movement in Stockholm, but returned shortly after to take part in the Peasants' War. After a visit to Switzerland, he began to preach in the vicinity of Hersfeld, attacking the Lutherans with great violence; but in 1531 he was imprisoned by the landgrave of Hesse, and probably never released. His writings have perished.

**RINGS** were used as ornaments for the nose, the ears, the arms, and the legs, and more especially for the fingers, as far back in the history of the human race as historical researches reach. The Babylonians, Hebrews, Egyptians, Greeks, and Romans, and the barbaric peoples of Teutonic origin which invaded Europe, or, rather, the Roman Empire, at the beginning of our era, wore them. In course of time, however, the ornament received a special signification, and the finger-ring became a token of authority, or a sign of a pledge. A token of authority was that ring which Pharaoh gave to Joseph (Gen. xli. 42), or Ahasuerus to Haman (Esth. iii. 10), or Antiochus to Philip (1 Macc. vi. 15); and so was the ring which every member of the equestrian order in the Roman Commonwealth wore. After the battle of Cannæ, Hannibal sent a bushel of such rings to Carthage. A sign of a pledge was the ring, which, among the Hebrews and the Romans, the bridegroom gave to the bride on the occasion of their betrothal, and which in the tenth century of our era became the Christian marriage-ring. A combination of both these significations is represented by the episcopal ring, which is at once emblematic of his espousal to the church and of the power of his office, whence it is sometimes called *annulus sponsalitiis*, and sometimes *annulus palatii*. At what time it became a part of the official costume of a bishop is not exactly known. It is mentioned for the first time in the second book of the *Ecclesiastical Offices* by Isidore of Seville, 595-633, then in a letter from Pope Boniface IV., read in the Council of Rome, 610, and in the twenty-eighth canon of the Fourth Council of Toledo, 633. For the "Fisherman's Ring," see *ANNULUS PISCATORII*. See MARTIGNY: *Des Anneaux chez les premiers Chrétiens*, Mâcon, 1858.

**RINKART, Martin**, German hymnologist; b. at Eilenburg, April 23, 1586; d. there, as archdeacon, Dec. 8, 1649. After studying at Leipzig, and serving as pastor in Eisleben and Eudeborn, he settled in Eilenburg (1617), and there remained till his death: thus his settlement was synchronous with the Thirty-Years' War. In the pestilence of 1637, and famine of 1638, he was a savior to his fellow-townsmen; and when the Swedish Lieut.-Col. Dörfling, on Feb. 21, 1639, demanded thirty thousand thalers (ten thousand dollars) as the ransom of the city from destruction, and he had pleaded in vain, he assembled the citizens to prayer and service, with the result that the victorious Swede at last accepted two thousand gulden (one

thousand dollars) as ransom. But it is as the author of the German *Te Deum* (*Nun danket alle Gott*, 1614) that Rinkart is immortal. The hymn is in three stanzas, of which the first two are based upon Sirach, lines 24-26, and the third upon the old *Gloria Patri*. Miss Winkworth has made a close English translation. See PLATO: *M. Rinkart*, Leipzig, 1830; MILLER: *Singers and Songs of the Church*, pp. 56, 57.

**RIPLEY, Henry Jones, D.D.**, Baptist; b. in Boston, Mass., Jan. 28, 1798; d. at Newton Centre, Mass., May 21, 1875. He was graduated at Harvard University, 1816, and at Andover Theological Seminary, 1819; was evangelist among the Southern slaves from 1819 to 1826, with the exception of one year. In 1826 he became professor of biblical literature and pastoral duties in the newly founded Newton Theological Institution; from 1832 he taught biblical literature only, until in 1839 he was transferred to the chair of sacred rhetoric and pastoral duties. He resigned in 1860; for five years engaged in literary work and evangelistic labors among the freedmen of Georgia; in 1865 became librarian of Newton; and from 1872 to 1875 was associate professor of biblical literature. Besides much work in periodicals, he wrote, *Memoir of Rev. T. S. Winn*, Boston, 1824; *Christian Baptism*, 1833; *Notes on the Four Gospels*, 1837-38, 2 vols.; *Notes on the Acts of the Apostles*, 1844; *Sacred Rhetoric*, 1849; *Notes on Romans*, 1857; *Exclusiveness of the Baptists*, 1857; *Church Polity*, 1867; *Notes on Hebrews*, 1868.

**RIPON**, a town in Yorkshire, Eng. The abbot of Melrose founded a monastery there in 661, which the Danes destroyed in 867. The cathedral was begun in 1331, finished, probably, 1494. The town was made the seat of a bishopric in 1836.

**RIPPON, John, D.D.**, a prominent Baptist minister, and for sixty-three years pastor of a single charge in London; was b. at Tiverton, Devon, April 29, 1751; and d. in London, Dec. 17, 1836. He edited the *Baptist Annual Register*, 1790-1802, *An Arrangement of the Psalms, Hymns, etc.*, of Dr. Watts, and *A Selection of Hymns*, 1787, 10th ed., enlarged, 1800. Some of the contents of this last are supposed to be wholly or in part his own; but his services to hymnody are much more eminent as a compiler than as a composer. His *Selection* included many originals by Beddome, S. Stennett, Ryland, Turner, Francis, and others, and brought to public notice many lyrics previously in print, but little known. Frequently reprinted, and consulted by almost every subsequent compiler, its direct and indirect influences have been incalculable. It ranks as one of the half-dozen hymn-books of most historical importance in the English language. F. M. BIRD.

**RISLER, Jeremiah**, Moravian; b. at Mühlhausen, Upper Alsace, Nov. 9, 1720; d. at Berthelsdorf, Saxony, Aug. 23, 1811. He was graduated at Basel; from 1744 to 1760 a Reformed minister at Lübeck and St. Petersburg, but from 1760 to his death a Moravian; from 1782 a bishop; and from 1786 a member of the Unity's Elders Conference. He was an eloquent preacher, and faithful bishop. He made a French translation of Zinzendorf's *Discourses*, and of the *Hymnal* (1785), wrote *La sainte doctrine* (1769), *Leben von A. G. Spangenberg* (Barby u. Leipzig, 1794), and *Erzählungen aus der Brüdergeschichte*, 3 vols.

**RITTER**, Karl, b. at Quedlinburg, Aug. 7, 1779; d. in Berlin, Sept. 25, 1859; was appointed professor of geography in the university of Berlin in 1820, and gave a new and powerful impulse to that branch of study. Those of his works which interest the student of the Bible are *Der Jordan und die Beschiffung des Todten Meeres*, Berlin, 1850; *Ein Blick auf Palästina*, Berlin, 1852; *The Comparative Geography of Palestine and the Sinaitic Peninsula*, trans. by Gage, Edinburgh, 1866, 4 vols.

**RITUAL** means a regulation of external worship, and has aptly been defined as "the external body of words and action by which worship is expressed and exhibited before God and man."

**RITUALE ROMANUM.** After the Council of Trent, the popes took great care to suppress the various rituals which had developed within the pale of the Roman Church, and to establish uniformity of worship throughout the church. For that purpose, Pius V. published the *Breviarium Romanum* and the *Missale Romanum*; Clement VIII., the *Pontificale* and *Ceremoniale*; and Paul V., the *Rituale Romanum*, which, by a decree of June 16, 1611, was made obligatory on all the officers of the Church of Rome. See J. CATALANUS: *Sacrarum Ceremon. sive Rituum Eccles. S. Rom. Ecclesie Lib. Tres*, Rome, 1750, 2 vols. fol. H. F. JACOBSON.

**RITUALISM.** This popular catchword is used to describe the second stage of that movement in the English Church which in its earlier condition had been named Tractarianism. The name first appears, probably, in connection with the riots at St. George's-in-the-East in 1859 (cf. quotation from *East London Observer* of May, 1859, quoted in Letter to Bishop of London, by Bryan King, 1860).

The revival of interest in Catholic dogma, effected by the Oxford writers of the *Tracts for the Times*, was naturally succeeded by a revival of interest in Catholic observances. This *practical* revival carried the movement into novel circumstances and situations; for the earlier detection and exhibition of that sacerdotal structure of the church which had been secured to it by struggles of the Elizabethan divines, was carried on, of necessity, in the intellectual, academic region. The claim asserted, first had to make good its doctrinal status: it had to begin by working its way into the mind and the imagination. The Tractarian writers recognized this necessary order: they anxiously held aloof from precipitating those effects, which they, nevertheless, distinctly anticipated from this teaching. "We the old Tractarians," wrote Dr. Pusey in the *Daily Express*, May 21, 1877, "deliberately abstained from innovating in externals." "We understood the 'Ornaments Rubric' in its most obvious meaning, — that certain ornaments were to be used which were used in the second year of King Edward VI.: we were fully conscious that we were disobeying it; but we were employed in teaching the faith to a forgetful generation, and we thought it injurious to distract men's minds by questions about externals. We left it for the church to revive" (Letter of Dr. Pusey to English Church Union). Also, Letter to the *Times*, March 28, 1874: "There was a contemporary movement for a very moderate ritual in a London congregation. We (the Tractarians) were united with it in friendship, but the movements were unconnected."

As soon as their teaching had secured believers, it set itself to apply its principles in action; and this active application of recovered belief in a sacerdotal church inevitably took the form of recovering and re-asserting that liturgical structure which still underlay the Book of Common Prayer.

The movement, in making this fresh effort, passed from the study to the street: it became practical, missionary, evangelistic. It insisted that its work upon the masses, in their dreary poverty, demanded the bright attraction and relief of outward ornament, and the effective teaching of the eye. This change from the university to the town was signalized by the establishment of, e.g., St. Saviour's, Leeds (to which the Tractarian leaders lent all their authority), and of the Margaret-street Chapel, under F. Oakeley, a devoted companion of J. H. Newman.

The transition to ritual was not only a practical expediency, it was also the logical outcome of the new position; for the doctrinal revival lay in its emphatic assertion of the conception of *mediation*, of mediatorial offering. This mediation was, it taught, effected by the taking of flesh; i.e., of the outward to become the offering, the instrument of worship. The *body* of the Lord was the one acceptable offering, sanctified by the Spirit; and in and through that mediatorial body all human nature won its right to sanctification, to holy use. The spirit needs, according to this teaching, an outward expression to symbolize its inward devotion. Its natural mode of approach to God is through sacramental signs; and the use of special sacraments justifies, of necessity, the general use of visible symbols. If grace comes through outward pledges, then devotion will obviously be right in using for its realization forms and signs and gestures; love will be right in showing itself through beauty; and prayer and praise will instinctively resort to ceremonial.

Nor was the pressure towards ritual merely doctrinal. The double movement in the church had its parallel in the secular world. The spiritual revival of Wordsworth had its reflex in the emotional revival of Walter Scott. The set of things was running counter to Puritan bareness. The force and reality of *imagination* in the shaping of life's interests were recognized with the glad welcome of a recovered joy. A touch of kindness repeople the earth with fancies and suggestions, and visions and dreams. This world was no longer a naked factory, housing the machinery of a precise and unyielding dogma; nor was it the bare and square hall in which reason lectured on the perils of a morbid enthusiasm: it was a garden once more, rich with juicy life, and warm with color. This literary warmth mixed itself in with the doctrinal movement towards the enrichment of the churches. The emotions were making new demands upon outward things: they required more satisfaction. They had been taught by the novelists to turn to the past, whether of cavaliers with plumes and chivalry, or of the middle ages with wild castles and belted knights, and praying monks and cloistered nuns. All this world of strange mystery and artistic charm had become alive again to them, and the revival made them discontented with the

prosy flatness of common life. The churches were responding to a real and wide need when they offered a refuge and a relief to the distressed imagination. Everywhere began the Gothic revival. The restoration of the disgraced and destitute parish churches, which had become practically necessary, was taken up by men full of admiration for the architecture which had first built them. They were passionately set on bringing them back as far as possible into their original condition. The architects thus were, indirectly, ardent workers on the side of the ecclesiastical revival. They eagerly studied liturgical correctness in restoring the beauty of the chancels, in placing the altar at its proper height and distance, in arranging the screen and the stalls, the altar-rails and credence-table. This combination of ecclesiastical and architectural sentiment was greatly furthered by the Cambridge Ecclesiological Society; which did much to foster antiquarian exactness, and to promote active efforts at restoration. (BERESFORD HOPE'S *Worship in the Church of England*.) This architectural movement, which dated its earliest impulses from J. H. Newman's church, built at Littlemore amid much ferment and anxiety, culminated in the vast achievements of Gilbert Scott and George Street, whose handiwork has been left in restored churches throughout the length and breadth of England. This general restoration of order and fairness into the public services, which ran level with the renewal of church fabrics, roused much popular hostility, which made itself known in riotous disturbances, as at Exeter, etc., chiefly directed against the use of the surplice in the pulpit, following a direction for its use given in a charge by Bishop Blomfield in 1842.

But just as the artistic movement deepened from the external ornamentation of the Waverley novels into the impassioned mysticism of D. G. Rossetti and the pre-Raphaelite brothers, so the architectural revival deepened into the symbolism of a more rapt sacramentalism. This it was which produced the historical crisis; and this crisis became yet more critical by forcing into sharp antagonism the civil and ecclesiastical jurisdictions which were called upon to deal with the renovating ministers. The story of the movement turns round the various legal judgments given to determine the sense of the "Ornaments Rubric;" i.e., the Rubric inserted, in its first form, into the Prayer-Book of Elizabeth, and re-inserted, in a slightly changed form, in the Prayer-Book of the Restoration, prescribing the ornaments of the minister and of the chancel during all offices. The aim of the Elizabethan divines had been to secure the main work of the Reformation, and yet to protect the Liturgy from the "loose and licentious handling" of the more eager of the Marian exiles. They had therefore accepted, with some important alterations, the second of the two Prayer-Books of Edward VI. as the standard of the Reformed services; but, owing to the strong pressure of the queen, they refused to adopt it also as the standard of the ornaments; and for this they went back to an earlier date, the second year of King Edward VI., when much ritual remained which the first Prayer-Book of Edward VI. had accepted, but which the second book had rejected. There is no doubt that this included and intended chas-

bles and copes, albs and tunicles, with other details of altar-furniture. The question that arose was as to how far this Rubric, when re-enacted in the Act of Uniformity, was intended by the divines of the Restoration to retain its full original sense. In its earlier form it was prescribed "until the queen should take further order." Was that "further order" ever taken? and, if so, does the later condition of the Rubric, in omitting any reference to this "further order," assume that order, or ignore it? If it ignored it, why was it never acted upon? For certainly these ornaments have never been in full use. But, if it assumed it, how was it possible not to define what the "order" was, or to prescribe still the second year of Edward VI. as the standard, without a hint of any qualification? Round this main issue a swarm of complicated historical, legal, and liturgical arguments arose; and who was to decide among them? Here started up a new difficulty. The juridical relations between Church and State were the result of a most long and intricate history, which at the Reformation had finally assumed this general form. The old machinery of ecclesiastical courts remained entire, — consisting of the Bishop's Courts of First Instance, in which the bishop's chancellor adjudicated; and the Archbishop's Court of Appeal, in which the dean of arches gave judgment, as the embodiment of the archbishop. But from this, again, there was to be an appeal to the king; and for hearing such appeals a composite court had been erected by Henry VIII., the Court of Delegates, the exact jurisdiction of which had never been clearly defined. This had continued, rarely used, dimly considered, until, without anybody's notice, a great legal reform, carried out by Lord Brougham, was discovered to have transferred, without intending it, all the power of this Court of Delegates to a certain Committee of Privy Council, composed and defined for other general purposes. When suddenly there was need of a final adjudication on anxious and agitating spiritual questions, it was this Committee of Privy Council which the rival parties found themselves facing. It dealt with the question of baptism, in the case of Mr. Gorham (1850); and Bishop Blomfield of London had in consequence, speaking in the House of Lords, protested against the nature and character of the committee as a court of final appeal in ecclesiastical questions. No change, however, had been effected; and in March, 1857, the question of ritual was brought before it, on appeal, in the case of "Westerton vs. Liddell," in which case the ritualistic practices of St. Barnabas, Pimlico, had been condemned in the Consistory Court of London and in the Court of Arches. Amidst great excitement, the committee pronounced that the Rubric permitted generally the use of those articles which were prescribed under the first Prayer-Book, and therefore sanctioned the use of credence-table, altar-cross, altar-lights, colored altar-cloths, etc. From that moment the Ritualists have acted steadily in the belief that this legal decision was but affirming that which is the plain, historical sense of the words in the Rubric, and have pressed, often with rashness, sometimes with insolence, for the revival of all the ritual which this interpretation justified. In accomplishing this, they have been aided, advised, and sustained by the elaborate organization of the

English Church Union, numbering now over twenty thousand members, formed for the defence and protection of those, who, in carrying out the Rubric so understood, were menaced by perils and penalties. For however favorable single congregations might be, yet the work of revival had to be carried on, (1) in defiance of the long unbroken usage, which had never attempted any thing beyond that simpler ritual which had been adopted and allowed as the practicable minimum under Elizabeth and Charles II.; (2) in defiance of the bishops, whose paternal authority was generally exercised to suppress, by any pressure in their power, any sharp conflict with this common custom; (3) in defiance of fierce popular suspicion, roused by dread of Romish uses, such as broke out, e.g., in the hideous rioting at St. George's-in-the-East (1858-60), which the weakness of the Bishop of London, and the apathy of the government, allowed to continue for months, and finally to succeed in expelling the rector, Mr. Bryan King, and in wrecking his service; (4) in defiance of the Court of Final Appeal, which in a series of fluctuating, doubtful, and conflicting judgments, had created a deep distrust in its capacity to decide judicial questions so rife with agitated feelings and popular prejudices. This distrust—strongly roused by the Mackonochie judgment (1868) and the Purchas judgment (1871), in which it was supposed, in spite of obvious paradox, that every thing not mentioned in the Prayer-Book was disallowed and illegal—culminated in the Ridsdale judgment (1877), in which it was declared that the “further order” allowed the Queen had been taken in the issuing of the advertisements under Archbishop Parker, and that the divines of Charles II. therefore, when they permitted the ritual of the second year of Edward VI., really intended only so much of it as was required in the Elizabethan advertisements. This startling decision the main block of High-Church clergy found it impossible to respect or accept; and this repudiation of its verdict brought to a head the protest that had been made ever since the Gorham judgment against the validity of the court itself as an ecclesiastical tribunal. This last problem had been made critical by the famous Public-Worship Regulation Act (1874), introduced in the House of Lords by the Archbishop of Canterbury, in disregard of the protests of the Lower House of Convocation, and declared in the House of Commons to be a “bill to put down ritualism” by Mr. Disraeli, then prime-minister, who, in spite of Mr. Gladstone’s impetuous opposition, carried it, amid intense excitement, in an almost unanimous House. This bill swept away all the process in the diocesan courts: it allowed any three aggrieved parishioners to lodge a complaint, which, unless stayed by the bishop’s veto, was carried before an officer nominated normally by the two archbishops to succeed to the post of dean of arches on its next vacancy. From him the appeal would be, as before, to the Privy Council. Thus the scanty fragments of ecclesiastical jurisdiction, which, under existent conditions might be supposed to balance the civil character of the Court of Appeal, were all but wholly abolished. The attempt to enforce this bill by the bishops was met by absolute resistance, ending, after being challenged at every turn by technical objections, in the imprisonment of four priests.

In this collision with the courts, the Ritualists had the steady support of the mass of High-Church clergy, who had held aloof from their more advanced and dubious ritual. This support evidenced itself in the “Declaration” of over four thousand clergy, headed by the Deans of St. Paul’s, York, Durham, Manchester, etc. (1881). The condition of things had become intolerable; and in 1881 a royal commission was issued to consider the whole position of ecclesiastical jurisdiction. A similar mode of relief had been attempted in 1867, when a royal commission on ritual had been appointed, which under the chairmanship of Archbishop Longley,—after taking an immense mass of evidence, and after prolonged discussions,—had issued a report on the crucial point of the Ornaments Rubric, which recommended the “*restraint*” of the use of vestments, “by providing some effectual process for complaint and redress,” but which, by the use of the word “*restrain*,” declined to declare their illegality, and then had found itself unable to attain any thing like unanimous agreement on the nature of the legal process which it proposed to recommend. The inner history of the commission will be found in the third volume of Bishop’s Wilberforce’s Life. No legislation on the main subject followed this divided report. But convocation in 1879, and the Pan-Anglican Synod in 1880, had come to resolutions more or less in accord with the commissioners’ report, in the sense of recommending a prohibitory discretion to the bishop in any case where a change of vesture was attempted. Such a recommendation seemed naturally to allow and assume the abstract legality of the change. Yet the courts of law had finally decreed vestments illegal, and the majority of bishops were prepared to accept their interpretation; and, as long as they did so, no terms of peace could be found on the basis of the proposal in convocation. For even though the bishops were willing to abstain, in favorable cases, from pressing the legal decisions, they were forced to set the law in motion by the action of a society called the “Church Association,” which exerted itself to assert and support the rights of any parishioners who might be aggrieved by the ritual used in any church. Thus the exercise of discretion was made all but impossible to a bishop, who could only veto proceedings brought against a clergyman by giving a valid reason, and yet was forbidden to offer as a valid reason the possible legality of the vestments.

The Commission on Ritual, therefore, had left the conflict still severe and unappeased. The Commission on Ecclesiastical Jurisdiction is still sitting. It has relieved excited feelings by allowing that the condition of that jurisdiction is open to question. And the last act of Archbishop Tait, on his death-bed, was to suggest a truce to the fierce legal prosecutions which had imbittered the long controversy, by bringing about an arrangement which would terminate the historic case of *Martin vs. Mackonochie*, round which the contest had turned for eighteen years. Thus the tension has slackened: the possibility of peace seems to have become conceivable. The question has widened from the consideration of ritual to the problem of the permanent adjustment of Church and State. The days of ritual fever and ritual wilfulness are passing. The chaos which the absence

of all reliable law produced had made wilfulness and arbitrary extravagance inevitable. Men indulged their own ritualistic fancies, without consideration and without reality. But they have themselves learned the weariness of disorder and the folly of anarchic revolt. The evangelization of the masses grows more urgently needful; and in face of this need all men are anxious to be relieved from the fret of a war about external details. Still, peace seems only attainable under the condition that the Ritualists can secure for themselves a discretionary concession for the use of that ceremonial which the contested Rubric appears still to prescribe, however much long usage may have negated its prescriptions; for, as things stand, the dilemma announced to the Ritual Commissioners by Bishop Phillpotts of Exeter is as acute as ever: "Enforce the Rubric, and you will produce a rebellion: alter the Rubric, and you will have a shipwreck." HENRY SCOTT HOLLAND

(Senior Student, Christ Church, Oxford).

**RIVET, André, b.** at Saint-Maixent in Poitou, Aug. 5, 1573; d. at Breda, Holland, Jan. 7, 1651. He studied theology in the academies of Orthez and La Rochelle; and was appointed minister at Thouars in 1595, and professor at Leyden in 1620. In 1632 he removed to Breda as director of the College of Orange. He was a prolific writer, and of his works — exegetical, polemical, and edificatory — a collected edition appeared at Rotterdam, 1651, 3 vols. folio. His *Isagoge ad Scripturam Sacram* (Dort, 1616) is still of value. C. SCHMIDT.

**ROBBER-COUNCIL.** See EPHE-SUS.

**ROBERT THE SECOND.** Robert II., king of France, and son of Hugh Capet, was b. at Orleans about 970; and d. at Melun, July 20, 1031. He was crowned 988, and became sole king 996 [997]. He married (1) Lieutgarde, or Bosale, widow of Arnoul, Count of Flanders; (2) Bertha, widow of first Count of Chartres and Blois; and (3) Constance, daughter of William, Count of Arles. Bertha being his cousin (four times removed), the Pope, Gregory V. (998), ordered his divorce. Robert resisted, but was forced to submit, and humble himself, before the ban was taken off. In all other particulars Robert is a pattern of conformity, and more a monk than a king. He loved music and poetry, founded four monasteries, built seven churches, and supported three hundred paupers entirely, and a thousand partially. By the help of his ecclesiastical influence he managed to reign thirty-four years. But his true place was in the cloister, and he could ill cope with the affairs of his time. By his third wife, a handsome shrew, he had four sons and two daughters. Robert's natural son, Amauri, was great-great-grandfather (*trisaïeul*) to Simon de Montfort. The best title Robert has to our regard is from his *Veni, Sancte Spiritus* (*Come, Holy Spirit*), which is one of the greatest of Latin hymns.

LIT. — See SISMONDI: *Hist. des Français*, iv. pp. 98–111, and *Hist. Lit. de la France*, vii. pp. 326–333. SAMUEL W. DUFFIELD.

**ROBERTSON, Frederick William**, English preacher; b. in London, Feb. 3, 1816; d. at Brighton, Aug. 15, 1853; eldest son of Frederick Robertson, a captain in the royal artillery. His education was begun under the personal superintendence of his father, who instructed him for

four years. In 1829 the family removed to Tours, where he studied the classics with an English tutor, and attended a French seminary; but, owing to the Revolution of 1830, his father returned to England, and Frederick was placed at the Edinburgh academy, under Archdeacon Williams. From the academy he passed to the university, where he attended various classes, and whence, at the age of eighteen, he returned to his home with great store of miscellaneous knowledge, and many pleasant memories. In 1833 he was articled to a solicitor in Bury St. Edmunds; but, after a year at the desk, his health broke down, and it was resolved that he should enter the army, for which he had a strong predilection. But, weary with waiting for a commission, he at length determined, on the urgent advice of some wise friends, to study for the ministry; and on May 4, 1837, he was examined and matriculated in Brazenose, Oxford. Five days after, he received the offer of a commission in the Second Dragoons; but the decision had been made, and the offer was declined, although all through his life he retained his martial tastes, and his character had the finest qualities of military heroism. He was known at Oxford "as one who carried the banner of the cross without fear, and was not ashamed of Christ." He took a lively interest in the debates of the Union, but was, perhaps, more influenced by Arnold and Wordsworth than by the studies prescribed in the curriculum. He was ordained by the bishop of Winchester on July 12, 1840, and was for a year curate in that city. He began his ministry with deep earnestness and devout humility, and practised the most rigorous austerities, by which his health was broken down, so that he was compelled to seek rest on the Continent. While there, he married at Geneva, and almost immediately after returned to Cheltenham, where, in the summer of 1842, he accepted the curacy of Christ Church, and performed its duties for nearly five years. In September, 1846, he went again to the Continent; and there, while wandering in the Tyrol, he passed through that spiritual crisis which he has so vividly described in his lecture to working-men. Hitherto he had been ranked among the Evangelicals of the Episcopal Church; but now, after a terrible struggle, in which his faith at one time could hold by nothing but that "it is always right to do right," he came out at length on the side of the Broad School. He therefore resigned his Cheltenham curacy, and accepted the charge of St. Ebbes, Oxford, on which he entered in the beginning of 1847. Thence he went to Trinity Church, Brighton, where he began his work, Aug. 15, 1847, and where he continued till his death, precisely seven years after. In this place he gathered round him a large congregation of intelligent and admiring hearers, and threw himself warmly into special efforts for the welfare of workingmen, for whom he formed an institute, and to whom he delivered some of his ablest lectures. But though he was popular as a preacher while he lived, — so popular, indeed, as to become a target for the shots of the *Record*, and the party whom that newspaper represented, — yet it was not until he died that his influence was appreciably felt by the great world. After his brief pastorate in Brighton, it was natural that



some memorial of his ministry should be desired by his people; and so, though he never wrote his sermons before delivery, a volume of posthumous sermons was made up from the written reports of them which he had sent to a friend after they had been preached. When these were published, they were at once seen to be characterized by great freshness of thought, independence of judgment, and fervor of heart; and the volume ran through many editions. A second collection of discourses was soon called for: this was succeeded by a third, and that again by a fourth, comprising *Expository Lectures on the Epistles of the Corinthians*. These were followed by a collection of *Lectures and Addresses on Literary and Social Topics*, and, so late as 1881, by *The Human Race and Other Sermons*, preached at Cheltenham, Oxford, and Brighton.

Robertson was greatest in the analysis of character and motive. His biographical sermons are among the best of that class which our language contains: those on Jacob, Elijah, David, and John the Baptist, deserve to be ranked beside those of Butler and Newman on Balaam, and are worthy of the deepest study. His experimental discourses are almost equally admirable; and some of his practical, like that on the parable of the Sower, are exceedingly powerful. But his doctrinal discussions are one-sided and unsatisfactory; and in that department he is not to be unqualifiedly commended, or implicitly followed. No thorough account of the occasion of his change of view from almost ultra Evangelicalism to the opinions of the Broad School is furnished by his biographer. His sermons at Winchester contain all the characteristic doctrines against which he afterwards so deliberately protested at Brighton; and in his later days, as his biographer has admitted, he showed but scant justice to the Evangelical party; and, if there was any intolerance in his nature, it oozed out there. It has always seemed to us that some personal difference must have been at the beginning of his estrangement from those with whom he was first identified; but, in the absence of particulars, it is impossible to determine, and, in the presence of his better sermons, it is invidious to inquire. His letters, so many of which are given in his biography, are as suggestive as his discourses; and the memoir, as a whole, is full of stimulus to all, but especially to those who are looking forward to the office of the ministry. In his life he was often tempted to despond, as if he was spending his strength for nought; but his death has multiplied his usefulness, and widened his influence. Had he lived till now, it is questionable if he would have told on men in England and America to any thing like the extent that he is telling to-day.

LIT. — STOPFORD A. BROOKE, M.A.: *Life and Letters of Frederick W. Robertson, M.A.*; *Sermons*, first, second, third, fourth, and fifth series.

WILLIAM M. TAYLOR.

ROBERTSON, James Craigie, Church of England; b. at Aberdeen, 1813; d. at Canterbury, July 9, 1882. He was graduated at Trinity College, Cambridge, 1834; was vicar of Beckesbourne, near Canterbury, from 1846 to 1859, when he was appointed canon of Canterbury. From 1864 to 1874 he was professor of ecclesiastical history, Kings College, London. His historical

works take high rank. He wrote, *How shall we conform to the Liturgy of the Church of England?* London, 1843, 3d ed., 1869; *History of the Christian Church to the Reformation*, 1853-73, 4 vols., new ed., 1873-75, 8 vols.; *Sketches of Church History*, 1855-78, 2 parts; *Biography of Thomas Becket*, 1859; *Plain Lectures on the Growth of the Papal Power*, 1876; edited HEYLYN'S *History of the Reformation*, 2 vols., for the Ecclesiastical Society, 1849; BARGRAVE'S *Alexander VII. and his Cardinals*, 1866; and *Materials for the History of Thomas Becket*, 8 vols., in the Master of the Rolls series, *Chronicles and Memorials of Great Britain*, 1875-82.

ROBINSON, Edward, D.D., LL.D., an eminent biblical scholar, and pioneer of modern Palestine exploration; b. at Southington, Conn., April 10, 1794; d. in New-York City, Tuesday, Jan. 27, 1863. He was graduated first in his class at Hamilton College, Clinton, N.Y., 1816, and after studying law at Hudson, N.Y., in 1817 returned there as tutor in mathematics and Greek. He held the position only a year. On Sept. 3, 1818, he married Miss Eliza Kirkland, daughter of the Oneida missionary, who, however, died the next year. From his marriage until 1821 he worked his wife's farm, but also pursued his studies. In the autumn of 1821 he went to Andover to superintend the printing of his edition of part of the *Iliad* (bks. i.-ix., xviii., xxii.), which appeared in 1822, and while there, under Professor Moses Stuart's influence, began his career as biblical scholar and teacher. From 1823 to 1826 he was instructor in the Hebrew language and literature at Andover Theological Seminary, meanwhile busily occupied with literary labors. He assisted Professor Stuart in the second edition of his *Hebrew Grammar* (Andover, 1823, 1st ed., 1813), and in his translation of Winer's *Grammar of the New-Testament Greek* (1825), and alone translated Wahl's *Clavis philologica Novi Testamenti* (1825). In 1826 he went to Europe, and studied at Göttingen, Halle, and Berlin, making the acquaintance, and winning the praises, of Gesenius, Tholuck, and Rödiger in Halle, and Neander and Ritter in Berlin. On Aug. 7, 1828, he married Therese Albertine Luise, youngest daughter of L. A. von Jacob, professor of philosophy and political science at the university of Halle, a highly gifted woman of thorough culture, well known before her marriage by her pseudonyme of "Talvj" (see list of her works in Allibone, ii. p. 1836). In 1830 he returned home; and from 1830 to 1833 he was professor-extraordinary of biblical literature, and librarian in Andover Theological Seminary. In January, 1831, he founded the *Biblical Repository*, subsequently (1851) united with the *Bibliotheca Sacra*, to which he contributed numerous translations and original articles. In 1831 he was made D.D. by Dartmouth College. In 1832 he issued an improved edition of Taylor's translation of Calmet's *Dictionary of the Bible*, and in 1833 a smaller *Dictionary of the Holy Bible* (which has been widely circulated) and a translation of Buttmann's *Greek Grammar* (extensively used as a text-book). In 1833 ill health, induced by his severe labors, compelled him to resign his professorship, and he removed to Boston. Continuing his studies, however, in 1834 he brought out a revised edition of Newcome's *Greek Harmony of*

the *Gospels* (far superior to the earlier editions); in 1836, a translation of Gesenius' *Hebrew Lexicon* (5th edition, the last in which Robinson made any changes, 1854) and the independent *Greek and English Lexicon of the New Testament* (revised ed., 1850). In 1837 he was called to be professor of biblical literature in the (Presbyterian) Union Theological Seminary, New-York City. He accepted, on condition that he be permitted first to spend some years (at his own expense) in studying the geography of the Holy Land on the spot. Permission being given, he sailed July 17, 1837, and in conjunction with Rev. Dr. Eli Smith, an accomplished Arabic scholar, and faithful missionary of the American Board in Syria, thoroughly explored all the important places in Palestine and Syria. In October, 1838, he returned to Berlin; and there for two years he worked upon his *Biblical Researches in Palestine, Mount Sinai, and Arabia Petraea*. This truly great work, which at once established the author's reputation as a geographer and biblical student of the first rank, appeared simultaneously in London, Boston, and in a German translation carefully revised by Mrs. Robinson, and carried through the press in Halle by Professor Rodiger, 1841, 3 vols. In recognition of his eminent services, he received in 1842 the Patron's Gold Medal from the Royal Geographical Society of London, and the degree of D.D. from the university of Halle, while in 1844 Yale College gave him that of LL.D. In 1852 he visited Palestine again, and published the results of this second visit in 1856, in the second edition of his *Biblical Researches*, and in a supplemental volume, — *Later Biblical Researches in Palestine and the Adjacent Regions*: the third edition of the whole work appeared in 1867, 3 vols. Dr. Robinson regarded the work as a mere preparation for a complete physical, historical, and topographical geography of the Holy Land. But repeated attacks of illness undermined his constitution, and an incurable disease of the eyes obliged him in 1862 to lay down his pen. After his death in 1865, the first part, the *Physical Geography of the Holy Land*, which was all he had prepared, was published in English (London and Boston) and in a German translation by his wife (Berlin).

Meanwhile he had occupied himself with preparing an independent *Greek Harmony of the Gospels* (1845), which was far superior to any thing of the kind, and in 1846 an *English Harmony*. He also revised his other works for new editions, wrote numerous articles and essays, and lectured regularly in the seminary.

In May, 1862, he made his fifth and last visit to Europe, saw many old friends, but failed to receive any permanent benefit to his eyesight. In November he returned, and resumed his lectures; but at the Christmas holidays he was forced to cease, and after a brief illness died, Jan. 27, 1863.

Dr. Robinson was a man of athletic form and imposing figure, though somewhat bent in later years; of strong, sound good sense; reserved, though when in congenial company often very entertaining and humorous. He was thorough and indefatigable in his investigations, very sceptical of all monastic legends, very reverent to God's revelation. Outwardly cold, his heart was

warm, and his sympathies tender. He is the most distinguished biblical theologian whom America has produced, — indeed, one of the most distinguished of the century. Of all his valuable works his *Biblical Researches* did most to perpetuate his memory. "The first real impulse, because the first successful impulse, towards the scientific examination of the Holy Land is due to the American traveller, Dr. Robinson." Ritter praised his "union of the acutest observation of topographic and local conditions with much preparatory study, particularly the erudite study of the Bible, and of philological and historical criticism" (*Die Erdkunde von Asien*, viii., div. ii. 73). Dean Stanley said, "Dr. Robinson was the first person who ever saw Palestine with his eyes open to what he ought to see" (*Addresses in the United States*, p. 26). The original manuscript of Dr. Robinson's *Biblical Researches* and a part of his library are in possession of the Union Theological Seminary.

For further information, see the memorial addresses of his colleagues, Drs. Hitchcock and Henry B. Smith, in *Life, Writings, and Character of Edward Robinson, D.D., LL.D.*, New York, 1863; Dean STANLEY: *Addresses in the United States*, 1879, pp. 23-34; and the author's arts. in Herzog,<sup>2</sup> xiii. 13-16, and in McCLINTOCK and STRONG, ix. 50-53.

PHILIP SCHAFF.

**ROBINSON, John, M.A.** It is not certain where the subject of this sketch was born, probably in or near Gainsborough; but whether in Lincolnshire or Nottinghamshire we have no means of deciding: this we learn, however, that the event happened in 1575 or 1576. At the age of seventeen (in 1592) he was admitted to Corpus Christi (Benet's) College, Cambridge, which was then much inclined to Puritanism, where he remained for seven years. Having taken his degrees, he was elected a fellow of his college in 1598-99, and went to Norwich, or some place in its neighborhood, about 1600, where, according to Ainsworth, "the cure and charge of sowles was committed to him," and where he labored as a preacher about four years. Whilst here, those doubts which eventually ripened into convictions agitated his mind, and his Puritan practices led to his suspension from the ministry by the bishop of the diocese; after which, being denied the right of preaching in some leased building, and having failed to secure the mastership of the hospital at Norwich (probably that which Harrison had held some years before), — for which failure Bishop Hall afterwards taunted him, — he left Norwich in 1604, resolved on separation. The resolution was a painful one; and with reference to it he said, "Had not the truth been in my heart as a burning fire shut up in my bones" (Jer. xx. 9), I had never broken those bonds of flesh and blood wherein I was so straitly tied, but had suffered the light of God to have been put out in mine own unthankful heart by other men's darkness." He doubtless knew of the existence of a company of Separatists, under John Smyth at Gainsborough, to whom he went, taking Cambridge on his way, where he consulted with Paul Baynes, Lawrence Chadderton, and others, as to the course he contemplated; and now he resigned his fellowship. When he arrived at Gainsborough, he was welcomed into the com-

pany of many who afterwards chose him for their pastor, and who now are known as the "Pilgrim Fathers." This Gainsborough society, for politic reasons, divided, and became two distinct churches. Urged by the persecutions they endured, the original body, under Smyth, emigrated to Amsterdam in 1606: the remainder consolidated at Scrooby, and ordinarily met at Mr. Brewster's house; but, in consequence of continued persecution, these also resolved to emigrate, and went over to Holland in 1607 and 1608. They first went to Amsterdam, but only temporarily; and then (in February, 1609) Robinson and about a hundred of his friends applied to the burgomasters of Leyden, requesting permission to reside in their town. This permission was granted, and here the exiles remained for eleven years before the first Pilgrims left. In 1611 they purchased a building in the Clock-steeg, which they enlarged, and adapted it to their purposes, and made it their headquarters; and here Robinson resided. In 1615 he became a member of the university of Leyden, where he honorably disputed with Episcopius on the points of Arminianism, and where he was greatly respected. The church increased under his ministry, but they still were strangers in a foreign land. They felt this, and longed for a dwelling-place where they might feel themselves at home: and, as their native land refused them a peaceful habitation, they turned their thoughts to America; there they thought they might find a home, and spread the gospel, and thither they resolved to go. Brewster was appointed to lead the first company: and Robinson remained with the rest, intending to follow with them when the way should be prepared; but this service he did not live to render. In 1620, after an affecting parting, the first Pilgrims started. Robinson died in Leyden in 1625, and was buried, March 4, in St. Peter's Church. He married Bridget White, by whom he had several children. When he left England, he was a strict Separatist; but his opinions subsequently were modified. He held it needful to separate from churches whose constitution appeared to him to come short of the New-Testament ideal; but he did not refuse communion with them, and could welcome their godly members to the fellowship of his own church. His life and works were published in England in three volumes by the Rev. R. ASHTON, London, 1851. Further information respecting him and his church was given in Rev. JOSEPH HUNTER's *Pilgrim Fathers . . . The Founders of Plymouth, New England*, 8vo, London, 1854. The latest and most complete account of him and his opinions is contained in Dr. DEXTER's *The Congregationalism of the Last Three Hundred Years*, New York, 1880.

JOHN BROWNE.

**ROBINSON, Robert**, an able and erratic preacher of various opinions, but mostly connected with the Baptists; was b. at Swaffham in Norfolk, Jan. 8, 1735; and d. while on a visit to Dr. Priestley, at Birmingham, June 8, 1790. From 1761 he was pastor of a society at Cambridge. He translated Saurin's *Sermons* (1775-84, 5 vols.), and published some of his own, besides a *History of Baptism*, which appeared posthumously 1790, and other works. He wrote two very popular hymns, "Come, thou Fount" (1758), and "Mighty God, while angels bless thee" (1771). F. M. BIRD.

**ROBINSON, Stuart, D.D.**, Presbyterian; b. at Strabane, near Londonderry, Ireland, Nov. 26, 1816; d. at Louisville, Ky., Oct. 5, 1881. He was graduated at Amherst College, Massachusetts, 1836, and studied theology at Union Theological Seminary, Prince Edward, Va.; taught school for two years; was pastor at Kanawha Salines, W. Va., 1841-47; at Frankfort, Ky., till 1852; at Baltimore, Md., till 1856; was professor of ecclesiology in the Presbyterian theological seminary at Danville, Ky., until 1858; and from then until his death was pastor of the Second Presbyterian Church at Louisville, Ky. He was one of the most prominent clergymen of the South. He espoused the Southern side during the civil war. Among his published works are, *The Church of God an Essential Element of the Gospel* (Philadelphia, 1858), and *Discourses of Redemption* (New York, 1866, Edinburgh, 1869).

**ROCH, St.**, b. at Montpellier in 1295; d. there in 1327. During an epidemic he went from town to town in Northern Italy, nursing the sick, and curing them in a miraculous way. After his return, however, he was imprisoned in his native place, and he died in the dungeon. But in course of time such a number of fabulous tales gathered around his name, that innumerable churches, chapels, and hospitals were dedicated to him. See *Act. Sanct.*, Aug. 16. ZÖCKLER.

**ROCHESTER**, a city of Kent, Eng., on the right bank of the Medway, twenty-eight miles south-east of London, with population, 1871, 18,352. In 604 there was a priory there and a bishopric. Its cathedral was founded by Gundulf, 1077; consecrated, 1130. Its restoration was begun in 1871. It is principally Norman and Early English in style.

**ROCK, Daniel, D.D.**, Roman Catholic; b. at Liverpool, 1799; d. at Kensington (London), Nov. 28, 1871. He was educated in the English College, Rome; was domestic chaplain to the Earl of Shrewsbury, 1827-40, then pastor at Buckland, near Farringdon, and on the re-introduction of the Roman-Catholic hierarchy in 1852 canon of Southwark. He was an eminent antiquarian, and wrote *Hierurgia, or the Sacrifice of the Mass expounded* (London, 1833, 2 vols., 2d ed., 1851, 1 vol.), *Did the Early Church in England acknowledge the Pope's Supremacy?* (1844,) *The Church of our Fathers, as seen in St. Osmond's Rite for the Cathedral of Salisbury* (vol. i., ii., 1849, vol. iii., pts. 1, 2, 1853-54).

**RODGERS, John, D.D.**, Presbyterian; b. in Boston, Aug. 5, 1727; d. in New York, May 7, 1811. He was licensed by the presbytery of Newcastle, October, 1747; on March 16, 1749, was settled in Philadelphia as pastor of St. George's. In 1765 he resigned, and came to New York, where he was pastor until his death, except during the Revolutionary War. In 1789 he was elected moderator of the first General Assembly of the Presbyterian Church, held at Philadelphia. He was a staunch patriot during the Revolution, and was several times consulted by Washington. He was a prominent character in church and city life. See SAMUEL MILLER's *Memoir of John Rodgers*, New York, 1809, new ed., Presbyterian Board, Philadelphia; SPRAGUE: *Annals*, iii. 154.

**RÖDIGER, Emil**, b. at Sangerhausen, Thuringia, Oct. 13, 1801; d. in Berlin, June 15, 1874.

He studied at Halle, where he became docent, 1826; extraordinary, 1830, and in 1835 ordinary professor of Oriental languages. In 1860 he went to Berlin in the same capacity. He was one of the first editors of the *Zeitschrift der Deutschen morgenländischen Gesellschaft*. His principal work is his continuation of Gesenius' *Novus Thesaurus philologicus criticus lingue hebræe et chaldæe Veteris Testamenti Editio ii.*, of which he edited the third volume, 3-7 (1842), and appended indexes, additions, and corrections (1858). He also edited Gesenius' *Hebrew Grammar* (11th to 21st ed.). His independent works embrace *De origine et indole arabice librorum V. T. historicorum interpretationis libri duo*, Halle, 1829; *Chrestom. Syr. c. Gloss.*, 1838.

**ROGATIONS** were religious processions, in which prayer was made for some special blessing. Soon after the age of persecution was over, the church manifested a tendency for public and festal processions (Sozomen, viii. 8). The ideas of prayer and penance were associated at an early date with them, and Rufinus (*Hist. Eccl.*, ii. 33) speaks of such a procession passing through the streets, in which the Emperor Theodosius took part, dressed in a penitential garment. These processions, and the prayers themselves, were also called "Litanyes." For further information, see **LITANY**.

**ROGERS, Ebenezer Platt, D.D.**, Reformed (Dutch); b. in New-York City, Dec. 18, 1817; d. at Montclair, N.J., Oct. 22, 1881. After a partial course at Yale College and Princeton Seminary, he was licensed in 1840, and settled pastor of the Congregational Church of Chicopee Falls, Mass., 1840-43; of the Edwards Congregational Church of Northampton, Mass., 1843-46; of the Presbyterian Church of Augusta, Ga., 1847-53; of the Seventh Presbyterian Church of Philadelphia, Penn., 1854-56; of the North Reformed Dutch Church of Albany, N.Y., 1856-62; and of the South Reformed Dutch Church of New-York City, 1862-February, 1881. He was beloved as pastor and friend; a genial man, useful and honored in his different spheres of labor. Of his published writings may be mentioned *The Precious Things of Peter*, Sermons upon the use of "precious" in Peter's Epistles, N.Y., 1862. See the privately printed *In Memoriam*, N.Y., 1882.

**ROGERS, Henry**, English essayist; b. Oct. 18, 1806; d. at Pennal Tower, Machynlleth, North Wales, Aug. 20, 1877. After serving for some time as an Independent minister, he became professor of English language and literature in University College, London, 1839, then professor of philosophy in Spring Hill, Independent College, near Birmingham, until in 1858 he succeeded Dr. Vaughan as principal of the Lancashire Independent College, Manchester, and so remained until a few years of his death. From 1839 to 1859 he was connected with the *Edinburgh Review*, in whose columns he published much of his best work. He particularly distinguished himself by his opposition to the aims and ultimate results of the Tractarian movement. His reputation mainly rests upon his *Eclipse of Faith, or a Visit to a Religious Sceptic*, London, 1852, 9th ed., 1858, and *Defence*, 1854, 3d ed., 1860 (in reply to Professor F. W. Newman). His other writings embrace *Essay on the Life and Genius of*

*Jonathan Edwards* (prefaced to Edwards's Works, 1834); *Life of John Howe*, 1836, several editions; *Essays from the Edinburgh Review*, 1850-55, 3 vols., new ed., 1874-78; *Essay on the Life and Genius of Thomas Fuller*, 1856, 2 parts; *Selections from the Correspondence of R. E. H. Grevson* [anagram of Henry Rogers], 1857, 2 vols.; *The Superhuman Origin of the Bible inferred from itself* (Congregational Lectures), 1873, 5th ed., 1877.

**ROGERS, John**, English clerical martyr; b. at Birmingham about 1500; burned at Smithfield, Feb. 4, 1555. He was graduated B.A. at Cambridge, 1525; received an invitation to Christ Church, Oxford; about 1534 became chaplain to the Merchant Adventurers at Antwerp, and there made the acquaintance of Tyndale and Coverdale, and became a Protestant. In 1537 he issued (probably at Wittenberg), under the pseudonyme of "Thomas Matthewe," a skilful combination and revision of the Bible translation of Tyndale and Coverdale, which has since been known as Matthew's Bible. (See **ENGLISH BIBLE VERSIONS**.) He married at Antwerp; removed to Wittenberg, where he was pastor until the accession of Edward VI. (1547), when he returned to England. He was in 1550 provided by Bishop Ridley with settlements in London, and in 1551 made prebendary of St. Paul's. On the succession of Queen Mary (1553) he was arrested for his vigorous denunciation of Romanism, and after months of imprisonment was burnt,—the first Marian martyr. On Oct. 20, 1883, his bust was unveiled at Birmingham, Eng., by the mayor. See **CHESTER**; *Life of Rogers*, London, 1861.

**RÖHR, Johann Friedrich**, b. at Rossbach, July 30, 1777; d. at Weimar, June 15, 1848. He studied theology at Leipzig, and was appointed preacher at the university church there in 1802, pastor of Ostrau in 1804, and court-preacher at Weimar in 1820. He is one of the most prominent representatives of the so-called *rationalismus vulgaris*, and gave a full exposition of his views in his *Briefe über den Rationalismus*, Aix-la-Chapelle, 1813. Afterwards he maintained a continuous opposition, both against orthodoxy and against the speculative ideas, in his periodicals, *Predigerliteratur* (1810-14), *Neue und Neueste Predigerliteratur* (1815-19), and *Kritische Prediger-Bibliothek* (1820-48). But his controversy with Hase (*Antihisiana*), and his attack on Schleiermacher immediately after the death of the latter, made it apparent that he was unable to understand the higher forms of religious life. Among his other works are *Palästina* (1816, 8th ed., 1845), *Luthers Leben und Wirken* (1818, 2d ed., 1828), *Die gute Sache des Protestantismus* (1842), and a great number of sermons. G. FRANK.

**ROKYCANA, John**, a Bohemian priest, who was the central figure in the ecclesiastical history of Bohemia, 1430-70. He first became prominent in 1427 by denouncing, in a sermon, the policy of Sigismund Korybut, who was attempting to bring about a reconciliation between Bohemia and the Pope. Rokycana's denunciations led to the expulsion of Korybut, and the downfall of the moderate party for a time. Bohemia again resisted the arms of Europe with success; but the success was bought by exhaustion, which led it to listen to the overtures of the Council of Basel. In the conferences held at Basel, Rokycana was

the chief controversialist on the Hussite side, and showed a conciliatory spirit. In the negotiations which followed, and which ended in the acceptance of the Compacts by the Bohemians, Rokycana took a chief part. His policy was that Bohemia should accept re-union with Rome on the basis of the Compacts, but, by a national organization of its church, should secure its religious liberties. Before the Compacts were signed (1435), the Bohemians secretly elected Rokycana archbishop of Prag, with two suffragans. After the signing of the Compacts, Sigismund was received as king of Bohemia; but he did not recognize Rokycana as archbishop without the consent of the Council of Basel. The Catholic re-action in Bohemia was so strong, that in 1437 Rokycana was driven to flee from Prag, but resumed his office of archbishop when the influence of George Podiebrad became supreme, in 1444. From that time till his death he was closely associated with the policy of Podiebrad. He died in 1471, — two months before his master, King George, — at the age of seventy-four. The character and motives of Rokycana were much disputed during his lifetime, and have been so since. Like all men who try a policy of moderation, he encountered the hostility of the extreme parties. His plan of organizing a national church in Bohemia led to his own elevation to the office of archbishop, and the question of his confirmation in his office was the question that stood foremost in the disputes with the Pope. Really Rokycana summed up in his own personal position the aspirations of the more sagacious of the Bohemian statesmen. It is easy to accuse such a man of vanity, obstinacy, and self-seeking. His policy was proved by events to be impossible, and his position was scarcely tenable. He was driven to alternate between cowardice and rashness. He and King George failed, but their success would have been momentous for the future of Europe. They played a difficult game, but they played it against overwhelming odds with prudence and moderation.

LIT. — See under PODIEBRAD. For the earlier part of Rokycana's career, the materials are to be found in PALACKY: *Urkundliche Beiträge zur Geschichte des Hussitenkriegs*, Prag, 1872-73, 2 vols., and *Monumenta Conciliorum Generalium Seculi XVI*, vol. 1, Vienna, 1857. M. CREIGHTON.

ROMAINE, William, a noted English divine of the evangelical class; b. at Hartlepool, Durham, Sept. 25, 1711; d. rector of St. Ann's, Blackfriars, London, July 26, 1795. He was ordained in 1736, and as early as 1739 was bold enough to attack Warburton's *Divine Legation* in a sermon preached before the university of Oxford, where he had received his education. He was scarcely a match for so redoubtable an antagonist, though he was not wanting in scholarship. A Hutchinsonian in science and learning, he was, nevertheless, chosen professor of astronomy in Gresham College; but an Oxford sermon on *The Lord our Righteousness*, of an extremely Calvinistic type, excluded him forever afterwards from the university pulpit. However, popularity with the London citizens made up for his ejection in the midland seat of learning; and for many years he gathered crowded congregations at St. Andrew's Wardrobe, as well as St. Ann's, Blackfriars. He

stood forth as the main pillar of Evangelization, which, in the last half of the eighteenth century, was reviving in the Church of England after the re-action against Puritanism consequent upon the Restoration a hundred years before. His place, therefore, in the history of theological literature in England, is important. He wrote a number of books of minor interests and repute; but three books proceeding from his pen became exceedingly popular in his lifetime, and continued to be read long afterwards; i.e., *The Life of Faith* (1763), *The Walk of Faith* (1771), and *The Triumph of Faith* (1794). They have been repeatedly published in one volume, and are highly commended for their spiritual tone by such men as Edward Bickersteth, Dr. Williams, and Dr. Chalmers. The Hon. and Rev. W. B. Cadogan wrote a life of this excellent man, which was prefixed to an edition of his works, in eight volumes, published in 1796. JOHN STOUGHTON.

ROMAN-CATHOLIC CHURCH. It is the largest of the three grand divisions of Christendom (Greek, Latin, and Protestant), and in its own estimation the only church founded by Christ on earth. Bellarmin, one of her standard divines, defines the church as consisting of all who, (1) profess the true faith, (2) partake of the true sacraments, and (3) are subject to the rule of the Pope of Rome as the head of the church. The first mark excludes all heretics, as well as Jews, Gentiles, and Mohammedans; the second excludes the catechumens and the excommunicated; the third, the schismatics (i.e., the Greeks, or Oriental Christians, who hold substantially the true faith and the seven sacraments, but refuse obedience to the Pope). The Protestants, without distinction, are excluded as being both heretical and schismatical. But all who hold those three points belong to the church militant on earth, without regard to their moral character (*etiamsi reprobi, scelesti et impii sint*), though only the good members will be saved. Thus defined, the church, says Bellarmin, is as visible and palpable as the (*quondam*) republic of Venice or the (*quondam*) kingdom of France. He denies the distinction between the visible and invisible church altogether.<sup>1</sup> The full name of the Roman communion is the "*Holy, Catholic, Apostolic, and Roman Church*." She numbers over two hundred millions of souls, or about one-half of the entire Christian population of the globe.<sup>2</sup> She is found in all continents and among all nations, but is strongest in southern countries, and among the Latin and Celtic races in Italy, Spain, France, Austria, Ireland, and South America. She agrees in all essential doctrines and usages with the Greek Church (except the Papacy), but has more vitality and energy; while she is far behind the Protestant communions in general culture, intelligence, and freedom. The Roman Church has a rich and most remarkable history, and still exercises a greater power over the masses of the people than any other

<sup>1</sup> *De Conciliis et Ecclesia*, lib. iii. c. 2: "*Professio vera fidei, sacramentorum communio, et subjectio ad legitimum pastorem Romanum pontificem. . . Ecclesia est cætus hominum ita visibilis et palpabilis, ut est cætus populi Romani, vel Regnum Gallie aut Respublica Venetorum.*"

<sup>2</sup> According to the statistics of Behm and Wagner for 1880, the proportion stood thus: —

Roman Catholics . . .	215,938,500
Protestants . . .	130,329,000
Greeks . . .	84,007,000

body of Christians. She stretches in unbroken succession back to the palmy days of heathen Rome, has outlived all the governments of Europe, and is likely to live when Macaulay's New-Zealander, "in the midst of a vast solitude, shall take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's."

**I. DOCTRINE.** — The Roman-Catholic system of doctrine is contained in the œcumenical creeds (the Apostles', the Nicene with the *Filioque*, and the Athanasian), in the dogmatic decisions of the œcumenical councils (twenty in number, from 325 to 1870), the bulls of the popes, and especially in the Tridentine and Vatican standards. The principal authorities are the canons and decrees of the Council of Trent (1563), the Profession of the Tridentine Faith, commonly called the "Creed of Pius IV." (1564), the Roman Catechism (1566), the decree of the immaculate conception (1854), and the Vatican decrees on the Catholic faith and the infallibility of the Pope (1870). The best summary of the leading articles of the Roman faith is contained in the Creed of Pope Pius IV., which is binding upon all priests and public teachers, and which must be confessed by all converts. It consists of the Nicene Creed and eleven articles. To these must now be added the two additional Vatican dogmas of the immaculate conception of the Virgin Mary and the infallibility of the Pope. The Roman-Catholic system of doctrine was prepared as to matter by the Fathers (especially Irenæus, Cyprian, Augustine, Jerome, Leo I., Gregory I.), logically analyzed and defined and defended by the mediæval schoolmen (Anselm, Thomas Aquinas, Duns Scotus), vindicated, in opposition to Protestantism, by Bellarmine, Bossuet, and Mohler, and completed in the Vatican dogma of papal infallibility, which excludes all possibility of doctrinal reformation. A question once settled by infallible authority is settled forever, and cannot be reopened. But the same authority may add new dogmas, such as the assumption of the Virgin Mary, which heretofore has been only a "pious opinion" of a large number of Catholics, as the immaculate conception was before 1854. See **TRIDENTINE PROFESSION OF FAITH**.

**II. GOVERNMENT AND DISCIPLINE.** — The Roman Church has reared up the grandest governmental fabric known in history. It is an absolute spiritual monarchy, culminating in the Pope, who claims to be the successor of Peter, and the vicar of Christ on earth, and hence the supreme and infallible head of the church. The people are excluded from all participation even in temporal matters: they must obey the priest; the priests must obey the bishop; and the bishops, the Pope, to whom they are bound by the most solemn oath. This system is the growth of ages, and has only reached its maturity in the Vatican Council (1870). The claim of the Bishop of Rome to universal dominion over the Christian Church, and even over the temporal kingdoms professing the Catholic faith, goes back to the days of Leo I. (440-461), and was renewed from time to time by Nicholas I., Gregory VII., Innocent III., and Boniface VIII. But this claim was always resisted by the Greek Church, which claimed equal rights for the Eastern patriarchs, and by the German emperors and other princes,

who were jealous of their sovereignty. The conflict between the Pope and the Emperor, between priestcraft and statecraft, runs through the whole middle age, and has been recently revived under a new aspect by the Papal Syllabus of 1864, which re-asserted the most extravagant claims of the mediæval Papacy, and provoked the so-called *Culturkampf* in Germany and France. But the stream of history cannot be turned backward.

The Pope is aided in the exercise of his functions by a college of cardinals (mostly Italians), whose number varies. At present it includes six cardinal-bishops, forty-five cardinal-priests, and fourteen cardinal-deacons. Archbishop McCloskey of New York is the first American cardinal, elected in 1875. The Pope was at first chosen by the Roman clergy and people; but since the time of Gregory VII. he is elected by the cardinals, who meet in *conclave* on the eleventh day of the vacancy, and elect either by *quasi-inspiration* unanimously, or by *compromise*, or by *scrutinium*, two-thirds of the votes being required. The Pope with the cardinals together form the *consistory*. The various departments of administration are assigned to *Congregations*, under the presidency of a cardinal; as the Congregation of the *Index librorum prohib.*, the Congregation of Sacred Rites, the Congregation of Indulgences, the Congregation *de propaganda fide*, etc. The Pope has a nuncio in all the principal Catholic countries. The whole Roman hierarchy consists of over 700 bishops, 169 Latin and 27 Oriental archbishops, 7 Latin and 5 Oriental patriarchs. The greatest public display of the Roman hierarchy was made in the Lateran Council of 1214 under Innocent III., and in the Vatican Council of 1870 under Pius IX. On the papal government, see the works quoted *sub* PAPACY on p. 1737.

**III. WORSHIP AND CEREMONIES.** — They are embodied in the Roman Missal, the Roman Breviary, and other liturgical books for public and private devotion. The Roman Church accompanies its members from the cradle to the grave, receiving them into life by baptism, dismissing them into the other world by extreme unction, and consecrating all their important acts by the sacramental mysteries and blessings. The worship is a most elaborate system of ritualism, which addresses itself chiefly to the eye and the ear, and draws all the fine arts into its service. Gothic cathedrals, altars, crucifixes, Madonnas, pictures, statues, and relics of saints, rich decorations, solemn processions, operatic music, combine to lend it great attractions for the common people and for cultured persons of prevailing æsthetic tastes, especially among the Latin races. But while the external splendor dazzles the senses, and pleases the imagination, the mind and heart, which crave more substantial spiritual food, are often left to starve. Converts from Rome usually swing to the opposite extreme of utmost simplicity. Every day of the calendar is devoted to the memory of one or more saints. The greatest festivals are Christmas, Easter, Pentecost, the feast of the Immaculate Conception, the Annunciation (March 25), Purification (Feb. 2), Assumption of the Virgin Mary. But the weekly sabbath is not near as well observed in Roman-Catholic countries as in Great Britain and the United States. Catholic worship is the same all over the world, even in

language; the Latin being its sacred organ, and the vernacular being only used for sermons, which are subordinate. Its throne is the altar, not the pulpit (which usually stands away off in a corner). It centres in the mass, and this is regarded as a real though unbloody repetition or continuation of the atoning sacrifice of Christ on the cross. At the moment when the officiating priest pronounces the words, "This is my body," the elements of bread and wine are believed to be changed into the very substance of the body and blood of our Saviour; and these are offered to God the Father for the sins of the living and the dead in purgatory. The Reformers saw in the mass a relapse into Judaism, a refined form of idolatry, and a virtual denial of the one sacrifice of Christ, who, "by one offering hath perfected forever them that are sanctified" (Heb. x. 14). But Catholics deny the charge, and reverently regard the mass as a dramatic commemoration and renewed application of the great mystery of redemption, and the daily food of the devout believer. On the Roman-Catholic worship, see the standard editions of the *Missale Romanum*, the *Breviarium Romanum*, and the *Pontificale Romanum*, also GEORGE LEWIS: *The Bible, the Missal, and the Breviary, or Ritualism Self-illustrated in the Liturgical Books of Rome* (Edinburgh, 1853, 2 vols.); and JOHN, MARQUESS OF BUTE: *The Roman Breviary translated out of Latin into English* (Edinburgh, 1879, 2 vols.).

IV. HISTORY.—The earliest record of a Christian Church in Rome we have in Paul's Epistle to the Romans (A.D. 58). Though not founded by Peter or Paul, who came to Rome after the year 60, it may possibly be traced to those "strangers of Rome, Jews and proselytes," who witnessed the Pentecostal miracle on the birthday of the Christian Church (Acts ii. 10). At all events, it is the oldest church in the West, and acquired great distinction by the martyrdom of St. Peter and Paul. The Vatican Hill, where the chief of the apostles was crucified, became the Calvary, and Rome the Jerusalem, of Latin Christendom. The Roman martyrdom of Paul is universally conceded. The sojourn of Peter in Rome has been doubted by eminent Protestant scholars, and it can certainly not be proven from the New Testament (unless "Babylon" in 1 Pet. v. 13 be understood figuratively of Rome); but it is so generally attested by the early Fathers, Greek as well as Latin, that it must be admitted as a historical fact, though he probably did not reach Rome before A.D. 63, as there is no mention made of him in the Epistle to the Romans, nor in Paul's Epistles of the Roman captivity, written between 61 and 63. The metropolitan position of the city, whose very name means "power," and which for so many centuries had been the mistress of the world, together with the widespread belief that Christ (Matt. xvi. 18) had instituted a perpetual primacy of the Church in the person of Peter and his successors in office, supposed to be the bishops of Rome, are the chief causes of the rapid growth of that congregation to the highest influence. It inherited the ambition and prestige of empire, and simply substituted the cross for the sword as the symbol of power. For fifteen centuries the fortunes of Western Christendom were bound up with the Roman Church; and even now, in her old age, she is full of activity everywhere, but

especially in Protestant countries, where she is stimulated by opposition, and invigorated by fresh blood. We may distinguish three stages in the development of Roman Catholicism.

(1) The age of ancient *Græco-Latin Catholicism*, from the second to the eighth century, before the final rupture of the Greek and Latin communions. This is the common inheritance of all churches. It is the age of the Fathers, of œcumenical creeds and councils, and of Christian emperors. Many of the leading features of Roman Catholicism, as distinct from Protestantism, are already found in the second and third centuries, and have their roots in the Judaizing tendencies combated by St. Paul. The spirit of traditionalism, sacerdotalism, prelacy, ceremonialism, asceticism, monasticism, was powerfully at work in the East and the West, in the Nicene and post-Nicene ages, and produced most of those doctrines, rites, and institutions which are to this day held in common by the Greek and Roman churches. There are few dogmas and usages of Romanism which may not be traced in embryo to the Greek and Latin Fathers: hence the close resemblance of the Greek and Roman churches, notwithstanding their rivalry and antagonism. But, alongside with these Romanizing tendencies, we find also, in the school of St. Augustine, the evangelical doctrines of sin and grace, which were, next to the Bible, the chief propelling force of the Reformation.

(2) The age of *Medieval Latin Catholicism*, as distinct and separated from the Greek, extends from Gregory I., or from Charlemagne, to the Reformation of the sixteenth century. It is the missionary age of Catholicism among the Latin and Teutonic races in Europe. Here we have the conversion of the barbarians in the north and west of Europe, under the fostering care of the bishops of Rome; here the growth of the Papal hierarchy, though in constant conflict with the secular power, especially the German Empire; here the scholastic theology, but, in opposition to it, also the various forms of mysticism, and a more liberal biblical theology; here an imposing theocracy, binding all the nations of Europe together, yet with strong elements of opposition in its own communion, urging forward toward a reformation in head and members. The middle ages cradled the Protestant Reformation as well as the Papal counter-Reformation. Wiclif in England, Hus in Bohemia, Wessel in Germany, Savonarola in Italy, the Waldenses, the Bohemian Brethren, the Councils of Pisa, Constance, and Basle, and the revival of letters, prepared the way for the great movement of the sixteenth century, which emancipated Christendom from the spiritual bondage of Rome.

(3) The age of *modern Romanism*, dating from the Reformation, or, rather, from the Council of Trent (1563). This is Roman Catholicism, in opposition, not only to the Greek Church, but also to evangelical Protestantism. In some respects it was an advance upon the middle ages, and experienced great benefit from the Reformation. No Alexander VI., who was a monster of wickedness, nor Julius II., who preferred the sword to the staff, nor Leo X., who had more faith in classical literature and art than in the *fabula de Christo*, could now be elected to the chair of St. Peter. No such scandal as the Papal

schism, with two or three rival popes cursing and excommunicating each other, has disgraced the church since the sixteenth century. On the other hand, the Papacy has given formal sanction to those scholastic theories and ecclesiastical traditions against which the Reformers protested. It expressly condemned their doctrines; and, by claiming to be infallible, it made itself doctrinally irreformable.

In modern Romanism we must again distinguish two periods, which are divided by the reign of Pope Pius IX.

(a) *Tridentine* Romanism is directed against the principles of the Protestant Reformation, and fixed the dogmas of the rule of faith (scripture and tradition), original sin, justification by faith and works, the seven sacraments, the sacrifice of the mass, purgatory, invocation of saints, the veneration of relics, and indulgences. The "Old Catholics," who seceded in 1870, and were excommunicated, took their stand first on the Council of Trent, in opposition to the Council of the Vatican, and charged the latter with apostasy and corruption; although in fact, and as viewed from the Protestant stand-point, the one is only a legitimate, logical development of the other.

(b) *Vatican* Romanism is directed against modern infidelity (rationalism), and against liberal Catholicism (Gallicanism) within the Roman Church itself. It created, or rather brought to full maturity and exclusive authority, two new dogmas and two corresponding heresies, — concerning the Virgin Mary, and the power and infallibility of the Roman pontiff. These questions were left unsettled by the Council of Trent, and a considerable difference of opinion continued to prevail in the Roman communion. Gallicanism flourished in France during the golden age of its literature, and was formulated by Bossuet in the famous articles of Gallican liberties; but, since the restoration of the order of Jesuits, the Ultramontane school, which defends papal absolutism, gradually gained the ascendancy, and accomplished a complete triumph, — first in 1854, when Pius IX. proclaimed the immaculate conception of the Virgin Mary to be a divinely revealed dogma of faith; and in the Vatican Council in 1870, which declared the Pope to be the infallible bishop of bishops. The same Pope, in 1864, issued the "Syllabus of Errors," which must be considered by Romanists as an infallible official document, and which arrays the Papacy in open war against modern civilization and civil and religious freedom.

The reign of Pius IX. was very eventful in the history of the Papacy: it marked the height of its pretensions and the logical completion of its doctrinal system, but also the loss of its temporal power. On the very day after the passage of the Papal infallibility dogma (July 18, 1870), Napoleon III., the chief political and military supporter of the Pope, declared war against Protestant Prussia (July 19), withdrew his troops from Rome, and occasioned the utter defeat of Imperial France, the rise of the new German Empire with a Protestant head, and the downfall of the temporal power of the Papacy. Victor Emmanuel, supported by the vote of the people, marched into Rome, made it the capital of free and united Italy, and confined the Pope to the Vatican and to a purely ecclesiastical jurisdiction (Sept. 20,

1870). History has never seen a more sudden and remarkable revulsion.

Pope Pius IX. involved himself in difficulties with Italy, Spain, Germany, France, and Russia, and excited the sympathies of the masses, first as an exile, and then as a prisoner in the Vatican. Yet his reign was longer than that of any Pope, and exceeded the traditional twenty-five years of Peter. The policy of his successor, Leo XIII., is wiser and more conciliatory.

The history of the Roman Church during the present century shows the remarkable fact, that she has lost on her own ground, especially in Italy and Spain, but gained large accessions on foreign soil, especially in England, by the secession of Cardinal Newman, Cardinal Manning, and several hundred Anglican clergymen and noblemen, since 1843, who sought rest in absolute submission to an infallible authority. On the other hand, this gain has been more than neutralized by the Old-Catholic secession in Germany and Switzerland, under the lead of Drs. Dollinger, Reinkens, and von Schulte, and other eminent Catholic scholars, whose learning and conscience did not permit them to submit to the Vatican decrees of 1870.

For particulars, see PAPACY, POPE, JESUITS, GALLICANISM, ULTRAMONTANISM, IMMACULATE CONCEPTION, INFALLIBILITY, TRENT, TRIDENTINE CONFESSION, VATICAN COUNCIL, etc.

LIT. — The standard writers in explanation and defence of the doctrinal system of Romanism are BELLARMIN (*Disputationes de Controversiis Christiane fidei advers. huius temporis hæreticos*, 1590, 3 vols. folio, and often since), BOSSUET (*Exposition de la doctrine de l'église catholique*, 1671), MÜLLER (*Symbolik*, 8th ed., 1872), PERRONE (*Prælectiones theologice*, 36th ed., 1881), KLEE, DIERINGER, FRIEDHOF, WISEMAN. The chief historical works by Roman Catholics are the *Annals of BARONIUS*, the *Church Histories* of ROHRBACHER, MÜHLER (edited by Gams), ALZOG, KRAUS, HEFLE (*Conciliengeschichte*, down to the Council of Constance, a very valuable work), DÖLLINGER (before his secession in 1870), Cardinal HERGENRÖTHER (*Kirchengeschichte*, in 3 vols., 2d ed., 1880). Of Spanish works, the able defence of Romanism by BALMES is made known to English readers by a translation, *Protestantism and Catholicity compared in their Effects on Civilization*, 1851. In recent times the Roman Church has found its most zealous advocates among converts such as Dr. Hurter (the historian of Innocent III.), Cardinal Newman, Cardinal Manning, Dr. Orestes Brownson (1811-76), who carried the weapons of Protestant learning and culture with them. The fullest repository of Roman-Catholic theological learning may be found in Abbé MIGNE: *Nouvelle Encyclopédie Théologique*, Paris, 1850 sqq., 52 vols. (a series of dictionaries on all branches of sacred literature), and in WETZER and WELTE: *Kirchenlexikon oder Encykl. der kathol. Theologie*, in 12 vols. (Freiburg, 1847-58), which is now coming out in a revised form, begun by Cardinal HERGENRÖTHER, and continued by Dr. KAULEN, Freiburg-im-B., 1882 sqq. See also BERINGTON and KIRK: *The Faith of Catholics, on Certain Points of Controversy, confirmed by Scripture, and attested by the Fathers*, London, 1846, 3 vols.; 3d ed. by James Waterworth.

Protestant works on and against the Roman-



Catholic Church. CHEMNITZ: *Examen Concilii Tridentini*, ISAAC BARROW: *Treatise on the Pope's Supremacy*; MARHEINEKE: *Das System d. Katholicismus*, 1810-13, 3 vols.; BAUR: *Der Gegensatz des Katholicismus u. Protestantismus* (against Möhler), 1836; Archbishop WHATELY: *The Errors of Romanism traced to their Origin in Human Nature*, 1830 (5th ed., 1856); EDGAR: *Variations of Popery*, 1849; Archdeacon HARE: *The Contest with Rome*, 1856; MARTENSEN: *Katholicismus u. Protestantismus*, 1874; HASE: *Handbuch der Protest. Polemik*, 4th ed., 1878; JOHANN DELITZSCH: *Das Lehrsystem der röm. Kirche*, 1875; PUSEY: *Irenicon*, 1870 (letters to Dr. Newman); EMILE DE LAVELEYE: *Protestantism and Catholicism in their Bearing upon the Liberty and Prosperity of Nations*, with an Introduction by Hon. W. E. Gladstone, 1875; the essays of Professor G. P. FISHER and Dr. R. S. STORRS, on "Protestantism, Romanism, and Civilization," in the *Proceedings of the Evangelical Alliance Conference of 1873* (New York, 1874, 449-466); W. E. GLADSTONE: *Rome, and the Newest Fashions in Religion* (the Vatican Decrees, Vaticanism, Speeches of Pope Pius IX., in 1 vol.), 1875; JOHN SCHULTE: *Roman Catholicism, Old and New, from the Stand-point of the Infallibility Doctrine*, 1876; LITTLEDALE: *Reasons against joining the Church of Rome*, 1881 (30th thousand); R. JENKINS: *Romanism, a Doctrinal and Historical Examination of the Creed of Pius IV.*, London, 1882. Compare also the writer's *Principle of Protestantism*, 1845, his art. in JOHNSON'S *Cyclopædia*, 1878, and his *Credentials of Christendom* (3d ed., 1881), i. 83-191, and ii. 77-274; F. NIPPOLD: *Handbuch d. neuesten Kirchengeschichte*, Elberfeld, 3d ed., 1883, vol. ii., "Gesch. d. Katholicismus seit d. Restauration von 1814 (850 pp.). On the Roman-Catholic Church in the United States, see next art., by a learned member of that church. PHILIP SCHLAFF.

**ROMAN-CATHOLIC CHURCH IN THE UNITED STATES.** This church is in its government divided into dioceses, under archbishops and bishops appointed by the Pope, and deriving apostolic succession from consecration by other lawfully constituted bishops. In its origin it was formed by the extension of the dioceses and authority of Seville and Rouen and the vicariates apostolic of England and London. The early Spanish colonial and mission efforts were subject to the archbishops of Seville till the creation of the suffragan sees of Santo Domingo (1513) and Tlascala (1519). When permanent settlements were formed in Florida, they, with Spanish Louisiana, were under the bishops of Santiago de Cuba till the erection of the see of Havana, in 1787. The French in Canada were subject to the archbishops of Rouen till Canada was made a vicariate apostolic, under Bishop Laval, who became, in 1674, first bishop of Quebec. The jurisdiction of this see extended over the French settlements and posts from Maine to Louisiana till 1789. The English Catholics in Maryland and other British Colonies were subject to the English vicars apostolic till Dr. Carroll was made Prefect Apostolic of the United States, 1784. When the see of Baltimore was erected (1789), its jurisdiction was extended to the whole territory of the republic, and that of Quebec in some parts ceased. Louisiana and the Floridas were placed under a separate bishop in 1793. Texas, New Mexico, and California were subject

to Mexican sees. As Catholics increased in the United States by natural growth and immigration, sees were erected in 1808 at New York, Boston, Philadelphia, and Bardstown. After the cession of Louisiana to the United States, sees were established at St. Louis and New Orleans; and, while Oregon was a disputed territory, a vicariate apostolic, and, soon after, an episcopal see, was founded (1846), dependent on Canada. In the territory subsequently acquired from Mexico, a bishopric existed, that of the two Californias, the bishop residing in Northern California. The other portions were soon placed under American bishops. These original dioceses have been, as the growth of the country required, subdivided, till there were in 1883 twelve archbishoprics, fifty-two bishoprics, nine vicariates apostolic, and one prefecture apostolic.

Each archbishopric, with the dioceses of the suffragan bishops, forms an ecclesiastical province. On the vacancy of a see by death, resignation, or removal, the archbishop and bishops of the province select three priests, whose names are sent to Rome; and from this list the Pope generally chooses one, who is appointed to the vacant see. His bulls are then issued, and despatched to the bishop-elect, who is consecrated and installed.

*The Clergy, and Mode of Recruiting.*—There were in the United States, in 1883, 6,546 priests. For the training of candidates for the priesthood, there were thirty-one seminaries under the direction of the bishops, and also several similar institutions connected with the religious orders, in which members of those bodies pursued their theological course. The most important seminaries are, St. Mary's, Baltimore, founded in 1791, and directed by the Sulpitians; Mount St. Mary's Theological Seminary, Emmitsburg, Md.; St. Joseph's Seminary, Troy, N.Y.; the Seminary of St. Francis of Sales, near Milwaukee; St. Vincent's Theological Seminary, Cape Girardeau, Mo.; and the Seminary of Our Lady of the Angels, Niagara Falls, N.Y., directed by the Lazarists. Of those connected with the regular orders, the most important are the House of Studies at Woodstock, Md., for scholastics of the Society of Jesus; the House of Studies at Ilchester, Md., for the Redemptorists; St. Vincent's Abbey, Westmoreland County, Penn., for the Benedictines; and St. Bonaventure's Seminary, Allegany, N.Y., for the Franciscans. There are also in Europe the American College at Rome, and the American College at Louvain, where candidates for the priesthood are prepared for duty in this country. The Missionary College of All Hallows, Drumcondra, Ireland, prepares young men for the priesthood to serve in other countries, and among them many are accepted by bishops in the United States. Besides these, many priests of different nationalities come with the general emigration, and are incorporated into the body of the clergy.

*The Regular Orders.*—Besides the secular priests, subject directly to the bishops, and constituting most of the parochial clergy, there are many religious orders. The oldest of these is the Society of Jesus, which began its labors in Maryland in 1633, and down to the Revolution supplied almost exclusively the priests who labored among the Catholics in the then British Colonies. Members of the same order from Canada established

Indian missions, and attended the white settlements along the northern frontier and in the valley of the Mississippi. The Jesuit fathers at present conduct colleges at Georgetown (D.C.), Baltimore, New-York City, Fordham (N.Y.), Jersey City, Worcester (Mass.), Cincinnati, Detroit, St. Louis, Mobile, New Orleans, Las Vegas (N.M.), Omaha (Neb.), Santa Clara (Cal.), and some others, and have churches in many cities and towns. The Dominicans have had convents and churches doing parochial work in Ohio and Kentucky since the beginning of the century, and more recently in California, New York, and New Jersey; the Augustinians, in Pennsylvania, New York, and Massachusetts. Several orders have come in to labor principally among the Germans,—the Redemptorists (who have parish-churches, and also give missions to German and English speaking congregations), branches of the Franciscan order, Reformed Franciscans, Conventuals, Capuchins, engaged mainly in parochial work. The Passionists are devoted more especially to the giving of missions. The Lazarists, or Priests of the Mission, are engaged chiefly in the direction of seminaries and colleges; Priests of the Holy Cross, in directing colleges, schools, and in parochial work; the Benedictines, who have several abbeys, with colleges, schools, and churches in all parts of the country.

*Churches and their Tenure.*—The churches are in some cases held by the bishop or archbishop as trustee; in other States, by a board of trustees. As there is no membership in the Catholic churches, in the sense that the term is used in Protestant bodies, the application of the general laws made for the latter threw the choice of trustees into the hands of those who contributed least to the maintenance of the churches, and who seldom joined in the ordinances of the church. This led to vesting the title in the bishop as trustee, but the plan created other difficulties. In many parts the title to the church is now vested in a board consisting of the bishop, the pastor of the church, and two lay-trustees. The churches, colleges, abbeys, and houses of the religious orders, are generally held by them under acts of incorporation.

The churches have been built almost exclusively by voluntary contributions, and are, as a rule, encumbered by mortgage-debts; the congregations being unable to meet the whole cost, and none of the churches possessing funded property. Large bequests, devises, and donations to churches or church-work, are as rare among Catholics in the United States as they are common among Protestants. A system grew up in churches, of accepting deposits, and paying interest, as a means of avoiding mortgages; but, as matters were rarely managed with the judgment of business-men, the result has often been financial ruin, as at St. Peter's Church, New York, Cincinnati, and Lawrence, Mass.

*Education.*—Prior to the Revolution, any distinctively Catholic schools were almost impossible; an academy for boys in Maryland, which was covertly maintained for several years, being almost the only example. Schools in connection with the churches were established as soon as Catholics were free; and, until public schools began to be established by State authority, the schools maintained by the different denominations were almost

the only schools accessible to the children of the poorer classes. The Catholics have since been compelled to retain and extend their parochial system, as the State schools, in their general tone, influence, and text-books, are so decidedly Protestant as to make them a powerful means in alienating the young from Catholicity. The number of Catholic parochial schools in the United States is estimated at 2,500, and the number of pupils at nearly half a million. In these, religious instruction is given, with the usual branches taught in schools; and text-books are used free from matter offensive to Catholics. These books, in their educational form and mechanical execution, have been greatly improved within the last twenty years. Parish schools are, to a great extent, taught by members of religious orders and communities which make instruction their special work. Of these the chief are the Brothers of the Christian Schools, Brothers of the Holy Cross, Brothers of Mary, Xaverian Brothers, Franciscan Brothers, for boys' schools; Ursulines, Benedictine, Presentation Nuns, Sisters of Charity, School Sisters of Notre Dame, Sisters of Notre Dame, Sisters of the Holy Cross, Sisters of St. Joseph, Sisters of St. Francis, Sisters of St. Dominic, Sisters of Mercy, Sisters of the Immaculate Heart, for girls. For higher education, there are academies under some of the orders of Brothers; and, for young ladies, under the Ladies of the Sacred Heart, Ursuline Nuns, Sisters of Notre Dame, of the Holy Child, St. Dominic, St. Joseph, etc. The number of these academies was given in 1853 as 579. The colleges and universities for young men numbered 81; that at Georgetown, D.C., being the oldest. None of these institutions are endowed, or possess founded professorships. They are, with a few exceptions, owned and directed by religious orders,—Jesuits, Benedictines, Augustinians, Franciscans, Lazarists, Priests of the Holy Cross, Brothers of the Christian Schools. There is no Catholic college in the United States with a lay faculty, and only a few with a faculty of secular priests. Sunday schools are generally maintained in the cities, and in other places where there is a resident pastor; but, as religious instruction is given in the parochial and other schools during the week, the Sunday-school system does not hold the same importance as among Protestant bodies.

*The Catholic Press.*—The necessity of diffusing religious intelligence among Catholics, and of meeting charges against the church, led to the establishment of Catholic newspapers. Of these the *United-States Catholic Miscellany*, founded by Bishop England of Charleston, was one of the first and ablest. There are in 1853 many published in various parts of the country, in English, German, French, Spanish, and Portuguese; the *Freeman's Journal*, published in New York, under the editorship of J. A. McMaster, being the most able and influential. There are several monthly publications of a literary and devotional character, such as the *Catholic World*, the *Ave Maria*, and one review, *The American Catholic Quarterly*, which fills the place long occupied by *Brownson's Quarterly Review*. For the diffusion of books among Catholics, attempts were twice made to establish publishing societies; but the Metropolitan Press and the Catholic Publication Society

both failed to maintain themselves, and fell into private hands. The publication of Catholic books is left to individual publishers. The sale of Bibles among Catholics is very large, Protestant houses as well as Catholic being engaged in publishing them.

*Charitable Institutions.* — The relief of the poor and afflicted calls for the services of a number of religious communities of women, devoted to general or special work. The Sisters of Charity meet almost all wants, directing orphan and foundling asylums, homes for neglected children, reformatories for the vicious, industrial and parochial schools, general hospitals, insane-asylums, homes for the aged, and visiting the sick; the Sisters of Mercy visit the sick and prisons, and have houses for unemployed servant-girls; the Little Sisters of the Poor are devoted to the care of the aged; the Sisters of the Poor of St. Francis, to hospital-work; the Bon Secours Sisters, to the nursing of the sick at their homes. The total number of charitable institutions reported for 1883 was 460. Almost without exception, these depend on voluntary contributions; none being endowed, and bequests of the wealthy being comparatively rare. Asylums for the treatment of insanity and the care of deaf-mutes have been established by sisterhoods in several places.

*Liturgy.* — The Liturgy in use in the Catholic Church in the United States is the Roman, the Roman missal, breviary, pontifical and ritual, being exclusively used; and none of those which acquired local tolerance in parts of Europe have ever obtained at any time in any district of this country. The regular orders have also in most cases a Proper, containing offices of saints belonging to their rule, which the Holy See permits in the churches and houses of the order. As the emigration has brought over few if any Catholics belonging to the Oriental rites, Latin alone has been used in the Catholic churches of the United States, except where a United Greek or Syriac priest visiting the country has celebrated mass according to his own rite. The discipline of the Western Patriarchate in regard to communion under one kind, and the celibacy of the clergy, are universal.

*Government.* — The canon law of the church, as modified by special grants or customs in France, was established in the churches under the French rule in New York, Indiana, Michigan, Illinois, and Wisconsin, and, as modified in Spain, was established in Florida and Louisiana and the former Mexican territory, with the regulations adopted by synods at Quebec and Santiago de Cuba, and by provincial councils at Santo Domingo and Mexico; but as, in all parts except New Mexico, the old population merged in the expansion of Catholics from the original territory of the republic, the early ecclesiastical law is virtually unknown at present. The United States is regarded as a missionary country, and the affairs of the Catholic Church here are conducted at Rome through the Congregation de *Propaganda Fide*. No parishes have been canonically instituted, as in Canada and Mexico; and consequently there are, except in a few instances, actually no parish priests properly so called. The priests are ordained *sub titulo missionis*, and bound to obedience to their bishop, and have, when assigned to

quasi parishes, no canonical immobility. The church here tends to the establishment of canon law and the complete system under it, so far as it is possible in this country and at this time. At present, however, the position of the priest is not so clearly defined as to prevent frequent appeals to Rome, and occasional suits in the State courts. An instruction issued at Rome a few years since led to the establishment of a committee of clergymen in each diocese, who are to investigate all charges against a priest, and whose report is to some extent a necessary step in withdrawing a priest's faculties, or removing him from a pastoral charge.

The first legislation in the Catholic Church in the United States was the synod of Baltimore, held by Bishop Carroll in 1791; and its regulations, with rules adopted by the bishops in 1810, were the only specific laws till the assembling of the first Provincial Council of Baltimore, convened in 1829, under the sanction of Pope Leo XII., by Archbishop Whitfield. The decrees of this council and of others held at Baltimore in 1833, 1837, 1840, 1843, and 1849, were approved by the popes, and became law in the church east of the Mississippi, and were accepted generally west of the river. In 1846 Oregon City was made a metropolitan see with two suffragans; and in 1847 St. Louis became the head of a province embracing the dioceses of Dubuque, Nashville, St. Paul, Chicago, and Milwaukee. In 1850 New York was made an archiepiscopal see, and the bishops of Boston, Hartford, Albany, and Buffalo, were made suffragans to it; Cincinnati was also made a metropolitan see, having Louisville, Detroit, Vincennes, and Cleveland as suffragans. In 1853 San Francisco became a metropolitan, with Monterey as a suffragan see; and in 1875 Boston was made an archiepiscopal see, with the bishops of Portland, Burlington, Springfield, Providence, and Hartford as suffragans; Philadelphia, with Pittsburg, Harrisburg, Erie, Scranton, and Wilmington as suffragans; Milwaukee, with Green Bay, La Crosse, Marquette, and St. Paul as suffragans; Santa Fé was also made an archiepiscopal see in 1875; and in 1880 Chicago, with Alton and Peoria as suffragans. In most of these new provinces, councils were also held by authority of the Holy See, — in Oregon in 1848; in New York, 1854, 1861, 1883;<sup>1</sup> in Cincinnati in 1855, 1858,

<sup>1</sup> The fourth council of the Province of New York was held in New-York City, from Sept. 23 (Sunday) to Sept. 30, 1883. The opening and closing ceremonies in the cathedral were impressive. The language of the council was Latin, and in this language on the last day the decrees of the council were read (the bishops severally assenting). They were placed on the gospel side of the altar, signed by the cardinal, all the bishops (in the order of seniority), by Monsignor Preston and by Father Farley, and then sent to Rome. The decrees related to morals and discipline, especially to marriage, in protest to lax views and practices, and to godless education; but the proceedings leading to them were secret. After the decrees were signed, an address was read, the kiss of peace given, and the council dismissed with the solemn Papal benediction from the cardinal. The following "Acclamations" were sung at the conclusion of the services: —

ARCHIDIACONUS. — Sanctissimæ ac Individuæ Trinitati, sempiterna laus ac gratiarum actio!

CHORUS. — Gloria Tibi, Trinitas æqualis, una Deitas, et ante omnia sæcula, et nunc, et in perpetuum!

ARCH. — Beatæ Mariæ, Virgini Deiparæ, sine labe conceptæ, honor æternus, filiis veneratio!

CHOR. — Benedicta sit Dei filia, et sponsa, et mater; beatam dicant eam omnes generationes!

ARCH. — Beatissimo Leoni, Papæ XIII., fidei doctori infalibili, multi anni, perennis felicitas!

1861, and 1882; in St. Louis in 1855, 1858; in New Orleans in 1856, 1860; in San Francisco in 1871 and 1882, in all of which, decrees were passed binding in those provinces, as those of Baltimore, continued in 1855, 1858, and 1869, were in that reduced province. To insure general action, however, throughout the United States on some important points, and to express clearly the faith and discipline of the whole church in this country, plenary councils were held at Baltimore in 1852 and 1866, in which many decrees were adopted by the archbishops and bishops of the whole country. The decrees of these councils conform in their dogmatic part with the established doctrines of the church, and in matters of discipline are gradually bringing the economy of the church in this country into harmony with the discipline in other and older portions of the church.

The oldest Catholic body of population in the United States is the population of New Mexico, of Spanish and Indian origin. The white population is essentially descended from the first settlers, who occupied the country about 1580, and who, though expelled about a century after, soon returned. The original Spanish population of Florida all retired in the last century when the Colony passed into the hands of England. During the British sway, a number of Minorcans and Greeks were introduced by Mr. Turnbull, whose descendants form the nucleus of the present Catholic population of that State.

The French settlements at Vincennes, Kaskaskia, Cahokia, influenced by Rev. Mr. Gibault, welcomed Gen. Clark during the Revolutionary War; and their descendants form part of the Catholic population of the West and South. Detroit was long retained by England; and its French population underwent few changes, and their descendants still form a considerable part of the Catholic population.

The nucleus in the English Colonies was the body of colonists who came over in 1633 with Leonard Calvert. Many of the settlers were Protestants, and Calvert at once put up a church for their use; but the leading settlers who took up lands in their own name were mainly Catho-

lics. As no Protestant minister came to attend those of that faith, most of the settlers in a few years were Catholics, and so continued, till, under William III., Lord Baltimore conformed to the Established Church in order to recover the province. This body of Catholics received few accessions from Europe, as from the time of Cromwell penal laws made the life of Catholics as intolerable as in England. The public services of the church were forbidden, double taxes imposed, the possession of arms denied. At one time these persecuted Catholics sought to obtain of the French Government lands in Louisiana. A few crossed into Virginia; but laws were as severe in that Colony, and in the last century the testimony of a Catholic could not be used in court.

In New York a few Catholics settled during the proprietorship of James II. as Duke of York, and king; but under the subsequent rulers they disappeared, penal laws preventing the entrance of priests. Pennsylvania was more liberal, and Catholics were among the earliest settlers; and clergy came over, who not only attended the Catholics, but won over some Protestants. From 1732 these Pennsylvania Catholics came under the ministrations of the English Jesuits in Maryland, who had been the pastors of the Catholics there from the foundation of the Colony, and had attended those in New York in the seventeenth century. When a German emigration to Pennsylvania began, many of the new-comers were Catholics; and, to minister to them, some German Jesuits came over, who visited Catholic mining-colonies at the iron-mines in New Jersey, and under Father Ferdinand Steinmeyer, or Farmer, extended their missionary excursions to New York not long before the Revolution.

These Catholics had no churches, except in Philadelphia, Lancaster, Conewago, and Goshenhoppen; no churches being permitted in Maryland, where only small chapels, under the same roof as the residence of the priest, were allowed. In 1755 seven thousand Catholic Acadians were, for refusing to take the oath of supremacy, seized, and scattered in poverty through the thirteen Colonies. Most of them who survived the hardships of their terrible transportation straggled to Canada or Louisiana, only Maryland retaining any permanently.

During the Revolution the Canadians were friendly, and might easily have been won. A number espoused the American cause, and settled in Northern New York. Two Canadian regiments were formed, which fought in the Continental Army to the close of the war, and had a Catholic chaplain commissioned by Congress.

After the Revolution, a new emigration set in, bringing in Catholics, who settled in New York and New England. The Maryland ex-Jesuits were the only clergy, their society having been dissolved by Clement XIV., and the Vicar Apostolic of London having virtually abandoned them on account of their adhesion to the American cause. Priests, not always of the highest character, straggled over with the emigrants; and some chaplains of the French and Spanish naval and military forces remained to do mission-work here.

After the Rev. John Carroll was appointed Prefect Apostolic, some order was established; and from the erection of the see of Baltimore

CHOR. — Impleat eum Dominus spiritu sapientiæ et virtutis; e manu hostium vindict eum, et conservet eum annos multos!

ARCH. — Eminentiſſimo Archiepiscopo Neo-Eboracensi, primo Novi Mundi Cardinali, hujus Concilii Præsidi, vita longa, multæ gratiæ!

CHOR. — Vita longa, multæ gratiæ! Dominus retribuat!

ARCH. — Illustrissimis Archiepiscopo et Episcopis, qui hanc Synodum celebrant, prospera vita, faustum ministerium!

CHOR. — Præconibus veritatis benedictio Dei, memoria perpetua, laborum uberrima seges!

ARCH. — Episcopis et presbyteris hujus Provinciæ, qui in Domino obdormierunt, pax Christi, gloria Paradisi!

CHOR. — Requiem æternam dona eis, Domine, et lux perpetua luceat eis!

ARCH. — Clero hujus Provinciæ, religiosis communitatibus, ac toti populo salus a Domino et benedictio!

CHOR. — Pater sancte, serva eos a malo; sanctifica eos in veritate, et vitam æternam da eis!

ARCH. — Almæ nostræ Reipublicæ pax indeficiens, salutaris prosperitas!

CHOR. — Ne derelinquas, Domine, super quos invocatum est Nomen Tuum; da eis angelum Tuum custodem, ac in portum voluntatis Tuae deduc navem eorum!

ARCH. — Synodi Neo-Eboracensis hujus Quartæ decretis inhæreamus, fideliter observemus!

CHOR. — Omnes idipsum sentimus; omnes venerabimur et custodiemus!

ARCH. — Nos vero ministerium nostrum expletes, ut boni dispensatores multiformis gratiæ Dei, intercedentibus pro nobis Beatissimâ Matre Dei atque Sanctis omnibus, dignos reddamus nos misericordiâ Dei et Domini nostri Jesu Christi!

CHOR. — Fiat! Fiat! Amen! Amen! — [Ed.]

the growth was steady. Churches were begun in New York and Boston, and then at other cities near the coast, from Boston to Savannah. In consequence of the troubles caused by the outbreak of the Revolution in France, a community of Carmelite nuns came to Maryland; the English Dominicans, expelled from Bornheim, sent a part of their community to Kentucky; the Sulpitians began a seminary; and a number of learned and zealous French priests came to the United States, who did much to maintain a spirit of religion among the older and more recently arrived Catholics. Conversions to the Catholic religion became more frequent. Gov. Lee of Maryland, Rev. John Thayer of Boston, Rev. Mr. Kewley of New York, the Rev. Mr. Barber and his family, Ironsides, Richards, Holmes, and others, showed the influence of the liberty given to Catholics. This freedom was not absolute. In some States they were still disfranchised. In New York they could not sit in the Legislature. In Massachusetts the highest court in 1800 decided that a Catholic must pay for the support of the Protestant minister; and a priest was indicted for marrying a couple out of the limits of the city where he resided, although within the district assigned to him by the bishop.

Kentucky was settled largely by Catholics from Maryland, and had priests laboring there soon after the Revolution. The church there took form under the labors of Rev. Mr. Badin, Nerinckx, and Bishop Flaget, with the English Dominicans. The French priests of Kentucky visited the old French settlements in Indiana, Illinois, and Michigan; the Rev. Gabriel Richard becoming the chief missionary in the last State. In the East the French priests Matignon and Cheverus attended the Catholics of Boston and those scattered throughout New England.

Bishop Carroll had sought a division of his diocese at the very commencement of the century; but it was not till 1810 that bishops were appointed to Boston, New York, Philadelphia, and Bardstown, Ky. Increasing emigration soon led to a growth of the Catholic body in the other dioceses. When the agitation for Catholic emancipation began in England and Ireland, a counter-movement led to the publication of many works attacking the Catholic doctrines, discipline, and institutions. This brought increased controversies. Many of the works were reprinted in the United States; and the controversial literature begun by Carroll, Thayer, and Fleming, was continued, and reached its height about 1836, when works like the *Aufsil Disclosures of Maria Monk* were issued. The falsity of that book was shown by William L. Stone, editor of the *Commercial Advertiser*, and was established in a chancery suit; but a similar work led to the burning of an Ursuline Convent at Charlestown, Mass. After this period, the opposition to Catholics became political, rather than theological, as was apparent in the Native American riots in Philadelphia in 1844, in which two churches and many residences were destroyed. Since that time, political parties and associations hostile to Catholics appear from time to time.

These have not, however, affected sensibly the growth of the Catholic body, or the establishment of churches, colleges, convents, schools, asylums, hospitals, and the like. The earlier Catholic

emigration was mainly Irish; but for the last forty years the German-Catholic element has been increasing steadily; so that, especially in the West, the Germans and their immediate descendants form a large part of the Catholic body. They are said to have about one-third of the priests in the United States, and they have a large number of bishops. They maintain several Catholic papers, and have many thoroughly organized societies. In New England and Illinois there are large bodies of Canadian French.

The most eminent members of the Catholic Church in the United States have been Archbishops Carroll and Spalding of Baltimore, Hughes of New York, Cardinal McCloskey, Archbishop Henmi of Milwaukee, Bishop England of Charleston, Bruté of Vincennes, Archbishop Kenrick of Baltimore, Bishop Flaget of Bardstown and Louisville, Bishop Cheverus of Boston, Prince Galitzin, Rev. Dr. Corcoran, Rev. Felix Varela, Rev. I. T. Hecker, Chief-Justice Taney, Judge Gaston of North Carolina, Commodore Barry, Gen. Rosecrans, Orestes A. Brownson, Robert Walsh, James A. McMaster, Dr. Levi Silliman Ives, the Redemptorist Father Müller.

The first Catholic churches erected in this country, except in Spanish parts, were generally plain and inexpensive; but with the growth of the body, churches and institutions of great solidity and beauty were erected, often beyond the means of the community, and involving loads of debt under which many churches are struggling. Of the churches, the finest is St. Patrick's Cathedral, New York, one of the most striking ecclesiastical buildings in America.

*Catholic Population.*—There are no accurate data for estimating the Catholic population in the United States. As there is no system of membership in the Catholic Church such as obtains in many Protestant denominations, every one baptized and brought up in the Catholic faith, attending divine worship more or less regularly, and from time to time approaching the sacraments, is regarded as a Catholic, unless he distinctly disavows it by formally connecting himself with some other church. A Catholic *Directory* is published annually, made up of reports from the different archbishops and bishops, with estimates of population; but these are not always based on a census, or on the number of baptisms, which may be taken as that of live births. The population given for 1883 by this periodical is 6,832,954. The system adopted in the United States census gives a much smaller population; but the census figures are based on the seating-capacity of the churches, and in the Catholic churches in the cities and large towns this gives a number much below the real one. In these churches there are on Sundays three or four successive masses, each attended by a different congregation; so that a church with a seating-capacity of 1,500 will and often does accommodate 6,000. Thus in Hartford, in April, 1881, an actual count showed 12,431 attending five Catholic churches, and 12,000 attending forty Protestant churches on the same day. Similar enumerations elsewhere gave similar results, showing that a Catholic congregation in a city numbers at least four times the seating-capacity of the church.

The Catholic population is mainly in the North-

ern and newly settled Western States, and is comparatively small in the States which till recent times retained slavery, excepting Louisiana, where the original population was exclusively Catholic. Massachusetts, Rhode Island, Connecticut, and Louisiana have about one-third of the population Catholic, according to Catholic estimates; New York, Wisconsin, and California, one-fourth; Maryland, Minnesota, Colorado, and Dakota, one-fifth; Illinois, New Jersey, Idaho, and Washington Territory, one-sixth; Pennsylvania, one-seventh; Michigan and Kentucky, one-eighth; Ohio and Nebraska, one-ninth; Maine and New Hampshire, one-tenth; but in Virginia the Catholics are one in forty to the population; in Georgia, one to sixty; in Tennessee, one to fifty; in Alabama and Mississippi, one to eighty; in South Carolina and Arkansas, one to one hundred; and in North Carolina, where there is the smallest proportion of Catholics, one to nine hundred.

PROGRESS OF CATHOLIC CHURCH IN UNITED STATES.

YEAR.	Bishops.	Priests.	Churches.	Population.
1784	0	24		45,090
1814	5	85		
1833	11	225		
1840	18	501	454	
1850	27	1,081	1,073	1,523,350
1860	40	2,255	2,385	3,500,000
1875	60	4,573	4,751	6,000,000
1883	72	6,546	6,241	6,822,964

The Catholic body includes many of foreign nationality. The German and Irish Catholics, with their immediate families born here, each constitutes probably about one-fourth of the whole; most of the other half being American-born, with a smaller proportion of other nationalities.

*Missions.*—No missionary society exists among the Catholics of the United States for home or foreign missions; nor is there any tract society or Sunday-school union, or similar means of diffusing religious knowledge among old or young. Missions among the Indians have existed from the earliest period, and nearly one hundred Catholic priests lost their lives in efforts to convert Indian tribes. A few Indians of the old conversion remained at Indian Oldtown in Maine, St. Regis in New York, with others in Canada, belonging to the Abenaki and Iroquois families. There are Catholic Chippewas in Michigan, Wisconsin, and neighboring States. In recent times mission-work among the Indians was revived by the Jesuit fathers, who had missions among the Pottawatamies, Osages, and Kansas; and, under Father De Smet, missions were founded among the Flatheads, Kalispels, and Cœurs d'Alène in the Rocky Mountains, which are still maintained. In Oregon, missions of secular priests and of Oblate Fathers are established among the Chinook, Yakamas, Warm Springs, Umatilla, Grand Rond, and Malheur Reservation Indians, with the Colville and Attanum missions in Washington Territory. The Pueblo Indians of New Mexico were converted by the Spanish Franciscans before 1626; and their descendants are still Catholics, although, during Mexican republican rule, the breaking up of the missions left them for more

than a generation without religious guides. The Franciscans had extensive missions in California, which were also broken up by the Mexicans, and most of the Indians perished: the few survivors known as Mission Indians are still Catholics. The Benedictines under Bishop Marty are attempting work among the Sioux in Dakota, and under Abbot Robot among the tribes in Indian Territory. No organized effort has been made to reach the negroes of the South. There are many colored Catholics in Maryland and Louisiana; and the Sisters of Providence, a community of colored women, have long been in charge of Catholic schools. The Benedictines have made some efforts in Savannah, on Skidaway Island, Ga.; and some fathers of St. Joseph, and secular priests, have charge of colored churches in several places; but the work has not attained any great development. All these missions to Indians and negroes are under the bishops of the dioceses in which they are situated.

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and MAZZUCHELLI; and a Russian work by LAPUCHIN, St. Petersburg, 1881; CLARK: *Lives of Deceased Bishops*, 1872, 2 vols., and separate Lives of Archbishop Carroll, Cardinal Cheverus, Archbishops Hughes, Spalding, Bishops Flagnet, Neumann, Quarter, and Timon; Lives of Prince Galitzin, Rev. Messrs. Varela, Nerinckx, Baker; Life of Mrs. Seton, foundress of the Sisters of Charity; *The Plenary and Provincial Councils in the Collectio Lacensis*, and as originally issued; *Synods in various Dioceses*; SMITH: *Ecclesiastical Law*; works of Archbishop HUGHES, and SPALDING, and Bishop ENGLAND; Catholic periodicals and newspapers, including the *Annals of the Propagation of the Faith*. JOHN GILMARY SHEA, LL.D. (R. C.).

#### ROMAN EMPIRE AND CHRISTIANITY, The.

A view of the relations of Christianity to the Roman Empire would embrace a consideration of three distinct epochs in Roman history: (1) That period (about three hundred years) when Christianity was brought into conflict with the old religious beliefs and policy of the empire, and was gradually converting the Roman world to the faith; (2) The period during which Christianity became the state and official religion of the empire, from the reign of Constantine to that of Charlemagne, about five hundred years; (3) That long period, commonly called the "middle age," when Western Christendom was ruled under a system called the "Holy Roman Empire," formed by a close alliance of the Popes with Charlemagne and his successors.

The religion of the Romans had its origin in the worship by each family of its own household and tutelary divinities, in whom the souls of their ancestors were supposed to be enshrined. The religion of the *civitas* consisted in honoring, under the name of *numina*, those physical forces of nature, which, unpropitiated, might, it was feared, prove dangerous to the safety of the State. The Romans were regarded by the ancients as a most religious people. The forms of family and of state religion were carefully observed by them in every event of life. The safety and protection of the State was the great object of all Roman policy, and it had for its basis religious beliefs. The *cultus* was entirely under the control of the civil authority. There was no priestly caste at Rome, after the manner of the Orientals. Pontiffs, augurs, and priests performed certain special functions in ascertaining the will of the gods; but they did so only under the direction of the lay authorities. Devotion, accompanied by enthusiasm or demonstrative feeling, was considered wholly out of place in the worship of the Roman divinities. Calmness, moderation, self-possession, on the part of the worshippers, were essential qualities when the favor of the gods was to be invoked. The most important peculiarity in their ritual was the exact observance of those forms, which, it was supposed, their ancestors had employed successfully in their worship. In the most religious of the Romans these forms constituted the very substance and essence, not merely of religious worship, but of religious faith also. Thus, while the best characteristics of Roman life were gradually developed, religion presented itself to the minds of the people as having one sole object in view; namely, the safety and prosperity of the State, and as providing, as the only method of reaching that

object, the maintenance and exact observance of the ancestral ritual.

When Rome became mistress of the world, this intensely national religious system had been a good deal weakened by two principal causes: (1) The introduction of the worship of foreign deities, chiefly from Egypt and the East, such as Isis, Serapis, and, later, the Mithraic ritual; (2) The destructive criticism of the basis of the popular religion by philosophers and poets, who followed the example given them by the Greeks. To meet these assaults, it was said that any one was free to believe what he chose, provided he punctually observed the ancient prescribed ritual of worship. And such, strange to say, was the belief and practice of the Romans when their power was greatest, and when patriotic virtue was strongest amongst them. The fitting types of the religion they professed are Cicero, who has, of all the ancient authors, written most fully in its praise, and who believed in no gods whatever; and the supreme pontiff, Julius Cæsar, who, notwithstanding he was the official head of the Roman religion, stoutly denied the immortality of the soul in the Senate House.

The new gods and the new philosophy worked a great change towards the close of the republic; and Augustus found, when he became emperor, that the practice of the old religious rites had been almost given up. Incredulity and materialism had driven the worshippers of the old gods from their temples, so many of which had fallen into ruin, that Augustus rebuilt no less than eighty-two of them in Rome alone. His policy was to found his empire upon a conservative basis. It would appear that there was still left some faith in the old forms, and he selected the religious sentiment of the people as most convenient for his purpose. At the same time the conquests of Rome had impressed him, in common with many statesmen of the time, with the belief that the religions of all countries had a similar basis, and that their diverse gods were really manifestations of the same divine power under different names. On this principle, foreign religions were tolerated in Rome and throughout the empire, always, however, under the condition, express or implied, that they did not interfere with that of the state. The *apotheosis*, or deification of the emperors, which began under Augustus, is, perhaps, the truest expression of the actual religious sentiment of the time. It formed the empire religion, which, in imitation of the narrow worship of the *civitas*, made the supremacy of the empire the great object of religious interest, devotion, and worship. Still, the observance of the rites of the old national worship was carefully kept up. Foreign religions asked for no exclusive privileges; and the only restriction which was placed on their votaries was, that they should do no act which was inconsistent with the preservation of the safety and supremacy of the Roman Empire.

Christianity had thus at the outset to meet, (1) the old Roman popular religion; (2) the devotion to foreign deities, chiefly Egyptian and Oriental, which had become fashionable among the higher classes; (3) the religion which was based upon the deification of the emperors. Of course, the hostility between its system and these forms of religion was irreconcilable. The point at which

the conflict was first to take place is accurately shown in the book of Acts. The Romans did not persecute the early Christians for mere opinion's sake. On the contrary, we learn, that, when the Jews were exciting popular clamor against St. Paul and his companions in the cities of Greece and Asia Minor, the Roman officials were wholly unwilling to see in the conduct of the apostle an offence against Roman law, while they contemptuously declined to consider questions concerning the Jewish religion, as beyond their jurisdiction.

It would appear that neither the belief nor the worship of the early Christians, as long as they were so obscure as not to attract public notice, subjected them to the penalties of Roman law. The cruel sufferings which they endured at Rome, under Nero (A.D. 64), seem to have been due to a desire on the part of that tyrant to make the Jews odious by attributing the burning of Rome to one of the parties or sects of that people, as the Christians were then popularly supposed to be. At any rate, it is very certain that the Christians had nothing to do with burning the city; and the persecution of Nero, so called, was a local one, not extending beyond the limits of Rome itself. The letter of Pliny to the Emperor Trajan (A.D. 103), asking his advice as to the treatment of the Christians in Bithynia, shows that both parties seem to be dealing with a new problem, at any rate, with one which had not yet been settled by imperial legislation. Doubtless, Pliny had, by virtue of the *imperium* confided to him, punished severely those who had been guilty of overt acts of impiety by refusing to pay divine honors to the emperor; but he is evidently puzzled to know what he is to do with those persons, who, while their belief and worship are not in accord with the national rites, have been guilty of no outward act of disobedience to the government. Heresy was a crime the punishment for which had not then been provided for in the Roman code; and hence these two men, certainly among the most enlightened of their age, agree, while having absolute power, upon a policy of moderation and conciliation towards those whose religious opinions differed from those of the old Roman faith.

While the government thus forbore persecuting the Christians for heresy, still the populace in the large cities in the East, where the Christians were numerous, became, for various reasons, intensely imbittered against the new religion. The Christians naturally kept themselves more and more aloof from their fellow-subjects. They regarded the order to throw a few grains of incense upon the altar of the gods or of the emperor, not as a test of loyalty, but as an invitation to commit an act, in their eyes, of horrible impiety. They absented themselves, for conscience' sake, from the cruel sports of the amphitheatre, especially when great religious festivals in honor of the heathen gods were held there; they refused to be soldiers, yet they courted martyrdom; and finally they preached a doctrine which taught that the world would soon be consumed by fire, and that all who did not worship the Christian God were doomed to eternal punishment. Under these circumstances, the mob in these large towns, frenzied by the open neglect of their own religious rites, and attributing every calamity they

suffered to the wrath of their offended gods, frequently shouted, "The Christians to the lions!" And the complaisant procurator, willing to do them a pleasure, too often yielded to their demands.

It is observable, that the first Roman legislation bearing directly on the position of the Christians in the empire is found in the edicts of Hadrian and Antoninus Pius, by which Christianity was not protected, but its disciples were rescued from the fury of the mob, and handed over for trial, for their offences against the Roman religion and Roman law, to the regular tribunals. It is also to be observed, that although the open profession of the Christian faith, and especially its propagation by means of proselytism, necessarily violated the Roman law, the offence was not an ecclesiastical crime in the modern sense. The Roman gods were guarded from insult by the Roman law, because their favor was considered essential to the safety of the State. Their claims to reverence were defended, not by the *Pontifex Maximus*, but by the emperor.

Under this jurisprudence, many Christians were tried, and condemned to death, under the Antonines. The martyrs of this age included some of the most illustrious early Christian confessors, — Polycarp at Smyrna, for instance; St. Justin, the Christian apologist at Rome; and a large number of disciples at Lyons, including the celebrated St. Blandina. For nearly a hundred years after the Antonines, the hand of persecution was measurably stayed. The emperors who ruled during that period knew, and cared as little for the old Roman gods as they did for the Roman Senate and people. They were mostly ignorant but successful soldiers, who had risen from the ranks, and were wholly imbued with Oriental superstitions.

In the beginning of the third century, there was a renewal, under two emperors, of the persecution of the Christians, from different motives. Severus, in order to avenge the neglected Serapis, the god of his predilection, condemned many Christian worshippers in Egypt and in Northern Africa; while Decius, hoping to propitiate the old gods, to whose neglect he ascribed the decay of the Roman power, caused many Christians at Rome, including their bishop, to be put to death. The last serious effort which was made by the government to arrest the triumphant progress of Christianity was the adoption of a new form of Paganism as the official religion, — a system in which some rude notions of the unity of God were mingled with the recognition of the power of the old gods as that of subordinate divinities, and with certain forms of sun-worship. Christianity, under this new Paganism, was, so to speak, outlawed. By the edict of Diocletian and Galerius, its churches were destroyed, and its property confiscated; and in one sense the Church suffered from this persecution to a greater degree than from all the rest. But either the number of the Christians was too great, or their faith was too strong, to be overcome by the new enemy. The dying Galerius, in 311, while he justified the measures of Diocletian and himself as undertaken to secure the public welfare and the unity of the State, revoked the edict of persecution as not adapted to secure its ends, and



thus gave to the Christians permission for the free and public exercise of their religion. The Edict of Milan (312), issued in the joint names of Constantine and Licinius, has been called the "great charter of the liberties of Christianity;" but it was no more than an edict of unlimited toleration. Still, it withdrew official recognition and protection from Paganism; and under its operation the old Roman religion gradually and slowly died out. Christianity was not recognized as the official religion until the reign of Theodosius, 380. Whether Constantine was a Christian is an historical problem not easy to solve. He purposely delayed baptism until he was *in articulo mortis*. But, whether Christian or not, vast changes took place during his reign, caused not merely by the unrestricted progress of Christianity, but by the relations which the emperor held towards its organized form, the Church. No one can read the account of the proceedings of the Council of Nicæa (325), which formulated the creed which from that period to this has been regarded as the basis of the faith of the universal church, without being convinced that the emperor was regarded as something more than the honorary president of that body, that he considered himself at least as *Pontifex Maximus* in the new religion, as his predecessors had been in the old; and thus at the very outset was forced upon the infant Church that unholy alliance with the State, which, among other things, has helped to make Christianity so conspicuous an element in all subsequent history. The modern conception of the union of Church and State had its origin under Constantine. His successors, Theodosius and Gratian, define or ratify the definition of doctrines, and condemn heretics. Justinian evidently thought himself Pope and emperor combined; and Charlemagne, in his Capitularies, is at once the legislator of the Church and of the State.

The Christian Church received from Constantine another distinguishing mark, which it retained for nearly fifteen hundred years; namely, the principle and the practice of punishing heretics by civil penalties. It is an humiliating confession to make, that heresy—which is defined to be a persistent advocacy of opinions which have been condemned by the church—is an offence which has never been punished as a crime by the civil magistrate under any ecclesiastical system save the Christian. But Constantine provided by an edict that the Donatist heretics should be so punished in 316, and his example was followed by Theodosius and others; so that before the close of the fourth century no less than seventeen edicts had been promulgated, directing the magistrates to punish Christian dissenters. By these edicts they were deprived of their property, and made incapable of holding office, and they were liable to be scourged and banished. The first blood judicially shed for religious opinion is said to have been that of certain Manicheans in 385; but it is alleged that their condemnation was extorted from an usurping emperor, and that the infliction of death as a punishment was highly disapproved by such saints as Martin of Tours and Ambrose of Milan.

During the fourth century the pretensions of the Christian hierarchy to power were greatly increased, and the primitive simplicity of the

conduct of Christians no longer existed. The church had vast possessions; its clergy formed the larger portion of the educated classes, and held conspicuous positions at the imperial court. Christian beneficence was not only recognized as a duty, but it became the fashion, or, rather, a passion among people of rank and wealth, to lavish gifts on the church: the magistrates in the town worked generally harmoniously with the bishop in the administration; the bishop, indeed, becoming the most conspicuous officer in the *municipia*. In short, society during the fourth century, both in the East and the West, became Christianized. A revolution had begun which not only destroyed the outward forms of Paganism, but which gradually worked out its spirit from the minds of the people. Nowhere can we find a better illustration of the recognized power of the clergy than where Ambrose, archbishop of Milan, has the courage to forbid the Emperor Theodosius (A. D. 390) even to enter the church, much less to receive therein the sacraments, until he had undergone penance for the crime of the massacre at Thessalonica, of which he had been guilty.

To this new condition of society a good deal of the legislation of Constantine and his successors corresponds. Much of that legislation is characterized by its *humane* spirit, and is in such striking contrast with the old Roman ideas, that we can hardly mistake in tracing in it the direct influence of Christian doctrine and moral example: such, for instance, are the edicts forbidding the exposition of infants, and restraining excessive cruelty towards slaves, as well as those concerning adultery, divorce, unnatural crimes, etc. How much of all this was due to what may be called the "reflex action" of Christianity, and how much to the humane principles of stoicism, it is not easy to say.

As the fourth century witnessed a succession of Christian emperors, and the firm establishment of the dogmatic creed of Christianity in the empire, so the fall of Pagan and imperial Rome, and the building-up of a new and Christian Rome upon its ruins, occurred during the fifth. The siege and capture of Rome by Alaric and his Goths, in 409, opens, therefore, a new era in history. Rome then ceased to be the conqueror of the world in the old sense; but, as soon as she became Christian, she prepared to wield a far greater power over mankind than she had ever yet done. As the imperial power declined through corruption, weakness, and the assaults of the Barbarians, that of the Church, which availed herself freely of the imperial methods and organization, constantly increased. The power of civil government, especially in the West, fell into her hands naturally and necessarily, simply because the rulers, in the general confusion, were incapable of affording protection to those whom they governed. The capture of Rome by Alaric, therefore, was one of the great steps by which the popes, bishops of Rome, rose to power. The Pope at that time was doubtless the most important man in Rome: he alone, had any real power,—not merely the attributes of supremacy, but authority very extensive in practice, although undefined. To him the panic-stricken Senate and people turned for help in time of danger;

and he (Leo I.) justified their confidence by striving, first to mitigate the anger of Alaric, and, secondly, to induce the cowardly Honorius, safe amidst the morasses of Ravenna, to send succor to the sorely pressed people of Rome. From that time the real government of that city was in the hands of its bishop. No emperor ever afterwards resided there. Meantime, in the East the union between Christianity and the imperial government became more thoroughly consolidated. The provisions of the Code of Justinian (529-565) are the best illustration how far this process had been carried; this code being a revised edition, so to speak, of the existing imperial law. It begins with a profession of belief in the Nicene Creed and in the authority of the first four General Councils. It acknowledges the supremacy of the Roman Church, commanding all the churches to be united with her. Justinian legislates, therefore, in this code, for Rome as well as for the East. The theory that the emperor is the religious as well as the civil head of the empire is maintained throughout his legislation. The church officials are as much under his jurisdiction as the civil magistrates. There are no exemptions, whatever, of the clergy from the ordinary operation of the civil law. The hierarchy in the Church, as in the State, is regulated by the provisions of this code; and the bishop is made an imperial officer for certain temporal affairs. There are also minute regulations in this code concerning the discipline of the monasteries. These provisions in regard to the relations of the Roman Government to Christianity in the sixth century form, of course, but a small portion of the great Code of Justinian; but they seem to show very clearly, either that the hierarchical and sacerdotal pretensions of later ages were not then put forward, or that the imperial government wholly ignored them. Religion and civil law, Church and State, appear in the legislation of Justinian to be practically identified under the common supremacy of the emperor; and church law throughout the world is based on Roman ideas and methods, which were all the outgrowth of the theory of the absolute unity of the State.

As far as we can say that the progress of Christianity was thenceforth dependent upon human agencies, we may affirm that its special course and direction, so different in the eastern and in the western portions of the empire, was determined by the different relations it held to the government at Constantinople and at Rome.

The strength of Christianity as organized by the emperors of the East was very much wasted in perpetual controversies in regard to the nature of Christ. The emperors participated actively in these discussions, which were regarded as matters of the highest State concern. They resulted in rending asunder the Christian organization of the East; and the Oriental sects of the Nestorians, Jacobites, Maronites, etc., were not only heretics in religion in the eyes of the authorities at Constantinople, but they became thoroughly disaffected to the imperial government because it did not maintain what they regarded as the orthodox creed. These religious dissensions were, no doubt, a main cause of the increasing weakness of the Byzantine government in its control of the lands forming the basin of the Mediterra-

nean, and contributed largely to the ease with which they were overrun and subdued by the followers of Mohammed.

In the West, although the church in Rome may be called a Greek missionary church, the curious and subtle metaphysical discussions concerning the divine nature, so dear to the Greek mind, were avoided, and a more practical spirit prevailed. Rome, as has been said, became a Christian city in 410; and the separate government of an emperor of the West was given up in 476. While, however, the Cæsar at Constantinople thus became again nominally the world-emperor, the real power, in Italy at least, was thenceforth in the hands, first of the Goths, and then of the Lombards and the Pope.

By the close of the fifth century all the provinces of the West were permanently occupied by Barbarian invaders. But the Roman Church, with the Pope at its head, not only survived the wreck of the Roman Empire, but it seems to have snatched from its dying hands the gift of governing mankind, which enabled it to conquer the world anew. From the day the Pope felt himself secure in his supremacy in the church in the West, and free from any likelihood of interference by the emperor at Constantinople, measures were begun by him to revive the old Roman Empire, or rather to establish in its place a new one with the old methods and pretensions, of which the Pope was to be the spiritual director and guide. This scheme was carried out in the midst of the confusion and ruin caused by the invasion of the Barbarians; and they themselves were made the agents, in the midst of their triumph over the old empire, of establishing a new one on a far grander scale, called the "Holy Roman Empire."

This scheme was begun by sending missionaries from the Pope into heathen Germany to propagate there the Roman-Catholic faith, and by forming a close alliance with the Frankish chiefs who ruled over tribes, who alone, of all the Barbarians, were Catholic as opposed to Arian. The Pope added much to the power of Pepin in the eyes of his tribesmen by crowning and anointing him king; and, in turn, the king aided and protected the Catholic missionaries in Germany. The result was, that Frankish conquests and the triumph of orthodoxy went hand in hand in that country. The obligation of the Pope to the king was reciprocal, and it was to their mutual advantage to maintain it. This was seen particularly, on a much larger scale, in the reign of the successor of Pepin, Charlemagne, who had, as king of the Franks, become by his conquests the ruler of a far larger territory than the Roman Empire had ever occupied in Europe. He was called upon by the Pope to drive out the Lombards, who were encroaching upon the territories of the church, and to free the Pope from the jurisdiction of the emperor at Constantinople, who was striving to impose upon the Western Church the observance of decrees abolishing the worship of images in churches which were considered heretical at Rome.

This work, which was begun by his father Pepin, was completed by Charlemagne; and on Christmas Day, A.D. 800, Charlemagne was crowned at Rome, by the Pope, emperor of the new or revived Roman Western Empire, or, as it was called, the "Holy Roman Empire." The significance of this

transaction is, that it was intended by the parties to it to divide the government of the world between them. To the new emperor and his successors, kings of the Franks, duly crowned by the Pope, was assigned universal rule in temporal affairs, as also the duty of defending the church, and of maintaining the true or Catholic faith throughout the world. To the Pope was given not only a supreme dominion in matters ecclesiastical, but a certain great but undefined power in civil affairs. It was supposed, that, under this dual system, no collision between the Christian emperor and the Christian pontiff was possible, each being necessarily moved by the same impulse. This scheme was a strange mixture of the Roman idea of universal dominion and absolute unity of government with St. Augustine's theory, that it was the chief purpose of God in creating man that there should be a visible society on earth, called "the church," by means of which the city of man should become in due time the city of God.

Under this new or revived Roman Empire the relations of the Popes with the kings of the Franks or of Germany — "Roman Emperors," as they were styled — were maintained during the middle age and up to the time of the Reformation. Practically it was a great failure; because it was found impossible for the parties to it to agree upon what special powers were reserved by it to the emperor, and what belonged to the Pope. Disputes on this subject were kept alive during the reigns of the kings of Germany of the three dynasties, the Saxon, the Franconian, and the Hohenstauffen, founded upon claims made by them by virtue of their office as emperors, as opposed to those of the Popes; and yet the system of the Holy Roman Empire, unsuited as it proved itself to be to the feudal society which had succeeded the imperial system of Charlemagne, was maintained legally and nominally in the public law of Europe until long after the Reformation. It held its place notwithstanding the long quarrel of "the Investitures," in which the real question at issue was whether the Pope or the emperor should control the bishops (then as a class by far the largest landholders in Europe) by conferring upon them with their office the estates belonging to their sees. Even the humiliating scene of the world's titular master, Henry IV., imploring in abject penitence the forgiveness of the Pope, Gregory VII., because he had previously disavowed the Pope's authority, did not disabuse men's minds of the belief that a Roman empire with an emperor and a pope at its head was part of the eternal order. Nor did the haughty sacerdotal pretensions of the popes during the middle age; nor the enforced payment of tribute to the court of Rome; nor the constant interference of the popes in purely civil questions within the empire, such as wars of succession and the like; nor even the purely secular ambition which led many of the popes to maintain their pretensions in Italy as against the emperor by all the weapons of the spiritual armory, and which in the end forced the emperors to abandon Italy, — none of these things seemed to interrupt the legal relations at least which had been established between the popes and Charlemagne and Otto the Great.

But the Reformation destroyed in the end this

strange mediæval creation. More than half of Germany was Protestant in 1648, when the Peace of Westphalia closed the wars of religion by providing for the direct sovereignty of the different princes, and abolishing that of the emperor, and granting "equal and exact" toleration to Catholics and Protestants. This really made the former empire a federation; for its affairs were ruled by a diet representing the different states, and it was inconceivable that an empire in the mediæval sense could exist where the jurisdiction of the Pope was disavowed. Still, the lawyers in Germany clung obstinately to the old forms of the Roman law; and when a vacancy occurred the elections were held, and the Roman emperor duly installed in the *Römer Saal* at Frankfort. This mockery was kept up until 1806, when Napoleon, having become Protector of the Confederation of the Rhine, and refusing to recognize any longer the existence of the Holy Roman Empire, Francis II., then emperor, voluntarily gave up the title, and took that of "Emperor of Austria;" and thus the Holy Roman Empire came to an end a thousand and six years after the coronation of Charlemagne, and eighteen hundred and fifty-eight years after Caesar had conquered at Pharsalia.

LIT. — GIBBON: *Decline and Fall*; FINLAY: *Greece*; STANLEY: *Eastern Church*; MILMAN: *History of Christianity*, and *Latin Christianity*; SCHAFF: *History of the Christian Church* (revised edition, 1882 sq.); BRYCE: *Holy Roman Empire*; BOISSIER: *La religion Romaine*; CHAMPAGNY: *Études sur l'Empire Romain*; C. J. STILLÉ: *Studies in Mediæval History*; MERIVALE: *History of the Romans*. C. J. STILLÉ.

ROMANCE BIBLE VERSIONS. See BIBLE VERSIONS.

ROMANS, Epistle to the. See PAUL.

ROMANUS ascended the papal throne in 897, after the assassination of Stephen VII., but reigned only four months. See JAFFÉ: *Regesta Pont. Rom.*, p. 303.

ROME has been more closely interwoven with the history of the civilization of the human race than any other city on the globe. In some single point other cities may excel it. It has no Golgotha, and it has no Acropolis; but all the single threads of ancient history were gathered in Rome, and from Rome issued all the single threads of modern history.

More especially Rome may be said to have been the centre of the history of the Christian Church. From the third to the sixteenth century it was, in spite of the schism of the Eastern Church, and in spite of a never fully suppressed opposition in the Western, the pivot on which the Christian Church rested; and from the Reformation down to our times it has still continued to be the head of the largest section of the Christian Church. It owes this its prominent position in the Christian world to the circumstance of its being the residence of the popes. It was the popes who with great courage and tact, and sometimes, also, with great sacrifices, saved the city from utter destruction by the hands of the Barbarians; and it was a simple and natural consequence of the course which events took, that in time it became not only the residence, but the possession, of the popes. By degrees, however, as

the papal idea of transforming Christianity into a kind of Tibetan Lamaism developed, imperial Rome, with its temples, palaces, theatres, and baths, disappeared, and on its ruins, and from its materials, papal Rome was constructed, with its churches and monasteries. The connection between the city and its rulers became as intimate as that between body and soul: nevertheless, it must not be overlooked, that the city actually sank lowest at the very moment when the Papacy rose highest. When the popes removed to Avignon, Rome was nothing more than a number of short stretches of grass, brushwood, and ruins, in which the robbers lay in ambush for the pilgrims who wandered from church to church, or from monastery to monastery; and it was not so much the return of the popes as the revival of letters which this time saved the city, and once more made it the centre of civilization. During the whole period of the Renaissance, Rome was indeed the true hearth of science and art, of learning and taste, until in the eighteenth century it met with a rival, which finally outshone it, namely, Paris. In the middle of the nineteenth century the city again changed character. It became a political centre, and, after some convulsions, the capital of the kingdom of Italy; and by degrees, as royal Rome unfolds itself with its schools, factories, hotels, and commodious citizens' dwellings, papal Rome is pressed into the shadow, and becomes a memory.

On Sept. 16, 1870, the French troops were withdrawn from Civita Vecchia; and on Sept. 20, Rome surrendered to the king of Italy, after a short resistance by the papal mercenaries. A provisional government was established, and a popular vote was decreed on the question of annexation to the kingdom of Italy. As 40,785 votes were in the affirmative, and only 46 in the negative, — an eloquent characterization of the papal government, — a royal decree of Oct. 9 formally annexed the Roman territory, and on July 2, 1871, the king of Italy took up his residence in the city. Meanwhile the Italian Parliament had passed the so-called "law of guaranty" (May 13, 1871), allowing the Pope to live in the Vatican as a sovereign, not subject to the laws of the land, and granting him an annual appanage of 3,225,000 livres. The Pope protested against all these proceedings, excommunicated every one who had taken part in the establishment of the kingdom of Italy, refused to accept the appanage granted, and complained loudly that he was kept a prisoner in the Vatican. But his protests had no effect, and his complaints found no sympathy. The syllabus and the decrees of the Vatican Council proved utterly unable to prevent the floods of modern civilization from pushing their waves against the very walls of the Vatican. A new police-force, a new board of health, a better illumination of the streets, a new press-law, a new school-law, etc., transformed the city in an incredibly short time, as if it had been touched with a magic wand. Out of a population of between 200,000 and 300,000 inhabitants there were 113,89 pupils in 1873 in the new elementary schools established under the control of the State. In the same year the new Protestant Church of St. Paul-within-the-Walls was dedicated, and the first female seminary was opened. There are now about twelve

Protestant congregations and chapels in the city, representing the leading denominations, but mostly supported by English and American friends.

In spite of these changes, and many others of the same tendency, Rome has not as yet lost its character of being a pre-eminently ecclesiastical city. Of its hundred and thirty conventual institutions, some have been suppressed by the Italian Government, and their buildings employed for other purposes. But its three hundred and sixty churches are still standing; and they are by no means deserted, or in any way bereft of their splendors. Besides the churches of St. Peter, St. John Lateran, and St. Maria Rotonda (Panthéon), which are separately spoken of in this work, we may mention the Church of St. Paul, situated outside the city, on the road to Ostia, and on the spot, where, according to tradition, the apostle suffered martyrdom. The original building was one of the oldest and most magnificent churches in Rome, but was burned down on July 17, 1823. The falling roof, which was of wood, completely spoiled the columns and walls, with their costly mosaics and pictures. The new building, however, for whose construction the viceroy of Egypt presented the Pope with several shiploads of the finest alabaster, is a grand and no less magnificent structure. The Church of Sta. Maria Maggiore, situated on the Esquiline Hill, is one of the five patriarchal churches of Rome. It was built by Pope Liberius (352-366), and is probably the oldest Mary-church in Christendom. It is a basilica; and its flat wooden ceiling, excellently carved, and profusely gilded, is supported by forty-two magnificent columns. From the balcony on its front the Pope blesses the multitude on Aug. 15, the feast of the Ascension of Mary. The Church of St. Laurentius, situated outside the gate of the Tiburtine Road, was originally built by Constantine the Great, and consists really of two structures, connected with each other by a chapel over the tomb of the saint. The Church of St. Peter in Montorio, situated in the Trastevere, was built by Ferdinand and Isabella of Spain, on the spot, where, according to tradition, St. Peter suffered martyrdom. The Church of Sta. Maria in Araceli, situated on the Capitoline Hill, was built before the tenth century, and occupies the site of the ancient temple of Juno Moneta. It is, however, not so much the great number of churches in Rome which give the city its specifically ecclesiastical character as the life which is developed in the churches, and which, so to speak, is continued in the streets and in the houses.

LIT.—PLATNER and BUNSEN: *Beschreibung der Stadt Rom*, Stuttgart, 1829-42, 6 vols.; GREGOROVICS: *Geschichte der Stadt Rom im Mittelalter*, Stuttgart, 1859-72, 8 vols.; ALFRED VON REUMOND: *Geschichte der Stadt Rom*, Berlin, 1867-70, 3 vols.; DE ROSSI: *La Roma Sotterranea*, Rome, 1861-78, 3 vols., and its English abridgment by Brownlow and Northcote, London, 1869, 2 vols., 2d ed., 1879; M. BROCK: *Rome Papal and Pagan*, 1883; besides guide-books, travelling sketches, etc., by WEY, STORY, especially HARE (*Walks in Rome*, and *Days near Rome*).

RONSDORF SECT. See ELLER.

ROOD is the Anglo-Saxon word for "cross," "crucifix."

**ROOS, Magnus Friedrich**, b. at Sulz-on-the-Neckar, Sept. 6, 1727; d. at Anhausen, March 19, 1803. He studied theology at Tübingen, and was appointed vicar in Stuttgart 1755, *diakonus* at Göppingen 1757, and at Bebenhausen 1767, and *prälat* of Anhausen 1784. A pupil of Bengel, and inclining towards pietism, he exercised a great influence, not only by his writings, but also by his powerful and impressive personality. His principal works are, *Einleitung in die biblischen Geschichten*, 1774 (last edition, 1876); *Christliche Glaubenslehre*, a popular representation of the system of Christian doctrines, 1786 (last edition, 1860); *Christliches Hausbuch, Kreuzschule*, 1799 (last edition, 1864); *Soldatengespräche, Etwas für Seefahrer*, etc. H. BECK.

**ROSA OF LIMA**, the principal saint of Peru; b. at Lima in 1586; d. there in 1617, in consequence of the ascetic practices she performed in imitation of Catharine of Siena. She was canonized in 1671. See *Act. Sanct.*, Aug. 26.

**ROSA OF VITERBO**, d. in her native city of Viterbo in 1252, about eighteen years old; preached repentance in the streets with the cross in her hand. See *Act. Sanct.*, Sept. 1.

**ROSALIA, St.**, the principal saint of Sicily, lived in the twelfth century as a hermit on Mount Quisquina, where her remains were found in a cave in 1621. She died between 1160 and 1180. See *Act. Sanct.*, Sept. 4.

**ROSARY, The**, consists of a string of larger and smaller beads, and is used by the Roman Catholics when they say their Pater-nosters and Ave-Marias, in order to ascertain the number done. The custom of repeating the Lord's Prayer over and over again a great number of times in succession arose among the first Christian hermits and monks. (See SOZOMEN: *Hist. Eccl.*, vi. 29.) But the origin of the rosary is, nevertheless, of a much later date. It was first used by the Dominican monks, though it is not certain that it was introduced by St. Dominic himself. As it is used both by the Mohammedans and the Brahmans, it is generally believed to have been brought to Europe by the crusaders. There are various forms of rosaries: that generally used has fifty-five beads; namely, five decades of Ave-Maria beads, and five Pater-noster beads. The meaning of the name *rosarium*, properly a "garden of roses," is variously explained by Roman-Catholic writers, but most properly from the phrase *rosa mystica*, often applied as a predicate to the Virgin.

The Confraternity of the Rosary — *Confraternitas de Rosario, B. M. V.* — was founded at Cologne in 1175, by Jacob Sprenger, grand-inquisitor of Germany, and received from Sixtus IV. absolution for a hundred days, and from Innocent VIII. absolution for three hundred and sixty thousand years. The victory of Lepanto, Oct. 7, 1571, was generally ascribed to the prayers of the order, and solemn festivals were established in its commemoration. It is the duty of each member to count his beads at least once a day. [See J. F. MAYER: *De Rosario*, Greifswald, 1720; EDWIN ARNOLD: *Pearls of the Faith* (poems on the Mohammedan's rosary, the hundred names of Allah), London, 1882.] G. E. STEITZ.

**ROSCELIN (ROZELIN, or RUCELIN)**, often spoken of in the history of Christian doctrines as tritheist, and in the history of philosophy as nomi-

nalist, but nevertheless very imperfectly known. He seems to have been born in the diocese of Soissons, and to have been educated at Rheims. He was a canon at Compiègne, where his peculiar conception of the Holy Trinity first startled his pupils, and attracted public attention. In harmony with his philosophic nominalism, he could conceive of God as existing only under the form of an individual, and consequently the Trinity became to him three gods. One of his pupils, Johannes, afterwards cardinal-bishop of Fueseil, addressed himself to Anselm, at that time abbot of Bec; and Anselm answered, promising to write a complete refutation. (See BALUZIUS: *Miscell.*, iv. p. 178, and *Ep. Anselm.*, ii. 35.) A synod was convened at Soissons in 1092; and as Roscelin used to quote both Lanfranc and Anselm in favor of his views, the latter sent an exposition of his ideas to the synod, and Roscelin was compelled to recant. Anselm then finished his *De fide trinitatis*, which is a refutation of Roscelin; and the latter, as he, in spite of his recantation, continued to teach his old views, was deposed. He went to England, and attacked Anselm, now archbishop of Canterbury, for his views of the incarnation. A controversy had just sprung up between the archbishop and the king; but, as they shortly after were reconciled, Roscelin's attack had no effect, and he left England. (See ROSCELIN: *Epist.*, p. 197.) He settled at Tours; and, shortly after, his controversy with Abelard began. Abelard had been his pupil; but, in his book *De trinitate* (afterwards called *Introductio in theologiam*), Abelard, evidently with an eye to the decisions of the synod of Soissons, very strongly emphasized the unity in the Trinity. Roscelin denounced him to Gisbert, bishop of Paris, for other heresies, and Abelard answered with a violent attack on Roscelin. (See ABELARD: *Ep.* xxi.) But from that time the latter disappears from history. See the several works on the history of philosophy by RITTER, PRANTL, and HAURÉAU; *Histoire littéraire de la France*, ix. p. 358; J. SCHWANE: *Die Dogmengesch. d. mittleren Zeit* [787-1517], Freib.-im-Br., 1882, pp. 18, 152, 245 sqq. LANDERER. (HAUCK.)

**ROSE, The Golden.** See GOLDEN ROSE.

**ROSE, Henry John**, Church of England; b. at Uckfield, 1801; d. at Bedford, Jan. 31, 1873. He was graduated at St. John's College, Cambridge, 1821; fellow, 1824; Hulsean lecturer, 1833 ("The Law of Moses viewed in connection with the History and Character of the Jews"); rector of Houghton Conquest, Bedfordshire, 1837; archdeacon of Bedford, 1866. He edited the *Encyclopædia Metropolitana* (London, 1817-45, 2d ed. of part, 1819-58) from 1839, from which he reprinted, with additions, his *History of the Christian Church from 1700 to 1853*, 1858. He also edited the first volume of the *New Biographical Dictionary* (1839-47, 12 vols.), wrote in part the comments upon Daniel for the *Bible* (Speaker's) *Commentary* (London and New York, 1876), and was a member of the English Old Testament company of revisers.

**ROSE, Hugh James**, brother of the preceding; b. at Uckfield, 1795; d. in Florence, Italy, Dec. 22, 1838. He was graduated at Trinity College, Cambridge, 1817; vicar of Horsham, 1822-30; prebendary of Chichester, 1827-33; Christian Advocate in the university of Cambridge, 1829-33;

rector of Hadley, Suffolk, 1830; incumbent of Fairstead, Essex, and of St. Thomas, 1831; and principal of King's College, London, 1836. He was a very learned man, and a High-Churchman of the most pronounced type. He is considered, indeed, the actual founder of the Tractarian movement. (See TRACTARIANISM.) He edited the *Encyclopædia Metropolitana* (1836-38), and projected the *New Biographical Dictionary* (see above). For list of his publications, mostly pamphlets, see Allibone *in loco*.

**ROSENBACH, Johann Georg**, a native of Heilbronn, a spar-maker by trade; was seized with religious enthusiasm by reading the writings of Johann Adam Rabe of Erlangen; gave up his trade, and wandered through Germany, from Tübingen to Hamburg, 1703-06, preaching, and holding prayer-meetings, but generally persecuted by the clergy and the police. From Germany he went to Holland, and there the track of him has become lost. He published *Glaubens-Bekennniß*, 1703, *Wunder-Führung Gottes*, etc. L. HELLER.

**ROSENMÜLLER, Ernst Friedrich Karl**, b. at Hessberg, near Hildburghausen, Dec. 10, 1768; d. at Leipzig, Sept. 17, 1835. He studied Oriental languages and archaeology at Königsberg, Gießen, and Leipzig, and was in 1792 made professor at the last-mentioned university. For the study of the Arabic language and literature, his *Institutiones ad fund. ling. Arab.* (Leip., 1818) and *Analecta Arabica* (Leip., 1824-27, 3 vols.) were of great importance; and he exercised considerable influence on the development of evangelical theology by furnishing exact information of the state of the East, modern and ancient (*Das alte und neue Morgenland*, Leip., 1816-20, 6 vols.), and by his linguistic and archaeological explanations of the Old Testament, *Scholia in V. T.* (Leip., 1785-1817, 16 vols., abridged into 5 vols., Leip., 1828-35), *Handbuch für bibl. Kritik und Exegese* (Göttingen, 1797-1800, 4 vols.), and *Handb. d. bibl. Alterthumskunde* (Leip., 1823-31, 4 vols.). ALBRECHT VOGEL.

**ROSICRUCIANS.** In 1614 there appeared at Cassel an anonymous pamphlet under the title *Fama Fraternitatis des löblichen Ordens des Rosenkreuzes*. It gave a full report of the foundation of the secret society of the Rosicrucians two hundred years before, and an elaborate account of the life of the founder, Christian Rosenkreutz. He was a German by birth, of a distinguished family, and made as a monk a pilgrimage to Jerusalem. Having studied physics and mathematics among the Arabs, and mastered the whole science of magic, he returned to Germany, and founded the order. The members, who were in the possession of all the deepest secrets of science, and absolutely exempted from sickness or suffering, should devote themselves to the curing and nursing of the sick; but they should wear no peculiar dress, and the existence of the society should be kept a secret for a hundred years. The rebuilding of a house, the book goes on, divulged the secret to the world; and people are now invited to enter the society. In 1615 appeared *Confession oder Bekandtnuß der Societät und Bruderschaft R. C.*, and in 1616 *Chymische Hochzeit Christian Rosenkreutz*. The sensation which these publications produced was immense; and vehement controversies arose, both among theologians

and physicians. Andreas Libavius protested that the whole purpose of the society was to destroy the authority of Galen, and put Theophrastus Paracelsus in his place. Others—as, for instance, the English alchemist, Robert Fludd, and the body-physician of the Emperor Rudolph II., Michael Maier—defended the society with enthusiasm. Various mystic philosophers and theologians, as also the Jesuits, tried to take advantage of the movement; while others saw in it a perfidious attempt against Lutheranism. Singularly enough, it proved absolutely impossible to discover the least trace of the actual existence of the original society. New societies appropriated the name, but the old seemed entirely to have disappeared. People began to consider the whole affair as a mystification; and it has been established with tolerable certainty, that the author of the *Fama* was Johann Valentin Andreae, the noted Württemberg theologian.

LIT. — *Missiv an die hochverehrte Bruderschaft*, etc., Leipzig, 1783, giving a survey over the whole literature of the subject from 1611 to 1783; CHR. VON MURK: *Ueber den wahren Ursprung der Rosenkreutzer*, Sulzbach, 1803; G. E. GUHRAUER: *Kritische Bemerkungen über den Verfasser der Fama Fraternitatis*, in NIEDNER'S *Zeitschrift für historische Theologie*, 1852; [HARGRAVE JENNINGS: *The Rosicrucians, their Rites and Mysteries*, London, 1870, 2d ed., 1879]. KLÜPFEL.

**ROSWITHA** lived in the latter part of the tenth century as nun in Gandersheim, and wrote, at the instance of her abbess (Gerberga, 959-1001, a daughter of Duke Henry of Bavaria), an epic in praise of Otho I. (*Roswitha carmen de gestis Othonis I. imperatoris*), and another on the history of her monastery (*De primordiis cœnobii Gandersheimensis*). She became still more famous by her comedies, written after the model of Terence, and for the purpose of weaning people from reading the slippery but charming plays of that writer. Her collected works were edited by K. A. Barack, Nuremberg, 1858. Her two epics have not come down to us complete, but have some value as historical sources. German trans. by THOMAS G. PRUND, in *Geschichtsschreibern d. Deutsch. Vorzeit*, vol. 5. JULIUS WEIZSÄCKER.

**ROTA.** See CURIA.

**ROTHER, Richard**, b. at Posen, Jan. 28, 1799; d. at Heidelberg, Aug. 20, 1867. He was educated at Breslau, the headquarters of the opposition to Napoleon; but he nevertheless began his theological studies in 1817 at Heidelberg, "the Prussian temper being repugnant to him." In 1819 he went to Berlin, but neither Schleiermacher nor Neander made any great impression on him. By Baron von Kottwitz he was introduced to the Berlin circle of pietists; and that influence continued predominant with him, even during his stay at Wittenberg (1820-22), where he finished his studies. He was also intimately associated with Tholuck. In 1823 he was appointed chaplain to the Prussian embassy in Rome. There he became intimate with Chevalier de Bunsen, and the somewhat narrow bounds of his pietism began to give way to the free development of his own speculative genius. In 1828 he returned to Wittenberg as director of the theological seminary. He lectured chiefly on church history, and his lectures have been published by Weingarten

(Wittenberg, 1875-76, 2 vols.); but he was thirty-eight years old when he published his first independent work, a commentary on Rom. v. 12-21 (Wittenberg, 1837), a masterpiece of acute and penetrating exegesis. In 1839 he was made professor of theology at Heidelberg; and there he spent the rest of his life, with the exception of a short period (1849-54), during which he lectured at Bonn. At Heidelberg he lived in a quiet and almost retired fashion; though he took an active, and at times even a decisive, part in the development of the somewhat entangled church affairs of Baden, and though he exercised a profound and wide-spreading influence, both as professor and as author. Personally he was distinguished by purity, simplicity, and modesty, and by the completeness and perfect harmony of his character: no element, moral, intellectual, or æsthetical, was lacking; and none was unduly developed. His authorship bears the same stamp. No Christian idea, no phase of Christian life, is forgotten in the theological system he elaborated; and none is made a party question. His two principal works are, *Anfänge der christlichen Kirche und ihrer Verfassung* (1837), and *Theologische Ethik* (1845-48, 3 vols., 2d ed., thoroughly revised, 1867-72, in 5 vols.). They supplement one another. The first is based on the idea that the Church is destined to be wholly absorbed by the State as soon as it has reached its merely pedagogical goal, — to make religion penetrate into every fibre of human life; the second, on the idea that religion and morals are absolutely identical, so that no Christian dogma is fully realized until it finds its way out in human action, and no act of man is really moral, unless illuminated from within by the light of the Christian dogma. The development of these ideas is often very bold, and sometimes a little singular; but through the whole wafts the spirit of true Christian humility and love. The following noble confession of his humble belief is worth quoting: "The ground of all my thinking, I can truly say, is the simple faith of Christ, not yet a dogma, much less a theology, which for eighteen hundred years has overcome the world. It is my highest joy to oppose constantly and determinedly every other pretended knowledge which asserts itself against this faith. I know no other firm ground on which I could anchor my whole being, and particularly my speculations, except that historical phenomenon, Jesus Christ. He is to me the unimpeachable Holy of Holies of Humanity, the highest Being known to man, and a sun-rising in history whence has come the light by which we see the world" (1st ed. *Ethik*, pref., p. xvi.). His *Ethik* is the greatest work of German speculative theology next to Schleiermacher's *Der Christliche Glaube*. Next in importance is his *Zur Dogmatik*, 1863, and his lectures on *Dogmatik*, imperfectly edited from his manuscripts by Schenkel, Heidelberg, 1870, 2 vols. Rothe also published some sermons and minor treatises. His *Sermons for the Christian Year* appeared in an English translation, Edinburgh, 1877. His life was written by Nippold, Wittenb., 1873, 75, 2 vols.

**ROUMANIA** comprises 4,598,219 inhabitants belonging to the Greek Church, 115,420 to the Church of Rome, 8,803 to the Armenian Church, and 7,790 to the Evangelical Church, also 401,051 Jews, and 25,033 Mohammedans. The Greek

Church is the State Church, organized on strictly hierarchical principles. The higher clergy, from the archbishops of Bucharest and Jassy to the protopopes, are paid by the State. The lower clergy — the popes, or priests — are paid by the congregations, or support themselves by agriculture. They are educated in eight State seminaries; but nothing more is demanded from them than reading the formularies, and performing the ceremonies. Evangelical congregations have been formed in Jassy, Bucharest, Galatz, etc., in connection with, and under the protection of, the Prussian State Church. J. SAMUELSON: *Roumania, Past and Present*, London, 1882. G. DÖRSCHLAG.

**ROUS, Francis**, b. at Halton, Cornwall, 1579; d. 1658; was educated at Oxford; member of Parliament during the reign of Charles I., and provost of Eton, 1643. He published various theological and other works, which were collected in a folio volume, 1657. His *Psalms translated into English Metre* were recommended by the House of Commons to the Assembly of Divines at Westminster, Nov. 20, 1643, and published 1646. As revised by its appointment, then in Scotland by J. Adamson, T. Crawford, T. Row, and J. Nevey, it was "allowed by the authority of the General Assembly of the Kirk of Scotland, and appointed to be sung in congregations and families" (1649), and has ever since been so used. It is a curious fact, that what was for a century the entire, and is still the main, metrical provision of the Scottish Church, was made mainly by one whose whole life was spent in Southern England. In the Reformed and United Presbyterian communions it is even now regarded as the only legitimate vehicle for God's praise in song; the argument being that the Book of Psalms is "a complete manual of praise," and has alone "the seal of divine appointment;" that there is "no warrant for making or using any other hymns in the worship of God;" and that this version is "more plain, smooth, and agreeable to the text than any heretofore." (See *The True Psalmody*, Philadelphia, 1858, reprinted at Belfast, 1861-67.) Critics have usually regarded it as beneath contempt; and readers for whom it has no charm of association find it, with rare exceptions (eminently Ps. xxiii.), rough, dry, tasteless, and profitless to the last degree. Yet Rufus Choate said, "An uncommon pith and gnarled vigor of sentiment lie in that old version: I prefer it to Watts's." And Sir Walter Scott found it, "though homely, plain, forcible, and intelligible, and very often possessing a rude sort of majesty, which perhaps would be ill exchanged for mere elegance." F. M. BIRD.

**ROUSSEAU, Jean Jacques**, b. at Geneva, June 28, 1712; d. at Ermenonville, near Paris, June 3, 1778. He grew up in an unhappy home. His mother died at his birth. His father, a watchmaker by trade, was a fool; and the son passed his time in idleness, reading romances. But there were powers in him which early showed themselves. When nine years old, the reading of Plutarch filled his soul with enthusiasm. Apprenticed to an engraver on copper, he was ill treated, and found no better consolation than idle day-dreams in the woods. At last he ran away. He sought refuge with a Roman-Catholic priest in Confignon, in the neighborhood of Geneva; and the priest brought him to Madame de Warens

at Annecy, a recent convert to Romanism, and a lady of disgusting immorality covered over with a thin film of external respectability. By them he was placed in a monastery in Turin, where he was converted from Calvinism to Romanism, and then let loose. Sixteen years old, he became valet in one house, where he stole, and then in another, whence he was dismissed for laziness. He returned to Madame de Warens, and was placed in a seminary, where he learned some music, and then for many years he was cast about in a rather adventurous manner, chiefly living as the lover of Madame de Warens. But at the same time he studied mathematics, Latin, music, etc. He read Locke, Leibnitz, Malebranche, Descartes, etc.; and when in his twenty-ninth year, in 1741, he found himself superseded by somebody else in the service of Madame de Warens, and went to Paris, he was not altogether unprepared for a literary career.

In Paris he formed a connection with Thérèse Levasseur, a bar-maid from Orléans, a woman who never could learn the names of the months, nor distinguish between the common coins. He afterwards, near the close of his life, made her his wife; but the five children she had borne to him he carried to the foundling-hospital. He made his living by copying music,—he also wrote two operas (*Les Muses galantes*, 1742, and *Le devin de village*, 1752) which were successfully brought on the stage, and some letters on French music, which, though they gave much offence, have some critical value,—and he continued the business even after he had become a famous author. He did so as a speculation, and the speculation succeeded. Everybody wanted to see him, and to have some music copied by him; and high persons did not fail to leave some golden present in the hands of Madame Levasseur. In 1750 he published his first essay, *Le progrès des sciences et des arts, a-t-il contribué à corrompre ou à épurer les mœurs*, by which he won the prize of the academy of Dijon. Concerning the principles, the fundamental relation between nature and civilization, he was in utter confusion; but the passion with which he threw himself on the side of nature, the vigor of his argumentation, the keenness of his observations, and the inexhaustible wealth of his eloquence, made his book irresistible, and the more so because it struck a latent but powerful current of sympathy in the public. For a century, people's knowledge of nature had been increasing almost day by day; for a century the artificiality of society had been growing almost beyond endurance: hence the success of Defoe's *Robinson Crusoe*, of Thomson's *The Seasons*, of Gessner's *Idyllen*, etc.; and hence the success of Rousseau. In 1753 followed his *Discours sur l'origine et les fondemens de l'inégalité parmi les hommes*, which set another shrill string vibrating,—the difference between rich and poor; and shortly after he returned to Geneva, re-entered the Reformed Church, and recovered his lost citizenship.

In 1760 appeared *La nouvelle Heloise*, and in 1762, *Le contrat social*, and *Emile*,—the three principal works of Rousseau. In the history of fiction *La nouvelle Heloise* denotes a turning-point. It is the dawn of the romantic school: it inaugurates a new kind of characters, of which the un-

spoiled child of nature, "the beautiful soul" Julie, is the chief type. If *Le contrat social* and *Emile*, which followed rapidly one upon the other, are put in relation to each other, and considered under one view, they form an open self-contradiction. In *Emile*, the State, the Church, every institution the history of the race has developed, is sacrificed in order to produce the perfect man such as nature meant him to be: in *Le contrat social*, every element of true humanity, even religious freedom, is sacrificed in order to produce the perfect citizen such as the State demands him. But each by itself exercised a tremendous influence. *Le contrat social*, with its false premise, that the State rests upon a contract between the ruler and the ruled, became one of the watch-words of the French Revolution, and made all the thrones of Europe tremble. Still deeper and more immediate was the effect of *Emile, ou de l'Éducation*. The education it advocates culminates in deism. Of a divine revelation, of Christianity, the author knows nothing; but the opposition which he offers to the surrounding atheism and materialism is vigorous; the conviction with which he preaches the three great fundamental truths—the existence of God, the freedom of the will, and the immortality of the soul—is impressive; and the system of education which he places over against the training in use, with its dead scholasticism and merely mechanical methods, denotes a decisive progress. The book was burned, however, both in Paris and Geneva.

As his genius developed, his character broke down. The sensitiveness which formed part of Rousseau's nature grew into a disease, and the vanity and suspicion which necessarily resulted from the unprincipled life he led made it at last impossible for him to converse in a free and noble way with his fellowmen. He was seized by melancholy and misanthropy. He fancied that he was the victim of a widespread conspiracy. He left Geneva in 1756, driven away by Voltaire, who had settled at Ferney, and who hated him cordially. He went back to Paris, and lived for six years in the solitudes of Montmorency. But in 1762 the Parliament of Paris condemned *Emile* as a "godless" book, and an order of arrest was issued against the author. Rousseau fled, he did not know exactly whither. On an invitation from Hume, he went to England; but he soon fancied he had found out that Hume was one of his worst enemies. In 1767 he returned to Paris, not sane any more. He died very suddenly, suspected of having taken poison. But, in spite of the mental disturbances from which he suffered, he wrote in the last years of his life his *Confessions*,—one of his most brilliant achievements. It involuntarily reminds the reader of Augustine's *Confessiones*, though there is one very striking difference. Rousseau is as candid as Augustine in acknowledging his faults, and confessing his shortcomings; he does not spare himself; he goes into the most disgusting details: but his candor does not make the same impression of truth and uprightness that Augustine's does. Somehow his confessions of faults and crimes always end in a kind of self-glorification. To the last years of his life belongs also a treatise on the origin of religion, which was found in 1858. When com-



pared with the *Profession de Foi du Vicaire Saoyard*, in *Emile*, it shows a decided approach towards Christianity.

LIT. — The editions of Rousseau's works are very numerous. The most noticeable are those of Geneva, 1782-90, 17 vols. quarto, or 35 vols. octavo, and Paris, 1793-1800, 18 vols. quarto. Interesting surveys of his character, life, and influence, are found in the works of VILLEMAM, VINET, HETTNER, DEMOGÉOT, and others. His life was written by V. D. MÜSSET-PATHAY, Paris, 1825, 2 vols., [and by JOHN MORLEY, London, 1873, 2 vols. See also ST. MARC-GIRARDIN: *J. J. Rousseau, sa vie et ses ouvrages*, Paris, 1875, 2 vols.; C. ROGEAUD: *J. J. Rousseau's Religious-philosophie*, Jena, 1883]. J. P. LANGE.

ROUSSEL, Gérard (Gerardus Rufus), the confessor of Marguerite of Navarre; was b. at Vaquezie, near Amiens, and joined, while studying theology in Paris, that circle of young reformers which formed around Lefèvre d'Étaples. When the persecution began in 1521, he fled to Meaux, where he found refuge with Bishop Briçonnet. Soon, however, he was driven away from Meaux too; and he then staid for some time in Strassburg, in the house of Capito. In 1526 he was allowed to return to France, and was made confessor to the Queen of Navarre, who in 1530 made him abbot of Clairac, and in 1536 bishop of Orléon. He belonged to the kind of reformers who tried to find a middle course between the church of the Pope and the church of Calvin. He continued to work for the Reformation, but without separating from the Church of Rome. He used the French language in the mass he administered the Lord's Supper under both species, and he wrote for his clergy an exposition of the Apostles' Creed, the Decalogue, and the Lord's Prayer, in which he adopted all the essential ideas of the Reformation. The exposition was condemned by the Sorbonne as heretic in 1550; but Roussel died before the verdict was formally issued. See, further, C. SCHMIDT: *Gérard Roussel*, Strassburg, 1815. C. SCHMIDT.

ROUTH, Martin Joseph, D.D., Church of England; b. at South Elmham, Suffolk, Sept. 15, 1755; d. at Oxford, Dec. 22, 1854. He was elected fellow of Magdalen College, Oxford, July, 1776, and president, April 11, 1791. He published the valuable *Reliquiæ sacre* (fragments of the lost Christian authors of the second and third centuries, one of the most important and useful works upon patristic literature, revealing the finest English scholarship), Oxford, 1811-18, 4 vols., 2d ed., 1846, supplementary vol., 1848, and *Scriptorum ecclesiasticorum opuscula*, 1832, 2 vols., 3d ed., 1858; and edited Burnet's *History of his Own Time*, 1823, 6 vols.

ROW, Thomas, minister at Hadleigh, Suffolk, is the most voluminous English hymnist after C. Wesley. His two volumes, published in 1817 and 1822, contain no less than 1,072 effusions, notable only for their number. F. M. BIRD.

ROWE, Mrs. Elizabeth, born Singer, a poetess highly esteemed in her day; was b. at Ilchester, 1674, and d. 1737. She was a friend of Bishop Ken, and sought in marriage by Dr. Watts. Her works, including some ornate hymns formerly in occasional use, appeared 1739, in 2 vols. F. M. BIRD.

ROWLANDS, Daniel, a powerful Welsh preacher; was b. at Pant-y-beudy, near Llangeitho, Wales, about 1713; d. at Llangeitho, Oct. 16, 1790. Of his youth and early manhood nothing is known, except that he studied at the grammar-school of Hereford. Ordained at London, 1733, whither he travelled on foot, he became curate to his brother at Llangeitho, holding that position till his brother's death, 1760. The Bishop of St. Davids refused to induct him into the office of rector, but inducted his son in his stead. In 1763 the bishop revoked his licensure on account of his "irregularities." Thus was lost to the Church of England one of the most powerful preachers of the century. Lady Huntingdon, a good judge, spoke of him as having no superior in the pulpit, except Whitefield; and Bishop Ryle calls him "one of the spiritual giants of the last century." He preached to immense audiences in the church and in the fields. Once in his history a revival began with his reading of the Litany of the Church of England. At the words, "By thine agony and bloody sweat, good Lord, deliver us," the congregation began to weep loudly. Eight of Rowland's *Sermons* were translated into English in 1774. See the *Biographies* by JOHN OWEN (London, 1840) and E. MORGAN; and RYLE: *Christian Leaders of the Last Century*, London, 1869.

ROYAARDS, Hermann Jan, b. at Utrecht, Oct. 3, 1791; d. there Jan. 2, 1854. He studied theology in his native city, and was appointed professor in 1823. He devoted himself chiefly to church history and canon law; and his works, *Geschiedenis van het Christendom in Nederland* (Utrecht, 1819-53, 2 vols.) and *Hedendaagsch kerkrecht in Nederland* (Utrecht, 1831-37, 2 vols.), exercised considerable influence on the study of those departments. J. J. VAN OOSTERZEE.

RUBRICS (Latin *rubrica*, from *rubra*, "red," because they were originally written in red ink) are in the ecclesiastical sense the directions in service-books which show how the various parts of the Liturgy should be performed. It is no longer customary to print or write them in red ink, but such directions are distinguished by different type from the body of the text. The word was borrowed by the church from the law, in which it was applied to the titles or headings of chapters in certain law-books.

RUCHAT, Abraham, b. at Grandcour in the canton of Vaud, Sept. 15, 1678; d. at Lausanne, Sept. 29, 1750. He studied at Bern, Berlin, and Leyden, and was appointed professor of *belles-lettres* in 1721, and of theology in 1733, at Lausanne. His fame rests upon his excellent *Abbrégé de l'histoire ecclésiastique du Pays-de-Vaud* (1707) and *Histoire de la réform. de la Suisse* (1727-28, 6 vols.). The seventh volume was not printed until a hundred years later, in the edition by Vulliemin, 1835, which contains Ruchat's biography and a complete list of his writings. HAGENBACH.

RÜCKERT, Leopold Immanuel, b. at Grosshennersdorf, near Herrnhut, in Upper Lusatia, 1797; d. at Jena, April 9, 1871. He was, like Schleiermacher, educated by the Moravians in the school of Niesky, and studied theology and philology at Leipzig. In 1825 he was appointed teacher at the gymnasium of Zittau, and in 1844 professor of theology at Jena. From early youth the great goal of his life was to become a uni-

versity teacher; and his first book, *Der akademische Lehrer* (Leipzig, 1824), followed in 1829 by his *Offene Mittheilungen an Studierende*, is a representation of his ideas of university-teaching. But he had to fight hard, and to achieve a considerable literary fame, before he reached his goal. In 1825 he published his *Christliche Philosophie*; in 1831, his *Commentary on the Epistle to the Romans*, 2d ed., 1839, in 2 vols.; and then his commentaries on Galatians (1833), Ephesians (1834), and Corinthians (1836, 1837, 2 vols.), all characterized by a certain *naïve* boldness, but distinguished by scholarship and piety. As a professor at Jena, he published his second great systematic work, *Theologie* (Leipzig, 1851, 2 vols.), a peculiar combination of dogmatics and ethics, also *Das Abendmahl* (Leipzig, 1856), *Der Rationalismus* (1859), and several minor treatises and devotional tracts.

G. FRANK.

**RUDELBACH, Andreas Gottlob**, b. in Copenhagen, Sept. 29, 1792; d. at Slagelse, in the Danish Island of Sealand, March 3, 1862. He studied theology at the university of his native city, and was in 1829 appointed superintendent at Glauchau-in-Saxony; which position he resigned in 1845. From 1846 to 1848 he lectured in the university of Copenhagen, and in 1848 he was appointed pastor at Slagelse. His literary activity was chiefly in German. Besides several collections of sermons and devotional tracts, he published *Hieronymus Sædonarola*, Hamburg, 1835; *Reformation, Lutherthum, und Union* (his principal work), Leipzig, 1839; *Einführung in die Augsburgische Konfession*, Leipzig, 1841; *Über die Bedeutung des apostolischen Symbolums*, Leipzig, 1844. Together with Guericke he founded in 1839 the *Zeitschrift für lutherische Theologie und Kirche*, which he continued to edit till his death. He was one of the most prominent champions of strict Lutheranism against the Prussian union of the two confessions. He also left an unfinished autobiography.

**RÜDINGER (RÜDIGER), Esrom**, b. at Bamberg, May 19, 1523; d. at Nuremberg, Dec. 2, 1591. He studied at Leipzig, and was appointed rector of the gymnasium of Zwickau in 1549, and professor at Wittenberg in 1557. But in 1574 he was compelled to leave Wittenberg; it having become known that he rejected the bodily presence of Christ in the Lord's Supper, and otherwise deviated from Lutheran orthodoxy. He fled to Berlin, and finally settled at Nuremberg, where his heterodoxy seems to have given no offence. He was a prolific writer. His most interesting works are *Libri psalmsorum paraphrasis Latina*, *De origine ubiquitatis*, etc.

HERZOG.

**RUET, Francisco de Paula**, b. in Barcelona, Oct. 28, 1826; d. in Madrid, Nov. 18, 1878; one of the most prominent evangelical missionaries in Spain in the present century. As a young man he went on the stage, and was a singer at Turin, where he was converted by a sermon of Luigi de Sanctis, and entered the Church of the Waldenses. In 1855 he returned to Spain, and began to preach in Barcelona. Repeatedly thrown into prison, he escaped by the aid of the military authority; but finally he was summoned before the episcopal court, convicted of heresy, and condemned to death at the stake, which punishment was commuted into exile for life. He went to

Gibraltar, and formed an evangelical congregation there. Afterwards he preached, also, with great success, to his countrymen in Algeria; and after the revolution of 1868 he was able to open a chapel in Madrid, and celebrate evangelical service in the very capital.

FRITZ FLIEDNER.

**RUFINUS, Tyrranius (Turranus, Toranus)**, b. at Aquileja; entered, while still a young man, a monastery in his native city, where he became acquainted with Jerome, and received baptism in 370 or 371. In the following year he went to Egypt, where he lived for six years, and visited the most famous hermits of the Nitrian mountains and the deserts. In 378 or 379 he went to Jerusalem, and built his cell on the Mount of Olives. Though leading a life of severe asceticism, he was a man of means, and entertained friendly relations both with Melania, who had founded a monastery in Jerusalem, and Jerome, who lived at Bethlehem. The Origenistic controversy, however, brought him into conflict with Jerome. They were reconciled; but when Rufinus, after his return to Rome in 397, began to translate the works of Origen into Latin, the estrangement was renewed. The latter part of his life Rufinus spent in his native city. He died in Sicily in 410, flying before the hordes of Alaric.

His principal importance Rufinus has as interpreter of Greek theology. He translated many of Origen's exegetical works, and we owe to him our knowledge of the important work, *De principiis*. He also translated the church history of Eusebius (leaving out the tenth book, and adding two books of his own, thus carrying the narrative down to the death of Theodosius the Great), the *Recognitiones Clementis*, the *Instituta Monachorum* of Basil, the *Sententie* of Sixtus, an unknown Pagan philosopher, whom he mistook for the Roman bishop and martyr, Sixtus (Xystus). Whether he wrote the famous *Hist. Monachorum sive de vitis patrum*, or whether he simply translated it from a Greek original, is doubtful: the latter, however, seems the more probable. Finally, he wrote an *Expositio Symboli Apostolici*, of historical rather than doctrinal interest, and two books, *De benedictionibus duodecim patriarcharum*. Collected editions of his works have been given out by De la Barre (Paris, 1580), Vallarsi (Verona, 1775), and Migne: *Patr. Lat.*, xxi.

LIT. — JUST. FONTANINUS: *Hist. litt. Aquilej.*, Rome, 1712 (the two books treating of Rufinus have been reprinted by Vallarsi and Migne); M. DE RUBENS: *Diss. duar.*, Venice, 1754; MARZU-  
NITTI: *De Tyr. Rufi.*, Padua, 1835; A. EBERT: *Geschichte d. christl. lat. Litteratur*, Leipzig, 1874, pp. 308–318.

W. MÖLLER.

**RUINART, Thierry**, b. at Rheims, June 10, 1657; d. in the monastery of Hautvillers, in the vicinity of his native city, Sept. 27, 1709. In 1674 he entered the Congregation of St. Maur, and in 1682 he settled at St. Germain-des-Prés as the pupil, and soon as the friend and co-worker, of Mabillon. His first great work was the *Acta primorum Martyrum*, Paris, 1689 (2d ed., Amsterdam, 1713; 3d, with his biography, Verona, 1731); then followed his *Historia persecutionis Vandalicæ* (Paris, 1694, of great importance for the history of the African Church), and his excellent edition of the works of Gregory of Tours. Together with Mabillon, he edited the eighth and ninth volumes of the *Act.*

*Sanct. Ord. S. Bened.* Among his other writings are *Ecclesia Parisiensis vindicata*, 1706, in defence of Mabillon's *De re diplomatica*; *Abrégé de la vie de D. Jean Mabillon*, 1709; and several treatises in the *Ouvrages posthumes de Mabillon et Ruinart*, Paris, 1721.

G. LAUBMANN.

**RULE OF FAITH.** See REGULA FIDEI.

**RULMAN MERSWIN**, b. at Strassburg, 1307; d. in the Island Der grüne Wört, July 18, 1382. He was a wealthy merchant and banker, when in 1347 he gave up business, joined the Friends of God, and led a life of severe asceticism, under the guidance of Tauler. In 1366 he acquired the Island of Der grüne Wört, in the Ill, near Strassburg, and retired thither. His principal writings are *Das Bannerbüchlein*, edited by Jundt, 1879, and *Von den 9 Felsen*, edited by Schmidt, 1859. See C. SCHMIDT: *Rulman Merswin*, in *Revue d'Alsace*, 1886; and JUNDT: *Les amis de Dieu*, Paris, 1879.

PREGER.

**RUPERT, St.**, the apostle of Bavaria: was a descendant of the Merovingian house, and bishop of Worms, when by Duke Theodo II. he was invited to Bavaria, which at that time was only nominally a Christian country. He came, and worked with great success, building many churches, and founding many ecclesiastical institutions, among which was Salzburg, where he died in 696. His life is described in *Gesta S. Hrodberti*, ed. by F. M. Mayer, in *Archiv für österreich. Geschichte*, vol. 63. See also *Acta Sanctorum Boll.* (March 3, p. 702), and FRIEDRICH: *Das wahre Zeitalter des hl. R.*, 1866.

HAUCK.

**RUPERT OF DEUTZ**, one of the most prolific theological writers of the twelfth century; a contemporary of St. Bernhard, and, like him, a mystic. The date and place of his birth are unknown; but he was educated in the monastery of St. Laurentius at Liège, and ordained a priest there in 1101 or 1102. In 1113 he removed to the monastery of Siegburg, in the diocese of Cologne; and in 1120 he was elected abbot of Deutz, where he died, March 4, 1135. His first writings—*De divinis officiis*, and a commentary on Job, merely an extract from the *Moralia in Jobum* by Gregory the Great—did not find much favor. The *doctores et magistri* felt indignant that a mere monk, who had not sat at the feet of any great teacher, should undertake to write books. It came to an actual conflict between Rupert and the pupils of William of Chalons and Anselm of Laon. They accused him of holding heretical views concerning the relation between the omnipotence of God and the existence of evil; but he defended himself valiantly in his *De voluntate Dei* (1113) and *De omnipotentia Dei* (1117); and he was protected both by his abbots and by Archbishop Friedrich of Cologne. His chief works, however, are not polemical, but exegetical,—*Tractatus in Evangelium Johannis*, *Commentarius de operibus sanctæ Trinitatis* (his principal work, in forty-two books), *Commentaries on the Revelation*, *Canticles*, the minor prophets, etc. In Deutz he wrote *De regula Sancti Benedicti*, *Annulus*, with a view to the conversion of the Jews; *Liber aureus de incendio Tuitiensi*, a description of a frightful conflagration which destroyed the larger part of Deutz, Sept. 1, 1128, etc. The first collected edition of his works is that by Cochläus, Cologne, 1526-28, 2 vols. folio: the last appeared in Venice, 1751, 4 vols. folio.

MANGOLD.

**RUSSELL, Charles William, D.D.**, Roman-Catholic theologian, and one of the papal domestic chaplains; b. at Killough, County Down, Ireland 1802; d. at Maynooth, Feb. 26, 1880. He was educated at Maynooth, where he became professor of humanity in 1825, in 1845 professor of ecclesiastical history, and in 1857 president. Although personally unknown to the leaders of the Oxford movement, he was in correspondence with them; and Dr. Newman says that Dr. Russell had more to do with his conversion to Romanism than anybody else. Dr. Russell joined Wiseman in editing the *Dublin Review*. He was a member of the Historical Manuscripts Commission (1869), and published a translation of Leibnitz's *System of Theology* (London, 1850), and *Life of Cardinal Mezzofanti* (1858, new ed., 1863). See COOPER: *New Biographical Dictionary* (Supplement, 1883).

**RUSSIA.** The vast empire of Russia is about equal in territorial extent to the British Empire, and twice as large as any other country in the world. In 1878 it had an estimated area of 8,500,000 square miles, and a population of 87,000,000 souls. The territory and population in Asia are constantly increasing. Its government is an autocracy, there being no constitutional limits to the power of the Czar.

The prevailing religion of the Russian Empire is the Orthodox Oriental, or Greek Church. More than three-fourths of the entire population belong to it, and it is established by law in the following terms: "The ruling faith in the Russian Empire is the Christian Orthodox Eastern Catholic declaration of belief. Religious liberty is not only assured to Christians of other denominations, but also to Jews, Mohammedans, and Pagans; so that all people living in Russia may worship God according to the laws and faith of their ancestors." This religious liberty, however, is qualified by the following conditions. No Christian can change his religion for any other than the Russian Church; nor can a non-Christian embrace any other form of Christianity; and any apostasy from the State Church is punished by severe penalties, such as banishment from the empire.

Next to the Christian inhabitants of Russia, the Mohammedans are the most numerous, and their numbers are constantly increasing by territorial extension in Central Asia. They number at present no less than 7,500,000, of whom 2,361,000 are in European Russia, 3,000,000 in Central Asia, 2,000,000 in the Caucasus, 61,000 in Siberia, and 126 in Poland. Their clergy consists of about 20,000 muftis, mollahs, and teachers. The number of Russian Jews in 1878 was stated to be 1,941,378; in Poland, 815,433; in Caucasia, 22,732; in Siberia, 11,941; in Central Asia, 3,396; but this number has been since decreased by emigration to America. The number of pagans in European Russia is 258,125; in Siberia, 286,016; in Central Asia, 14,470; in Caucasia, 4,683; and in Poland, 245.

Second in point of numbers to the Established Church of the empire, which includes within its pale between 60,000,000 and 70,000,000 souls come Christians who adhere to the Roman-Catholic Church. Prior to the partition of Poland, this church had no settled organization in the Russian Empire; but since 1818 there has been an ecclesiastical organization, confirmed by a papal bull

Out of a total population of 5,210,000 in Russian Poland, no less than 4,597,000 are Roman Catholics, while only 31,135 are Orthodox Russians. Outside of Poland, Russia in Europe had (in 1878) a Roman-Catholic population of 2,898,000; in Caucasus, 25,916; in Siberia, 21,316; in Central Asia, 1,316. The Polish provinces had formerly a large population belonging to the United Greek Church, but nearly all of these have now been reconciled to the Russian Church. The United Armenians number about 33,000.

As the acquisition of Poland added a large Roman-Catholic population to Russia, so the annexation of the Baltic provinces and Finland gave many Lutherans to the empire of the Czar. They enjoy entire liberty of ecclesiastical government, and worship under the superintendence of the minister of the interior, but are not allowed to interfere in any way with the national church. The total number of Lutherans is 2,400,000 in Russia proper, 300,000 in Poland, and 12,000 in Asia.

The Reformed Church numbers about 200,000, one-half of whom reside in Lithuania. The Moravians have about 250 chapels, and a membership of 60,000. In 1876 there were about 15,000 Mennonites, but many have since emigrated to the United States. There are also some German Baptist missions.

The catholics of Etchmiadzin, the head of the ancient Gregorian-Armenian Church, has been since 1828 a subject of Russia. The Armenian Church and its clergy enjoy all the privileges conceded to foreign creeds. The subjects of the catholics number 38,720 in European Russia, 595,310 in Caucasus, 15 in Siberia, and 1 in Central Asia.

The condition of the State Church demands our careful consideration. Its origin dates back to the tenth century of the Christian era. According to an ancient tradition, the gospel was first preached in Scythia by Andrew the apostle; but no record has been left by which this tradition can be verified. But in the year 988 the Grand Duke Wladimir, with all his court and many of the Russian people, received baptism in the river Dnieper. The administration of the newly established church was for a long time in the hands of the Patriarch of Constantinople; but after the conquest of that city by the Turks, in 1453, the Grand Duke Theodore applied to the Patriarch of Constantinople for the establishment of a patriarchal see in Moscow. The request was granted, and the patriarchate of Moscow founded in 1588. The most eminent of these Russian patriarchs was Nikon (1652-57), who introduced many reforms into the service-books. But these reforms encountered much opposition, and led to the separation of sects, called Staroveri, or "Old Believers," which continue to exist to the present day. (See RUSSIAN SECTS).

Peter the Great, about the year 1700, effected other changes, the most important of which was the abolition of the patriarchate of Moscow, and the substitution for it of what is called the Holy Governing Synod as the supreme authority, subject only to the will of the Czar. This body consists of twelve members.

The Russian Church is divided into fifty-eight eparchies, or dioceses, each of which is under a

bishop. The bishops are of three classes. Those of the first class are called metropolitans, of whom there are but three in Russia, viz., Kiev, Moscow, and Petersburg. The second class are called archbishops, and the third are simply bishops. Besides these, there are some vicars, or suffragan bishops, who are assistants. The inferior clergy are divided into the white or secular priests, and into the black clergy, or monks. The number of the secular clergy, including all grades, is estimated at nearly 100,000. In 1878 the number of monks was 10,512, and of nuns, 14,574 in 147 nunneries.

The creed of the Russian Church is that of the œcumenical Council of Nicæa (325), with the additions made to it by the First Council of Constantinople (381). In common with all branches of the Greek Church, the Russians reject the *Filioque*, and teach that the Holy Ghost proceeds from the Father *alone*, and not from the Father and the Son. They also receive as binding on the consciences all the decrees of seven œcumenical councils (from 325 to 787). This erects a barrier of separation between the Russian Church on the one side, and Protestants on the other.

The Russians acknowledge seven sacraments (or mysteries, as they term them); viz., baptism, chrism, the eucharist, confession, orders, matrimony, and the unction of the sick. As soon as a child is born, the clergyman is sent for to say a prayer over the mother, and give a name to the child; which is usually (but not always) the name of the saint for the day of its birth or baptism. The sacrament of baptism is usually administered in the house; and the child is baptized by trine immersion, dipping it three times into the font. The Russian Church, however, acknowledges the validity of baptism by pouring water, in which respect it differs from the church in Greece. Forty days after the birth of the child, it is brought to the church with its mother, for the purification of the mother, and reception of the child. The sacrament of the holy chrism (or confirmation, as it is called in the West) is administered by priests, with fragrant oils consecrated by the bishops. It is usually administered soon after the baptism, sometimes immediately after. The priest anoints the child or adult convert with the oil above referred to, saying at the same time the words of the appointed service for chrism.

The Holy Eucharist is called in the Oriental Church the Divine Liturgy. Leavened bread is used, and wine mingled with water; and communion is given in both kinds. The priest receives each element separately; but the other communicants receive the consecrated bread dipped in the wine, administered with a golden spoon. The adult communicants receive the sacraments standing, but even young children and infants are communicated. It is customary in Russia to receive the communion once a year, — in the season of Lent, immediately before Easter.

Auricular confession and absolution are administered, as in the Roman-Catholic Church; but the confessions are somewhat more publicly made in the church, — in the sight, but not the hearing, of others; and the penitents are questioned more generally on the Ten Commandments.

The Russian Church recognizes three orders in

the clergy as of divine appointment, viz., bishops, priests, and deacons; but it has other ecclesiastical grades above and below these, as metropolitans, archbishops, proto-presbyters, archimandrites, proto-deacons, sub-deacons, psalmists, singers, and sextons. Ordinations are administered by bishops only.

Matrimony is attended by great festivity, and some curious and interesting ceremonies, the most important of which is the coronation of the newly wedded pair. During the service, two crowns, which are often made of silver or of gold, are held over the heads of the bridegroom and the bride, by friends appointed for that purpose. The crown being a symbol of triumph and joy, this custom is intended to signify the triumph of Christian virtue, and joy at the entrance of a new life. Bishops and monks are forbidden to marry; and marriage is allowed but once to secular priests and deacons before their ordination. The laity are allowed, when deprived by death of their partners, to marry thrice; but fourth marriages are strictly forbidden. It must be added that divorces are not infrequent in Russia.

The unction of the sick differs from the extreme unction of the Roman Catholics in that it is not administered to a person at the point of death, but to a sick person, with prayers for his recovery. It is a very long service, and in its full form is administered by seven priests; but it can be administered by a single one.

The services connected with the celebration of the Easter festival, and with the burial of the dead, are quite interesting and peculiar.

Peter the Great was the first to establish schools in the capitals of the eparchies, where boys, and especially the sons of priests, could be educated for the priesthood. These schools for more than a century have been supported and controlled by the Holy Governing Synod. The country is divided into four school-districts, — Petersburg, Kiev, Moscow, and Kazan. At the head of each district is a church academy, and each academy has a faculty consisting of a rector, archimandrite (abbot), one hieromonach (monk-priest), two secular priests, and several professors. The metropolitan superintends all, acting under the decrees of the synod. The Petersburg academy is the centre of all, since the decrees of the synod pass through it to all the other academies. Under these chief academies are the eparchial seminaries, with many circuit and parish schools. Pupils first enter the parish school, and remain there two years; then they attend the circuit school, the eparchial seminary, and the academy, remaining at each about three or four years.

The Russian Church derives her theology from the Sacred Scriptures (the reading of which is allowed to the laity), the writings of the Church Fathers before the division between east and west, and of the Oriental Fathers subsequent to that, of whom the most eminent is John of Damascus.

The most celebrated theologians of the Russian Church proper are Peter Mogila, who published the Orthodox Confession in 1643; Adam Zoernikav, who published an important treatise, *On the Procession of the Holy Ghost from the Father only*, in 1682; Theophanes Procopovich in 1715, who draws largely from Zoernikav; Demetrius of Rostoff (1709), and Stephen Javorsky (about

the same date), both of whom are somewhat inclined to Roman-Catholic views; and Tichon of Zadonsk, who is not unfavorable to Protestantism.

The historical and doctrinal works of Mouravieff, the metropolitans Platon and Philaret, the Abbé Guettée, and the arch-priest Basaroff, are also worthy of an attentive perusal.

LIT.—NESTOR (d. 1116): *Annals*, German translation by Schlözer, Göttingen, 1822 sqq., 5 vols.; R. W. BLACKMORE: *The Doctrine of the Russian Church, being the Primer or Spelling-Book, the Longer and Shorter Catechisms, and a Treatise on the Duty of Parish Priests*, Aberdeen, 1845; A. N. MOURAVIEFF (late chamberlain to the Czar, and procurator-general of the Most Holy Synod): *A History of the Church of Russia* (goes down to 1721), translated by R. W. Blackmore, Oxford, 1842; A. P. STANLEY: *Eastern Church*, London, 1861, 5th ed., 1869, lect. ix.-xii.; L. BOISSARD: *L'église de Russie*, Paris, 1867, 2 vols.; D. M. WALLACE: *Russia*, London, 1877, 9th ed., 1883; W. PALMER: *Notes of a Visit to the Russian Church in 1840-41*, London, 1882; SCHAEFF: *Creeds of Christendom*, vol. ii. pp. 275-514 (contains the Orthodox Confession of Mogilas, the Decrees of the synod of Jerusalem, and the Longer Russian Catechism of Philaret). NICHOLAS BJERRING.

**RUSSIAN SECTS**, comprehended under the general name *Raskolnik*. This word is from the Russian word *raskol*, "cleft," and means separatist, schismatic, and dissenter. It designates all the dissenters from the Established Church of Russia, i.e., from the Greek-Eastern Church. The Bible was translated from the Greek into the Slavonian in the ninth century by Cyril (d. 869) and Methodius (d. 855), the Slavonian apostles (both canonized: see CYRIL and METHODIUS), and the ritual books somewhat later. Owing to a lack of knowledge on the part of translators and transcribers, the Slavonian church-books were full of mistakes, and needed revision. Again: up to the seventeenth century the parishioners usually elected their priests, and the people had much influence on the church administration. Patriarch Nikon (1652-58), a man of great knowledge and of autocratic tendencies, undertook to revise the ritual books, and to secure the power of appointment of priests and the church administration in general, exclusively to the bishops. Being supported by the Czar, Nikon succeeded in his reforms. But many priests and parishes refused either to accept the revised books, or to submit to the supreme authority of the bishops and patriarch. Thus the great schism, or *raskol*, took place in the Church of Russia.

Originally the *Raskolniks* differed from the Established Church rather in rites than in principles. They called themselves "Staroveri," or the "Old Believers," in opposition to the "New Believers," or "Nikonians." They held sacred certain points modified by the revision; namely they used only the unrevised service-books; they crossed themselves with two fingers and not with three; they repeated hallelujah only twice; they used seven and not five altar-breads in the Eucharistic service; they used only an eight-pointed cross; during divine services they turned from left to right, "according to the sun," and not from right to left; they attended only their own

churches, and regarded the outsiders as impure; they said Isoos (Jesus) instead of Iisoos; they never shaved their beard, being afraid of spoiling God's image; they never used tobacco, or practised vaccination. In the course of time the Raskolniks have been subdivided into numerous sects, and their religious views have been greatly modified. To-day, while some sects do not differ from the Russian Church in regard to principles, others keep pace with the most advanced sects of the American and European Protestants.

The Raskolniks are divided into two classes; namely, Porovrtzi, or those who have priests (popes), and Bezporovrtzi (without popes), who have no regular and constant priests. Popovrtzi as yet hold those views characteristic of the Old Belief. However, a large number of them have realized that there is no dogmatic difference between them and the New Believers; therefore they treat both the State and the Church of Russia in a friendly spirit. These are known under the name of Edinovertzi (those of one belief, that is, of the same belief). The late Czar, Alexander II., granted them liberty of religious service. Their old churches were opened, and new ones built. The archbishop of the Edinovertzi resides at Moscow. The Popovrtzi recognize the priestly hierarchy: they have priests and bishops of their own. Some of them fanatically denounce both the Czar and the Church, and for that reason are regarded as dangerous, and treated as such; for instance, the Dositheans (the followers of Dosithey).

The Bezpopovrtzi hold that every Christian is a priest, and therefore there is no need of a special priestly order. In support of their view they cite Rev. i. 6: "And [Christ] hath made us kings and priests unto God." However, in their religious meetings they appoint some one from among themselves, one more learned in Holy Scriptures, to act as a spiritual teacher; but such a person has no special authority, and does not need to be ordained. They believe that we are living in the reign of Antichrist: but they explain that under "Antichrist" must be understood the impious spirit of our time; under "wife," the present society; and under "birth," digression from the Christian truth. They believe that the authorities of to-day are the Antichrist's servants, and therefore they consider it a great sin to pray for them. They affirm that the churches are unnecessary to Christians; for St. Paul said, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. iii. 16). They have abolished almost the entire ritual of the Greek-Eastern Church, partly by command of the Bible (as they understand it), and partly in accordance with their own idea of the Antichrist's reign.

Among the Bezpopovrtzi, there are sects holding very radical views. Thus some (E. Blokhin) do not recognize the authority of the Bible, but yet believe they are guided simply by "inspiration from above:" they do not adore the holy images, nor keep any religious meetings. Others (M. Herasimoff) say that they do not believe in that Bible which is printed with ink, but in that one which is laid down in their heart and conscience. Among the Bezpopovrtzi the following sects are particularly known:—

The PHILIPPINES (the proselytes of Philipp Pustosviat) observe only two sacraments, — baptism and the Lord's Supper: they refuse to take the oath of allegiance to the Czar, do not pray for the Czar, and decline to enter the military service.

The NIMOLIAKI ("those not praying") are an extreme type of the Bezpopovrtzi. Their creed is reduced to these three points, — the study of the New Testament, spiritual prayer, and a pure life. Cossak Zimin was the founder of this sect. He taught that there are "four ages." From the creation of the world to Moses was spring, or the age of ancestors; from Moses to Christ's birth was summer, or the age of fathers; from Christ's birth to 1666 (when a council of Russian bishops anathematized the Raskolniks) was autumn, or the age of sons; from 1666 down to our time is winter, or the age of the Holy Ghost. "No external rites are needed in our time," they say.

The VOZDYKHANTZI ("the Sighers") hold, that, in the time of the Old Testament, there was the reign of God the Father; in that of the New Testament, the reign of God the Son; with the completion of the seventh thousandth year from the creation of the world began the reign of the Holy Ghost. Now the true believers must serve the Holy Ghost by spiritual prayers and by sighing.

Both the Nemoliaki and the Vozdykhantzi adapt their Bible to their views by explaining it allegorically. Some of them go so far as to affirm that there is no need even of spiritual prayer, for "God knows what we need without our prayers." Evidently these come to pure deism.

The STRANNIKI ("the Travellers") or BEGOONI ("the Runners") do not stay in one place more than a few days. They do not revere the cross, but call it simply a piece of wood. They affirm that all God's promises concerning the church are already fulfilled; that now we are living in "the future age" and in the "new heaven;" that the resurrection of the dead has already taken place, or rather that it takes place each time that one leaves the sinful life, and begins to walk in the ways of truth and piety.

There are many Bezpopovrtzi who object to being called the "Old Believers." "Only Hebrews are old believers," they say; "and we are the *Spiritual Christians*." To this group belong the Dookhoborzi, the Molokane, the Obschie, the Stundists, the Khlisti, and the Skoptzi.

The DOOKHOBORZI are those denying the existence of spirit, or rather spiritual beings and spiritual life. They hold that there is no personal God, that he is inseparable from the society of pious men. "God is the good man:" that is their maxim. They do not believe in a life after death: therefore they deny the existence both of paradise and hell. They do not recognize the authority of the Bible, but believe they are guided by a "living book," which is traditions of their own. However, those traditions are nothing else but different Bible-passages which sustain their own views. They consider Christ to be only equal to any good man of our day. They often quote, and explain in their own way, this verse: "God is a Spirit: and they that worship him must worship him in spirit and truth" (John iv. 24). "Spirit is in us," they say: "therefore we are gods, and therefore we have to adore living good men."

They reverently bow before each other, be it man, woman, or child. They discard all the rites of the Greek Church. They deny the authority of the Czar on the ground, that, being God's people, they do not belong to this world, and therefore they are not subject to the rule of worldly authorities. They oppose war, evade military service, and do not pray for the Czar.

The **MOLOKANEH** ("Milk-eaters") call themselves "the truly spiritual Christians." They believe only in the New Testament, but explain it in their own way. They affirm that baptism with water is invalid: purification from sins by pure life and good deeds, that is a true baptism. They object to all external rites, crossing, prayers, temples, etc. They consider themselves free from all state laws, on the ground, that, "where the Spirit of the Lord is, there is liberty" (2 Cor. iii. 17).

The **OBSCHE** ("Communists") are a branch of the Molokaneh, and differ from them only in holding property in common. In each commune there are twelve elected apostles, who direct works and the distribution of goods.

The sect of **STUNDISTS** is of recent origin: it became known only in 1860. The Stundists strive to get rid of the authority both of the State and the Church. They hold that everybody is free to understand the Bible in his or her way. So far they have come to these conclusions, — the priestly hierarchy is invalid; there is no sense in adoration of the cross and holy images; of the seven sacraments, only baptism and communion are to be retained.

Of all the sects of the Raskolniks, only **Khlisti** and **Skoptzi** are despised by Russian people at large. The **KHLISTI** ("Self-lashers"), though they do not recognize the church-rites, practise many rites of their own kind. They are ascetics, and the married life is regarded by them as the greatest sin. They wage a constant war against human nature; and for that reason they continually lash themselves, both in private and in religious meetings. They believe that among them sometimes appears the Lord Sabaoth in the person of one of their brothers, and that Christ and the Virgin have appeared among them many times. They blindly obey their prophets and prophetesses, who are guided by their own inspiration. For whole nights they lash themselves, and turn around a sacred basin of water, and in their state of excitement they believe they see Christ or the Holy Ghost.

The **SKOPTZI** ("Self-mutilators") are an extreme branch of the Khlisti. They act literally according to the words, "If thy right hand causeth thee to stumble," etc. (Matt. v. 30).

The number of the Raskolniks is constantly increasing in spite of all efforts both of the State and the Church to thwart their propaganda. There are about fifteen millions of them all told, or over six per cent of the whole population of Russia. The **Bezpopovtzi** count nine millions; the **Popovtzi**, three millions; the **Spiritual Christians**, two millions; the **Khlisti** and the **Skoptzi**, sixty-five thousand: the rest belong to undetermined sects. The **Bezpopovtzi** increase on account of the **Popovtzi**, and the **Spiritual Christians** embrace the most advanced of the **Bezpopovtzi**.

The Raskolniks in general have been always regarded by the State and the Church authorities as a dangerous element, and were treated with

utmost severity. The death-penalty, mutilations, tortures, chains, exile to Siberia, and other punishments, have been freely resorted to against them. In the last century many Raskolniks used to hide themselves in the forests of Siberia; and on being discovered by the officials, they often preferred to burn themselves alive rather than to submit to various penalties at the hands of the Antichrist, as they styled the Czar. According to the Russian law now in force, the **Popovtzi** are tolerated, and the **Bezpopovtzi** are deprived of many civil rights; the **Khlisti** and the **Skoptzi** are treated as criminals; they are transported either to Siberia or to the Caucasus. Propagation of the views of the Raskolniks is punished by imprisonment for from one to six years (Art. 207, vol. xiv.). The **Dookhoborzi**, **Molokaneh**, **Khlisti**, **Skoptzi**, and others who do not pray for the Czar, are regarded as very dangerous (Art. 82); and even in Siberia and the Caucasus they are forbidden to live among Orthodox people.

By the Czar's ukase, June 2, 1883, the Raskolniks are granted some civil rights and a certain freedom of religious service. The minister of the interior is empowered, in agreement with the Chief Procurator of the Holy Synod, to give permission to the Raskolniks to open, or to repair, or to renew, or even to build, new chapels or houses of prayer. In giving his permission, the minister shall be guided by local circumstances, and particularly by the character of the teaching of the different sects. The Raskolniks are allowed to perform the religious service according to their own rites in their chapels, and also in private houses. It is forbidden to open their convents, and all religious processions in public are also forbidden. The chapels of the Raskolniks must not have the shape of the Orthodox churches, and must not have bells outside. The propagation of the Raskolnik teaching among the Orthodox is strictly forbidden. The Raskolnik religious teachers have no special rights which are granted to the Orthodox clergymen.

The literature on the Raskolniks is very voluminous. The best works on the subject are as follows: **SCHAPOFF**: *Russian Raskol of the Old Belief*; **KOSTOMAROFF**: series of the articles in *The Vestnik Evrope*; Metropolitan **MAKARY**: *History of Russian Church*, vol. xiii. (Patriarch Nikon); **KELSIEFF**: *Official Investigation of the Raskol*; **P. MELNIKOFF**: *Letters on the Raskol*; **ANDREEFF**: *Raskol and its Significance*; **IGNATY**: *History of the Raskol*; **ESIPOFF**: *Trials of the Raskolniks in XVIII. Century*; **N. POPOFF**: *Raskol of To-day*; Prior **PARTHENY**: *Spiritual Sword against the Raskolniks*; **J. POPOFF**: *Materials for History of the Raskol*; **NILSKY**: *On Antichrist, against the Raskolniks*; **V. POPOFF**: *Secrets of the Raskolniks*; **O. NOVITZKY**: *The Dookhoborzi*; Archimandrite **ISRAEL**: *Review of the Sects of the Raskolniks*; **I. DOBROTVOORSKY**: *God's People*; **V. FARMAKOVSKY**: *Anti-State Elements in the Raskol*. There are also many books written by Raskolniks themselves; for instance, Archpriest **ABBAKUM**: *Autobiography*; Brothers **DENISOFF**: *Answers*; **P. LUBOPYTNY**: *Catalogue of the Works by Men of Old Belief*; *By-Laws of the Theodosians*, 1826; Brother **PAUL**: *The Czar's Way*; *Antichrist according to the Bible*; *Principles of Christ's Church on the Keys*. All these books are pub-

lished in the Russian language at St. Petersburg or Moscow.

DR. P. J. POPOFF.

**RUTGERS THEOLOGICAL SEMINARY.** See NEW BRUNSWICK THEOLOGICAL SEMINARY.

**RUTH.** This book relates an episode among the Israelites in the days of the Judges,—the story of the marriage of Ruth the Moabitess to her kinsman, Boaz, and so, how another heathen ancestor was introduced into the pedigree of David and of Jesus Christ. The grace and beauty of the story are universally praised. By it we get a glimpse into the domestic life of the period. The very simplicity of the book, which constitutes its charm, is also the best proof of its truthfulness. What forger would invent such a tale, in which, to the royal house of David, a foreign and idolatrous ancestor was attributed? Numerous attempts have been made to rob the book of its historical character. It has been considered as written in advocacy of Levirate marriage, so that the cleft between Israel and the Gentiles might be bridged (Bertholdt and Benary): but Boaz was not Mahlon's brother, but only his kinsman; hence his action was purely voluntary. Reuss considers it as invented by a North-Palestinian, after the fall of Ephraim under Assyria, as a political romance, prophesying the re-union of Ephraim to Judah, because Naomi the Ephraimite recognized the child of Ruth, the progenitor of Judah's royal line, as her heir. But there is really no reason for considering it as other than an old, true, but long-time unwritten, traditional history of the Davidic family. At what time in the Judges period the incidents occurred cannot be definitely determined, but at least a hundred years before David (Ruth iv. 18). The book itself, as its Aramaisms and late grammatical forms show, was written many years afterwards, probably not until after the exile. The late date is therefore the reason why the book appears in the Jewish Hagiographa. It is true the LXX. put it with Judges; and Josephus testifies to the Jewish custom of his day, of reckoning these two books as one (*Contra Apion*, i. 8). But the supposition that Ruth was originally a part of Judges, and, as some say, constituted its third appendix (Berthelau, Auberlen), lacks evidence, and is rendered improbable by the independence of the story. It is complete in itself.

LIT.—See the general commentaries; [the homiletical and practical treatment by THOMAS FULLER (1659), GEORGE LAWSON (1805), STEPHEN H. TYNG, Sen., *The Rich Kinsman*, 1856]; also C. H. H. WRIGHT: *The Book of Ruth in Hebrew and Chaldee*, Lond., 1861; R. W. BUSH: *Popular Introduction to . . . Ruth*, Lond., 1883. The Haggadic commentary upon Ruth is given by WÜNSCHE: *Bib. Rabb.*, Leip., 1883.

**RUTHERFURD, Samuel**, a distinguished Scotch divine and Covenanter; was b. about 1600, at Nisbet, Roxburghshire; d. at St. Andrews, March 20, 1661. In 1617 we find him studying at Edinburgh, where he received the degree of M.A. in 1621, and was soon after appointed to the professorship of humanity. He demitted this office in 1625, and after studying theology was settled at Anworth in 1627. He was regarded as an able and impressive preacher. In 1634 he attended the death-bed of Lord Kenmure, and gave an

account of the death-bed scene, fifteen years later, in the work, *The Last Heavenly Speeches and Glorious Departure of John, Viscount Kenmure*. In 1636 he issued *Exercitationes de Gratia*, a work in defence of the doctrines of grace against the Arminians. It established his reputation on the Continent, and brought him a call to the chair of theology at Utrecht, and one to Hardewyk. On July 27, 1636, he was cited before the High Commission Court to answer for his nonconformity to the Acts of Episcopacy, and his work against the Arminians. Deprived of his living at Anworth, he was banished to Aberdeen. When the Covenant was again triumphant, in 1638, he returned to Anworth, and in 1639 was made professor at St. Andrews. In 1613 he was chosen one of the Scotch commissioners to the Westminster Assembly; and during his four years of service in that capacity wrote *The Due Right of Presbytery, Lex Rex*, and *The Trial and Triumph of Faith*. The *Lex Rex* was burned under the author's windows at St. Andrews in 1660. He was soon afterwards deprived of his offices, and cited to appear before the next Parliament on the charge of high treason, but death prevented him from going. He replied to the citation, referring to his condition, "I am summoned before a higher Judge and judicatory: that first summons I beleave to answer; and ere a few days arrive, I shall be where few kings and great folks come." Among his other works are *Covenant of Life* (1655), *Civil Policy* (1657), *Life of Grace* (1659). Stanley calls him "the true saint of the covenant." Rutherford's letters are particularly interesting and edifying. See A. A. BONAR: *Letters of Rev. Samuel Rutherford, with a Sketch of his Life*, N.Y., 1851, new edition carefully revised, Lond., 1881; *Manna Crumbs . . . being Excerpts from the Letters of Samuel Rutherford*, gathered by Rev. W. P. BREED, Phila., 1865; STANLEY: *The Church of Scotland*, London and New York, 1872 (pp. 100-108); A. F. MITCHELL: *The Westminster Assembly*, Lond., 1883; and the histories of Scotland.

**RUYSBROECK**, or **RUSBROEK**, *doctor ecstaticus*, the most prominent of the Dutch mystics; b. in the village of Ruysbroeck, between Brussels and Hall, in 1293; was educated in Brussels, but never learned so much Latin that he could write it, though he seems to have been acquainted with the writings of the Areopagite, as also with the earlier German mystics. He was for a long time vicar of the Church of St. Gudula in Brussels, but retired in 1353 to the Augustine monastery Grootendal, in the forest of Soigny, near Brussels, and died there in 1381. His four principal works are *Die Zierde der geistlichen Hochheit*, *Der Spiegel der Seligkeit*, *Von dem funckelnden Stein*, and *Samuel*: his other writings are only more or less interesting repetitions. They were originally written in Dutch, but soon translated into Latin (*Rusbrochii Opera*, Cologne, 1552 and oftener), German (by G. Arnold, Offenbach, 1701), and French. There is no collected edition of Ruysbroeck's works; but the above-mentioned four books have been very carefully edited by Arnswaldt, Hanover, 1848. In opposition to Hugo and Richard of St. Victor, but in agreement with the German mystics, the mystic speculation of Ruysbroeck describes a movement from God to man, and then back to God, not always clearing the banks of pantheism. The



details are often very acute, subtle, and charming by their beauty and freshness, but often also very obscure and overloaded. ULLMANN: [*Reformers before the Reformation*]; BÖHRINGER: *Die deutschen Mystiker*, pp. 462 sqq. C. SCHMIDT.

**RYERSON, Adolphus Egerton, D.D., LL.D.**, Methodist; b. in Charlottetown, Norfolk County, Canada, March 24, 1803; d. in Toronto, Feb. 19, 1882. His father was a native of New Jersey. His parents were in easy circumstances, yet Egerton spent his early years in healthful labor on the farm. He was endowed with a healthy, vigorous constitution, and great intellectual power. His thirst for knowledge was most intense, and his reading was extensive and varied. In early life he connected himself with the Methodist Church; and on Easter Sunday, 1826, he began his work as a preacher in that body. He soon became famous as one of the most eloquent, effective, and promising preachers in the connection. He early began to write for the periodicals of the day; and some of his articles having attracted attention, and provoked discussion, he was chosen editor of the *Christian Guardian* by the Conference in 1829,—an office which he filled with eminent ability and fearlessness during a period of great interest in Canadian history. In 1833 he was sent by the Conference as a delegate to the Wesleyan body in England, where his rare gifts and persuasive eloquence were at once recognized. He was repeatedly intrusted with similar missions; and so ably and skilfully did he conduct the matters committed to him, that he secured the confidence and approval of the leading men on both sides of the Atlantic. In 1841 he was elected the first president of Victoria University; where for three years, both as principal and professor, he won the confidence and affection of the students, and did much to establish the rising institution. In 1844 he was appointed by the governor-general, Sir Charles Metcalfe, chief superintendent of education for Upper Canada. Into this new arena he entered with a resolute determination to succeed; and he spared no pains, effort, or sacrifice to fit

himself thoroughly for the onerous duties to which he had been appointed.

He steadfastly prosecuted his work with a firm, inflexible will, unrelaxing tenacity of purpose, an amazing fertility of expedient, an exhaustless amount of information, a most wonderful skill in adaptation, a matchless ability in unfolding and vindicating his plans, a rare adroitness in meeting and removing difficulties, great moderation in success, and indomitable perseverance under discouragement, calm patience when misapprehended, unflinching courage when opposed, until he achieved the consummation of his wishes,—the establishment of a system of education second to none in its efficiency, and adaptation to the circumstances of the people. He proved to be just the man for the place, and the work he accomplished is his enduring monument.

He was frequently elected secretary of the conference, and in 1874 was its president. His brethren conferred on him every honor at their disposal. In 1841 he received the degree of D.D., and in 1861 that of LL.D. He wrote extensively on all subjects connected with public affairs, specially on questions relating to civil and religious liberty and education. He was an able, vigorous, and successful controversialist. He issued numerous pamphlets, wrote many elaborate reports, and published several works,—a treatise on moral science, *Epochs of Canadian Methodism*, and in 1880 *The History of the United Empire Loyalists*, in two large volumes. WILLIAM ORMISTON.

**RYLAND, John, D.D.**, a distinguished Baptist minister; was b. at Warwick, Jan. 29, 1753; d. at Bristol, May 25, 1825; pastor at Northampton, 1781; pastor at Bristol, and president of the Baptist college there, from 1794 to his death. He published some sermons, and one or two other books. His *Hymns and Verses*, numbering nearly a hundred, were collected by D. Sedgwick, 1862. Some of them have been extensively used, and at least two retain a place in most of the collections. A *Memoir* by Dr. Hoby is prefixed to Sedgwick's edition. F. M. BIRD.

## S.

**SAADIA HA GAON**, Ben Joseph, Jewish rabbi; b. at Fayûm, Upper Egypt, 892; d. at Sura, Babylonia, 941 or 942. He was educated by the Karaites, yet he became their vigorous opponent. He is distinguished for his Arabic translation of the Pentateuch, Job, Psalms, Canticles, and other books (each of which he accompanied by brief annotations), his grammatical and lexical works, and, above all, for his treatise in defence of Judaism, *Religion and Doctrines*, written in Arabic, but now known only by the Hebrew translation of Judah ben-Tibbon, German translations by Fürst (*Die jüdischen Religionsphilosophen des Mittelalters*, i. Bd., *Emunot We-Deot oder Glaubenslehre und Philosophie von Saadia Fajjumi*, Leipzig, 1845) and by Ph. Bloch, in *Jüdisches Literaturblatt*, Magdeburg, 1878. By his translations, made between 915 and 928, he acquired such fame that in the latter year he was called to Sura in Babylon to be *gaon* (head teacher) of the famous Jewish school there, and held the office until his death, with the exception of four years (933-937), when he was kept from his office, and lived in Bagdad. It was in this period that he wrote his *Religion and Doctrines*. His position in the history of exegesis is thus indicated by Professor C. A. Briggs: "The *Peshat*, or literal interpretation, is used in the Targum of Onkelos and the Greek version of Aquila, with reference to the law, but found little expression among the ancient Jews. The Qarites [Karaites] were the first to emphasize it in the eighth century. Before this time there is no trace of Hebrew grammar or Hebrew dictionary. The Qarites threw off the yoke of rabbinical Halacha, and devoted themselves to the literal sense, and became extreme literalists. Influenced by them, Saadia introduced the literal method into the rabbinical schools, and used it as the most potent weapon to overcome the Qarites. He became the father of Jewish exegesis in the middle ages, and was followed by a large number of distinguished scholars, who have left monuments of Jewish learning." — *Biblical Study*, New York, 1883, pp. 303, 304. See also L. WOGUE: *Histoire de la Bible et de l'exégèse biblique jusqu'à nos jours*, Paris, 1881; J. GUTTMANN: *Die Religionsphilosophie des Saadia dargestellt u. erläutert*, Göttingen, 1882.

**SAALSCHÜTZ**, Joseph Levin, German rabbi; b. at Königsberg, March 15, 1801; d. there Aug. 23, 1863. He studied in the university of Königsberg; became Ph.D. in 1824, and in 1819 privat-docent in philosophy, and afterwards professor extraordinary, — the first Jew who ever received the appointment. From 1825 to 1829 he taught in the Berlin Jewish public school; from 1829 to 1835 was rabbi in Vienna; from 1835 to his death was rabbi in Königsberg. His principal works are *Das Mosaische Recht* (1846-48, 2 vols., 2d ed., 1863), and *Archäologie der Hebräer* (1856, 2 vols.).

**SABA'OTH** [סבאֹוֹת, סבאֹוֹת, "hosts": the translation occurs in the English Version only in Rom. ix. 29, cited from Isa. i. 9, and Jas. v. 4; elsewhere the translation is used]. The designa-

tion of God as "Jehovah Sabaoth" is not found in all the Old Testament. It is lacking in the Pentateuch, Joshua, and Judges; is used first in First and Second Samuel (1 Sam. i. 3, 11, iv. 4, xv. 2, xvii. 45; 2 Sam. v. 10, vi. 2, 18, vii. 8, 26, 27), then in Kings, but very seldom, and only by Elijah and Elisha (1 Kings xviii. 15, xix. 10, 14; 2 Kings iii. 14). In the prophetic books of Amos, Isaiah, Jeremiah, Haggai, Zechariah, and Malachi, it frequently occurs; but in the others seldom, and in Ezekiel and Daniel not at all. It is missing in Job, Proverbs, Ecclesiastes, and Canticles, generally in the Psalms, entirely in the post-exilic books, except in 1 Chronicles, in direct relation to David (xi. 9, xvii. 7, 24). The original meaning of the appellation "Jehovah Sabaoth" does not imply, as many maintain, that Jehovah was a god of war; for it is precisely in that period when he was fighting in a wondrous way for his people that the appellation is unknown. In 1 Sam. xvii. 45 its juxtaposition with "God of the armies of Israel" shows that it did not mean the same as the latter. So also Ps. xxiv. 8 (cf. with 10) proves that "the Lord mighty in battle" was a different and lower conception to "the Lord of hosts." Nor are the "hosts" to be understood of the creation generally. The appellation comes from the "heavenly hosts," including both the stars and the angels, and calls attention to the position of Jehovah above both classes: hence the folly of star-worship, so common in the countries surrounding Israel. The stars are mere lights (Gen. i. 14), created for a definite purpose (Ps. civ. 19), although in their way eloquent of Jehovah's praise (Ps. viii. 3, xix. 1). Above them far is Jehovah, who made them, and rules them. Similar is the case respecting angels. They constitute the upper congregation of worshippers (Ps. cxlviii. 2, cl. 1), who praise God for his wonders of providence and grace (Ps. xxix. 9, lxxxix. 6 sqq.). They also are the messengers of God and the witnesses of his mighty acts. When God is styled "Jehovah Sabaoth," his superiority to angels is set forth: hence the epithet rebukes star-worship, and other forms of idolatry; represents him as the absolute ruler of the world, and at the same time as ready to put down every opposition to the people of his choice. OEHLER.

**SABAS**, St., b. at Mutalasca, or Mutala, a village in Cappadocia, 439; d. near Jerusalem, about 531. When he was only eight years old, he gave up all his wealth, and retired into a monastery, whence he ten years afterwards went to Palestine, and settled as a hermit, and pupil of Euthymius, in the desert near Jerusalem. As his fame for sanctity increased, many Christians joined him, and a laura was formed under the rule of St. Basil. In 484 Bishop Sallustius of Jerusalem ordained him a priest, and made him abbot of an order of monks he had founded, and which was called, after him, the *Sabaïtes*. He introduced a very severe discipline, was a zealous defender of the synod of Chalcedon, founded several monasteries, and enjoyed the confidence and

esteem of the Emperor Anastasius. He is commemorated by the Roman Church on Dec. 5. The existing convent of Mar Saba, on the western shore of the Dead Sea, was founded by him. — Two other saints of the same name, both of whom suffered martyrdom, — the one in Rome (272), the other in Wallachia (372), — are commemorated respectively on the 24th and the 12th of April. — Finally it may be noticed that the hermit Julian of Edessa also is surnamed Sabas. See *Acta SS.* April 12 and Oct. 18; SCHRÖCKH: *Kirchengeschichte*, xviii. 44 sqq. NEUDECKER.

**SABBATARIANS.** See SEVENTH-DAY BAPTISTS.

**SABBATH** (Heb. *shabbath*; Gr., *to sabbaton*, or *ta sabbata*), the seventh day, regarded among the Israelites as holy, and a day of rest. It is of divine origin, its type being the seventh day, on which God rested from all his work. Moses introduced the sabbath first in connection with the manna (Exod. xvi. 5, 22–30), in such a manner as indicated that the sabbath was as yet unknown to the people. The people by observing the sabbath, having experienced its blessing, received then the commandment concerning that day on Sinai. The expression in Exod. xx. 8, “Remember the sabbath day,” is not intended to remind of the sabbath as an ancient institution, but it rather means that the people should always remember the now existing order of the sabbath. The *signification* of the sabbath can only be known from the Old Testament (cf. Gen. ii. 3; Exod. xx. 11, xxxi. 13–17), which is as follows: God created the world in six days, and rested on the seventh day: he therefore blessed and sanctified this day of completing his work. In like manner, the people which he had sanctified unto himself, and which acknowledged the Creator and Lord of the world as their God, was to sanctify, after every six days of labor, the seventh day as a day of rest; and this was to be a sign of the covenant between God and his people. These sentences convey the following ideas. (1) Like God, so is man to work and to rest. The life of man is to become a likeness of the divine: especially are the people, called to be the organ of establishing a divine order of life upon earth, to be known as the people of the living God by the change of labor and rest, corresponding to the rhythm of the divine life. (2) In blessed rest the divine work is finished: because the creating God rests satisfied in the contemplation of his works, his creation itself is finished. In short, “the seventh day is not the negation of hexahemeron, but the blessing and sanctification of the same.” Therefore, also, the work of men is not to be of a negative nature, but it was to finish itself in a blessed harmony of existence. In the same manner, also, the whole history of men was to complete itself in an harmonious order of God, as is already guaranteed in the sabbath of the creation, and prefigured in the sabbath seasons. The rest of God on the seventh day of creation, which is without an evening, moves over the whole course of the world to receive it at last in itself. The whole fourth chapter in the Epistle to the Hebrews bears upon this; viz., that the rest *in God* is to become also a rest *for men*.

But we get the full object of the sabbath idea by combining it with the dominion of sin and

death which have entered into the development of the human society. After the divine curse had been pronounced upon the earth, and man had been destined to work for his food, the desire after the rest of God becomes a craving after *redemption* (Gen. v. 29). Israel, also, whilst in Egyptian bondage without any refreshing interruption, has to sigh for relief. When God, at the deliverance from bondage, gave him the seasons of rest returning regularly, this order became a *thankful* feast in commemoration of the deliverance which he had experienced. Therefore it is said (Deut. v. 15), “And remember that thou wast a servant in the land of Egypt,” etc. But there is yet another point. The sabbath has only its significance as the seventh day, which is preceded by six work-days. The first part of the commandment concerning the sabbath, which is a commandment itself (Exod. xx. 9), reads, “Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God.” Only in consequence of preceding labor the sabbath is to follow, as work and creation completes itself in God in blessed rest. The word in Gen. iii. 19 retains its force, only that the sabbath becomes “a corrective for the injuries inflicted on men living under the curse of sin, by the heavy and oppressing work, and at the same time detracting from God.” We need not dwell here on the humane character of the Mosaic law, which in its enactments provides also for the rest of the servant and stranger as well as for the cattle (Exod. xx. 19, xxiii. 12). From what has been said, we see that the sabbath is a divine *institution*, a divine gift sanctifying the people (Ezek. xx. 12). The day was celebrated by rest from labor (Exod. xxxiv. 21; Num. xv. 32), and by a special burnt offering presented in the temple in addition to the usual daily offering, which was doubled on this day (Num. xxviii. 9). In the holy place of the temple the show-bread was renewed (Lev. xxiv. 8). Deliberate profanation of this day was punished with death (Exod. xxxi. 14 sq., xxxv. 2), which was inflicted by stoning (Num. xv. 32 sq.). The Israelites had to bake and cook their food for the sabbath on the preceding day (Exod. xvi. 23), to which undoubtedly refers the injunction in xxxv. 3. They were also forbidden to leave the camp on the sabbath day (Exod. xvi. 29), and, with reference to this, travelling on the sabbath was afterwards also forbidden. Marketing and public trade ceased on the sabbath (Neh. x. 31, xiii. 15, 16), and it was merely an auxiliary police regulation of Nehemiah to close the gates on that day (Neh. xiii. 19). But the passages in Nehemiah, especially x. 31, show that at that time a strict observance of the sabbath had not yet been customary among the people. The measures, however, which Nehemiah took for the sake of a more quiet sabbath contain nothing of that micrological casuistry which prevailed in later times; and when the Chasidim suffered their enemies to cut them down, rather than to arm on the sabbath (1 Macc. ii. 32 sq.; 2 Macc. vi. 11), Mattathias, apprehending the great danger which would accrue to the Jews, laid down the injunction that it was permitted to take defensive measures against the enemy, and to abstain from offensive operations (1 Macc. ii. 41; 2 Macc. viii.

26). This principle prevailed afterwards (Jos., *Antt.* XIV. 4, 2), but not always (Jos., *War*, II. 19, 2). The inventive spirit of later times laid down the minutest and strictest sabbath regulations, which are contained in the Talmud, and a whole Talmud treatise is devoted to this subject. That this micrology had already been developed in the time of Christ, we know from such passages as Matt. xii. 2, John v. 10 sq. In spite of these minute injunctions which were hedged about the sabbath, this day was to be regarded as a day of joy. The meals for the sabbath were prescribed, every one was to eat three meals; and the Talmud *Shabbath* (fol. 118, col. 1) says, "Whoever observes the three meals on the sabbath will be saved from the birth-pains of Messiah, the judgment of hell, and the war of Gog and Magog." For the strict sabbath observance of the Essenes, cf. the art. *ESSENES*. Cf. SCHROEDER: *Satzungen u. Gebräuche des talmudisch-rabbinischen Judenthums*, pp. 34 sq., 52 sq.; [BUXTORF: *Synagoga Judaica*; VITRINGA: *Synagoga*; PICARD: *Religious Ceremonies*; the art. "Sabbath," in RIEHM's *Handwörterbuch* and in HAMBURGER'S *Real-Encyclopädie*]. OEHLER.

**SABBATH-DAY'S JOURNEY** (Acts i. 12). From the injunction in Exod. xvi. 29 the scribes laid down the rule that an Israelite must not go two thousand yards beyond the limits of his abode. The permitted distance seems to have been grounded on the space to be kept between the ark and the people (Josh. iii. 4) in the wilderness, which tradition said was that between the ark and the tents. Whilst the rabbis on the one hand regulated the walking on the sabbath days by allowing only a certain space, yet on the other hand they also contrived certain means whereby the sabbath-day's walk could be exceeded, without transgressing the law, by the so-called *mixtio terminorum*, or *connection of distances*. They ordained that all those who wished to join their social gatherings on the sabbath were to deposit on Friday afternoon some article of food in a certain place at the end of the sabbath-day's journey, that it might thereby be constituted a domicile, and thus another sabbath-day's journey could be undertaken from the first terminus. Not only does an entire Talmudic treatise (*Eruvin*) treat on this "connection of distances," but rabbinism has also invented a prayer for that purpose, "Blessed art thou, Jehovah, who hast commanded (1) us the *erub*" (i.e., connection of distances). Comp. LEUSDEN: *Phil. Hebr. mixt. dissert.* 32, no. 14; SELDEN: *De jure nat. et gent.*, iii. 9; FRISCHMUTH: *Dissert. de itinere Sabbathi*, Jena, 1670; WALTHER: *Dissert. de itin. Sabbat.* (in *Thes. nov. theol. phil. s. synlog. diss. exeg. ad sel. V. et N. T. loc. ex mus.*, Th. Hassaei et P. Ikenii, Lug. Bat., 1732, pp. 417, 423); the art. "Sabbatweg," in Riehm's *Handwörterb. des bibl. Alterthums*; ZUCKERMANN, in Frankel's *Monatsschrift*, Breslau, 1863, xii. 467 sq.]. LEYRER.

**SABBATH LAWS.** See SUNDAY LEGISLATION.

**SABBATHAISM.** See ISRAEL, p. 1129.

**SABBATHARIANS, or NEW ISRAELITES**, is the name of a religious sect founded by Joanna Southcott (b. about 1750, at Gittisham in Devonshire), who regarded herself as the bride of the Lamb, and declared herself, when sixty-four years

of age, pregnant with the true Messiah, the "Second Shiloh," whom she would bear Oct. 19, 1814. She surrounded herself with prophets, and in order to prepare the way for the new dispensation ordered the strictest observance of the Jewish law and sabbath. A costly cradle was kept in readiness for the reception of the Messiah, and for a long time she waited for his birth. At last a supposititious child was declared to be he. But the fraud was detected, and those who participated in it were led around with the picture of Southcott in the public street. Joanna died in her self-delusion, Dec. 27, 1811; but her followers, who at one time numbered a hundred thousand, continued till 1831 to observe the Jewish sabbath and the ceremonials of the law in order to receive the hoped-for Messiah in a worthy manner. Her writings number sixty separate publications, of which the best known is the *Book of Wonders*, London, 1813-14, 5 parts. Comp. BLUNT: *Dictionary of Sects*, s.v. "Southcottians;" MATTHIAS: *J. Southcott's Prophecies and Case stated*, London, 1832.

**SABBATICAL YEAR AND YEAR OF JUBILEE.** (I.) *The Sabbatical Year.*—The laws respecting the sabbatical year embrace three main enactments,—rest for the soil, care for the poor and for animals, and remission of debts. The first enactment (which is comprised in Exod. xxiii. 10, 11; Lev. xxv. 2-5) enjoins that the soil, the vineyards and the oliveyards, are to have perfect rest: there is to be no tillage or cultivation of any sort. The second enactment (which is contained in Exod. xxiii. 11; Lev. xxv. 5-7) enjoins that the spontaneous growth of the fields or of trees is to be for the free use of the poor, hirelings, strangers, servants, and cattle. The third enactment (which is contained in Deut. xv. 1-3) enjoins the remission of debts in the sabbatical year. It has been questioned whether the release of the seventh year was final, or merely lasted through the year. The former is in general the Jewish view (cf. Mishna *Shebiith*, x. 1), and was also Luther's view. Seven such sabbatical years closed with (II.) *The Year of Jubilee* (Lev. xxv. 8-11), which is to follow immediately upon the sabbatical year. It was to be proclaimed by the blast of a trumpet on the tenth day of the seventh month. Like the sabbatical year, it was to be celebrated by (1) giving rest to the soil (Lev. xxv. 11, 12). While the law enjoins, that, as on the sabbatical year, the land should be fallow, and that there be no tillage nor harvest during the jubilee year, yet the Israelites were permitted to gather the spontaneous produce of the field for their immediate wants, but not to lay it up in their storehouses. Another law connected with this festival was (2) manumission of those Israelites who had become slaves (Lev. xxv. 39-51), and (3) reversion of landed property (Lev. xxv. 13-34, xxvii. 16-24). Houses which were not surrounded by walls were treated like landed property, and were subject to the law of jubilee (Lev. xxv. 31), whilst such as were built in walled cities, in case they had not been redeemed within a year after the sale, became the absolute property of the purchaser (Lev. xxv. 29, 30), and the jubilee year had no influence upon it. The houses of the Levites in the forty-eight cities given to them (Num. xxxv. 1-8) were exempt from this general law of

house-property. The only exceptions to the general rule were the houses and the fields consecrated to the Lord. If these were not redeemed before the ensuing jubilee, instead of reverting to their original proprietors, they at the jubilee became forever the property of the priests (Lev. xxvii. 20, 21).

As to the *design* of the sabbatical and jubilee year, we may say that the spirit of this law is the same as that of the weekly sabbath. Both have a beneficent tendency, limiting the rights, and checking the sense of property: the one puts in God's claims on time; the other, on the land. The land shall "keep a sabbath unto the Lord" (Lev. xxv. 2). This is the main idea. Man, by withdrawing his hand from the cultivation of the soil, and putting it at the disposal of Jehovah's blessing, hereby actually acknowledges the exclusively divine right of possession. At the same time, the land pays a debt to Jehovah (cf. Lev. xxvi. 34; 2 Chron. xxxvi. 21), and thus returns, in a certain sense, to that condition which it had before the words of Gen. iii. 17 were pronounced: yea, more, the sabbatical year points typically to that time when the creature itself shall be delivered from the bondage of corruption (Rom. viii. 21). The jubilee year, in which the sabbath cycle completes itself, takes up in itself the idea of the sabbatical year, but has its special signification in the idea of the *redeeming restitution*, and of bringing back the theocracy to the original divine order, where all are free as servants of God, and where every one enjoys the fruits of his inalienable possession. God, who once redeemed his people from Egypt's bondage, appears here again as their Redeemer, by giving liberty not only to the slave, but also by providing for the poor a certain portion of the heritage of his people, since there was to be no poor among the covenant people (Deut. xv. 4). To bring about such a year of grace, sins had to be forgiven: therefore the year of jubilee was proclaimed on the day of atonement. As the year in which the restitution of all things will take place, the year of jubilee in the prophecy of Isa. lxi. 1-3 (fulfilled in Christ, Luke iv. 21) is taken as a type for the messianic time of salvation, in which, after all the battles of the kingdom of God have been victoriously fought, the dissonances of the history of mankind will be lost in the harmony of the divine life, and, with the rest that remaineth for the people of God (Heb. iv. 9), the acts of history will be closed.

As to the practicability of the system of these institutions, it was possible, provided the people were willing to sacrifice all selfish interests to the divine will. In how far this order was executed in the post-Mosaic period, we know not; but that the sabbatical year was not celebrated in the last centuries before the exile, we know from 2 Chron. xxxvi. 21. After the exile, the people took it upon themselves to observe the sabbatical year (Neh. x. 31); and from that time on it seems to have been observed (cf. 1 Macc. vi. 49, 53; Joseph., *Antt.* XIII. 8, 1, XIV. 10, 6, XV. 1, 2; *War*, I. 2, 1). As for the year of jubilee, its laws seem not to have been carried out; yet there might have existed an era according to jubilee periods.

The rabbinic laws concerning the sabbatical year are contained in the Mishna treatise *Shebiith*; but these laws had only reference to Palestine

itself, because it is said (Lev. xxv. 2), "When ye come into the land." Outside of Palestine there was no sabbatical year. Comp. the arts. "Jubeljahr" and "Sabbathjahr," in WINER'S *Realwörterbuch*, where the literature is also given; HUG: *Ueber das mosaische Gesetz vom Jubeljahr*, in *Zeitschrift für das Erzbisthum Freiburg*, i. 1; the essays by KRANOLD and WOLDE: *De Anno Hebræorum Jubileo*, 1837; and [arts. "Sabbathjahr," in RIEHM'S *Handwörterbuch*, and "Sabbath- und Jubeljahr," in HAMBURGER'S *Real-Encyclopädie*], OEHLER. (B. PICK).

**SABBATIER**, Pierre, b. at Poitiers, 1683; d. at Rheims, March 22, 1742. He entered the Benedictine order in 1700, and is famous for his edition of the Itala version, *Bibliorum sacrorum Latine versiones antiquæ, seu Vetus Italica* (Rheims, 1743-49), which was published under the supervision of Ballard and Vincent de la Rue.

**SABBATIUS**, a converted Jew, who was ordained priest by the Novatian bishop of Constantinople, Marcian, but afterwards, in the last years of the fourth century, caused a schism in the Novatian sect. By the synod of Paz in Phrygia, it was decreed that Easter should be celebrated at the same time as the Jewish passover; and this decree was accepted by Sabbatius, who at the same time commenced to aspire to the episcopal dignity, and to form a party in Constantinople. Meanwhile the Novatian bishops of Constantinople, Nice, Nicomedia, etc., convened a synod at Sangarum in Bithynia, by which the difference as to the celebration of Easter was declared an adiaphoron; but Sabbatius was by oaths compelled to renounce his aspirations of episcopal consecration. He, nevertheless, continued his intrigues, and was actually consecrated by some country bishops, but was then banished to Rhodes, where he died. His bones were afterwards brought to Constantinople; and by his followers, the *Sabbatians* (see NOVATIANS), he was honored as a martyr.

**SABELLIUS** is the most pronounced and most influential representative of the Jewish monotheism within the pale of the Christian Church. He knows only one divine substance; and he also knows only one divine person, or one hypostasis. The two ideas of substance and person, or substance and hypostasis, are to him identical; and he designates them with the same name,—the monad. This monad, he acknowledges, does not remain a mute unity. It develops into a triad; but the triad is not the unity of three persons, such as is the teaching of the orthodox church, but simply three different manners in which the one uniform substance is revealed, three different points of view from which it may be looked upon, three different relations in which God places himself to the world. As an illustration, Sabellius reminds his pupils of the round globe of the sun (the Father), his power of light (the Son), and his power of heat (the Spirit). The three links of his triads appear in other places to be merely three stages in the divine self-evolution; and, as soon as the whole course of that self-evolution has been perfected, the triad returns to, and becomes fully absorbed by, the motionless monad. Of the writings of Sabellius, only a few fragments have come down to us in HIPPOLYTUS (*Philos.*, IX., 11), EPIPHANIUS (*Hær.*, 62), and ATHANA-

sius (*Contra Arian oratio*), [collected in ROUTH: *Reliquiæ Sacræ*]. Of his life also very little is known. He was a presbyter, and seems to have been a Libyan by birth, from the Pentapolis. He spent some time in Rome in the beginning of the third century. His doctrine found adherents both in Rome and in his native country, and in 260 or 261 he was excommunicated by Bishop Dionysius of Alexandria. But his influence, or rather the influence of the view he represented, reaches down to Schleiermacher [and Bushnell. See the art. ANTI-TRINITARIANISM, and SCHAEFF: *History of the Christian Church*, rev. ed. (1883), vol. ii. pp. 580 sqq.]. TRECHSEL.

**SABIANS.** The name occurs for the first time in the Koran (Sur. 2, 59; 5, 73; 22, 17). Its place in the enumeration — Moslems, Jews, Sabians, Christians, Magians, and Polytheists — shows that it there denotes a monotheistic people: it, no doubt, refers to the Mendæans; which article see. How it afterwards came to be applied to a Pagan people settled in Northern Mesopotamia, more especially in Harrân, has been told us by an Arabic writer from the ninth century, — en-Nedim, a Christian. The caliph el-Mannûn (813–833) passed through that region on one of his expeditions against the Byzantine emperor, and all the peoples gathered to salute him. By their long hair and peculiar dress the people of Harrân attracted his attention; and he asked them whether they were Jews, or Christians, or Magians. As they could give no satisfactory answer, he allowed them to consider the matter until his return, when they would have to conform to one of the religions recognized by the Koran. They were thrown into great consternation by this resolution. Some of them adopted Islam, others Judaism, others, again, Christianity; but most of them clung to their old Paganism, concealing the fact by assuming the name of the Sabians. The caliph, however, never returned, and the question was dropped. But the name was continued.

Those Sabians of Harrân were Syrians by descent: but, since the time of Alexander the Great, numerous Greek colonists had lived among them; and, through its close contact with Greek mythology and philosophy, their Syrian Paganism had gradually assumed a Greek coloring. Greek names were used in their mythology, not as representing the true Greek gods, but simply as applied to similar Syrian deities; and in the same manner they had also introduced various biblical names, no doubt in order to propitiate the Mohammedans. Some of them called Hermes, others Buddha, and others again, Abraham, the founder of their religion. It was essentially a star-worship. To the sun, the moon, and the five planets — Mars, Mercury, Jupiter, Venus, and Saturn — temples of angular shape were erected, and suitable sacrifices (in pre-Mohammedan times also of human beings) were offered. To each of these heavenly bodies a peculiar metal was ascribed, — gold to the sun, silver to the moon, etc., — and the days of the week were called after them. But, besides those angular star-temples, round-shaped temples were built for the worship of certain deities representing abstract ideas, — the first cause, necessity, the soul, etc.; and finally, also, genii and demons were worshipped. See CHWOL-

SOHN: *Die Ssabier und der Ssabismus*, St. Petersburg, 1856, 2 vols. H. PETERMANN.

**SABINA**, one of the most celebrated martyrs and saints of the Roman-Catholic Church; lived as a widow of distinguished social position in Rome, or in some city of Umbria, in the middle of the second century, and was instructed in Christianity by Serapia, a young girl from Antioch, and probably a slave. Both suffered martyrdom, and are commemorated on Aug. 29. In 430 their remains were entombed in the church in Rome erected in honor of them. See *Act. Sanct.* Aug. 29.

**SABINIANUS**, Pope (Sept. 13, 604–Feb. 22, 605); succeeded Gregory the Great, as whose apocrisiarius he had acted in Constantinople, and is said to have introduced the announcement of the canonical hours by bells. He was succeeded by Boniface III.

**SACERDOTALISM.** See PRIESTHOOD.

**SACHEVERELL**, Henry, b. in Wiltshire, about 1672; d. in London, June 5, 1724; was graduated at Oxford, 1696, and appointed preacher at St. Saviour's, Southwark, in 1705. In 1709 he preached two sermons, which, on account of their political bearing, gave the gravest offence to the ministry and the majority of Parliament (Whigs). He was impeached for libel by the House of Commons; and in 1710 he was convicted by the peers, and suspended for three years from the ministry. He was ardently supported, however, by the Tories, the clergy, and the country squires; and the excitement caused by his trial contributed much to the defeat of the Whigs in the general election of 1710 and the downfall of Godolphin and his colleagues. In 1713 he was made rector of St. Andrew's, Holborn, in which position he died. See *The Life of Dr. H. Sacheverell*, London, 1711.

**SACHS**, Hans, b. in Nuremberg, Nov. 5, 1494; d. there Jan. 20, 1576; was the son of a tailor, but frequented, from 1501 to 1509, the Latin school of his native city, in which he learned "Puerilia, Grammatica, und Musica, auch Rhetorica, Arithmetica, Astronomia, Poeterey, und Philosophia." He complains, however, that he soon forgot all that he had learned; and, in spite of the comprehensive and varied reading which his writings evince, he calls himself an "unlearned man, who understood neither Greek nor Latin." In 1509 he was apprenticed to a shoemaker, and in 1511 he commenced the professional wanderings which formed an important element of the education of a thorough mechanic. He visited all the principal cities of Germany, and in the guilds of his trade he studied at the same time the craft of his profession and the art of poetry. The master-singers were mechanics, and every Sunday or holyday they assembled in the afternoon in the church or in the guild-hall. A "singing"-match took place; and he whose poem won the prize received a wreath of silken flowers, or a woollen string with a silver coin bearing the image of King David. Hans Sachs felt that only among the master-singers he could find what he considered enjoyment and amusement; and in 1514, in Munich, he appeared for the first time among them as a "singer" with the poem, *Gloria Patri Lob und Ehr.* In 1516 he returned to Nuremberg, settled there as a shoemaker, married, and,

while he sustained a numerous family with the proceeds of his professional labor, he developed a literary activity which soon made him the "prince and patriarch of the master-singers." Nuremberg was at that time a free imperial city, and at the height of its prosperity. Charles V. often visited it; Luther praised it highly; among its citizens were Albrecht Dürer (d. 1528), Peter Vischer (d. 1529), Andreas Ossiander (1522-49), Peter Henlein (d. 1540), Lazarus Spengler (d. 1534), and others. Among these men, — known all over Germany, some of them all over the world, — Hans Sachs took rank. He became the representative poet of his age, and by the outspoken tendency of his poetry he occupied a place in the history of the German Reformation. It was the first rule of the Nuremberger master-singers, that nothing should be written against Luther's Bible; and, when the competing poems were tested, one of the judges had the office of comparing their ideas and their language with that book.

Hans Sachs was an exceedingly prolific author, and is in this respect surpassed only by the Spanish poet, Lope de Vega. His works consist of thirty-four large volumes in folio, written with his own hand, and containing 6,636 pieces, of which several hundreds are dramas, the rest epics and lyrics. The poetical tone of these pieces is very various, — tragical and comical, humorous and sentimental, sarcastic and enthusiastic; but the æsthetical character is always the same, always didactic: the ideal contents is some moral proposition, and the tendency of this proposition points directly towards the Reformation. Among his poems, which generally were printed on fly-leaves, and in that form scattered throughout all Germany, some of the most celebrated are his transcriptions of Luther's translation of the Psalms; *Die Wittenbergisch Nachtigall*, in seven hundred verses, and giving an explanation of the difference between "divine truth and human lies;" *Eyn wunderliche weysung*, in thirty strophes, and with a preface by Ossiander, giving thirty pictures of the Pope in glory and in distress. It was forbidden, and the poet was rebuked by the magistrates; but immediately after, appeared *Inhalt zweierlei Predigt: Hec dicit Dominus Deus — Sic dicit papa*, etc. His dramas comprise tragedies, comedies, farces, fables, and dialogues (*Schwänke* and *Fassnachtsspiele*), and were represented by himself and his brother-mechanics in the guild-hall or in private residences on festal occasions. Among his tragedies is one on the expulsion of Adam and Eve from paradise, in three acts and with eleven *dramatis personæ*, 1553; another, on the last judgment, in seven acts and with thirty-four *dramatis personæ*, 1558, etc. Of his comedies, the most celebrated is *Die ungleichen Kinder Eve*, which he recast three times. The idea he took from Philip Melancthon: God-Father visits Eve, takes her two sons on his knees, and examines them in Luther's Catechism. Abel answers every question correctly, Cain always goes wrong. (See *Corpus Reform.*, iii. 653; and K. Hase: *Das geistliche Schauspiel*, Leipzig, 1858, pp. 217-239.) Also his *Hecastus* is interesting in various respects. (See K. Goedecke: *Every-man, Homulus und Hecastus*, Hanover, 1865.) His dramas are often dialogues between virtues and vices; and even his *Schwänke* and *Fassnachtsspiele*, — such as *The devil*

*marrying an old woman*, *The pious nobility which alone has the right of robbery*, *The man who hears his wife confessing*, etc., — although they certainly have not only the intention, but also the power, of "dispelling melancholy," are, nevertheless, constructed on a strictly moral plan and for a decidedly moral purpose.

King Louis I. of Bavaria put a bust of Sachs in the *Ruhmeshalle* at Munich; Kaulbach put him in the foreground of his great picture, *The Reformation*; and in 1874 a bronze statue of the famous shoemaker was erected in the Spitalplatz at Nuremberg. [The earliest collective edition of his works appeared in Augsburg, 1570-79, 5 vols. folio, reprinted at Kempten, 1612-17, 4to; selections from his poems form vols. iv., v., vi., of GOEDECKE and TITTMANN'S *Deutsche Dichter des 16. Jahrhunderts*, Leipzig, 1870-72, 3 vols., new ed., 1874. A new edition of his poems by ADALBERT v. KELLER is in the *Bibliothek des litterarischen Vereins zu Stuttgart*, 1870 sq. (13th vol., 1883). His *Fassnachtsspiele* have been edited by E. GOETZE for the series *Neudrucke deutscher Literaturwerke d. XVI. u. XVII. Jahrh.*, Halle, Nos. 26, 27 (1880), 31, 32 (1881), 39, 40 (1883), and in the same series, for the first time, *Der hünen Scyfried* (a tragedy in seven acts), No. 29 (1880). The majority of his works have not yet been printed.] The most comprehensive biography of Sachs is by SALOMON RANISCH, Altenburg, 1765: there is another by J. L. HOFFMANN, Nuremberg, 1847. [See F. SCHULTHEISS: *Hans Sachs in seinem Verhältniss zu Reformation*, Leipzig, 1879, 45 pp.] HOFF.

**SACK, August Friedrich Wilhelm**, b. Feb. 4, 1703, at Harzgerode, in the principality of Anhalt-Bernburg; and d. in Berlin, April 23, 1786; was educated at Bernburg; studied theology at the university of Frankfurt-on-the-Oder; visited, as tutor to a young nobleman, the universities of Leyden and Groningen; spent three years (1728-31) at Hübensleben as tutor to the young prince of Hesse-Homburg; and was in 1731 called as third preacher to the German-Reformed congregation in Magdeburg. In 1740 he was made court-preacher in Berlin; and in this position he opposed with great energy, but also with perfect tact, the French scepticism and English deism which through many channels found their way to the court of Friedrich II. In 1745 he was chosen a member of the Academy of Sciences in Berlin, and in 1750 he was made a member of the consistory. In 1748 he published his chief work, *Vertheidigte Glauben der Christen*, of which a second edition appeared in 1773; and from 1735 to 1764 he published six volumes of sermons, several of which were translated into Dutch, French, and English. His biography (Berlin, 1789, 2 vols.) was written by his son, **Friedrich Samuel Gottfried Sack** (b. in Magdeburg, Sept. 4, 1738; d. in Berlin, Oct. 2, 1817), and his successor as court-preacher and in the consistory, with the title of bishop.

K. H. SACK.

**SACK, Karl Heinrich**, b. in Berlin, Oct. 17, 1790; d. at Poppelsdorf, Oct. 16, 1875. He was docent in the university of Berlin (1817), extraordinary professor in Bonn (1818), and ordinary professor (1832). In 1847 he was called to Magdeburg as *Consistorialrath*, and later made *Oberconsistorialrath*. He was a representative of the so-called "right" of the Schleiermacher school.

His writings are numerous. The chief are *Christliche Apologetik*, Hamburg, 1829, 2d ed., 1811; *Christliche Polcmik*, 1838; *Die Kirche von Schottland*, Heidelb., 1814-15, 2 parts; *Die evangelische Kirche u. d. Union*, Bremen, 1861; *Geschichte d. Predigt von Mosheim bis Schleiermacher*, Heidelb., 1866, 2d ed., 1875; *Theologische Aufsätze*, Gotha, 1871.

**SACK, Brethren of the** (*Saccati, Saccitæ, or Saccophori*), often, like the monks of Grammont, the Minims, the Cathari, and Waldenses, styled *boni homines*, formed an ecclesiastical order somewhat similar to that of the Augustines. It was founded in France about 1200, and confirmed by the Pope in 1219. It received its name from the sack which its members used as a garment, and spread rapidly, not only in France, but also in England. In 1275, however, it was dissolved by the Council of Leyden; and in 1293 the remaining members were incorporated with other orders. In his *Entwurf einer vollständigen Historie der Ketzerien*, i. p. 437, Walch places the Brethren of the Sack among the Encratites. They abstained from flesh and wine, held no property, went about barelegged with wooden sandals on their feet, etc.; but it was, no doubt, heretical views which caused the early dissolution of the order. Besides these *fratres saccati*, there was also an order of sack-bearing nuns, founded in 1261 by King Louis IX. of France, on the suggestion of his mother, Blanca. They called themselves "Penitent Daughters of Jesus," or, with reference to their garment, *Saccarie*, and lived in nunneries near St. Andrew's in Paris. But also this order was soon abolished, even while its founder was still living; though there was in London, as late as 1557, a nunnery whose inmates wore sacks of hemp, and walked barefooted.

KLIPTEL.

**SACRAMENT** (from *sacramentum*, which in classical usage means an *oath*, especially a military oath, and also a gauge in money laid down in court by two contending parties) is not, strictly speaking, a scriptural term, but occurs repeatedly in the Latin Vulgate as a translation of the Greek *μυστήριον*, "mystery" (Eph. i. 9, iii. 3, 9, v. 32; 1 Tim. iii. 16; Rev. i. 20). It came into technical ecclesiastical use with Tertullian at the close of the second century and the beginning of the third. It was first loosely employed for all sacred doctrines and ceremonies, like the Greek *μυστήριον*, and then more particularly for baptism and the eucharist, and a few other solemn rites connected with Christian worship. In the Greek Church they are called "mysteries." St. Augustine defines sacrament in the narrower sense to be the visible sign of an invisible grace (*signum visibile gratie invisibilis*). To this was afterward added by Protestants, as a third mark, that it must be instituted not only by the church, but by Christ himself, and enjoined upon his followers in the New Testament. Sacraments are also called signs, seals, and means of grace and of public profession. The Reformed churches emphasize the sealing character of these ordinances; the Roman Church makes them the channels of all divine grace.

The number of the sacraments is by Protestants confined to two, viz., baptism and the Lord's Supper (corresponding to circumcision and the passover in the Old Testament); because these

alone are instituted by Christ, and commanded to be observed to the end of time. The Roman Catholic and the Greek churches add to them five others, viz., confirmation, penance, extreme unction, ordination, and matrimony. The number was so fixed by the schoolmen of the middle ages, who defended it by various illustrations taken from the sacredness of seven,—the seven needs of human life, the seven virtues, and seven sins or infirmities, etc. The Council of Trent anathematizes those who teach that there are more or less than seven sacraments (*esse plura vel pauciora quam septem sacramenta*).

As to the efficacy of the sacraments, the confessions of the Reformed churches require faith as a subjective condition; while the Roman-Catholic Church teaches that the sacraments work *ex opere operato*, i.e., by the inherent power of the institution, or by the performance of the act, independently of the moral character of the priest and the state of the recipient. Two of the sacraments, baptism and ordination, are supposed to confer an indelible character, and cannot be repeated: once baptized, always baptized; once a priest, always a priest. This does not exclude, however, the danger of losing the benefit, and consequent excommunication and deposition.

There has been much controversy about the sacraments (especially the Lord's Supper, which is sometimes emphatically called *the sacrament*) between Protestants and Roman Catholics, and also between Luther, Zwingli, and their followers. Calvin occupied a mediate position between the two on the sacramental question, and his views passed into the Reformed Confessions. The Quakers reject the sacraments as external ceremonies, and hold only to internal baptism or regeneration by the Spirit, and internal communion with Christ. See *STREITZ*, in *Herzog* xiii. 264-299, and arts. on the several sacraments, especially *BAPTISM* and *LORD'S SUPPER*.

**LIT.**—Besides the treatment of sacraments in general theological works, see (1) for the Roman-Catholic side, ALEX. AUREL. PELLICCIA (*De christ. eccles. prim., med. et noviss. aet. politia*, Naples, 1777-81, 3 vols., new ed., Cologne, 1829, Eng. trans. by C. Bellett, London, 1883), A. J. BIXTERIM (*Die vorzüglichst. Denkwürdigkeiten d. christ. kathol. Kirche*, Mayence, 1825-33, 7 vols.), J. H. OSWALD (*Die dogmatische Lehre von den heiligen Sakramenten der katholischen Kirche*, Munster, 1855, 3d ed., 1870); (2) for the Protestant side, BINGHAM (*Origines ecclesiasticae, or the Antiquities of the Christian Church*, London, 1708-22, 10 vols., best ed., Pitman and R. Bingham, Oxford, 1855, 10 vols.), J. CH. W. AUGUSTI (*Denkwürdigkeiten aus der christlichen Archäologie*, Leipzig, 1817-31, 12 vols.), and the pertinent articles in SMITH and CHEETHAM (*Dictionary of Christian Antiquities*, London, 1875-80, 2 vols.). PHILIP SCHAFF.

**SACRED HEART, Society of the.** See *JESUS, SOCIETY OF THE SACRED HEART OF*.

**SACRIFICATI**, in ecclesiastical antiquities, denote a subdivision of *lapsi*; those, namely, who sacrificed to the Pagan gods in order to escape persecution. In the time of Trajan the mere profession of Christianity was considered a crime against the State; but those Christians were forgiven who declared themselves willing to recant, and offer up incense before the statues of the em-



peror and the gods (*sacrificati et thurificati*). Many Christians who shrank from actually sacrificing escaped, through the avarice of the Roman officials, by buying certificates that they had complied with the law (*libellatici*). But even this was severely rebuked by the Church; and, at least as long as the persecutions lasted and the Church had to guard against apostasy, rigid measures were enforced against the *sacrificati*. See LAPSI.

**SACRIFICES.** See OFFERINGS.

**SACRILEGE** (*sacrilegium*) corresponds to blasphemy, as acts to words, and denotes a crime against God. Canon law, or, more especially, the Roman casuists, distinguish between *sacrilegium immediatum* (a crime committed against that which by itself is holy, such as unworthy participation in the Lord's Supper, robbery of a monsternce containing the consecrated wafer, etc.), and *sacrilegium mediatum* (a crime committed against that which is sacred because it is devoted to God, such as church-robbery, molesting or hindering a clergyman in the performance of his office, etc.). *Sacrilegium mediatum* is further subdivided into *personale, reale, and locale*, but none of these distinctions have any signification in modern legislation.

Between the Mosaic law and the Roman, there is a striking difference with respect to their conceptions of sacrilege. According to the Mosaic law, sacrilege could be committed by a Jew only; and the punishment which he incurred comprised complete restitution or compensation, a fine of one-fifth of his income, and an expiatory sacrifice (Lev. v. 15, 16, xxii. 14, 16). When the crime was committed by a non-Jew, the Lord himself was expected to avenge the deed (see 1 Sam. v. 6; the Philistines having taken the ark of the Lord, and brought it to Ashdod; Jer. 1. 28, li. 11, and elsewhere). With the Romans the crime of sacrilege became only so much the more aggravated by having been committed by a foreigner, and death was always the punishment. In the older Roman law *sacrilegium* comprised not only the appropriation of *res sacræ* to secular uses, but also the appropriation of objects not *sacræ* which had been deposited in the temple, or in other ways placed under the guardianship of the gods. (See CICERO: *De legibus*, i. 16.) Afterwards, by decrees of Severus and Antoninus, a distinction was made between the stealing of *res sacræ* in a sacred place and the stealing either of *res sacræ* in a profane place or of objects not sacred in a sacred place: only the first case was defined as *sacrilegium*; the two last, as simple theft (*furtum*). In the Christian Church the crime appeared very early; and complaints occur that clergy and laymen took away from the churches wax, oil, etc. The decrees of the Mosaic law were applied, and excommunication was added (*Can. Apost.*, c. 72, comp. c. 73). But the crime spread, and is more and more frequently mentioned in the decrees of the synods, the writings of the Fathers, the penitentials, etc., though at the same time the penalties became heavier and heavier (REGINO: *De synodalibus causis*, lib. ii. c. 276 sq.). By degrees, as the Germanic element became prominent in the legislation of the nations of Central and Western Europe, the Germanic conception of sacrilege as violation of the sacredness of the church prevailed, and the Roman distinction between *res*

*sacræ* and *non sacræ* was abolished (*Lex Ribuariorum*, tit. lx. cap. 8; *Lex Alamannorum*, tit. v., vii.; *Lex Bajuvariorum*, tit. i. cap. 3, 6; *Capitulare Paderbrunnense*, a. 785, c. 3, in PERTZ: *Monum. Germanicæ*, t. iii. fol. 48). In *Lex Frisionum* we even find an old law concerning the sacredness of the Pagan temples applied directly to the Christian churches. Of great interest is the legislation of Charles V. on this point (1532). Here is a return to the distinctions of the Roman law, though in such a way that the appropriation of *res sacræ* or of *res non-sacræ*, deposited in a sacred place, never becomes a simple theft; and this aggravation of the crime, when it becomes sacrilegious, is adopted by all modern legislations.

**SACRISTY and SACRISTAN.** The sacristy is sometimes a separate building belonging to a church or convent, sometimes only an apartment in the main structure, in which the sacred vessels are kept, and in which the ecclesiastics who are to take part in the service assemble. The person who has charge of that room or building is the sacristan.

**SACY, Louis Isaac Le Maistre de**, b. in Paris, March 29, 1613; d. Jan. 4, 1684; studied at Beauvais together with Antoine Arnauld; was ordained priest in 1648, and became in 1650 confessor and spiritual director of the recluses of Port-Royal. During the persecution of the Jansenists he lived concealed in the suburb of St. Antoine; but, as he continued to correspond with the nuns, his residence was discovered, and May 13, 1666, he was imprisoned in the Bastille. Oct. 31, 1669, he was released, and returned to Port-Royal; but in 1679 he was once more compelled to leave the monastery; and the last days of his life he spent in the house of his cousin, the Marquis of Pomponne. He is principally known by his translations of the Bible. In 1667 appeared his *Le Nouveau Testament, traduit en Français*, generally called *Nouveau Testament de Mons*, though it was printed in Amsterdam by the Elzevirs. It was vehemently attacked by several bishops, condemned by Pope Clement IX. (April 20, 1668), defended by Arnauld and Nicole, and caused a controversy which lasted twenty years. *La Sainte Bible*, containing the  *Vulgata*, a translation into French, and notes (Paris, 1672, 32 vols.), was often republished, and is still widely used in France. *Les Psaumes de David*, also with notes, appeared in 1679. See SAINT-BEUVE: *Port-Royal*, vol. ii.

**SADDUCEES.** All sources agree in putting Sadduceeism in opposition to Pharisaism. It is not the name of a sect, but of a party which refused to adopt the exaggerations of ritualistic and ascetic formalism of Pharisaism. In a certain sense the Pharisees were the innovators. Their peculiar teachings were additions to the law, which the Sadducees regarded as sole authority; and thus only can we understand the reluctance of the latter against the traditional system, and its religious and ascetical requirements, as well as the rejection of the doctrine of the resurrection. Being forced by the natural course of things to make an opposition in the field of public and social life, the Sadducees were finally entangled in political difficulties, till they thus became the opponents of the Pharisees in matters of which they had not thought at the beginning. Less favored by the people, they easily accommodated

themselves to make political connections with foreigners, as the misfortunes of the nation required it, and to live in peace with a world which they could neither conquer nor with which they could assimilate themselves. They took things as they were; they went their own way, and had no sympathy with the people, which from the very start was pharisaically inclined, because the Pharisees had the appearance of greater piety, and because they hated every thing foreign. Thus the Sadducees became at last only a political *coterie*, and with the destruction of Jerusalem they disappear from history. From a political point of view it must be said that they were wiser and more far-seeing than the Pharisees, and that they cannot be blamed for the final catastrophe. It must be said of them that they refused to gain an influence by hypocritical demagoguery which they could not gain by straight measures: still, this also must be said, that most of them, by befriending themselves with Greeks and Romans, and serving a foreign policy, had their personal interest in view, and cared just as little for the religious interests of the nation as for the civil.

This brings us back to our assertion that the Sadducees, still less the Pharisees, formed a sect. Towards the Pharisaic Judaism they observed a cold neutrality; and it is sufficient to say that the very basis of Judaism, the idea of the theocracy, was violently shaken. The weakening of the theocratic principle naturally led to giving up other ideas connected with it: hence the messianic hope and teachings, including the dogma of resurrection, appeared to them as chimerical.

In the New Testament the Sadducees are mentioned in Matt. iii. 7, xvi. 1, 6, xxii. 23, 34; Mark xii. 18; Luke xx. 27; Acts iv. 1, v. 17, xxiii. 6-8. From the Gospel narrative it seems to be evident that at that time these parties opposed each other more on political grounds; and this seems to be clear from the narrative in the Acts of the Apostles, where the Sadducees always opposed the Christians, while the Pharisees favored them in many respects (Acts v. 17, 34). How are we to explain this phenomenon? or are we to believe that Christianity, after the death of Jesus, had degenerated into sheer Pharisaism? The fact, however, seems to be this: the preaching of Jesus which concerned the inner life naturally brought it into conflict with the Pharisees. But the moving power and vitality of the first Christian Church was the messianic hope; and this it shared with the Pharisees, who beheld in it something which they could utilize for their special purposes; whereas the Sadducees regarded it as something dangerous, because exaggerated, if not demagogical.

Occasionally we also hear (Acts xxiii. 8) that the Sadducees believed neither in angels nor spirits, whereas the Pharisees believed in both; and this we explain best by bearing in mind, that, as political parties, one affirmed what the other denied. Passing over from the New Testament to Josephus, who has always been regarded as the main authority in this respect, we are led to the supposition that the Sadducees were a school of philosophers; and for Greek readers every thing that concerned the future life belonged to the sphere of speculation. But the Jewish historian studiously avoided giving his readers an

inside view of the political party-machinery; and that the Sadducees were philosophers was the more believed, since Josephus asserted that they denied the doctrine of fatalism, but contended for the freedom of the will. And whereas we will not deny that there were some speculating spirits among the Sadducees, yet we must bear this in mind, that Josephus only mentions what serves his purposes, thus deceiving the inexperienced and inconsiderate reader. And the scanty notices which we find in the Talmud also lead us to the supposition that both Pharisees and Sadducees were nothing but parties; that in the main they both stood on the ground of the same Judaism as far as the inner relations were concerned, and that in this sphere there were no oppositions which had to lead to a rupture; for evidently both parties were represented in the Sanhedrin, where they could defend their different ideas, but always with a view of gaining a victory which would need endanger the State.

More confused are the notices which we find in the writings of the church Fathers, and especially in those of mediæval Judaism. The Sadducees, as we have seen, were friends of the foreigners; and, as they mostly belonged to the aristocracy, it cannot be remarkable, that, by their aversion to asceticism, they gave offence by their luxury and immorality. But this did not necessarily belong to the party, and was also not the cause why later Jews called them Epicureans: for the latter name in rabbinic writings denotes all kinds of heresy; and we can easily perceive, how, with the increasing narrowness of the ecclesiastical horizon, such imputations could be made, and it is also very characteristic that Christian writers should have taken this up, and made the rabbinic-Pharisaic mode of intuition their own. To this source belongs the myth concerning the origin of the Sadducees. Of a renowned teacher of the third century before Christ, Antigonus of Socho, we are told in the Mishna (*Pirke Aboth*, 1, 3), that he recommended to his disciples the exercise of virtue without any view of reward. In the Gemara, and later by other authorities, we are told Antigonus had two disciples, Zadok and Baithos, who, be it advertently or inadvertently, drew the inference from their teacher's maxim that there is no reward and no future life. This is the origin of Sadduceism. Whether and how the Sadducees and Baithoseans were the same or not, no one could rightly understand any more. Yet there are still some scholars who believe in the existence of Zadok and Baithos; whereas the highest antiquity is silent concerning them, and prefers the etymological explanation of the name "Sadducees" [i.e., from Heb. for "just"]. Often the Sadducees have been identified with the Karaites, but the only relation between the two consists in the rejection of the Pharisaic-rabbinic system of tradition.

LIT. — JO. REISKE: *De Sadducais*, Jena, 1666; J. H. WILLEMER: *De Sadducais*, Wittenb., 1680; CONR. KEN: *De Sadducæorum in Judaica gente auctoritate in Synbl. lit. Brem.*, i. 299 sq. [B. W. D. SCHULZE]: *Conjecturae hist. criticae Sadducæorum Sectæ novam lucem accendentes*, Hal., 1779; CHR. GLOB. LEHR. GROSSMANN: *De philosophia Sadducæorum*, Lips., 1836 sq. pp. i.-iv.; MÜLLER: *Pharisæer und Sadducæer, oder Judaismus und Mo-*

ismus, Wien, 1860; GEIGER: *Urschrift u. Uebersetzungen der Bibel*, pp. 101-158; the same, in *Sadducäer und Pharisäer* (in *Jüd. Zeitschrift*, vol. ii., 1863, pp. 11-51); the same: *Das Judenthum und seine Geschichte*, i. (2d ed., 1865), pp. 86 sq.; GRAETZ: *Geschichte der Juden*, iii. 71 sq., 455-463; DERENBOURG: *Histoire de la Palestine*, pp. 75-78, 119-144, 452-456; HANNE: *Die Pharisäer und Sadducäer als politische Parteien* (*Zeitschrift für wissenschaftl. Theologie*, 1867, pp. 131-179, 239-262); KEIM: *Geschichte Jesu*, i. 250-282 (Eng. trans., pp. 321 sq., London, 1875); HOLTZMANN, in WEBER und HOLTZMANN, *Geschichte des Volkes Israel*, ii. 124-135; HAUSRATH: *Zeitgeschichte*, i. 117-133; the same, in SCHENKEL'S *Bibellexikon*, iv. 518-529; SCHÜRER: *Lehrbuch der Neutestamentlichen Zeitgeschichte*, Leipzig, 1873, pp. 423 sq.; the same, in RIEHM'S *Handwörterbuch des Bibl. Alterthums*, pp. 1321 sq.; WELLHAUSEN: *Die Pharisäer und die Sadducäer*, Greifswald, 1874; BANETH: *Ueber den Ursprung der Sadducäer und Boethosäer* (in *Magazin für die Wissenschaft des Judenthums*, 1882, 1-37, 61-95; ED. MONTET: *Essai sur les origines des partis sadducéen et pharisien et leur histoire jusqu'à la naissance de Jésus Christ*, Paris, 1883, reviewed by SCHÜRER, in *Theolog. Literaturzeit.*, 1883, col. 169 sq.] ED. REUSS.

**SADOLETO, Jacopo**, b. at Modena in 1477; d. in Rome, Oct. 18, 1547; studied philosophy and rhetoric at Pisa, Ferrara, and Rome, and became secretary to Leo X. in 1514, and bishop of Carpentras in 1517. During the reign of Adrian VI., who had no taste for literature, Sadoleto, who was best known for the elegance of his style, and as author of some poems, lived at Carpentras; and, although Clement VII. called him to Rome as his secretary, he soon again returned to his episcopal see. During the next ten years he wrote — besides *De liberis recte instituendis liber*, *Interpretatio in Psalmum, Miserere mei Deus*, etc. — his chief work, *In Pauli epistolam ad Romanos Commentarium libri tres*. It gave offence in Rome on account of its Semi-Pelagian views, and Sadoleto undertook to alter it. In 1536 Paul III. again called him to Rome, made him a cardinal, and employed him frequently in diplomatical negotiations with Francis I. and Charles V. He was very active, and very successful as an administrator and diplomatist, but continued to cultivate his literary and philosophical tastes. His *Phædrus sive de Philosophia* appeared in 1539. The best collection of his works, including his letters and his biography by Fiordibello, was published in Verona, 1737-38, 4 vols. fol. See PÉRICAUD: *Fragments biographiques sur Jacob Sadoleto*, Lyons, 1849; JORY: *Étude sur Sadoleto*, Caen, 1857. Ronchini edited a supplement to the existing collections of Sadoleto's letters, Modena, 1872.

**SAGITTARIUS, Kaspar**, b. at Lüneburg, Sept. 23, 1643; d. at Jena, March 9, 1691; was educated in the gymnasium of Lubeck; studied theology and philology in the university of Helmstädt; was appointed rector of the school of Saalfeld in 1668, and professor of history in the university of Jena in 1671. He was possessed of an almost encyclopedic knowledge, travelled much in Germany and Denmark, examining the archives and libraries, and published a number of valuable works relating to the history of Thuringia and Saxony. In 1691 he published at Jena his *Theologische Lehr-*

*sätze von dem rechtmässigen Pietismo*, in which he protested against the use of the term "pietism" as a nickname, as the religious stand-point thereby denoted was indeed the true representative of Christianity. The book was hotly attacked, especially by superintendent Johann Schwartz of Querfurt; but Sagittarius left none of his adversaries without an answer: *Theses apologeticae theologicae* (1692), *Christlicher Neu-Jahrs-Wunsch an alle evangelische Theologos* (1692). He also wrote *Historia vite Georgii Spalatini* (1693), and *Introductio in historiam ecclesiasticam*. See J. A. SCHMID: *Commentarius de vita et scriptis Caspari Sagittarii*, Jena, 1713. NEUDECKER.

**SAHAK**. See ARMENIA (*Literature*, p. 142).

**SAILER, Johann Michael**, b. in the village of Aresing, near Schrobenhausen, Bavaria, Nov. 17, 1751; d. at Regensburg, May 20, 1832. In 1770 he entered the Jesuit college at Landsberg, and after the dissolution of the order, in 1773, he studied theology and philosophy at the university of Ingolstadt. In 1777 he was ordained priest, and appointed *repetitor publicus* in theology and philosophy. In 1780 he was made professor of dogmatics, and in 1784 he moved to Dillingen as professor of pastoral theology. But on Nov. 4, 1791, he was suddenly dismissed, accused of participation in secret political intrigues, and of connection with the *Illuminati*; and for many years he lived in retirement in Munich or at Ebersberg, developing, however, a great literary activity. His orthodoxy had long been suspected by the Ultramontanists, but the suspicion was entirely without ground. However much he at times was harassed by doubts (see his book, *Der Friede*, 1821), he never swerved from that which forms the essential and vital points of the Roman-Catholic faith; and his opposition to the rationalism and indifference of the age was energetic and successful. Meanwhile his works — *Briefe aus allen Jahrhunderten*, *Grundlehren der Religion*, *Glückseligkeitslehre* (afterward entitled *Moralphilosophie*), *Ueber Erziehung für Erzieher*, *Die Weisheit auf der Gasse*, etc., — gathered a considerable number of disciples around him. Without forming a theological school, he wielded a great religious influence, and he received tempting offers from abroad. In 1818 the king of Prussia offered him the archiepiscopal see of Cologne. But he declined: he would not leave Bavaria. In 1821 he was made capitular at Regensburg; in 1822, coadjutor to the bishop; in 1829, bishop. A collected edition of his works, consisting of forty volumes, was commenced in 1820, but not completed until after his death. The most prominent among his disciples was Melchior Diepenbrock (q. v.). See lives of Sailer by BODEMAN (Gotha, 1856), and Aichinger (Freiburg-i.-Br., 1865.) HERZOG.

**SAINT ALBANS**, the seat of an English bishopric, a town of Hertfordshire, twenty miles north-west of London. Population in 1871, 8,303. The cathedral-like abbey-church was part of a Benedictine monastery, founded in 795.

**SAINT JOHN, Knights of**. See MILITARY RELIGIOUS ORDERS.

**SAINT-MARTIN, Louis Claude de, le philosophe inconnu**, b. at Amboise, Jan. 18, 1743; d. in Paris, Oct. 13, 1803; the only noticeable theosophist the French tongue has produced. He grew up in a devout home, was educated in an ecclesiastical

institution, studied law, entered afterwards the army, and became, while a young officer in the garrison of Bordeaux, an enthusiastic adherent of Dom Martinez de Pasqualis. The pupil, however, soon separated from the master, entered into connection with Cagliostro, studied Swedenborg, resigned his position in the army, wrote books which attracted much attention, — *Des erreurs et de la vérité* (1775), and *Tableau naturel des rapports entre Dieu, l'homme, et l'univers* (1782), — and travelled extensively in England, Italy, and Germany, making everywhere intimate acquaintance with the mystical spirits of the age, William Law, Best, the Galatzin family, and others. From 1788 to 1791 he lived in Strassburg, his "paradise;" and while there he studied Jacob Boehme, and wrote *L'homme de désir* (1790), *Ecce homo* (1792), and *Le nouvel homme* (1792). The French Revolution he hailed with great enthusiasm: but he soon discovered the utter lack of moral responsibility which characterized its movements, and he sent out a word of warning, *Lettre à un ami* (1796), *Eclair sur l'association humaine* (1797), *Esprit des choses* (1800); but his books were not read, and his last independent work, *Ministère de l'homme Esprit* (1802), was completely thrown into the shade by Chateaubriand's *Génie du Christianisme*. In the last years of his life he was much occupied with a French translation of Jacob Boehme, which, considering the enormous difficulties, is remarkably well done. Most of his own works were translated into German and commented upon by Frantz von Baader. His life has been written by GENGE (1824), L. MOREAU (1850), SAINTE-BERVE, in *Causeries du Lundi*, vol. x., CARO (1852), SCHAUER (who published his correspondence, 1862), and MATTER (1862). A consistent theosophical system he did not give; but deep glimpses of Christian truth sparkle everywhere in his books in close proximity to singular expressions of the prejudices and the fanaticism of his time.

G. BUCHSENSCHÜTZ.

**SAINT-SIMON DE ROUVROY, Count Claude Henri**, b. in Paris, Oct. 17, 1760; d. there May 19, 1825. He was educated for the army, and fought with bravery in the American War of Independence. But from early youth his brain was busy with great social schemes. In Mexico he proposed to cut a canal through the isthmus; in Spain he proposed to connect Madrid with the sea. During the Revolution he speculated in confiscated estates, made a fortune, kept a magnificent establishment in Paris, squandered all his riches, and found himself penniless just as he had finished his great plan of a complete social reorganization, — the consummation of the Revolution. He proposed to Madame de Staël-Holstein, in order to have her as a partner in his great scheme of revolutionizing society; but she declined the offer. And from that moment till his death he often had to fight against actual starvation. His books attracted no attention, — *Lettres d'un habitant de Genève*, 1802; *Introduction aux travaux littéraires du 19 siècle*, 1808, 2 vols.; *De la réorganisation de la société européenne*, 1814; *L'industrie*, 1817, etc., — though he found enthusiastic pupils among men like Augustin Thierry and Aug. Comte. In despair, he attempted to commit suicide, but was fortunately prevented. On his bed

of suffering he wrote his two best books: *Catéchisme politique*, 1823-24; and *Nouveau Christianisme*, 1825. In many respects he was far in advance of his time. He had not the prejudices of many of his contemporaries. He was aware of the part Christianity has played in the history of civilization, and he spoke with respect of the labor of the lower clergy. But his knowledge was utterly incomplete, and led him to extremely wrong views. He considered the Reformation a retrograde movement. Most influence he has exercised through his disciples, Olinda Rodrigues, Bazard, Enfantin, and others. His life was written by G. HUBBARD, Paris, 1857. G. BUCHSENSCHÜTZ.

**SAINTS', Day of All.** See ALL-SAINTS'-DAY.

**SAINTS, Worship of the.** The apostolic designation of Christians as "saints" (Rom. i. 7; 1 Cor. i. 2) was used down to the days of Irenæus and Tertullian. The inclination early developed itself to apply the term in a peculiar sense to such Christians as had lived exemplary lives, and had witnessed a steadfast confession in life and death, often a martyr's death. As early as the second part of the second century, congregations were celebrating the memory of martyrs. The day of their martyrdom was called the day of their birth (*γενέθλια τῶν μαρτύρων*), and set apart for special services; and the place where the remains of a martyr were interred was regarded as consecrated. There the story of his sufferings and death was related once a year, and the Lord's Supper celebrated in token of the communion of saints. Eusebius (IV. 15) states that the Church of Smyrna honored the bones of Polycarp above silver and gold. In the fourth century a yearly festival of all saints and martyrs was appointed by the Eastern Church. One of Chrysostom's homilies (*De martyribus totius orbis*) was delivered on this festival. The Western Church did not appoint an all saints' day till the seventh century.

The respect for the memory of the saints gradually degenerated into a worship of saints and their relics. The monkish system, which began in the third century, was the occasion of exaggerated accounts of the piety and power of men who spent their lives in caves, devoting themselves to the most severe ascetic practices. Miracles were associated with their names. Cyprian, Gregory of Nyssa, Gregory Nazianzen, Ambrose, Augustine, and others exalted their memories [in treatises and sermons on the saints called *Panegyrics*], and attributed to them a part in the judgment and power, by their intercessions, to become protectors of men on earth. It was taught that they not only interceded for the pardon of sins, but for the relief of physical infirmities (Ambrose: *De Viduis* 9). Chapels and churches were erected over their bones, and relics were carried as amulets. Their aid was sought at the inception of journeys, for ships at sea, etc. Special saints were associated with different cities, lands, and occupations. Peter and Paul are the patrons of Rome; James, of Spain; Andrew, of Greece; Gregory of Tours, of France; Luke, of painters; John and Augustine, of theologians; Ivo, of jurists; Crispin, of shoemakers, etc. Vigilantius of Barcelona protested vigorously in the fifth century against such worship as idolatry, but Jerome defended the practice with vigor.

The worship of saints was fixed in the Oriental

Church by the Second Nicene Council (787), John of Damascus having before argued for the practice. The theologians of the West took up the subject, and advanced arguments in favor of the custom. Peter Lombard, Alexander of Hales, and Thomas Aquinas display much skill in this direction, but distinguished between the worship (*latreia*, *adoratio*) due to God, and the worship (*douleia*, *invocatio*) due to saints. Thomas demanded for Mary an honor lower than that due God, and yet higher than that due the saints (*hyperdulia*). The increasing host of the saints was divided into six classes; and the Roman Breviary ordains that they shall be addressed ("Apostles, martyrs, etc., pray for us") at all other times than the high festivals. The art of the middle ages was likewise devoted to bring out the emblems and peculiarities of the saints. Peter was pictured with the keys, John with a lamb upon his arm, Paul with a sword, Bartholomew with a knife, etc. On account of the smuggling-in of martyrs, the Pope was called upon to declare who were saints; and in 973 John XV. canonized the first saint in the person of Bishop Ulrich of Augsburg.

In the eleventh century Guibert, abbot of Nogent raised his voice against the abuses of saint-worship in his work, *De pignoribus Sanctorum*. Wiclif ridiculed those who sought the intercession of any other than Jesus Christ. Nicolaus of Clemanges, in his *De novis celebritatibus non instituentis*, advocated a return to the practice of the early ages, when the worship of the saints did not prevail to the exclusion of the worship of God. The Reformers lifted up their voices in sternest protest against the practice of the church, and the confessions deny all scriptural warrant for it. The Council of Trent (XXV.) established it, condemning all who denied the efficacy of the intercession of the saints. Modern Roman-Catholic divines endeavor in vain to find a scriptural warrant for it in Rev. v. 8, viii. 3, xx. 4; and, if they appeal to the *Disciplina Arcana* of the first centuries, Protestants reply by giving a different explanation of that secret discipline.

The legends of the saints form a large literature, which is full of fancies and falsehoods. *Calendars* and *Martyrologies* dating back to the eighth century are in existence. The collection most highly prized in the East is that of SIMEON METAPHRASTES of the twelfth century. The *Legenda Aurea* of JACOB DE VORAGINE is highly prized in the West. The most important of the later works is the *Acta Sanctorum*, edited by the BOLLANDISTS, [Antwerp, 1643 sqq., Paris, 1875; Mrs. JAMIESON: *Sacred and Legendary Art*, London, 1848, 2 vols.; *Legends of the Monastic Orders*, 1850; BARING-GOULD: *Lives of the Saints*, London, 1873-77, 15 vols.]. See arts. ACTA MARTYRUM, CANONIZATION. GRÜNEISEN.

**SAKYA MUNI.** See BUDDHISM.

**SAL'AMIS**, the largest and most important city of the Island of Cyprus; situated on the eastern shore, with an excellent harbor; was the first place in the island visited by Paul and Barnabas, who preached the gospel in the synagogue (Acts xiii. 5).

**SALEM WITCHCRAFT.** See WITCHCRAFT.

**SALES, Francis de.** See FRANCIS OF SALES.

**SALIC, Christian August**, b. at Domersleben, near Magdeburg, April 6, 1692; d. at Wolfen-

büttel, Oct. 3, 1738. He studied at Halle and Jena, and published, besides other works, a *Vollständige Historie der Augsbургischen Konfession* (Halle, 1730-35, 3 vols.), and a *Vollständige Geschichte des Tridentinischen Conciliums*, which, however, did not appear until after his death (1711-45, 3 vols.). His biography was written in Latin by Ballenstedt, Helmstadt, 1738.

**SALISBURY**, or **NEW SARUM**, capital of Wiltshire, Eng., seventy-eight miles west-south-west from London; population in 1871, 12,903. It is the seat of a bishopric, transferred from Old Sarum in 1217, where it had been established prior to 1078. Its cathedral was commenced in 1220, and finished in 1258: it has been since 1868 completely restored. See W. H. JONES: *Salisbury*, London, 1880.

**SALISBURY, John of.** See JOHN OF SALISBURY.

**SALMANTICENSES.** Towards the close of the sixteenth and in the beginning of the seventeenth century the hostility between the Dominicans and the Jesuits became very intense in Spain. Pope Paul V. commanded the contending parties to keep silence: but the controversy continued; and at Salamanca, the headquarters of the Dominican camp, the professors took an oath to give a pure representation of the views of Augustine and Thomas Aquinas, without any Semi-Pelagian coloring. For this purpose the celebrated *Collegii Salmanticensis cursus theologicus* was published, Salamanca, 1631 sqq., 9 vols.; Lyons, 1679, 12 vols.; new ed., Paris, 1871 sqq., 20 vols. It was directed against Molinos. The principal authors were ANTONIUS DE OLIVERO, DOMINICUS A S. THERESIA, and JOHANNES AB ANNUNCIATIONE. ZÖCKLER.

**SALMASIUS, Claudius**, b. at Semur in Burgundy, April 15, 1588; d. at the baths of Spa, Sept. 3, 1653; one of the greatest scholars of his age, and famous for his *Defensio regia pro Carolo I.* (1649), which called forth the sharp answer of Milton. He studied at Paris and Heidelberg; was in 1632 appointed professor of classical literature and language at Leyder; and went in 1650 to Sweden, on the invitation of Queen Christine. Among his works several — *De primatu papæ*, *De episcopis et presbyteris*, *De transsubstantiatione*, *Super Herode infanticida*, etc. — have theological interest.

**SALMERON, Alphonso**, b. at Toledo in October, 1515; d. at Naples, Feb. 13, 1585. He studied at Alcalá and Paris; joined Ignatius Loyola, and became one of the founders and most active members of the Society of Jesu. Fanatical in his resistance to the Reformation, he visited almost every country in Europe, was present at the Council of Trent as papal theologian, and wrote commentaries on most of the books of the New Testament.

**SALT** (סֶלַח, *śelach*) plays in the Bible an important part: in the Old Testament through its use in all sacrifices (Lev. ii. 13; Mark ix. 49), and in the New Testament through its symbolical application to the position of Christians in the world (Matt. v. 13). The Mosaic injunction rests upon the Oriental custom of eating salt, on the ratification of a covenant, as the pledge of perpetual and mutual friendship between the contracting parties, because of its property of preservation: hence a lasting covenant was called "a covenant of salt" (Num. xviii. 19; 2 Chron.

xiii. 5). The salt of the sacrifice symbolized the firmness of the bond between Jehovah and Israel. But salt was also strewn over a cursed place to indicate that nothing could any longer be allowed to grow there, because there can be no vegetation where the ground is saturated with salt (Deut. xxix. 23; Judg. ix. 45; Zeph. ii. 9): hence "a salt land" was a barren land (Job xxxix. 6; Jer. xvii. 6). The necessity of employing salt in cooking is expressed in Job vi. 6. Josephus (*Antiq.* XII. 3. 3) states, what of course would be understood, that in the temple there was always a great quantity of salt. It was also for sale in the temple-marts (MAI: *Diss. de usu salis*, Giessen, 1692).

The salt thus used was obtained principally from the valley of salt (2 Sam. viii. 13), south of the Dead Sea, where the soil is entirely covered with salt, left there every year on the recession of the waters; from Jebel Usdum, two or three miles south of the Dead Sea, substantially a mountain of rock-salt, about seven miles long, from a mile and a half to three miles wide, and several hundred feet high, and by evaporating Dead Sea water. According to Josephus, only "Sodomitish" salt could be used in the temple [cf. CARPZOV: *Appar.*, p. 718]. The reasons of this regulation were, (1) that this salt was a witness to the terrible consequences of God's wrath, and a constant exhortation to repentance, and (2) it was a product of the Holy Land itself. But since Oriental salt contains many mineral impurities, by exposure to rain or dampness it may lose its savor: hence our Lord's expression (Matt. v. 13; Mark ix. 50; Luke xiv. 34). Christians lose their savor by undue exposure to the sinful world. [By "salt-pits" (Zeph. ii. 9) are meant such pits as the Arabs still dig on the shore of the Dead Sea in order that they may be filled when the spring freshets cause the sea to overflow. Then, when the water has evaporated, the sides of the pits are found to be incrustated with salt an inch thick.]

WILHELM PRESSEL.

**SALT SEA** (Deut. iii. 17; Josh. iii. 16, xii. 3), commonly, although never in the Bible, called the **Dead Sea**. The Bible writers also call it the "sea of the plain" (Deut. iv. 49), the "east sea" (Joel ii. 20; Ezek. xlvii. 18; Zech. xiv. 8), and "vale of Siddim" (Gen. xiv. 3). The designation "Dead Sea" was given by early Greek writers: so the Arabs call it, more commonly, however, *Bahr Lût* ("Lake of Lot"). It is sixteen miles east from Jerusalem, is forty-six miles long, and ten and a third wide at the widest part, and covers nearly three hundred square miles. In shape it is oblong; on each side are mountains. The Jordan empties into it, as do also several minor streams; but the lake has no outlet: hence the water is impregnated with mineral substances, containing, on an average, twenty-five per cent of solid substances, half of which is common salt, and has extraordinary buoying qualities, and a specific gravity of from 1.021 to 1.256. From the presence of chloride of magnesium the water gets its bitter taste; from chloride of calcium, its smooth and oily touch. The lake is surrounded by "unmixed desolation." But it is not true that birds flying over it drop dead, for there are numerous varieties of birds on its shores; but no fish can live in it. The bottom of the lake is gradually

sinking. See Lieut. W. F. LYNCH: *Narrative of the United States Expedition to the River Jordan and the Dead Sea*, Phila., 1819, 9th ed., 1853; F. DE SAULCY: *Narrative of a Journey round the Dead Sea in 1850 and 1851*, London, 1853, 2 vols.; E. H. PALMER: *The Desert of the Exodus*, 1871, 2 vols.; Canon TRISTRAM: *The Land of Moab*, London and New York, 1873; ROBINSON: *Researches*, SCHAEFF: *Bible Lands*, pp. 283-295.

**SALTZMANN, Friedrich Rudolph**, b. at Strassburg, March 9, 1749; studied jurisprudence and history; travelled as tutor to Baron von Stein, afterwards Prussian minister of state; settled in 1776 in his native city, and began publishing a political paper, but was suspected of aristocratic tendency, and compelled to flee in 1793. After the fall of Robespierre he returned, and resumed his activity as an editor. But in the mean time a great change had taken place in his inner religious life. He had become acquainted with the French and German mystics; and though he kept aloof from the so-called spiritists, Mesmer, Cagliostro, etc., he became himself a pronounced mystic. Of his religious writings, *Es wird alles neu werden* (1802-10), *Das christl. Erbauungsblatt* (appearing from 1805 for several years), *Blicke in das Geheimniss des Rathschlusses Gottes* (1810), *Religion der Bibel* (1811), found many readers on both sides of the Rhine, and even in Northern Germany. He died after 1820. MATTER.

**SALVATION.** See REDEMPTION.

**SALVATION ARMY, The**, is a body of men and women, joined together after the fashion of an army, with a general, colonels, majors, captains, and lower officers, under whom are the privates, bent, as they claim, upon presenting the gospel in a manner to attract the attention of the lowest classes. Its organizer and leader is William Booth, by baptism a member of the Church of England, but by conversion a Wesleyan, and afterwards a minister of the Methodist New Connection. In this latter capacity he had great success; but in 1861 he withdrew from the regular ministry, and devoted himself to independent evangelistic work. In 1865 he came to the east of London, and there began the movement which resulted in the organization of the "Salvation Army" in 1876. The name comes from the methods adopted and the object aimed at. The army studiously avoids, as far as may be, religious phraseology, calling its places of meeting "Salvation Warehouses" and "Salvation Stores," puts its notices in military or startling terms, and deliberately adopts peculiar posters and window placards to announce its presence and work. Its object is everywhere to make a sensation. The expenses of the army are borne by collections. Care is taken to have its pecuniary affairs as public as possible, and its expenses low. In doctrine it is broadly evangelical. It does not teach sinless perfection, but the possibility of "a heart from which the blood of Christ has cleansed away all unrighteousness." It does not seek to draw persons from existing churches; but it desires to make converts among the most abandoned classes, who lie outside of religious influences. Much noise and confusion attend its operations, but these it considers necessary accompaniments. The members of the army wear a peculiar though plain uniform, parade the streets with martial

the Salzburg Protestants to come and settle under his sceptre. The archbishop was compelled to yield, and a regular emigration was arranged. No less than 18,000 people were removed to Prussia, and Leopold Anton lived to see thorns and thistles cover large tracts of his country. See GÜCKING: *Emigrationsgeschichte der Salz. Luth.*, Leipzig, 1734; PANSE: *Geschichte der Auswanderung der evangelischen Salzburger*, Leipzig, 1827; [CLARUS: *Die Ausw. d. prot. gesinnt. Salz.*, Innsbruck, 1864; and ERDMANN, in HERZOG<sup>2</sup>, vol. xiii. pp. 323-335.] KOSTER.

**SAMARIA AND THE SAMARITANS.** Samaria is the name of a city of the province. 1. *City.* It was, according to 1 Kings xvi. 23, 24, built by Omri, the sixth king of Israel, who, after the burning-down of his palace at Tirzah, bought a hill from a certain Shemer, on which he built a city which he called Shomron, after the former possessor. Samaria continued to be the metropolis of Israel for the remaining two centuries of that kingdom's existence; was twice besieged by the Syrians (1 Kings xx. 1; 2 Kings vi. 24-vii. 20), but without effect, till at last it was taken by Shalmaneser (2 Kings xviii. 9, 10), and the kingdom of the ten tribes was destroyed. After this capture, Samaria appears to have continued, for a time at least, the chief city of the foreigners brought to occupy the places of the departed natives. At the time of the Maccabæans, Samaria was again a fortified city; for Josephus describes it as a very strong city (*Ant.*, XIII. 10, 2). John Hyrcanus took it after a year's siege, and razed it (*Joseph.*, *Wars*, I. 2, 7, *Ant.*, XIII. 10, 2). By directions of Gabinius, Samaria and other demolished cities were rebuilt (*Ibid.*, XIV. 5, 3); but its more effectual rebuilding was undertaken by Herod the Great, who called it *Sebaste*, in honor of the Emperor Augustus. It was colonized by six thousand veterans and others, for whose support a district surrounding the city was appropriated. Sebaste is to-day a poor village.

2. *Province.* As such, Samaria is first mentioned 1 Macc. x. 30, then in the New Testament (Luke xvii. 11; John iv. 4 sq.; Acts i. 8, viii. 1, 5, ix. 31, xv. 3), and by Josephus (*War*, III. 3, 4). Two hours from Samaria, towards the south-east, lies Nablûs, the ancient Sichem, the seat of Samaritan cult, where, for a very long time, the Samaritans, or, as they call themselves, the Shomerim, i.e., custodians of the law, lived.

3. *Samaritans.* When Cyrus permitted the Jews to rebuild the temple, the colonists of Samaria asked to be permitted to take part in the work of building (Ez. iv. 2). On being refused to do so, the Samaritans succeeded in preventing the erection of the temple for twenty years, and offered the same unrelenting opposition to Nehemiah, when in 445 he set about rebuilding the walls of Jerusalem, which till now had lain in ruins. They welcomed with open arms any refugees from Jerusalem, who for crime, or to escape the strict Mosaic rule there established, might wish to leave their country (*Jos.*, *Ant.*, XI. 8, 7). No doubt the stern reforms introduced by Nehemiah on his second visit (*Neh.* xiii.) were highly distasteful to many who preferred the laxity, which had crept in during his absence, and to these an asylum was always open at Shechem. The alienation between the two nations was

finally completed when the Samaritans at last succeeded in erecting a rival temple on Gerizim, and endeavored to transfer thither the prestige of the older one of Jerusalem. The immediate occasion of the undertaking was the refusal of Manasseh, brother of Jaddua the high priest, and son-in-law to Sanballat the Samaritan governor, to dissolve his irregular marriage in obedience to the admonition of the Jewish elders. To reward him for his constancy, Sanballat exerted himself to erect a rival sanctuary, and there established him in the high priesthood. With this the separation between the Jews and Samaritans became final, and up to this day they have perpetuated their mutual hatred. On the troubled scene of politics which opened after the death of Alexander the Samaritans suffered equally with the Jews. Under Ptolemy Lagi, a colony of Jews and Samaritans was deported into Egypt. Under John Hyrcanus, their temple was destroyed about 130 B.C.; and many Samaritans emigrated to Damascus, where they built a temple. Under the Romans, they first enjoyed many liberties; but their unquiet spirit caused them often great troubles. Under Vespasian, a revolt was quelled with the loss of 11,600 persons, and Sichem received a garrison and the name Flavia Neapolis. The rest which they enjoyed under the rule of the Antonines was interrupted under Commodus, Septimius Severus, Constantine, and Constantius. Quieter times fell to their lot under Julian, Valentinian, and Valens: their fortunes varied under the later emperors. Laws unfavorably affecting their position were passed by Honorius and Theodosius II. The latter even forbade them to erect new synagogues. The hatred with which they had formerly regarded their Jewish rivals began to concentrate itself upon the Christians, now that the new faith had become that of the empire. In the year 451, while under the rule of Zeno, they attacked the church at Nablûs, maimed the bishop, and murdered many of the worshippers, committing the like atrocities at Caesarea also. Under Anastasius and Justinian, fresh troubles broke out. In 529 a general revolt of the Samaritans took place against the Christians. The severity with which this was put down by Justinian, followed by the enactment of severe laws against them, completely crushed the Samaritan people. Many fled to Persia; many became Christians. In 636 they fell under Mohammedan rule. During the time of the crusades they came, in 1099, into the power of the crusaders; and, with the exception of some temporary occupations by the Saracens, remained under the Christians till 1244, when they again became subject to Mohammedan rule. Since 1517 they have been under Turkish rule. Brief notices of the Samaritans and their country appear in the works of Benjamin of Tudela (twelfth century). But little was known of them till the close of the sixteenth century, when Joseph Scaliger first opened communications with them, addressing a letter to the congregations at Nablûs and Cairo. Answers arrived in 1589, but not till after Scaliger's death. In 1671 Robert Huntington, bishop of Raphoe, chaplain to the English factory at Aleppo, paid a visit to Nablûs, procured from them a Pentateuch, and in conjunction with Thomas Marshall, rector of Lincoln's College, Oxford, carried on a correspondence with the Samaritans, which lasted, with

drumming, banners, and singing, are obligated to go anywhere they may be sent, and exhibit courage bordering upon recklessness. In November, 1883, according to report of the army's "commissioner for the United States of America," the army had 500 stations, 1,400 officers wholly paid by the work in England. It had spread all over Great Britain, the North of Ireland, the United States of America, and had entered Sweden, France, India, Africa, and New Zealand. In the United States it had 50 stations, including 3 in California, 99 permanently engaged officers, and during 1882 and 1883 had purchased, by contributions of "those blessed through the work of the army," nine properties valued at \$38,000. *The War Cry*, the army's organ, had a circulation of twenty thousand weekly. See *All about the Salvation Army*, London, 1883, 28 pp.

In 1883 the army was expelled from several cantons of Switzerland (Geneva, Bern, and Neuchâtel) as disturbers of the peace.

**SALVE**, a salutatory formula of great solemnity, is used as the opening word in many celebrated Latin hymns, of which we mention, *Salve, caput cruentatum*, one of the seven passion-hymns by St. Bernard, translated by Mrs. Charles (*Christian Life in Song*), "Hail, thou Head! so bruised and wounded;" by Alford (*Year of Praise*), "Hail! that Head with sorrows bowing;" by Baker (*Hymns, Ancient and Modern*), "O sacred Head, surrounded." — *Salve, festa dies, toto venerabilis ævo*, a resurrection-hymn by Venantius Fortunatus, translated into English by Mrs. Charles (l.c.), "Hail, festal day! ever exalted high;" in *Lyra Eucharistica*, "Hail, festal day! forevermore adored;" in Schaff's *Christ in Song*, "Hail, day of days, in peals of praise." — *Salve, flores martyrum*, by Prudentius, translated into English by Chandler (*Hymns of the Primitive Church*), "Hail, infant martyrs;" by Caswall (*Hymns and Poems*), "Flowers of martyrdom." — *Salve mundi salutare*, a passion-hymn, translated into English by Mrs. Charles (l.c.), "All the world's salvation, hail;" and by Kynaston (*Lyra Messianica*), "Jesus hail! the world's salvation."

**SALVIANUS**, b. in Gaul, probably at Cologne [Treves], in the beginning of the fifth century; d. as presbyter, in Marseilles, after 495; was an elegant and prolific writer. Of his works are still extant, *De avaritia*, written about 440, first edited by Richardson, Basel, 1528, a denunciation of the avarice of the laity, in favor of the church; *De gubernatione Dei*, often called *De providentia*, written about 451, first edited by Brassicanus, Basel, 1530, a defence of divine Providence, somewhat resembling the *De civitate Dei* by Augustine; nine letters to different persons. Collected editions of his works were published by Pithoeux (Paris, 1580), Baluzius (Paris, 1669), [C. Halm (Berlin, 1878), F. Pauly (Wien, 1883)]. There is a French translation by Grégoire and Colomitet, Paris, 1831. See also F. PAULY: *Die handschriftliche Ueberlieferung des Salvianus*, Wien, 1881 (41 pp.).

HERZOG.

**SALZBURG**. From Bohemia, the Hussite movement penetrated into the diocese of Salzburg, and in 1420 Archbishop Eberhard III. was compelled to employ very severe measures in order to suppress that heresy in his countries. Apparently he succeeded. Nevertheless, the very first

writings of Luther caused a singular commotion throughout the whole population; and when Staupitz, Paul Speratus, Stephan Agricola, and Georg Schärer had successively preached the views of the Reformation in the country, the archbishop, Wolfgang Dietrich, found it necessary not only to silence and expel a number of preachers, but to cleanse the very flocks. In 1588 he issued a decree ordering the inhabitants of the city of Salzburg either to return to the Roman-Catholic faith, or to leave the country within a month; and in 1614 the edict was extended to the whole country, and enforced by means of a swarm of Capuchins and a troop of soldiers. Again, for some time, the country seemed on the right path, until in 1685 a priest in the Tefferegger valley discovered a whole congregation of secret Lutherans. They used the Bible, Luther's Catechisms, Spangenberg's postils, and Urban Rhegius's *Seelenarzeney* (medicine for the soul) for their edification and instruction; and they assembled often in the dead of night for common prayer and singing. The archbishop, Maximilian Gandulph, ordered them to present their confession of faith: but, the confession being a very simple statement of purely biblical views, it was found utterly heretical; and, in spite of the interference of the elector of Brandenburg and the diet of Ratisbon, the archbishop gave his subjects the option between recantation and exile. The next year, however, Gandulph died; and the question was dropped by his successor. But in 1728 Leopold Anton ascended the episcopal chair, and his principal object was to amass power and wealth for himself and his family. The heresy question seemed to him a suitable point of operation; and he declared that he would have the heretics out of the country, even though all the field should be covered with thorns and thistles. The Jesuits were let loose on the population, and chicaneries very rapidly turned into actual persecutions. The old conditions were revived, — recantation, or exile; and, in order to suit the purposes of the archbishop, exile was made to mean confiscation of property, and renunciation of family. As such measures were utterly at variance with the stipulations of the peace of Westphalia, complaints were made both to the emperor in Vienna, and to the diet at Ratisbon; and Prussia, Denmark, Holland, and England interfered. The archbishop charged a committee with investigating the whole matter, and placing it on a legal footing. The committee travelled from county to county to register the names of the Protestants, and hear their complaints; and as it gave golden promises of religious freedom, and justice in every respect, the Protestants were not slow in coming forward. But, when the archiepiscopal government discovered that no less than 20,675 persons wished to separate from the Roman-Catholic Church, it immediately changed its policy. Austrian troops were sent for, and quartered upon the Protestant households; and a kind of *dragonades* was introduced. Only with great difficulty could the Protestants obtain permission to leave the country, and their children and property were retained. In this great emergency the king of Prussia came to the aid of his co-religionists. He threatened to adopt a similar policy towards his Roman-Catholic subjects, and formally invited



intervals, till the latter's death, in 1685. About this time a few letters also passed between them and the celebrated Job Ludolf; and then, with the exception of one letter addressed, in 1790, to their "Samaritan brethren" in France, nothing more is heard of them till 1808, when the bishop and senator Grégoire set about making inquiries with regard to them by means of the French consular agents in Syria. These letters are of high value; and, togetherwith notices which we find in the works of modern travellers, they give us an insight into their literary and religious state. As to their

*Doctrines*, they are strict monotheists, and reject all images. They believe in angels and astrology. They believe in a day of retribution, when the pious will rise again, false prophets and their followers will be cast into the fire, and burned. The coming of the Messiah is to take place immediately before the day of judgment, or six thousand years after the creation of the world. As these have now elapsed, he now, though all unknown, is going about upon earth. The Samaritans expected in 1853 a great political revolution, and that in 1863 the kings of the earth would assemble the wisest out of all nations, in order, by mutual consent, to discover the true faith. From the Israelites, i.e., Samaritans, will one be sent; and he will be the Taëb. He will gain the day, lead them to Gerizim, where under the twelve stones they will find the Ten Commandments (or the whole Torah), and under the stone of Bethel the temple utensils and manna. Then will all believe in the law, and acknowledge him as their king, and Lord of all the earth. He will convert and equalize all men, live a hundred and ten years upon earth, then die, and be buried near Gerizim; for upon that pure and holy mountain, which is fifteen yards higher than Ebal, no burial can take place. Afterwards will all the earth remain some hundreds of years more, till the seven thousand are completed, and then the last judgment will come on.

*Usages*. — At the present day the Samaritans celebrate seven feasts in the year; though only one, the passover, is observed with its former solemnities. [A minute and interesting account of the ceremonies of this feast is given by Stanley: *History of the Jewish Church*, i. pp. 134 sq., 559 sq. The Liturgy for this feast is very rich; thus every evening during the feast the "dream of the priest Abisha" is read, to hear which only the elders are permitted. This dream is contained in Cod. 19007, Add. MSS. Brit. Museum. There are passover hymns composed by the high priests Marka, Pinchas, and Abisha, given by Heidenheim: *Vierteljahrsschrift*, iii. 94 sq., 357 sq., 475 sq. There exists also a *History of the Exodus*, a so-called *Pesach-Haggadah*, which Dr. S. Kohn published, with a German translation, in *Abhandlungen der Deutschen Morgenl. Gesellschaft*, 1876, No. 4.] The second feast, celebrated on the 21st of Nisan, or last day of unleavened bread, is marked by a pilgrimage to Gerizim. The third feast is Pentecost; the fourth, that of Trumpets; the fifth is the Day of Atonement. The first and eighth days of tabernacles count for the remaining feast-days. The sabbath, moreover, is kept with great strictness: the years of jubilee and release are also still observed.

The Samaritans have two more days of assembly, though they do not count them as holidays, termed *Sammoth*, on which the number of the congregation is taken; and, in return, every male over twenty years of age presents the priest with half a shekel, in accordance with Exod. xxx. 12-14, receiving from him a calendar for the coming six months, prepared from a table in his possession. From these offerings the priest gains his living. He may consecrate any of his family that he pleases to the priesthood, provided the candidate be twenty-five years of age, and never have suffered his hair to be cut. Like other Orientals, he never removes his turban, and thus is not easily to be distinguished from the rest of the congregation; but, in accordance with Lev. x. 6, he does not "rend his clothes" by wearing a slit on his sleeve, as other Samaritans; and, when the roll of the law is taken from the ark, he, like his assistants, places a cloth, which they call *tal-lith*, around his head. They wear white turbans; ordinarily they are compelled, by way of distinction from Mohammedans, to wear them of a pale-red color. They may cut their hair, or not, as they please, but not their beards, this being forbidden in Lev. xix. 27, xxi. 5. Women must let their hair grow, and wear no ear-rings, because of them the golden calf was made. For fear of scandalizing the Mohammedans, none but the old ones venture to attend the synagogue. When a boy is born, great rejoicing is held: his circumcision always takes place on the eighth day after birth, even though it be a sabbath. Boys marry as early as fifteen or sixteen, girls at twelve. The Samaritans may marry Christian or Jewish girls, provided they become Samaritans. When a man has a childless wife, he may take a second, but, if she also be barren, not a third. Divorces, though permitted, are uncommon. The dead are prepared for burial by their own friends: the whole body is washed, but especially the hands (thrice), mouth, nose, face, ears, both inside and out (all this is Mohammedan fashion), and lastly the feet. The burial takes place, if possible, before sunset the same day, accompanied with the recitation of the law and hymns. [The following is a part of a litany for the dead: —

"Lord Jehovah, Elohim, for thy mercy and for thine own sake, and for thy name, and for thy glory, and for the sake of our lords Abraham and Isaac and Jacob, and our lords Moses and Aaron and Eleazar and Ithamar and Phinehas and Joshua and Caleb, and the holy angels, and the seventy elders, and the holy mountain of Gerizim, Beth El. If thou acceptest this prayer, may there go forth from before thy holy countenance a gift sent to protect the spirit of thy servant N., the son of N., of the sons of N., . . . daughter . . . from the sons of N. . . . O Lord Jehovah, in thy mercy have compassion on him (or her), and rest his (her) soul in the garden of Eden, and forgive him (or her) and all the congregations of Israel who flock to Mount Gerizim, Beth El. Amen. Through Moses the trusty. Amen. Amen. Amen."]

These readings are continued every day to the next sabbath, the women of the family watching near the grave. On the sabbath it is visited by the whole congregation, except the near relations, who eat there together, reciting part of the law, and singing hymns, finishing the recitation later in the day with the relations.

Of the Old Testament they only have *The Pentateuch*. — The text differs in many

passages from the present Hebrew text, often agreeing with the Septuagint. It is reprinted in the London Polyglot. [The whole Pentateuch is divided into nine hundred and sixty-four paragraphs, or *kazzin*, and is halved in Lev. vii. 15 (Authorized Version and Hebrew text, viii. 8). As to its critical character, there has always been a difference of opinion; and for nearly two hundred years one of the most extraordinary controversies on record was kept up. The leader in this controversy was J. Morin, who placed the Samaritan Pentateuch far above the received text; and in this opinion he was followed by men like Capellus and others. Others, as De Dieu, Hottinger, Buxtorf, took the opposite view; and while they maintained the superiority of the Hebrew text, yet in doubtful cases, when the Samaritan had an "unquestionably clearer" reading, they would adopt it. Here the matter rested until 1815, when Gesenius abolished the remnant of the authority of the Samaritan Pentateuch by publishing his *De Pent. Sam. Origine, Indole et Auctoritate*. The subject was taken up again by Kirchheim, and of late by Kohn.] As to their pronunciation of the Hebrew, it differs somewhat from the usual. [According to Petermann's transcription, the first verse in Genesis would read thus: "Baräset bara eluwēm it aššamēm wit aäres."] Besides the Hebrew text of the Pentateuch, the Samaritans have also versions of the same. The most important is the

*Samaritan Version* [published by A. Brüll, in Hebrew characters, in 1875].

The *Samaritan*, in Greek (*τὸ Σαμαριτικόν*), probably the same which is mentioned in the Hexapla of Origen.

The *Arabic version* of the Samaritan Pentateuch, made by Abu Saïd in Egypt, on the basis of the Arabic translation of Saadia. An edition of this version was commenced by Kuenen at Leyden. Genesis was published in 1851; Exodus and Leviticus, in 1854.

The other literature of the Samaritans is very unimportant. They have ten prayer-books for the sabbaths and feasts, besides two collections of hymns, which they call *Durrân* ("string of pearls") and *Dešer* ("book"). Of their chronicles, we mention the *Samaritan Chronicle*, or *Book of Joshua* (sent to Scaliger by the Samaritans of Cairo in 1584: it was edited by Juynboll, Leyden, 1848), the *Chronicle of Abûl-Fath*, full of fables, and containing little useful matter [published recently by Vilmar, with the title *Abulfathi Annales Samaritani*, etc., Gotha, 1865].

*Sects.*—Concerning the sects, Abûl-Fath's statement is as follows: A sect appeared calling themselves "Dostân," or "The Friends," which varied in many respects from the traditions of their fathers respecting many religious matters. Thus they held for impure a fountain into which a dead insect had fallen, altered the time for reckoning the purification of women and commencement of feasts, forbade the eating of eggs which had been laid, allowing those only to be eaten which were found inside a slain bird, considered dead snakes and cemeteries as unclean, and held any one whose shadow fell upon a grave as impure for seven days. They rejected the words "Blessed be our God forever," and substituted Elohim for Jehovah; denied that Gerizim had been the first

sanctuary of God; upset the Samaritan reckoning for the feasts, giving thirty days to each month, rejecting the feasts and order of fasts, and the portions due to the Levites. They counted the fifty days to Pentecost from the sabbath, the day after the first day of the passover, like the Jews, not from the Sunday like the other Samaritans. Their priests, without becoming impure, could enter a house suspected of infection, as long as they did not speak. When a pure and a doubtful house stood side by side, the condition of the latter was decided by watching whether a clean or unclean bird first settled upon it. On the sabbath they might only eat and drink from earthen vessels, which, if defiled, could not be purified: they might give no food or water to their cattle; this was done on the day previous. Their high priest was a certain Zarâ, who had been turned out of his own community for immorality.

At a later period lived Dûsis. Being condemned to death for adultery, he was respited on the promise of sowing dissension among the Samaritans by founding a new sect. He went to Asker (near Nablûs), and formed a friendship with a Samaritan distinguished for his learning and piety. Compelled, however, to fly for his life on account of a false accusation which he had brought against his friend, he took shelter at Shueike with a widow-woman named Amentiu, in whose house he composed many writings; but, finding that a hot pursuit after him was still maintained, he retired to a cave, where he perished of hunger, and his body was eaten by dogs. Before his departure, however, he left his books with his hostess, enjoining her to let no one read them unless he first bathed in the tank hard by. Accordingly, when Levi, the high priest's nephew, arrived with seven others in search of him, they all bathed, one after the other, in the tank; and each, as he emerged from the water, exclaimed, "I believe in thee, Jehovah, and in Dûsis thy servant, and his sons and daughters;" Levi adding, when his turn came, "Woe to us if we deny Dûsis, the prophet of God!" They then took the writings of Dûsis, and found that he had made many alterations in the law, more even than Ezra. They concealed them, and on their return to Nablûs reported that Dûsis had disappeared before they arrived, they knew not whither. At the next passover, Levi had to read out Exod. xii. 22 in the synagogue; but for "hyssop" he substituted "thyme." Corrected by the congregation, he still persevered, crying, "This is right, as God hath said by his prophet Dûsis, on whom be peace! Ye are all worthy of death for denying the prophetic office of his servant Dûsis, altering the feasts, falsifying the great name of Jehovah, and persecuting the second prophet of God, whom he hath revealed from Sinai. Woe unto you that you have rejected and do not follow him!" Levi was stoned. His friends dipped a palm-leaf in his blood, and ordained that whoever would read Dûsis' writings, and see the leaf, must first fast seven days and nights. They cut off their hair, shaved their beards, and at their funerals performed many strange ceremonies. On the sabbath they would not move from their place, and kept their feasts only on this day, during which they would not remove their hands from their sleeves. When one of their friends died, they would gird him

with a girdle, put a stick in his hand, and shoes on his feet, saying, "If we rise, he will at once get up;" believing that the dead man, as soon as he was laid in the grave, would rise and go to paradise. As to the age in which Dûsis lived, it must have been long before Origen; for this Father, in his *Commentary on John xiii. 27* (ed. Lommatsch, ii. 49), tells us that a "certain Dositheus arose, and claimed to be the Messiah. His followers are called Dositheans, who have his books, and tell wonderful stories of him, as if he had not died, and is still alive somewhere." This agrees with the statement of Abûl-Fath concerning Dûsis. According to Origen, Dositheus must have lived long before him, probably in the first, or at least in the second century of the Christian era. That he was the teacher or pupil of Simon Magus, as some have asserted, is an untenable conjecture.

[Lit.—On the Samaritan Literature cf. PETERMANN: *Versuch einer hebr. Formenlehre nach der Aussprache der heutigen Samarit.* (Leip., 1868), introduction; JUNBOLL: *Commentarii in Historiam Gentis Samaritanæ* (Lugd. Bat., 1846), pp. 58 sq.; NÖLDEKE: *Ueber einige samaritan.-arab. Schriften* (Göttingen, 1862); GEIGER: *Die Hebr. Grammatik bei der Samaritanern*, in *Zeitschrift der Deutsch. Morgenl. Ges.* (1863), xvii. 748; HEIDENHEIM: *Vierteljahrsschrift*, iv. 184 sq., 347 sq.; PICK: art. "Samaritan Literature," in McCINTOCK and STRONG'S *Cyclop.*—On the Samaritan Liturgy, including their ritual, doctrines, and usages, cf. GESIENUS: *Theolog. Samarit.* (Halæ, 1822); *Anecdota Exon.* (Lipsiæ, 1824); KIRCHHEIM: *Karme Shomron*, pp. 16 sq.; NUTT: *Sketch of Samaritan History*, pp. 65 sq., 142 sq.; FRIEDRICH: *De Christologie Samarit.* (Lipsiæ, 1821); LANGEN: *Das Judenthum in Palestina* (Freiburg, 1866), pp. 90 sq., 183 sq., 232 sq., 299 sq., 407 sq.; APPEL: *Questions de rebus Samaritanorum* (Göttingen, 1874); PICK: art. "Samaritan Liturgy," in McCINTOCK and STRONG'S *Cyclop.*—On the Samaritan Pentateuch, we quote from the very large literature only the following: GESIENUS: *De Pentateuchi orig. origine, indole et auctoritate* (Halæ, 1815); FRANKEL: *Vorstudien* (Leip., 1841), and *Ueber der Einfluss der palästinschen Exegese* (Leip., 1851); KIRCHHEIM: *Karme Shomron*, or *Introductio in Librum Talmudicum "De Samaritanis"* (Frankf., 1851, in Heb.); KOHN: *De Pentateucho Samaritano* (Lipsiæ, 1865); GEIGER: *Nachgelassene Schriften* (Berlin, 1877), iv. 51 sq.; PICK: *Horeæ Samaritanæ*, or *A Collection of Various Readings of the Samaritan Pentateuch compared with the Hebrew and other Ancient Versions*, in *Bibliotheca Sacra* (Andover, 1876-78); by the same, the art. "Samaritan Pentateuch," in McCINTOCK and STRONG'S *Cyclopædia*.—On the Samaritan Sects, cf. NUTT: *Samaritan History*, pp. 46 sq.; BASNAGE: *Histoire des Juifs* (Taylor's trans.), pp. 91 sq.; JOST: *Geschichte des Judenthums u. seiner Sekten*, i. 62 sq.; DE SACY: *Chrestom. Arabes*, i. 334 sq.; PICK: the art. "Samaritan Sects," in McCINTOCK and STRONG'S *Cyclopædia*.—On the Samaritan Versions, cf., besides GESIENUS, WINER: *De Versionis Pentat. Samar. indole* (Lips., 1817); SAMUEL KOHN: *De Pentat. Samaritano*, pp. 66 sq.; *Samaritanische Studien* (Breslau, 1868), also *Zur Sprache, Literatur und Dogmatik der Samaritaner* (Leip., 1876); BRÜLL: *Zur Geschichte und Literatur der Samari-*

*taner* (Frankfort, 1876, 25 pp.); KAULEN: *Einkleitung in das A. Test.* (Freiburg, 1876), i. 91 sq.; NÖLDEKE, in GEIGER'S *Zeitschrift*, vi. 204 sq.; BARGES: *Notice sur deux Fragments d'un Pentateuque Hébreu-Samarit.*, 1865, pp. 15 sq.; NUTT: *Sketch of Samaritan History*, pp. 106 sq.; PICK: art. "Samaritan Versions," in McCINTOCK and STRONG'S *Cyclop.*—On the Samaritan Language cf. G. J. NICHOLLS: *A Grammar of the Samaritan Language with Extracts and Vocabulary*, London, 1858; PETERMANN: *Brevis linguæ Samaritanæ grammatica, litteratura, chrestomathia cum glossario*, Berlin, 1873].

H. PETERMANN. (B. PICK.)

**SAMARITAN PENTATEUCH.** See SAMARIA.

**SAMOSATA, Paul of.** See MONARCHIANISM.

**SAMPSÆAN.** See ELKESAITES.

**SAMSON** (i.e., *the destroyer*) was an Israelite of the tribe of Dan (Judg. xiii. 2). His birth was announced to his mother, who had long been barren. He was to be a Nazarite from his birth. The mother was directed, accordingly, to conform her own regimen to the tenor of the Nazarite law, and strictly abstain from wine and all intoxicating liquor, and from every species of impure food. Samson was born at Zorah (Josh. xv. 33, xix. 41). When he was grown up, he staid at the camp of the Danites (Judg. xiii. 25), between Zorah and Eshtaol, where "the Spirit of the Lord began to move him at times." From this time his career commences, and his deeds may be divided into six parts.

1. *Samson's Wedding.*—Samson goes to Timnath, where he met one of the daughters of the Philistines: "it was of Jehovah." The parents object to such a union at first, but at last yield to their son's wish. On his first visit to his future bride, he slew a lion without a weapon; and on his second visit, to espouse her, he found the skeleton, denuded of the flesh by the birds and jackals, occupied by a swarm of bees (Judg. xiv. 1-8). At his wedding-feast he propounded a riddle, the solution of which referred to his obtaining a quantity of honey from the carcass of a slain lion; and the clandestine manner in which his guests got possession of the clew to the enigma cost thirty Philistines their lives (Judg. xiv. 10-20).

2. *Samson's Vengeance* (Judg. xv. 1-8).—The ill treatment which he had received at the hands of his father-in-law, who, upon a frivolous pretext, had given away his daughter in marriage to another man, prompted Samson to a vindictive deed, which was executed by securing a multitude of jackals, and, by tying firebrands to their tails, setting fire to the cornfields of his enemies. The indignation of the Philistines, on discovering the author of the outrage, vented itself upon the family of his father-in-law, who had been the remote occasion of it, in the burning of their house, in which both father and daughter perished. This cruelty provoked Samson, and he smote them "hip and thigh with a great slaughter."

3. *The Battle Ramath-lehi, i.e., at the lifting-up of the Jawbone.*—Having taken his residence at Ètam, he was thence dislodged by consenting to a pusillanimous arrangement on the part of his own countrymen, by which he agreed to surrender himself in bonds, provided they would not themselves fall upon him and kill him. Being brought, in this apparently helpless condition, to a place called, from the event, *Leli* ("a jaw"), his

preternatural potency suddenly put itself forth, and snapping the cords asunder, and snatching up the jawbone of an ass, he dealt so effectually about him, that a thousand men were slain on the spot. Wearied with his exertions, Samson became faint from thirst. God heard his prayer, and caused a stream to gush from a hollow rock hard by; and Samson gave it the name of *En-hak-kore* (i.e., the well of him that heareth).

4. *The Gates of Gaza at Hebron* (Judg. xvi. 1-3). — Samson suffered himself weakly to be drawn into the company of a woman of loose character at Gaza. The inhabitants attempt to detain him at Gaza by closing the gates of the city, and making them fast; but Samson, apprised of it, rose at midnight, and breaking away bolts, bars, and hinges, departed, carrying the gates to a hilltop near Hebron.

5. *The Attempted Outwitting in the Valley of Sorek* (Judg. xvi. 4-14). — Here he lived with Delilah. Tempted by the bribe of the Philistines, she employs all her arts to worm from him the secret of his strength. Three times he deceived her, abasing at the same time the Philistines lying in wait.

6. *Samson's Self-treachery and Death* (Judg. xvi. 15-31). At last, in a moment of weakness, Samson disclosed to Delilah the fact that his strength lay in his hair, — not that it really lay in his hair, but in the fact that it arose from his relation to God as a Nazarite. The Philistines, having deprived him of sight, at first immured him in a prison, and made him grind at a mill like a slave. In the process of time his hair recovered its growth, and Samson experienced the help of Jehovah (Judg. xvi. 28). A feast was celebrated in honor of Dagon, and Samson was ordered to be brought out to be made a laughing-stock for the immense multitude. He grasped the massive pillars; and, bowing with resistless force, the whole building fell upon the lords and upon all the people that were therein. "So the dead which he slew at his death were more than they which he slew in his life." His brethren buried him between Zorah and Eshtaol, in the burying-place of his father.

LIT. — WINER: *Real-Wörterb.*, ii. 466-469; *Commentaries on Judges* by ROSENMÜLLER, STUDER, BERTHEAU, and CASSEL (in Lange); ROSKOFF: *Die Simsonssage*, Leip., 1860. L. DIESTEL.

**SAMSON**, Bernhardin, a Franciscan monk noted for his traffic in indulgences in Switzerland. He was a native of Milan, but the dates of his birth and death are not known. He entered Switzerland as the agent of Cardinal Forli, who had charge of the sale in that region; but his behavior caused much scandal, and after some disastrous encounters with Zwingli and Bullinger he was recalled by Leo X. Nothing further is known of him. See HOTTINGER: *Helvetische Kirchengeschichte*, Zürich, 1708 (iii.).

**SAMUEL** was born as the son of Elkanah, an Ephrathite, at Ramathaim-zophim, in the mountain of Ephraim, and was of Levitical descent; but not only did he perform priestly functions, but his descendants also, like Heman his grandson, one of the chief singers in the Levitical choir, are counted as belonging to the Levites. His mother, Hannah, for a long time childless, sought from God the gift of a son, whom she dedicated to the

Lord before his birth, to the office of a Nazarite. When the son was born, she called him *Samuel*, "the asked, or heard of God." As soon as he was weaned, she brought him unto the house of the Lord (1 Sam. i. 24), where he afterwards remained. He was dressed in a sacred garment, an ephod of white linen; and his mother gave him every year a little mantle reaching down to his feet. And "the child Samuel grew on, and was in favor both with the Lord, and also with men" (ii. 26).

*Samuel's Call.* — Times looked rather gloomy in Israel. Eli the high priest was a weak character; his sons prostituted the sanctuary; the people served idols; and the oppressive power of the Philistines was felt. Thus it was that Samuel had no idea how the Lord revealed himself to the prophets, the messengers of his word (1 Sam. iii. 1, 7). While he was sleeping, he received his first revelation, or communication, — the doom of Eli's apostate house (iii. 11-14). Other revelations speedily followed this. The frequency of God's messages to the young prophet established his fame: his words were treasured up, and Shiloh became the resort of those who came to hear him (iii. 19-21). Samuel was not only a prophet like others, but he is also the first of the regular succession of prophets (Acts iii. 24). His influence at the beginning of his career — "and the word of Samuel came to all Israel" (1 Sam. iv. 1) — paved the way for his judicial administration; and, although he was neither called nor elected to this office, yet "Samuel judged the children of Israel in Mizpeh" (vii. 6). But the zenith of his prophetic activity was the election, rejection, and second election of the theocratic king (viii.-xvi.), which was mediated by his office. After having anointed David as king (xvi. 13 sq.), he retired to his house at Ramah; and, besides his death (xxv. 1), only his apparition at Endor is recorded (xxviii.). Samuel's prophetic activity was not confined to a mere receiving and communicating the divine word, but he also founded and guided those societies which are known as the *schools of the prophets*. The spirit of prophecy, it seems, had in the time of Samuel gained possession of many. In order to keep away all impure elements, it was necessary to conserve and purify those of whom the Spirit had thus taken a hold by teaching and discipline; and to achieve this Samuel formed them into one congregation near Ramah, where they lived in habitations (Heb., *Naioth*, xix. 19 sq.), Samuel "standing appointed over them" (xix. 20), ruling and leading them by the power of his spirit.

Samuel's *judicial* activity was not only the outgrowth of the prophetic office, but was also constantly guided by it. We must not only suppose that he dispensed judgment with prophetic wisdom, but that he also pleaded the cause of the people as a man who had the spirit of God. Although Samuel had never drawn the sword, except in one case (1 Sam. xv. 33), yet he was a hero. He was the first who gained such a decisive victory over the Philistines, that all the days of Samuel they never again attacked the Israelites (vii. 13); and the Eben-ezer stone was the sign of victory which Samuel put up. As to the manner in which Samuel exercised his judicial office, we know that he annually visited, in discharge

of his duties as ruler, the three chief sanctuaries, — Bethel, Gilgal, and Mizpeh (vii. 16). At other times he lived at Ramah, and exercised his functions there (vii. 17). When he became old, he appointed his sons Joel and Abiah as judges, not to take his place, but to relieve him. They were judges at Beersheba (viii. 2). But these sons possessed not their father's integrity of spirit, but "turned aside after lucre, took bribes, and perverted judgment" (viii. 3); so the elders of the people came to him and said. "Behold, thou art old, and thy sons walk not in thy ways: now make us a king" (viii. 5). Although the Lord fulfilled the desire of the people, yet the people sinned in preferring the splendor of an outward, visible kingdom to the glory of the invisible kingdom of Jehovah (viii. 7, x. 19, xii. 12, 16 sq.). At the command of God, Samuel anointed and made Saul king, and then retired from public office (xii.). Saul proved himself incapable of leading the people. Samuel's help was often needed. When after the rejection of Saul, and David's anointing to the throne, Samuel felt assured that David was the man after God's heart, able to build up the kingdom of Israel, he retired entirely from public life. Only once again he came forward before his death to defend the anointed of the Lord against the rejected by the Lord (xix. 18-24). It may be that in his retirement Samuel put in writing what is called (1 Chron. xxix. 29) the "Book of Samuel."

*Samuel's Priesthood.* — In this direction Samuel only filled a gap out of necessity. Eli was dead, and his two sons also. The ark was taken, Shiloh was desolated. In this time of need Samuel restored the orphaned priesthood by building an altar at Ramah (1 Sam. vii. 17). Here, as well as at Mizpeh (vii. 5), Gilgal (xi. 15), and Bethlehem (xvi. 2 sq.), he offered sacrifices. His priestly function, however, consisted not merely in sacrificing, but more especially in praying for the people (vii. 5, 8, viii. 6, xii. 16-23); and the efficacy of the power of his prayer is often mentioned (Ps. xcix. 6; Jer. xv. 1).

In reviewing the whole career of Samuel, we notice that he forms a transition period. He is the last judge, and mediates the reconstruction of the theocracy by founding the royal and prophetic offices, which again were of the greatest influence for the formation of the priestly office. Some regard Samuel as a type of John the Baptist. It cannot be denied that there are many striking parallels between both, but the Baptist's activity was not as comprehensive as Samuel's. John was nothing but a voice of one crying in the wilderness, whilst Samuel had to reform and to guide the whole religious and political life of the nation. Samuel died at Ramah (1 Sam. xxv. 1, xxviii. 3). All Israel lamented him. He was buried in his house at Ramah. See the works of KNOBEL: *Prophet d. Hebr.*, ii. 28 sq.; KÖSTER: *Die Propheten des A. und N. T.*; BRUCH: *Weisheitslehre der Hebräer*, 1851, pp. 38 sq.; ZIEGLER: *Histor. Entwicklung der göttl. Offenbarung*, 1841, pp. 168 sq.; SCHLIER: *Die Könige in Israel*, 1859, pp. 1 sq.; *Das Evangelium des Reiches von Christianus*, Leipzig, 1859, pp. 158 sqq.; [GEIKIE: *Hours with the Bible*, vol. ii.].

**SAMUEL, Books of**, so called because he is the prominent figure in their history, not because

he was their author. They originally formed one book, as the Massoretic note to 1 Sam. xxviii. 24, which states that this verse is the middle of the book, incontestably proves. In the Septuagint they are called "The First and Second Book of the Kings." Daniel Bomberg was the first to introduce the division into the printed Hebrew text (Venice, 1517). The Book of Samuel links itself directly to Judges, which presents the confusion of that period by showing how the monarchy arose, and reached its height. It divides itself into three principal parts: (A) The history of Samuel, the last judge and the prophetic founder of the monarchy (1 Sam. i.-xii.); (B) The history of Saul, the first king of Israel (xiii.-xxxi.); (C) The history of David (2 Sam. i.-xxiv.). The death of David is given in 1 Kings. The book is a unit, but flows not from one source, but from several, which the author combines, without, however, being able always to disguise the fact. But the modern critics overdo the matter when they find everywhere contradictions. And they do not agree in tracing the sources. For instance, M. Duncker, Seinecke, and Reuss try to make out that the history of Saul's elevation to the monarchy rests upon three different and mutually exclusive accounts: (1) xi., which they say is the original historical account; (2) ix. 1-x. 16; (3) viii., x. 17-27. Dillmann and Wellhausen trace it to two sources: (1) ix. 1-10, 16, x. 27<sup>b</sup>-xi. 11, 15; (2) viii. 10, 17-27<sup>a</sup>, xi. 12-14. Wellhausen considers the second account as unhistorical, and of exilic or post-exilic origin. Dillmann maintains that one or the other must be false. But since the editor of the book, if he did really make up his history out of two different sources, evidently considered them of equal value, and mutually supplementary, the first question to be answered is, Was he not right? Of course, if there is no living God who regulates the future in its smallest details, and can reveal it, then both accounts are equally unhistorical. But, if there be such a God, then there is no difficulty in accepting both accounts as true, and fitting together.

It is true that in First Samuel there are told several similar stories, — Saul's inspiration (x. 10-12 and xix. 22-24), his rejection as king (xiii. 8-14 and xv. 12 sqq.), his madness (xviii. 10 sq. and xix. 9 sqq.), David's sparing of Saul (xxiv. and xxvi.), David's flight to the Philistines (xxi. 10-15 and xxvii. 1 sqq.); but the second story is not an exact repetition of the first. The circumstances were similar: hence the same general result followed, yet they were not identical in the two. It is also true that there are genuine repetitions and breaks, formal incongruities and contradictions, transpositions, etc. Cf. vii. 12, 13 with ix. 16, x. 5, xiii., which is intelligible only on the supposition that there was a fresh attack of the Philistines (xi. 15), or that Samuel's victory was temporary. Again: in David's early history there is some confusion. In Second Samuel, otherwise more united, there are some such phenomena: e.g., 2 Sam. vii. 1, 9, speaks of David's peace resulting from the wars mentioned in the next chapter; between xiv. 27 and xviii. 18 nothing is said about Absalom's death. The present Hebrew text of the book is defective and faulty: e.g., 2 Sam. xxi. 8, Michal for Merab; the name of Goliath's brother, missing in 2 Sam. xxi. 19, is to

be supplied from 1 Chron. xv. 5. But the attempts (Thenius and Wellhausen) to make up deficiencies by the aid of the LXX. are conjectural, and more or less arbitrary.

While the author of Kings regularly names his sources, the author of Samuel does this only once (2 Sam. i. 18). But it is probable that the author had recourse to the official records spoken of in 1 Chron. xxix. 29. The book contains Ps. xviii. and the "last words of David" (2 Sam. xxiii. 1-7). The time of composition was after David's death (2 Sam. v. 5), after the separation of the kingdom, but before the downfall of Judah (1 Sam. xxvii. 6). Many rabbis make Jeremiah to be the author. But in truth, neither author nor definite date can be assigned to it. The author is, however, no mere compiler, but one, who, in the true prophetic spirit, made thorough use of the sources. The book takes high rank in literary and historical respects. The style is classic and graphic. The honest and impartial character of the prophetic author comes out in his statement of many things which were in plain contradiction to the Mosaic law, and in his faithful and unvarnished account of David's failings, notwithstanding his prejudice in his favor.

LIT.—See the Commentaries, especially those by THENIUS (2d ed., 1864), KEIL (2d ed., 1864), ERDMANN (in Lange, 1873); the Introductions by J. J. STÄHELIN (1862), DE WETTE-SCHRADER (1869), KEIL (3d ed., 1873), BLEEK-WELLHAUSEN (1878); the *History of Israel*, by EWALD (3d ed., 1864, trans.), WELLHAUSEN (1878), REUSS (1881); also K. H. GRAF: *Die geschichtlichen Bücher des Alten Testaments*, 1866; WELLHAUSEN: *Der Text der Bücher Samuels*, 1871.

**SANBAL'LAT** (Heb., סַנְבַּלֶּט, or סַנְבַּלֶּט, so Baer and Delitzsch; LXX., Σαβαλλάτ; a name, probably of Assyro-Babylonian origin, i.e., *Sin-uballit*, "Sin [moon-god] bestowed life") is mentioned in the following passages of the Bible, all in the Book of Nehemiah: Neh. ii. 10, 19, iv. 1 sq. (*Heb.* iii. 33 sq.), iv. 7 sqq., cf. 15 (*Heb.* iv. 1 sqq., cf. 9), vi. 1-5 sqq., 12-14, xiii. 28. He headed the opposition which Nehemiah encountered in carrying out the plan of rebuilding Jerusalem, and re-establishing there a Hebrew national life. See NEHEMIAH.

We are told that Sanballat, and Tobiah "the servant, the Ammonite," were greatly displeased at the news of Nehemiah's coming, because of his interest in "the welfare of the children of Israel" (Neh. ii. 10). On learning of the determination formed by the Hebrews to build the walls of the city, these two, with "Geshem the Arabian," laughed scornfully, and contemptuously accused them of a rebellious purpose against the king, Artaxerxes (ii. 1); i.e., Artaxerxes Longimanus. When, in spite of this, Sanballat found the work actually in progress, although still contemptuous, he grew very angry, and roused the hostility of "his brethren and the army of Samaria" (iv. 1 sq. = *Heb.* iii. 33 sq.). At length he conspired with Tobiah "and the Arabians and the Ammonites and the Ashdodites"—hostile peoples on various sides of Jerusalem—to go up and hinder the work by force (iv. 7 sqq. = *Heb.* iv. 1 sqq.). The plot, however, became known to Nehemiah, and was abandoned (iv. 15 = *Heb.* iv. 9). After the wall was finished, Sanballat, Tobiah, and

Geshem endeavored to secure the person of Nehemiah by inviting him to a conference. Four messengers in succession, followed by a letter, in which Sanballat mentioned rumors that charged Nehemiah with treason, failed to entice the latter (vi. 1-5 sqq.); and even the expedient of bribing a man to prophesy danger, and so to induce Nehemiah to shut himself up in the temple, was fruitless (vi. 12-14). After this we hear nothing more of Sanballat, except that a son of "Joiada, the son of Eliashib the high priest," was his son-in-law. This alliance seems to have taken place during an absence of Nehemiah from Jerusalem (cf. xiii. 6), and probably betokens a scheme of Sanballat to gain influence among the Hebrews, since he could not successfully oppose them by force (cf. xiii. 1, 7, 8).

It remains to inquire who Sanballat was. He is called "the Horonaim" (Heb., הֹרֹנַיִם; LXX., δ' Ἀρονί and τοῦ Οἰπαριῶν) (Neh. ii. 10, 19, xiii. 28). We cannot be sure whether this appellation is derived from *Horonaim*, a city of Moab (Isa. xv. 5, etc., and Mesha-stone), or *Beth-horon*, in Ephraim (Josh. xvi. 3, 5, etc.). In favor of Horonaim is the association of Sanballat with Tobiah the Ammonite and Geshem the Arabian, and more particularly the fact that his daughter's marriage with the high priest's grandson is classed with the marrying of "wives of Ashdod, of Ammon, and of Moab" (Neh. xiii. 28, cf. 23, 29). Against Horonaim is the lack of the term "Moabite" in connection with Sanballat, although this may be due to the fact (see below) that he did not properly belong to that people. In favor of Beth-horon is Sanballat's apparent residence in the territory of Samaria, and particularly his endeavor to have a meeting with Nehemiah at Ono in Benjamin (see vi. 2 and cf. xi. 31, 35), which cannot have been very far from Beth-horon. In any case his name points to Assyria or Babylonia as the original home of his family. They may have been among the colonists transported to the "western country" by Sargon or Esarhaddon (see those arts.). There is no evidence that Sanballat held any official position in Samaria under the Persian king. He seems to be distinct from "the governors beyond the river" (ii. 7, 9); and a Persian official would hardly have ventured to oppose so persistently one who, like Nehemiah, brought a commission from the king. We know nothing definite about "his brethren and the army of Samaria" (iv. 2 = *Heb.* iii. 34); but it seems to have been personal influence, and not official authority, which he exercised over them. The Sanballat (Σαβαλλάτης) whom Josephus (*Ant.*, XI. 7, 2 sq.) names as satrap of Samaria was a contemporary of Alexander the Great. It is interesting to notice, however, that Josephus calls him a Cuthean (cf. Cutlah, Cuth, a Babylonian city, 2 Kings xvii. 24, 30), and says he gave his daughter in marriage to Manasses, brother of Jaddus, the high priest, that he might conciliate the favor of the Jewish nation. There may be here some confusion with the earlier biblical Sanballat.

FRANCIS BROWN.

**SAN BENITO.** See INQUISITION.

**SANCHEZ, Thomas**, b. at Cordova, 1550; d. at Granada, May 19, 1610; entered the Society of Jesus in 1566; studied theology, philosophy, and jurisprudence; became director of the school at

Granada, and acquired great fame as a moral philosopher by his *De sacramento matrimonii* (Geneva, 1592), though it was severely attacked by some on account of its cynicism and rudeness. His collected works appeared in Venice, 1740, in seven volumes.

**SANCHUNIATHON**, an old Phœnician scholar living before the Trojan war, is mentioned by Athenæus, Porphyry, and Suidas; and Eusebius adds that Philo translated one of his works into Greek (*φονικικά*). Neither the original nor the translation is extant; but Eusebius gives some extracts, which have been collected and edited by Orelli (Leipzig, 1826) and by C. Maeller, in his *Fragmenta historicorum graecorum* (Paris, 1849, iii. pp. 560-575). The trustworthiness of these fragments, even the very existence of the author, has been much debated. (See LOBECK: *Aglaophamus*, ii. 1273.) It is now generally agreed, however, that they really contain true historical materials. See EWALD, in *Abhandlungen d. Göttinger Gesellschaft der Wissenschaften*, 1851, vol. v.; and RENAN: *Mémoire sur Sanchuniathon*, Paris, 1858; BAUDISSIN: *Studien*, i., 1876, pp. 1-16 ("Über den religionsgeschichtlichen Werth der phöniciſchen Geschichte Sanchuniathon's"), and his art. in *HERZOG*², vol. xii., pp. 364-372.

**SANCROFT, William, D.D.**, English prelate; b. at Freshingfield, Suffolk, Jan. 13, 1616; d. there Nov. 24, 1693. He was educated at Emmanuel College, Cambridge, where he obtained a fellowship in 1642, which, however, he lost in 1649 for refusing to sign the Solemn League and Covenant. On leaving Cambridge he retired to the Continent; returned at the Restoration; became successively chaplain to Cosin, bishop of Durham (1660), university preacher, D.D. and master of his college (1662), dean of York (1663), dean of St. Paul's (1664), archdeacon of Canterbury (1668), and archbishop of Canterbury (1677). He attended Charles II. on his death-bed (February, 1685), and crowned James II. (May 3, 1685). He would not act on James's ecclesiastical commission, and was one of the famous seven bishops (Sancroft of Canterbury, Turner of Ely, Lake of Chichester, White of Peterborough, Trelawny of Bristol, Ken of Bath and Wells, and Lloyd of St. Asaph) who refused to read James's Declaration of Indulgence, and in consequence were confined in the Tower, and tried, but were triumphantly acquitted. (See STOUTON: *Religion in England*, new ed., vol. iv. 138-156.) Sancroft also refused to take the oath of allegiance to William and Mary, 1688, and was deprived February, 1691. He retired to his native place. His *Predestinated Thief* (Latin, 1651, Eng. trans., 1814), *Sermons* (1691), *Occasional Sermons* (1703), and *Nineteen Familiar Letters* (1737), have been published. See his life by GEORGE D'OYLY (London, 1821, 2 vols., 2d ed., 1840) and by Miss AGNES STRICKLAND, in *Lives of the Seven Bishops* (1866, pp. 1-103).

**SANCTIFICATION** is, according to the Scriptures, the fundamental principle of religious morality. Its roots strike down into the holiness of God, which is the main element in the Old-Testament conception of God. Jehovah is the Holy One (Isa. vi.), who not only is free from all sin and impurity, but institutes a holy people, and develops it through the Holy Spirit. Christ addressed God as the Holy Father (John xvii. 11);

and it is because God is holy that we are urged to sanctify ourselves, or become holy (Lev. xi. 44, 45; 1 Pet. i. 16). This vocation to become holy was symbolized in the arrangements and furniture of the temple, which was altogether holy, and consecrated to the Lord. Sanctification consists in withdrawal from the world, and presentation to God. Christ, who was holy from his birth, also sanctified himself for the world (John xvii. 19), completing the work by his self-sacrifice on the cross. Christians are designated "saints" (holy ones, Acts ix. 32; Rom. xv. 26), not only because they are called to become holy, but because they receive with their faith in Christ his holiness or righteousness as their own. Christ is made unto believers sanctification (1 Cor. i. 30). Sanctification is treated of, now as an act of God, or Christ, or the Holy Spirit, now as an act of man. God sanctifies (John xvii. 17), and man enters into the redeeming, justifying, sanctifying economy of God (Eph. i. 4; 1 Pet. i. 15).

The Roman-Catholic Church confounds sanctification with justification. The Council of Trent (VI. 7) says that justification is not only forgiveness of sin, but the sanctification and renewal of the inner man. The Apology of the Augsburg Confession, on the other hand, defines justification to be a forensic act, a declaration that a person is righteous. But inasmuch as this forensic act is an actual forgiveness of sins, and a reception into the new life, it is also a creative act. What the Protestant confessions insist on is the clear distinction between the instantaneous act of justification on the part of God and the continued and gradual process of sanctification. By the act of God's justification the believer is made a creature of God: in sanctification he carries on what God has begun, and realizes the Christ in his own life. Justification is the germ of our new life, a single act: sanctification is a gradual process, the development of this new life. J. P. LANGE.

**SANCTION, Pragmatic** (*Pragmatica sanctio*, or simply *pragmatica*), was in the later Roman imperial times a rescript of the emperor, couched in formal language, particularly one respecting the public law, issued on request of a city, province, or church (*Coll. Justin.*, l. 12, § 1 de ss. eccles. i. 2). It was called "pragmatic" because it was issued after consultation and treaty concerning the matter (*πράγμα*). The term through the middle age, and down to modern times, has been especially used of laws respecting weighty matters. Of pragmatic sanctions affecting the church, the chief are,—

1. That of Louis IX. of France (1268), which was the first ordinance of the thirteenth century designed as a check to the undue extension of Papal power and to the misuses of the curia, particularly to the excessive demands for tithes, and to the enlargement of Papal reservations respecting benefices. It consists of six articles. It allows all prelates, patrons, and ordinary collators of benefices, the fullest exercise and unhindered preservation of their jurisdiction, and forbids simony. This sanction was the first important law on the side of "Gallican liberty." The opponents of Gallicanism have, therefore, always endeavored to show that it is a forgery (comp. R. ROSEN: *Die pragmatische Sanction, welche unter dem Namen Ludwigs IX., etc.*, München, 1853); but, after SOLDAN's exhaustive essay (*Zeitschr.*

*für hist. Theol.*, 1856, pp. 371-150), the attempt must be given up. See the text of the edict in *Mansi*, 23, 1259.

2. That of Charles VII. of France (*La pragmatique de Bourges*), issued July 7, 1438, in consequence of a national council which indorsed the reform edicts of the Council of Basel, but offered certain modifications respecting the French Church. The edict consists of twenty-three articles, and enforces the decrees of the council. It asserts the superiority of œcumenical councils to the Pope, and confirms the admired usages, observances, and statutes of the French Church. It forbids Papal encroachments. It was, however, an invasion of the ecclesiastical by the civil power. No account was taken of the Pope in the issuing of the edict. Accordingly, Pius II. (1458-64) declared it to be an infringement of the Papal prerogatives, and demanded of the French bishops to bring about its repeal. Charles VII. replied by an appeal to a general council. It was, indeed, repealed by Louis XI. in 1461, to get the Papal assistance in making good his claims upon Naples; but the Parliament of Paris refused to assent to the king's action; and, as he did not get the desired Papal help, he let the matter drop. In 1499 Louis XII. renewed the sanction, and it has not been since really withdrawn. See the text in *DE VILERAULT: Ordonnances*, 13, 267 sqq.; and comp. *HEFELE: Conciliengeschichte*, vii. 762; *P. HINSCHUS: Kirchenrecht*, 3, 409 sqq.

3. The so-called German Pragmatic Sanction of the diet of Frankfort in 1439. The designation is misleading. It is not a law; since it was not approved by the kings present, and never proclaimed as a law of the empire: it is rather a provisional act of union between some German princes who took exception to the findings of the Council of Basel respecting certain alterations in the affairs of the German nation and its component parts. Comp. *PICKERT: Die kurfürstliche Neutralität während des Baseler Concils*, Leipzig, 1858.

P. HINSCHUS.

**SANDEMAN and the SANDEMANIANS.** Robert Sandeman — b. at Perth, Scotland, 1718; d. at Danbury, Conn., America, 1771 — was a son-in-law of John Glass (see art.), and an elder of the Glassite Church in Edinburgh, but removed in 1760 to London, where he formed a congregation, and in 1764 to America, where he continued active for the propagation of his ideas. The sect, however, called "Glassites" in Scotland, and "Sandemanians" in England and America, never attained any high degree of prosperity, and at present it hardly numbers more than two thousand members. Doctrinally they distinguish themselves by defining faith as a mere assent to the teachings and workings of Christ. With respect to liturgy, ritual, and discipline, their differences are more pronounced. They celebrate the Lord's Supper once a week; hold love-feasts, which consist in a common dinner, every Sunday between morning and evening service; abstain from blood and every thing strangled; and practise a kind of communism, so far as the members hold their property subject to the call of the church. Their ideas are best learned from the writings of Sandeman: *Letters on Theron and Aspasio* (Edinburgh, 1757), *Thoughts on Christianity, Sign of the Prophet Jonah*, *Honor of Marriage*, etc. See also FULLER:

*Letters on Sandemanianism.* JOHN GLASS'S *Treatise on the Lord's Supper* (Edinburgh, 1743) was reprinted, London, 1883.

**SANDWICH (or HAWAIIAN) ISLANDS**, The, a group of eight inhabited and four uninhabited islands in the Northern Pacific Ocean, were first discovered by the Spanish navigator Gaetano, 1512, and visited by Capt. Cook, 1778, and Vancouver, 1792-94. The largest island is Hawaii, one hundred by ninety miles, with two active volcanoes, Kilaua and Mauna Loa; the last eruption being in 1868. Mauna Kea, the highest mountain, rises 13,805 feet above the sea. The capital, Honolulu, situated on the Island of Oahu, is 2,100 miles from San Francisco, and has a population of about 15,000. The city has a good harbor and water-works, is well laid out, and has a number of churches and public buildings. The Hawaiians belong to the Polynesian race, and are allied to the New-Zealanders, Tongans, etc. The population was estimated by Capt. Cook at 400,000, and in 1823 at 142,000. The census of 1836 gave 108,579; of 1860, 69,700; of 1872, 56,897; of 1878, 41,088. The religion of the Hawaiians, before the arrival of the missionaries, was indistinct, but superstitious, permitting human sacrifices, the worship of idols, etc. Polygamy was universal. No word was found in the language for chastity. Infanticide was very prevalent, and Dibble calculated that two-thirds of the children were killed by their parents. The *tabu* system, by which things and days were set apart as sacred, and individuals were refused contact with each other, was a prominent feature of the life on the islands, and a source of great power to the reigning family and priesthood. The reigning king, Kalakaua, was elected by ballot in 1874.

The first missionaries arrived in the Sandwich Islands March 30, 1820. They were Hiram Bingham and Asa Thurston, both graduates of Andover Seminary, at whose ordination, at Goshen, Conn., Sept. 29, 1819, Rev. Heman Humphrey preached from Josh. xiii. 1, "There remaineth yet very much land to be possessed." The Sandwich Islands had been before the eyes of the Christian public before this. A native, Obookiah by name (b. 1795), was brought to New Haven in 1809. He there met Samuel Mills, and became one of the first pupils at the Missionary Institute at Cornwall, to whose opening his presence had contributed. Obookiah died a Christian in 1818. Nine Hawaiians were educated in the school before its discontinuance in 1826, and some of them returned to their native land as teachers. Much to their surprise, Bingham and Thurston found that the idols had been destroyed, the priesthood abolished, and human sacrifices discontinued. They had ready access to the people, and by 1822 had reduced the language to writing. That year a printing-press was set up. Mr. Ellis, the devoted Polynesian missionary and traveller, visited the islands, and rendered the American missionaries valuable assistance in acquiring the native tongue. In 1823 the missionaries Bishop, Stewart, Richards, Ely, and Goodrich arrived from the United States. The queen-dowager, Keopulani, was baptized in 1823. The king and queen died, of measles, on a visit to England in 1824. The first Roman-Catholic missionaries arrived in 1827, were banished at a later time, but reinstated



in 1839 by the French guns. By 1830 twenty books had been printed in the Hawaiian language. In 1834 there were 50,000 learners in the schools. The translation of the Bible was completed on Feb. 25, 1839. Revivals have swept through the island at various times. In 1853 the natives sent missionaries to the Marquesas. In 1863 the Hawaiian Evangelical Association was formed; the churches being declared independent, so far as government was concerned, of the American Board. The entire expense of the mission up to 1869, when the aid of the American churches was declared no longer necessary, was \$1,220,000. The total number admitted to communion up to 1870 was 55,300. At the present time the entire population is Christian. The Roman Catholics have made some headway. The Church of England has a bishop of Honolulu and a handful of converts. The Congregational Church is still dominant. On June 15, 1870, a jubilee celebration was held in the large stone church of Honolulu; three thousand crowding into the building, and as many more unable to get admittance. The eloquent Rev. Mr. Kualea preached in Hawaiian, the king being present. Leprosy prevails upon the islands. The Island of Molokai has been set apart for them, and has a population of 800 lepers.

Lit. — DIBBLE (missionary): *History of the Sandwich Islands*, Lahainaluna, 1843; BINGHAM (missionary): *A Residence of Twenty-One Years in the Sandwich Islands*, Hartford, 1847; HOPKINS: *Hawaii, Past, Present, and Future*, London, 1866; Bishop of Honolulu: *Five Years' Church-Work in the Kingdom of Hawaii*, London, 1868; RUFUS ANDERSON: *History of the Sandwich-Islands Mission*, Boston, 1870; TITTS COAN: *Life in Hawaii*, New York, 1882. See also T. G. THURM: *Hawaiian Almanac for 1883*, Honolulu.

**SANDYS**, Edwin, archbishop of York; b. near Hawkshead, Lancashire, 1519; d. at York, July 10, 1588. He was educated at St. John's College, Cambridge; was converted to Protestantism; elected master of Catherine Hall (1547); was imprisoned in the Tower for espousing the cause of Lady Jane Grey, and then went into voluntary exile until Elizabeth's accession; was bishop of Worcester (1559), of London (1570), and archbishop of York (1576). He took part in the preparation of the Bishops' Bible, and in the revision of the Liturgy. See T. D. WHITAKER: *Life of Edwin Sandys*, prefaced to an edition of the Archbishop's *Sermons*, London, 1812; also the *Sketch* by JOHN AYRE, in his edition of the *Sermons* for the Parker Society, Cambridge, 1841.

**SANDYS**, George, son of an archbishop of York; b. at the palace there in 1577; d. at Bexley Abbey, Kent, March, 1644; was educated at Oxford; travelled in the East, 1610-12; was in Virginia, 1621-24, as colonial treasurer, building there "the first water-mill, the first iron-works, and the first ship;" and was for some years an attendant of Charles I., and ended life in scholarly retirement. He published a much-valued *Relation* of his Oriental journey, 1615; translated Ovid's *Metamorphoses*, partly at Jamestown, Va., and Grotius' *Christ's Passion*, 1640; and paraphrased the Psalms (1636), Job, Ecclesiastes, etc. (1638), and the Song of Solomon (1641). These were nearly inaccessible till H. J. TORR issued in 1839 a *Selection* from them, with prefatory *Life*:

a complete edition was prepared 1872 by R. HOOPER. In James Montgomery's opinion "his psalms are incomparably the most poetical in the English language, and yet they are scarcely known." Charles I., when a prisoner in Carisbrooke Castle, "vastly delighted to read" them. Fragments of one or two of them may be found in some of the hymn-books. Dryden called Sandys "the best versifier of the former age," and Pope thought English poetry much indebted to his translations. F. M. BIRD.

**SANHEDRIN** (Matt. v. 22, xxvi. 59; Mark xiv. 55, xv. 1; Luke xxii. 66; John xi. 47; Acts iv. 15, v. 21, 27, 34, vi. 12, 15, xxii. 30, xxiii. 1, 6, 15, 20, 28, xxiv. 20) was the supreme council of the Jewish nation [in and before the time of Christ]. There were two kinds of Synedria, viz., the supreme or metropolitan Sanhedrin, called the *Great Sanhedrin*, and provincial councils called the *Small Sanhedrin*, of which we shall speak farther on. We begin with

1. *Number of Members, and their Classification in the Sanhedrin*. — It consisted of seventy-one members: hence it is also called the Sanhedrin of seventy-one, to distinguish it from the provincial Sanhedrin, which consisted of twenty-three. The members were in part priests (Matt. xxvii. 1; John vii. 32, xi. 47, xii. 10), in part laymen, the elders of the people, and in part scribes (Matt. xxvi. 3, 57, 59, xxvii. 41; Mark viii. 31, xi. 27, xiv. 43, 53, xv. 1; Luke ix. 22, xx. 1, xxii. 66; Acts v. 21, vi. 12, xxii. 30, xxv. 15). The members belonged either to the Pharisees or Sadducees: the scribes probably belonged to the former (Acts v. 17, 34, xxiii. 6). Included in the seventy-one was the president, the *Nasi*, but not the notaries. The king was not to be president; but the high priest could be, as may be seen from Acts v. 21, 27, xxiii. 2, not, however, because of his dignity as priest. On the right hand of the president sat the *ab leth din* [i.e., the father of the house of judgment, probably the vice-president]; on the left, the *hachani*, the sage [referee]. Without the assent of the vice-president, the president could not ordain. The other members of the Sanhedrin sat to the right and to the left, in a semicircle; while the two notaries stood before them, one to the right, and the other to the left. Before them sat three rows of disciples, in places appropriate to their respective attainments. The president assembled the council through his messengers; and, when he entered with his assistants he was received with special ceremony. Qualifications for membership were, that the applicant had already been a member of the smaller council, and that he was morally and physically blameless. He had to be a father of children, good-looking, and learned.

2. *Time of Sessions*. — The Sanhedrin sat every day, from the termination of the daily morning sacrifice till the daily evening sacrifice, with the exception of the sabbath and festivals.

3. *Place of Session*. — They generally met in the Hall of Squares, which was built by Simon ben-Shetach. It was a basilica twenty-two ells long and eleven ells wide. Forty years before the destruction of the temple, the sessions of the Sanhedrin were removed from the Hall of Squares to the Halls of Purchase (*Aboda Sara*, fol. 8, col. 2). After the destruction, the Sanhedrin was removed

to Jamniah or Jabneh: it was thence transferred to Usha [under the presidency of Gamaliel II., ben-Simon II., A.D. 80-116], conveyed back to Jabne, and again to Usha, to Shafran [under the presidency of Simon III., ben-Gamaliel II., A.D. 140-163], to Beth-shearim and Sephoris, under the presidency of Jehudah I., the Holy [A.D. 163-193], and finally to Tiberias, under the presidency of Gamaliel III., ben-Jehudah I. [A.D. 193-220], where it became more of a consistory, [but still retaining, under the presidency of Jehudah II., ben-Simon III. (A.D. 220-270), the power of excommunication]: while under the presidency of Gamaliel IV., ben-Jehudah II., it dropped the appellation Sanhedrin, and the authoritative decisions were issued under the name of *Beth Hamidrash*. Gamaliel VI. [A.D. 400-425] was the last president. With the death of this patriarch, who was executed by Theodosius II., for erecting new synagogues contrary to the imperial inhibition, the title *Nasi*, the last remains of the ancient Sanhedrin, became wholly extinct in the year 425.

4. *Mode of Conducting Trials, Punishments, etc.*—Occasional intimations in the Gospels (Matt. xxvi. 62 sq.; Mark xiv. 60 sq.; Luke xxii. 67; John vii. 51, xviii. 19 sq.; Acts iv. 7 sq., v. 27 sq., xxiii. 1), and the canons laid down in the Talmudic treatise *Sanhedrin*, chaps. iii.-v., give us an idea of the mode of procedure of the Sanhedrin. In capital offences, it required a majority of at least two to condemn the accused, and the verdict of guilty had to be reserved for the following day. The verdict of acquittal could be given on the same day.

5. *Jurisdiction of the Great Sanhedrin.*—This body had, (1) charge over all matters pertaining to religion and the different religious institutions, and (2) to give decisions in matters concerning a whole tribe [when it was accused of having departed from the living God], a high priest, a disobedient Sanhedrist, false prophets and seducers of the people, blasphemers, etc. It determined whether a war with any nation contemplated by the king was to be waged, and gave the sovereign permission to do so. It also appointed the provincial Sanhedrin, or courts of justice, and regulated the calendar. It inflicted not only bodily punishments (Acts v. 40), but also capital punishments, as stoning, burning, beheading, and strangling. According to the Gospel of John, however, the Jews declare "it is not lawful for us to put any man to death" (John xviii. 31), which agrees with the remark (*Sanhedrin*, fol. 24, col. 2), "Forty years before the destruction of the temple, the power of inflicting capital punishment was taken away from Israel," which means, that, without the confirmation of the sentence on the part of the Roman procurator, the Jews had not the power to carry the sentence of the Sanhedrin into execution. This is not only confirmed by Josephus (*Ant.* XX. 9, 1), but by the appeal of Paul to the chief captain (Acts xxii. 25-30), and especially by the whole manner in which the trial of Jesus was conducted. The stoning of Stephen (vii. 54 sq.) was the illegal act of an enraged multitude.

6. *Origin and Date of the Great Sanhedrin.*—According to the Talmud, the Sanhedrin was instituted by Moses (*Sanhedrin*, 1, 6) when he appointed seventy elders, who, together with him as

their president, were to act as magistrates and judges (Num. xi. 16). According to the Talmud (*Moid Katon*, 26 a), King Saul was president of the Sanhedrin in his reign, and his son Jonathan was vice-president. After the exile, the Sanhedrin, which existed even in the Babylonian captivity, was re-organized by Ezra. Whatever may be the claims of tradition, there seems to be little doubt that this supreme court, as it existed during the second temple, developed itself while the Greeks ruled over Palestine; and to this fact points the name *συνέδριον*, *synedrion*, by which it has come down to us, as this word belongs to the Macedonian period. It is true that Josephus does not mention the Sanhedrin before the conquest of Judaea by Pompey (B.C. 63); but the very fact that it had such power in the time of Hyrcanus II. as to summon Herod to answer for his unjust conduct (*Jos. Ant.* XIV. 9, 4) shows that it must then have been a very old institution to have acquired such development and authority.

7. *The Small Sanhedrin.*—Any town or village which had no less than a hundred and twenty representative men had a provincial court, which consisted of twenty-three members. In Jerusalem there were two such courts. They had the power to judge such capital offences as came not within the jurisdiction of the supreme court. They sat every Monday and Thursday, being market-days, in a room adjoining the synagogue. Before the exile, these courts of justice were held in the market-place. There was no appeal to the Great Sanhedrin against the decision of this lesser Sanhedrin. Only when the opinion of the judges was divided did they themselves consult with the supreme court. The stripes to which offenders were sentenced were given in the synagogue by the sexton (cf. Mark xiii. 9 with Matt. x. 17, xxiii. 34). Besides these two courts, there was also one consisting of three judges. There were in Jerusalem alone three hundred and ninety such Sanhedrins. Within the jurisdiction of this court came suits for debts, robbery, bodily injuries, compensation for damages, thefts which involved a twofold, fourfold, or fivefold value to the proprietor.

LIT.—Treatise *Sanhedrin*, in Ugolino, *Thes.*, xxv. 1-302, 339-1312; SELDEN: *De Synedriis et praefecturis*, etc., Lond., 1650; BUCHER: *Synedr. magn.*, in Ugol., l.c. pp. 1161-1194; H. WITTIUS: *Diss. de synedr. Hebr.*, in Ugol., l.c. pp. 1195-1234; *Misc. sacr. Hebr.* (1712), pp. 519 sq.; CARPZOV: *Apparat.*, pp. 550 sq.; LUNDIUS: *Jüdische Heiligthümer* (Hamburg, 1701), pp. 461-482; OTTO: *Lex. rabbin.* (Gen., 1675), pp. 627 sq.; RELAND: *Ant. sacr.*, ii. 7; HARTMANN: *Enge Verbindung d. A. T. m. d. N.*, pp. 166-225; [PRIDEAUX: *Historical Connection of the Old and New Testaments* (ed. Wheeler, Lond., 1865), ii. 380 sq.; SACHS: *Ueber die Zeit der Entstehung des Synhedrins* (FRANKEL'S *Zeitschrift*, 1845, pp. 301-312), SAALSCHÜTZ: *Das mosaische Recht* (2d ed., 1853), i. 49 sq., ii. 593 sq.; *Archäologie der Hebräer*, ii. (1856), pp. 249 sq., 271 sq., 429-438; LEVY: *Die Präsidatur im Synedrion* (FRANKEL'S *Monatsschrift*, 1855, pp. 266-284, 301-307, 339-358); HERZFELD: *Geschichte des Volkes Israel*, vol. ii. (1855), pp. 380-396; JOST: *Geschichte des Judenthums u. seiner Sekten*, i. pp. 120-128, 270-281, ii. pp. 13 sq., 25 sq.; GEIGER: *Urschrift u. Uebersetz.*

*ungen der Bibel*, pp. 111 sq.; KEIL: *Handbuch der biblischen Archæologie*, ii. pp. 257-260; LANGEN: *Das jüdische Synhedrium u. die römische Procuratur in Judæa* (Tübingen Theol. Quartalschrift, 1862, pp. 411-463); GRAETZ: *Geschichte der Juden*, vol. iii. (2d ed.), pp. 38 sq., 492 sq.; EWALD: *Gesch. d. Volkes Israel* (3d ed., 1864-68), iv. 217 sq., v. 56, vi. 697 sq.; KUHN: *Die städtische und bürgerliche Verfassung des römischen Reichs*, vol. ii. (1865), pp. 336-361; KUENEN: *Oecr de samenstelling van het Sanhedrin* (Verslagen en Mededeelingen der koninkl. Acad. van Wetenschappen, Amst., 1866, pp. 131-168); *De Godsdienst van Israël*, ii. (1870), pp. 572-575; DERENBOURG: *Histoire de la Palestine* (1867), pp. 83-94, 465-468; HAUSRATH: *Neutestamentliche Zeitgesch.*, i. (1868), pp. 61-70; SCHÜRER: *Handbuch d. Neutestamentlichen Zeitgesch.* (1871), pp. 395 sq.; HOFFMANN: *Der oberste Gerichtshof in der Stadt des Heiligtums* (Jahresbericht für 1877-78, Berlin)]. LEYRER.

**SANTA CASA.** See LORETO.

**SARCERIUS**, Erasmus, b. at Annaberg, 1501; d. at Magdeburg, 1559. He studied at Leipzig and Wittenberg; was very active in introducing the Reformation in Nassau (1538-48); and was appointed pastor at Leipzig in 1549, and at Magdeburg in 1553. He was a very prolific writer. His principal works are, *Conciones annue* (1541, 4 vols.), *Loci communes Theologie*, *Von einer Disziplin* (1555), *Pastorale* (1559), etc.

**SAR'DIS**, the magnificent capital of Lydia, stood in the rich and fertile plain watered by the Pactolos, with its acropolis built on an almost inaccessible rock, a spur of the Tmolos, and was, in the Lydian and Persian period, one of the principal cities of Western Asia in military, commercial, and industrial respects. After the conquest by Alexander the Great, it lost its prominent position, and under the Romans it began to fall into decay. During the reign of Tiberius it was almost completely destroyed by an earthquake, but was rebuilt by the aid of the emperor. Under the Mohammedan rule its ruin became complete, and it is now only a heap of *débris*. Jews settled early in the city (JOSEPHUS: *Antiquit.*, 11, 10, 21), and it was the seat of a Christian congregation (Rev. i. 11, iii. 1).

**SAR'GON** (Heb., סַרְגֹּן, better סַרְגִּין — so Baer and Delitzsch; LXX., Ἀρᾶ, corrupt form, cf. Ἀρκείων, Can. Ptol.; Assy., Sar-akin, "He [a god] established the king"), a powerful Assyrian king, successor of Shalmaneser IV., and father of Sennacherib, who reigned B.C. 722-705, is mentioned only once in the Bible (Isa. xx. 1): "In the year of [the] Tartar's coming to Ashdod, when Sargon, king of Assyria, sent him, and he fought against Ashdod and took it," etc. In contrast with this solitary and incidental notice, the Assyrian inscriptions dating from Sargon's reign are numerous, and our knowledge of his achievements fairly complete.

From the facts that he never calls his predecessor his father, and yet that he, his son Sennacherib, and his grandson Esarhaddon, all speak of royal ancestors, it is probable, that, while not in the direct line of descent, he belonged to a branch of the royal family. An ancient Babylonian king bore the same name, so that the Assyrian Sargon is often called Sargon II. He

succeeded Shalmaneser IV. during the siege of Samaria, and it was in the first year of his reign (B.C. 722) that the city fell. (See 2 Kings xvii. 6, where nothing indicates that "the king of Assyria" is different from the one mentioned in v. 7. See SHALMANESER.) His inscriptions mention this conquest repeatedly; and in one account there seems to be a reference to the establishment of foreign colonies in the territory of Samaria, in place of the Israelites who were carried away captive (cf. 2 Kings xvii. 24). A confirmation of this appears in the Annals of Sargon, according to which, in B.C. 721 he transported inhabitants of Babylonia to the land of Hatti (properly Hittites, but under Sargon of wider application). Another inscription speaks of his sending colonists from other places to "the land of the House of Omri" (Samaria); and the Annals are authority for the further statement that still other colonists were transported to "the city of Samaria" in B.C. 715. It was in the year 721 that Sargon conquered for the first time Mero-dach-baladan of Babylon (see the art.). 720 was a famous year for Sargon. He conquered Ja-u-bi'di of Hamath in a battle near Karkar, he overthrew Humbanigas of Elam, he defeated Seveh (So), king of Egypt, at Raphia, and took prisoner Hanno of Gaza. The years 719 and 718 were employed in successful campaigns against little known princes, — "Mitatti of Zirkirtu" and "Kiakku of Sinuhita." In 717 occurred a campaign against Pisiri of Gargamis (Karkemish). 716 was spent in subduing a revolt of tributary princes in Armenia. In 715 the king's attention was divided between Armenia, where disturbances continued, and Media; and in this year occurred one of the transportations of colonists, that to Samaria, referred to above. In this year, also, Sargon came for the second time in contact with the Egyptian kingdom, which in the person of its Pharaoh paid him tribute. The Arabian prince Samsich and the Sabeian It'amar did the same. B.C. 714 found Armenia again in revolt, but the result was not successful. In 713 and 712 there were less important campaigns in the East and the West, followed in 711 by the expedition against Azuri, king of Ashdod, resulting in the fall of the city, to which Isaiah refers in the passage cited above (xx. 1). Sargon dwells on this at some length, and it was doubtless a critical campaign for his dominion in south-western Asia. The occasion of it was the refusal of Azuri to pay tribute to Assyria, backed by a league with neighboring princes. This dangerous movement called down the speedy vengeance of the Assyrian king. Azuri was dethroned, and his brother, Ahimit, made king in his place. "The men of Hatti" (the term used here also in a wide sense, see above) rejected this new ruler, and made a certain Jaman their king. Forthwith the Assyrian army came. Jaman fled to Egypt, and Ashdod was captured. We are told further that the king of Ethiopia was terrified at this success of the Assyrians so near the Egyptian frontier, and that he not only commissioned ambassadors to sue for peace for himself, but also gave up the fugitive Jaman, and even sent him in chains to Assyria. It is quite in keeping with the overweening vanity of an Assyrian monarch, that Sargon, in this account, gives no credit to

the Tartan, or general, who commanded the army before Ashdod, and narrates this conquest in the first person. But at all events his record gives us a welcome light on the relation of the fall of Ashdod to the prophecy contained in Isa. xx. 2-6. It intimates a close connection between the Philistines and Egypt at the time of the revolt of the former. It was doubtless in dependence upon help from Egypt that the revolt had been undertaken. It is probable that Ashdod had attempted to draw Jerusalem into the conspiracy, and Isaiah's prophetic act and word were designed to show the reckless folly of any such combination in view of the overwhelming power of Assyria. The Egyptian party at Jerusalem had always an uncompromising opponent in the prophet.

In the years 710, 709, Sargon's attention was called to Babylonia again by the hostilities of the indefatigable Merodach-baladan. The result was the second overthrow of the latter, and Sargon's assumption of the title "King of Babylon" in 709. From this year and the three years following, clay tablets are in existence bearing a double date,—"13th (14th, 15th, or 16th) year of Sargon, king of Assyria, and 1st (2d, 3d, or 4th) year (as) king of Babylon." This is very important, because the Canon of Ptolemy also gives the first year of "Ἀρσάκης," king of Babylon, as 709; and we thus have one point in the Assyrian chronology fixed with absolute definiteness. Sargon's name continued to inspire terror far and wide; and we have especial record of a Cypriote embassy which waited upon him this year in Babylon, and brought him tribute. He graciously replied by the present of an inscribed block of stone, which has been discovered in the Island of Cyprus.

In B.C. 703 a campaign against Kummuch (Comagene) took place, and this was followed by military expeditions of less consequence. The later years of Sargon's reign, beginning even as early as 712, were largely occupied with the building of a great city, *Dur-Sarrukin* ("Fortress of Sargon"), modern Khorsabad, about fifteen miles north-east from Mosul. The chief building in this city was his own magnificent palace, where most of the records of his deeds were preserved. By this splendid work he raised a monument to the enduring memory of the conqueror of Babylon.

After a reign of seventeen years he died—perhaps by violence, but we do not certainly know—in B.C. 705, and was succeeded by his son Senacherib. (See the art.)

LIT.—E. SCHRADER: *Die Keilschriften u. d. Alte Testament*, Giessen, 1872, 2d ed., 1883, Eng. trans. in process, 1883; *Die Sargonstele des Berliner Museums*, Berlin, 1882 (Abhandl. der Berl. Akad. der Wiss., 1881); D. G. LYON: *Keilschrifttexte Sargon's, Königs von Assyrien*, Leipzig, 1883; C. GEIKIE: *Hours with the Bible*, Lond. and N.Y., vol. iv., 1882; G. RAWLINSON: *Five Great Monarchies of the Ancient Eastern World*, 4th ed., Lond., 1879, N.Y., 1880. FRANCIS BROWN.

**SARPI**, Paolo, generally known as **Fra Paolo**, or **Padre Paolo**; b. at Venice, Aug. 11, 1552; d. there Jan. 15, 1623. He entered the order of the Servites in 1566, and was ordained a priest in 1574, and in 1579 elected provincial of his order. In the controversy between Venice and Pope Paul V. he took a prominent part. He

excited the ire of the curia by his views of the secular government as divinely instituted, of ecclesiastical exemption as merely a privilege granted by the king, of papal excommunication as depending for its validity upon its justice, etc., which he developed in his *Considerazioni sopra le censure di P. Paolo V.* (Venice, 1606), *Storia particolare delle cose passate fra Paolo V. e la repubblica di Venezia* (Lyons, 1621), *De interdicti Veneti historia* (Eng. trans. by Bedell, 1626). He was summoned before the Inquisition of Rome, but refused to come. He was excommunicated, but freed from the ban by the peace between the Pope and the Republic in 1607. He was, nevertheless, persecuted as long as he lived, and attacked by assassins even in his own monastery. His most celebrated work, however, is his *History of the Council of Trent*, which first appeared at Geneva, 1619, and was translated into English (1676), French, and German. It is written with pronounced opposition to the Roman system, and, if not Protestant, is at least reformatory in its fundamental principles. Collected editions of his works appeared at Venice, 1677 and often, Geneva, 1687, Naples, 1790. His life was written by BRANCHI GIOVINI (Zurich, 1836), CORNET (Vienna, 1859), A. CAMPBELL (Florence, 1875), and GAETANO CAPASSO, in *Rivista Europea*, 1879-80. Besides the works mentioned above, there is an English translation of his *History of the quarrels of Pope Pius V. with the state of Venice* (London, 1626), *History of the Inquisition* (1655), and of his *History of ecclesiastical benefices and revenues* (Westminster, 1727).

**SARTORIUS**, Ernst Wilhelm Christian, an able and learned theologian of the Lutheran Church; b. at Darmstadt, May 10, 1797; d. at Königsberg, June 13, 1859. He studied theology at Göttingen, and was appointed professor at Marburg in 1821, and at Dorpat in 1824, and superintendent-general of the province of Prussia in 1835. His principal writings are *Beiträge zur evangelischen Rechtgläubigkeit* (1825), *Lehre von Christi Person* (1831), *Die Lehre von der heiligen Liebe* (1840-56), *Soli deo gloria*, posthumously published in 1860. He was also a steady contributor to Hengstenberg's *Evangelische Kirchenzeitung*.

**SARUM USE**, the liturgy put forth (A.D. 1087) by Osmund, bishop of Sarum, based on the Anglo-Saxon and Norman liturgies, which was gradually incorporated into the ritual books of various parts of England, more particularly in the south; "was used a good deal in France, and until quite lately in Portugal." It is supposed that the bloody opposition of the monks to the style of chanting invented by William of Fescamp, when Thurstan, abbot of Glastonbury attempted (1083), to introduce it, called Osmund's attention to the varieties of use, and led him to revise the ritual upon the occasion of opening his new cathedral. See F. PROCTER and CH. WORDSWORTH: *Sarum Breviary*, Cambridge, 1882; PROCTER: *Hist. Book of Common Prayer*, 11th ed. p. 5; HOOK: *Church Dictionary*, s.v. "Use."

**SATAN**. See **DEVIL**.

**SATANAEL**, in the mythology of the Bogomiles the first-born son of God, but an apostate, who seduced thousands and thousands, until he was deprived of his power by the incarnate Logos.

**SATISFACTION**. See **ATONEMENT**.

**SATURNINUS**, one of the most celebrated missionaries and martyrs of the third century; was a native of Italy, and was in 245 sent as a missionary to Gaul by Pope Fabian. He settled at Toulouse, and labored with considerable success, but was killed by an infuriate mob some time between 250 and 260. He is commemorated on Nov. 29. See that date in *Act. Sanct.*

**SATURNINUS THE GNOSTIC.** See GNOSTICISM, p. 880.

**SAUL**, the first king of Israel, was a son of Kish the Benjamite (cf. 1 Sam. ix. 1), of Gibeah. Saul, i.e., the "desired," is described as "a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people" (ix. 2). At the desire of the people for a king, Samuel is illuminated by the Spirit of the Lord as to whom he was to anoint. Saul, who had gone out to seek the asses of his father, is advised by his servant to consult the "seer" at Ramah as to the fate of the asses. At the gate they met the seer for the first time. It was Samuel. A divine intimation had indicated to him the approach and future destiny of the youthful Benjamite. Surprised at his language, but still obeying his call, they ascended to the high place; and in the inn, at the top, they found a company, in which Saul was especially distinguished. When Saul was about to return home, Samuel poured over Saul's head the consecrated oil, and with a kiss of salutation announced to him that he was to be the ruler of the nation. From that moment on, a new life dawned upon Saul; and at every step homeward it was confirmed by the incidents, which, according to Samuel's prediction, awaited him (x. 9, 10). As only Samuel and Saul knew of what had taken place among themselves, Samuel convened an assembly at Mizpeh, and lots were cast as to who was to be king. Saul was named, and by a divine intimation found hidden in the circle of baggage around the encampment (x. 17-24). His stature at once conciliated the public feeling; and the people shouted, "God save the king!" (x. 23, 24.) The murmurs of the worthless part of the community, who refused to salute him with the accustomed presents, were soon hushed by an occasion arising to justify the selection of Saul. He was on his way home, driving his herd of oxen, when tidings reached his ears of the threat issued by Nahash, king of Ammon, against Jabesh-gilead. "The Spirit of the Lord came upon Saul," and in this emergency he had recourse to the expedient of the earlier days. He sent throughout Israel as a message the bones of two of the oxen which he was driving. All the people "came out with one consent" (xi. 7) at Bezek; and Saul, at the head of a vast multitude, totally routed the Ammonites, and obtained a higher glory by exhibiting a new instance of clemency, which those experienced who had formerly despised him. Under the direction of Samuel, Saul and the people betook themselves to Gilgal, where with solemn sacrifices the victorious leader was reinstalled in his kingdom (xi.). At Gilgal Samuel resigned his office as judge, and warned both the people and Saul of the danger of disobedience to the commands of God (xii.). In the third year of his reign Saul collected a standing army of three thousand men, of whom two

thousand were at Michmash with the king, and a thousand, under the command of his son Jonathan, at Gibeah. Israel's old foe, the Philistines, had again lifted up his head, and tried to regain the former supremacy. Even a Philistine officer had been stationed in Saul's own land (x. 5, xiii. 3). This officer was slain by Jonathan; and the Philistines now marched against Israel, and encamped at Michmash. The people panic-stricken fled to rocks and caverns for safety. Saul called the people together at Gilgal, and waited there for Samuel. When the seventh day had come, Saul at last ordered sacrifices to be offered. Just after the sacrifice was completed, Samuel arrived, and pronounced the first curse on his impetuous zeal (xiii. 5-14). Samuel, having announced the displeasure of Jehovah and its consequences, left him, and Saul returned to Gibeah. Meanwhile the adventurous exploit of his son brought on the crisis which ultimately drove the Philistines back to their own territory. Jonathan having assaulted a garrison of the Philistines, Saul, aided by a panic of the enemy, effected a great slaughter; but by a rash and foolish denunciation he impeded his success, and, unless prevented by the more enlightened conscience of the people, would have ended with putting Jonathan to death for an act, which, being done in total ignorance, could involve no guilt. The expulsion of the Philistines at once placed Saul in a position higher than that of any previous ruler of Israel. Saul was at the zenith of his glory. He was now able not merely to act on the defensive, but to attack the neighboring tribes of Moab, Ammon, Edom, Zobah, and finally Amalek (xiv. 47). The war with Amalek is twice related,—first briefly (xiv. 48), and then at length (xv. 1-9). Its chief connection with Saul's history lies in the disobedience to the prophetic command of Samuel, shown in the sparing of the king and the retention of the spoil. This rebellion against the directions of Jehovah was now visited by that final rejection of his family from succeeding him on the throne which had before been threatened (xiii. 13, 14, xv. 23). Samuel, after having slain Agag, withdraws to Ramah, mourning for Saul (xv. 35). David, whom Samuel had secretly anointed as king, was filled with the Spirit of God, which departed from Saul to make room for an evil spirit (xvi. 14). David, who was a cunning player on the harp, is brought before the king in order to divert his melancholy. David's music had such a soothing effect upon the king that he loved him greatly. When, however, after the victory which David had gained over Goliath, the people shouted, "Saul hath slain his thousands, and David his ten thousands," Saul's love towards David was turned into hatred,—a hatred which wished David's death under any circumstances (xix. 1). Saul would have carried out his murderous intentions, were it not for the intercession of his son Jonathan, the intimate friend of David. Indeed, Jonathan succeeded for a time in bringing about a friendly relation between his father and his friend; but this was of but a short duration. David was compelled to assume the position of an outlaw. A portion of the people were base enough to minister to the evil passions of Saul (xxiii. 19, xxvi. 1); and others, perhaps, might color their fear by the pretence of conscience (xxiii. 12). But his sparing Saul's life twice, when

he was completely in his power, must have destroyed all color of right in Saul's conduct in the minds of the people, as it also did in his own conscience (xxiv. 3-7, xxvi.). At last the monarchy itself which he had raised up broke down under the weakness of its head. The Philistines re-entered the country. Saul, forsaken of God, who gave him no oracles, had recourse to necromancy and divination, although he had formerly executed the penalty of the law on all those who practised these things (xxviii. 3). He consults a woman living at Endor, who conjures up the spirit of Samuel. From Samuel he hears that his doom is sealed. In the battle which took place on Gilboa, Saul, after his three sons had been killed, perished by his own sword (xxxi. 4). The body, on being found by the Philistines, was stripped and decapitated. The armor was deposited in the temple of Astarte; the head was deposited in the temple of Dagon (1 Chron. x. 10). The corpse was removed from Beth-shan by the gratitude of the inhabitants of Jabesh-gilead, who carried off the bodies, burned them, and buried them (1 Sam. xxxi. 13). After the lapse of several years, his ashes and those of Jonathan were removed by David to their ancestral sepulchre at Zelah in Benjamin (2 Sam. xxi. 14). The Old Testament says nothing about the length of Saul's reign, but Acts xiii. 21 states it as forty years. Comp. SCHLIER: *Die Könige in Israel* (Stuttgart, 1855), p. 35; EWALD: *Geschichte d. Volkes Israel*, ii. pp. 502 sq.; [STANLEY: *Jewish Church*, ii. lect. xxi.]; RICHARDSON: *Saul, King of Israel* (Edinburgh, 1858); JOSEPH A. MILLER: *Saul, First King of Israel* (London, 1853, new ed., 1866); BROOKS: *King Saul* (a tragedy, New York, 1871); JAMES SIME: *The Kingdom of all Israel*, London, 1883. See A. KAMPHAUSEN: *Die Chronologie der hebräischen Könige*, Bonn, 1883]. E. NÄGELSBACH.

**SAUMUR**, a town of France, on the Loire, in the department of Maine-et-Loire, now famous for its manufactures of rosaries; was the seat of the celebrated Protestant academy founded in 1598 by the national synod of Montpellier, and suppressed by a royal edict of Jan. 8, 1685. The academy, which developed the first fertile school of criticism in modern theology, owed to a certain extent both its existence and its scientific character to Duplessis-Mornay, who was the governor of the place, and watched the young institution with great tenderness. The Scotchman Cameron became one of its first professors, and he brought with him that spirit of free and independent research which afterwards characterized the academy during the whole course of its life. Three of his disciples became professors there nearly at the same time, — Moyse Amyraut (Amyraldus), 1633-64, Josué de la Place (Placcæus), 1633-65, and Louis Cappel, 1614-58. Amyraut is the father of the system of hypothetical universalism, based upon the two propositions, that God has by an absolute and arbitrary decree excluded no one from being saved by the death of Christ, but has only made persevering and unflinching faith in the Saviour an indispensable condition of salvation. The system was denounced by Pierre de Moulin, professor of the academy of Sedan, as an attack upon the divine majesty of God; but the national synods of Alençon (1637) and Charenton (1645) supported Amyraut. Placcæus main-

tained that original sin consists simply in that corruption to which the offspring of Adam is heir, and that the first sin of Adam is not imputed to us. The national synod of Charenton condemned those propositions; but several provincial synods held that the national synod had acted a little hastily, and refused to carry out its decree. Of still greater importance were the researches of Louis Cappel concerning the integrity of the various documents of the Old Testament. The strict Calvinists were fully aware, that, if the results of those researches were to be accepted, the doctrine of the literal inspiration of Scripture had to be given up, and a hot contest ensued. After the death of Amyraut, Placcæus, and Cappel, it was apparent that the fame of the academy of Saumur had passed its zenith: still men like Étienne Gausson, Claude Pajon (the father of Pajonism), and Étienne de Brais, continued to throw lustre over the academy, and attract great numbers of students. See AMYRAUT; SCHWEIZER: *Protest. Centraldogmen* (Zürich, 1856), ii. 439 sqq.; SCHIAFF: *Credo's of Christendom*, i. 477 sqq.

**SAURIN**, *Élie*, b. at Usseau, in Dauphiny, Aug. 28, 1639; d. at Utrecht, Easter-Day, 1703. He studied theology at Die, Nîmes, and Geneva, and was appointed pastor of Delft in 1665, and of Utrecht in 1670. He is best known on account of his controversy with Jurieu, which grew so hot that the synod of Leuwarden (1695) forbade both parties, though in vain, to write any more on the matter. His principal works are *Examen de la théologie du M. Jurieu*, The Hague, 1694, 2 vols.; *Dépense de la véritable doctrine*, Utrecht, 1697, 2 vols.; *Réflexions sur les droits de la conscience*, Utrecht, 1697. See FRANK PUAUX: *Précurseurs de la tolérance*, Paris, 1881.

**SAURIN**, *Jacques*, the greatest orator of the French-Reformed Church; b. at Nîmes, Jan. 6, 1677; d. at The Hague, Dec. 30, 1730. He was educated at Geneva, served four years in a regiment of volunteers in the coalition against Louis XIV. (1694-97), studied theology at Geneva, and was appointed pastor to the French-Reformed Congregation in London (1700) and at The Hague (1705), where he gathered immense audiences by the earnestness, energy, and eloquence with which he preached the gospel. Besides his *Discours* (Amsterdam, 1720), whose second volume (Amsterdam, 1728) gave occasion to some disagreeable misunderstandings, he published five volumes of *Sermons* (1707-25), and after his death seven more volumes were published by his son. Collected editions were several times issued. The best is that of The Hague, 1749; the latest, that of Paris, 1829-35. One volume of an English translation of his *Discours* appeared in London, 1723. The best English translation of his sermons is edited by BURDER, London, 1824, 6 vols., New York, 1860, 2 vols. See VAN OOSTERZEE: *Jacques Saurin*, Bruxelles, 1856; GABEREL ET DESHOURS-FARELS: *Saurin*, 1864; BERTHAULT: *Saurin et la prédication protestante*, 1875.

**SAVONAROLA**, Hieronymus, often called *Fra Girolamo*, b. at Ferrara, Sept. 21, 1452; d. at Florence, May 23, 1498; the originator and the victim of an ecclesiastico-political reform movement, sometimes wrongly represented as an inspired prophet, and wonder-working saint, but

sometimes, also, as an ambitious demagogue and deluded fanatic. He was by his parents destined to study medicine: but a steadily deepening impression of the corruption of the world in general, and the church especially, concentrated the whole force of his character on the one point, the salvation of his soul; and in 1475, in the twenty-third year of his age, he left the parental home, and sought refuge in a Dominican monastery at Bologna. The conversion was in strict harmony with the mediæval ideas of monasticism, and involved no reformatory impulse at all. He simply wanted to become a lay-brother, and do the mean work of the house; but his superiors determined that he should study theology, and in course of time he became thoroughly conversant with the Bible, — which he knew almost entirely by heart, and of which especially the Old Testament and the Revelation inspired him with passionate sympathy, — and also with the writings of Thomas Aquinas the great Dominican doctor, of St. Augustine, and others. He also began to preach, but at first without any success. Suddenly, however, at Brescia, his powerful eloquence broke forth in all its wealth; and in 1490 he was sent as lector to the Dominican monastery of San Marco in Florence.

He taught first in his cell, then in the garden of the cloister, finally in the cathedral; and immense audiences thronged to hear him expound the Revelation. "Your sins make me a prophet," he said to them; and from the depths of that stirring, brilliant, half-pagan life which the Medicis had called forth in Florence, he conjured up a stinging sense of its emptiness and desolation. The reformer began to work. A radical, doctrinal reform, however, as was achieved by Luther and Calvin, Savonarola never dreamed of: in all essential points he agreed with the traditional system of the Church of Rome. What he wanted was simply a moral regeneration of the church, hand in hand with a political regeneration of Italy, more especially of Florence. In 1491 he was elected prior of San Marco, and Lorenzo the Magnificent soon became aware of the strong fascination the prior exercised upon the people. But Lorenzo died, April 8, 1492; and his son Pietro had neither his sagacity nor his self-control. When in August, 1494, Charles VIII. of France crossed the Apennines at the head of a powerful army, Savonarola believed that the moment for action had come. The Medicis were expelled from the city, and the re-organization of the state after a theocratical model was intrusted to him. He seemed to succeed. With the new constitution a new spirit awakened. Love to Christ seemed to have become the predominant impulse. Deadly foes fell upon each other's bosoms. Property illegitimately held was returned. All profane amusements ceased. The monasteries filled up. The churches were thronged. "Indeed," says a contemporary writer, "the people of Florence seem to have become fools from mere love of Christ."

It was the idea of Savonarola, with Florence as a basis, to push the reform farther through all Italy, and he consequently soon began to direct his attacks against the chief seat of the corruption, Rome. In 1492 the monster Alexander VI. had ascended the Papal throne. He was afraid of the preacher, and offered him the archbishop-

ric of Florence and a cardinal's hat, if he would keep silent; but the offer was declined. Then he changed tone, and summoned the reformer to Rome to defend himself; but the summons was not obeyed. Finally, in the fall of 1496, he issued a brief, forbidding, under penalty of excommunication, the prior of San Marco to preach, because he had undertaken to prophesy and reform without any authorization from the church. But Savonarola entered the pulpit with the Papal brief in his hand, and demonstrated, by a singular train of reasoning, that it came, not from the Pope, but from the Devil. Meanwhile, political affairs began to give trouble. The campaign of Charles VIII. proved a failure. Famine and the plague visited Florence in 1497. The jealousy of the Franciscans broke out into open opposition. The intrigues of the banished Medicis became more and more active, and a re-action set in against the popular enthusiasm for the reformer. Alexander VI. was not slow in utilizing these difficulties. In May, 1497, he formally excommunicated Savonarola; in October of the same year he forbade all Christians to hold any kind of converse with him; and towards the close of the year he threatened to lay the interdict on the city, unless the people delivered up the seducer.

In this critical moment Savonarola challenged an ordeal. Standing on the balcony of the cathedral, with the host between his hands, he asked God to destroy him by fire, if he had preached or prophesied lies. A Franciscan monk accepted the challenge. Savonarola hesitated, but was pressed onwards by the enthusiasm of his party. On April 7, 1498, the ordeal was destined to take place. Two pyres were formed in the market-place. They were even lighted, when a quarrel between the Franciscans and Dominicans, whether the combatants should carry the cross or the host through the fire, caused some delay. A rain-storm, in the mean time, put out the fires; and the whole disappointment of the frenzied multitude of spectators fell upon Savonarola. From that moment he completely lost his power over the people, and even became an object of pity and contempt. Arrested by his enemies, and put to the torture, he confessed whatever he was demanded to confess; and, though he afterwards retracted, he was by the Papal commissioners condemned as a heretic, and surrendered to the civil authorities for punishment. He was burned at the stake, — erected in the form of a cross, — together with two of his most zealous adherents. The Dominican order, however, has since taken great pains to have him canonized. He left several works in Latin and Italian. The treatise on Ps. li., which he wrote during his imprisonment, was republished by Luther in 1523. Of special interest for his own life is his *Compendium Revelationum*, written in 1495. His principal theological work is his *Trionfo della Croce*, a defence of Christianity against the sceptical tendencies of the Medicean epoch, written in 1497 (English Translation, *Triumph of the Cross*, London, 1868). In 1882 a bust of Savonarola was placed in the Hall of the Five Hundred at Florence.

LIT. — His life was written by PACIFICO BURLAMACCHI (d. 1519), ed. by Mansi, Lucca, 1761 (Italian); JOAN. FRANC. PICO, a nephew of Pico de Mirandula, 1530, edited by Quétif, Paris, 1674

(Latin); BARTOLI, Florence, 1782 (Italian); A. G. RUDELBACH, Hamburg, 1835 (German); FR. KARL MEIER, Berlin, 1836 (German); KARL HASE, in *Neue Propheten*, Leipzig, 1851; F. T. PERRENS, Paris, 1853, 2 vols., 3d ed., 1859 (French and German trans.); R. R. MADDEN, Lond., 1851, 2 vols. (English); P. VILARI, Florence, 1859-61, 2 vols. (Italian, this is the chief work; French trans., Paris, 1871, 2 vols.); SCHUSTER, Hamb., 1878 (German); SICKINGER, Würzb., 1878 (German, 87 pp.); W. R. CLARK, Lond., 1878 (English); E. C. BAYONNE, Paris, 1879 (French); E. WARREN, Lond., 1881 (English). See also G. CAPRONI: *Storia della repubblica di Firenze*, Florence, 1875; and E. COMBA: *Storia della riforma in Italia*, Florence, 1881, pp. 465-501. He has also several times been made the subject of poetical treatment, as by LENAÛ, in a great epic bearing his name, and by ALFRED AUSTIN in his tragedy, *Savonarola* (in which Lorenzo de' Medici and Savonarola are the chief characters; in the long preface the author dares to draw an irreverent, not to say blasphemous, parallel between Savonarola and Christ, between the tragedy on the Piazza della Signoria, May 23, 1492, and the crucifixion of our Lord), Lond., 1881; and figures prominently in GEORGE ELIOT'S *Romola*. PHILIP SCHLAFF.

**SAVOY CONFERENCE.** See CONFERENCE.

**SAYBROOK PLATFORM.** See CONGREGATIONALISM, p. 538.

**SCALIGER, Joseph Justus**, b. at Agen, on the Garonne, Aug. 4, 1510; d. at Leyden, Jan. 21, 1609. He studied in Paris, and was in 1592 appointed professor at Leyden. He was the most learned man of his age, understood thirteen languages, and was well versed not only in philology and history, but also in philosophy, theology, jurisprudence, mathematics, etc. Most of his writings are philological; but his *Thesaurus temporum* (Amsterdam, 1655), the first system of chronology ever formed, and his *Expositio numismatis Constantini* (Leyden, 1604), have considerable interest to the church historian.

**SCAPEGOAT.** See ATONEMENT, DAY OF.

**SCAPULARY** (from the Latin *scapula*, the "shoulder-blade") means a narrow shoulder-band, of various colors, and adorned with a picture of the Virgin, or a cross, which is worn by several monastic orders and religious fraternities of the Roman-Catholic Church. As a piece of dress it has no particular purpose, but it is believed to be a preservative against death by water or fire. According to the bull *Sabbatina* the Virgin has personally promised Pope John XXI. that any one who wears a scapulary with her image shall be delivered from purgatory on the first Saturday after death.

**SCHADE, Georg**, b. at Apenrade in Sleswick, May 8, 1711; d. at Kiel in Holstein, April 10, 1795. He was practising as an advocate in Altona, Holstein, when in 1760 he published in Berlin and Leipzig *Die unannehmliche und ewige Religion*, in which he gave strict mathematical evidence that metaphysics was the only true theoretical, and morals the only true practical, religion. Immediately after appeared a refutation of that book by Rosenstand Goisce, professor at the university of Copenhagen; but the refutation was evidently a mere trick by which to draw attention to the book. Frederik V. of Denmark, to

whose dominion Holstein at that time belonged, did not relish the joke, however, but put the author in Christiansoe, the Danish Bastille, from which he was not released until 1775, under Christian VII., when he was allowed to settle as an advocate at Kiel. See J. A. BOLTEN: *Historische Kirchen-Nachrichten von der Stadt Altona*, which also contains a full list of Schade's other writings. L. HELLER.

**SCHADE, Johann Caspar**, b. at Kühndorf in 1666; d. in Berlin, July 25, 1698. He studied at Leipzig, where he became an intimate friend of Francke; and was in 1690 appointed preacher at the Church of St. Nicholas, in Berlin, where Spener was provost. In 1697 he published *Praxis des Beichtstuhls und Abendmahls*, which occasioned a rescript from the government, according to which, private confession ceased to be obligatory in the Prussian Church.

**SCHAEFFER, Charles Frederick, D.D.**, b. Sept. 3, 1807; d. Nov. 23, 1889; an eminent theologian of the Lutheran Church, son of Frederick David Schaeffer, D.D., pastor in Philadelphia; was a graduate of Pennsylvania University; pursued his theological studies under his father and the Rev. Dr. Demme; served, 1832 to 1855, congregations at Carlisle, Hagerstown, Red Hook (N.Y.), Easton (Penn.). From 1840 to 1845 he had charge of a professorship in the theological seminary, Columbus, O.; was in 1855 called to the German professorship in Pennsylvania College, and in the theological seminary at Gettysburg, Penn., and in 1861 to the chair of dogmatic theology in the newly established theological Lutheran seminary at Philadelphia, where he conscientiously performed his duties until 1879. He was a representative of the strictly conservative tendency, adhering to the symbols of the Lutheran Church according to their original meaning. Of his solid scholarship his publications bear witness,—historical, homiletical, and doctrinal articles in the Gettysburg *Evangelical Review*; translation of LIEHLER'S *Commentary on the Acts*, in Schaff's edition of LANGE'S *Bible-work*; translations of JOHN ARND'S *True Christianity*, and of II. KURTZ'S *Sacred History*. W. J. MANN.

**SCHALL, Johann Adam**, b. at Cologne, 1591; d. in China, Aug. 15, 1666. He was educated in the *Collegium Germanum* in Rome; entered the order of the Jesuits, and was in 1628 sent as a missionary to China, where he remained to his death. He acquired the confidence of the Chinese Government (which proved of great advantage to the mission), and translated into Chinese many mathematical treatises, interlarded with religious and Christian discussions. He also wrote *Historica missionis Societatis Jesu apud Chineses*, Vienna, 1665, and Ratisbon, 1672. G. H. KLIPPEL.

**SCHAUFFLER, William Gottlieb, D.D., LL.D.**, missionary and Bible-translator; b. at Stuttgart, Württemberg, Germany, Aug. 22, 1798; d. in New-York City, Friday, Jan. 26, 1883. In 1801 his father removed to Odessa, South Russia. At fifteen he was confirmed in the Lutheran Church; at twenty-two, converted. He then determined to be a missionary. But his educational advantages had been small, though diligently improved, and the way seemed hedged up. But in 1826 he met the famous missionary, Joseph Wolff, who took him to Constantinople, there to be fitted for



missionary labors; and from there he went to Smyrna, where Jonas King induced him to go to America. For five years he studied at Andover, became an American citizen, and then, under the care of the American Board, went to Constantinople (1831), where, with the exception of a few years spent elsewhere, he resided and labored. He was particularly interested in the conversion of the Jews, and for their benefit revised and superintended the publication of the Old Testament, in Hebrew-Spanish, at Vienna, 1839-42. But his great work was the translation of the whole Bible into Osmanli-Turkish, the language of the educated Turks. This occupied him eighteen years. In 1867 Halle gave him the degree of D.D., in express acknowledgment of this work. In 1861 his peace-making between two high dignitaries at Constantinople was acknowledged by a decoration sent him by King William of Prussia. In 1877 he was made a doctor of laws by Princeton College. He was a remarkable linguist, being familiar with some nineteen languages, and able to preach extemporaneously in six (German, Italian, French, English, Spanish, and Turkish). He published *Meditations on the Last Days of Christ* (Boston, 1837, several editions).

**SCHEFFLER, Johann (Angelus Silesius)**, b. at Breslau in 1624; d. there July 9, 1677. He studied medicine at Strassburg, Leyden (where he first became acquainted with Jacob Boehme's writings), and Padua (where he took his degree), and was in 1649 appointed body-physician to the Duke of Wurtemberg; but he remained only three years at the court of Oels. In 1653 he returned to Breslau, and embraced Romanism. In 1657 he published his two most celebrated works: *Cherubinische Wandersmann* (a collection of minor poems, almost of the character of proverbs), and *Geistliche Hirtenlieder* (a collection of hymns), both characterized by a peculiarly deep and sweet mysticism. His polemical writings show quite a different character. In 1661 he was ordained a priest; and from that time he spent the rest of his life in a series of violent, sometimes almost unseemly, attacks on the Reformers and the Reformed churches; which (thirty-nine treatises) were collected under the title *Ecclesiologia*, and appeared at Glatz, 1677, 1 vol. fol. See KAHLERT: *Angelus Silesius*, Breslau, 1853. — DRYANDER.

**SCHELHORN, Johann Georg**, b. at Memmingen, Dec. 8, 1694; d. there March 31, 1773. He studied at Jena, and settled then in his native city as preacher and librarian. Of his writings the following have great interest to the church historian: *Amœnitates historice eccl.* (Leip., 1737-46, 3 vols.), *Acta hist.-eccl. Sæc. XVI. et XVII.* (Ulm, 1762-64, 4 vols.), *De vita Camerarii* (1710, etc.).

**SCHELLING, Friedrich Wilhelm Joseph von**. I. LIFE AND WRITINGS. — He was b. Jan. 27, 1775, at Leonberg, near Stuttgart, where his father was pastor; d. in Ragatz, Switzerland, Aug. 20, 1854. In his sixteenth year he entered the university of Tübingen to study theology, together with Hegel and the unfortunate poet Hölderlin. Lessing, Herder, and Kant were the leaders of these young men; and especially the influence of Herder is seen in Schelling's academic dissertation, *Antiquissimi de prima malorum origine philosophematis explicandi Gen. iii. tentamen criticum* (1792), as well as in the essay on Myths, Historical Le-

gends, and Philosophemes of the earliest times (1793). In the year 1796 he went to Leipzig to study natural science and mathematics, and began in 1798 to lecture at Jena as a colleague of Fichte, whose doctrines had so far been of the most decisive influence upon the development of his own philosophy. Here he came also in contact with Goethe and the other great men of literature. In 1801 he was appointed professor of philosophy at Würzburg, where he remained till 1806. In 1807 he was elected a member of the Academy of Sciences at Munich; lectured in Erlangen, 1820-26, in Munich, 1827; was called, 1841, to Berlin to lecture on mythology and revelation. His principal writings are, *Idea of a Philosophy of Nature*, 1797; *Of the World-Soul*, etc., 1798; *System of Transcendental Idealism*, 1800; *Lectures on the Method of Academic Study*, 1803; *Philosophical Inquiries concerning the Nature of Human Freedom*, 1809; *Lectures on Mythology and Revelation*, in his complete *Works*, published after his death.

II. SCHELLING'S DOCTRINE IN ITS GRADUAL DEVELOPMENT. 1. *Schelling as a Follower of Fichte*. — Schelling, in whose philosophy two great periods may be distinguished, cannot be fully understood without a precise knowledge of the preceding philosophers; and, because his first philosophical endeavors are based entirely on the ground of Kant-Fichte's idealism, it is necessary to sketch this in a few lines. Kant, who calls his own philosophy "criticism," had by a thorough scrutiny of our faculty of knowledge come to the conclusion that our knowledge of the world exterior to us is merely subjective, that we never know the "things in themselves," but only through the forms of space and time which we add to them as the only medium of our perception. But, while our faculty of knowledge is thus very limited in regard to objects of experience, we enjoy a realm of freedom as moral beings. Pure practical reason has therefore the primacy over the speculative reason. On our moral consciousness only, our convictions of freedom, of immortality, and of the existence of God, are founded. An ethical theism was thus the result of Kant's doctrine.

This idealism was carried to its furthest consequences by Fichte. He accepts the critical result of Kant, that the Ego is theoretically limited in regard to the object as the Non-Ego. But this Non-Ego has no reality without us: it is, as well as the forms (space and time) by which we perceive it, the result of the activity of the Ego, the production of an unconscious intuition. This creative Ego is not the individual, but the absolute Ego. The Non-Ego is therefore the same with the Ego, which is thus not limited by an outward reality, but by itself. Yet every limit is a contradiction to the infinite nature of the Ego, its independent, free activity; and so an infinite striving at every hinderance is revealed to us. In this striving the nature of practical reasoning consists; and the antithesis of both — the limited theoretical and the infinite practical reason — constitutes the empirical Ego, the individual. This, however, could not be understood if the true nature of the Ego was not absolute activity. Under the ground of all actions of the individual lies the activity of the absolute Ego, in which both subject and object are yet one. This pure, absolute Ego may only be comprehended by an intel-

lectual intuition. It is, according to Fichte, the highest principle of philosophy, the moral order of the world, without personality and self-consciousness, — God. And this, the absolute, he made his point of departure in his later speculations.

With the enthusiasm of youth, Schelling accepted this ethical Pantheism in the earliest period of his thinking; but very soon we see him taking his own ways.

2. *Schelling's "Philosophy of Nature" and "Transcendental Idealism," 1796-1800.* — It is in this period that Schelling creates a new epoch in German philosophy, a new form of dogmatism with a creative knowledge, instead of the critical one of Kant-Fichte. To Schelling's rich mind, open to the impressions of nature, it could not remain concealed that nature took only a subordinate position in Fichte's system, — the position of an ethical medium of the individual. The great new thought which Schelling introduced now was this, that nature is a form of the revelation of the absolute Ego as well as intelligence. Nature is visible mind, and mind is invisible nature. The highest end of Nature (i.e., to reflect herself) is manifested through all nature, but is reached only in man, where she becomes wholly objective to herself. Philosophical reasoning can therefore not end with nature; it is driven to the other pole of the absolute, — to Ego, the intelligence. In his *System of Transcendental Idealism*, Schelling tries to give a history of the Ego, or the development of self-consciousness. Similar to that process of nature, to come to self-consciousness, there are different stages of development in the life of the Ego, the highest of which is art. Here the harmony of the conscious and unconscious is reached, and the Ego comes to the highest intuition.

The absolute identity of subject and object, which Schelling found embodied in the works of art, begins now to be the starting-point of his thinking in

3. *The Period of the System of Identity.* — At the head of this system he places the notion of the absolute, and defines it as absolute reason, the total indifference of subject and object. The highest law of its existence is absolute identity ( $A = A$ ). Every thing that exists is this absolute itself: nothing exists outside of it; and so it is the universe itself, not the cause of it. As both subject and object are contained in the absolute, and the absolute must posit itself as subject and object, there may be a preponderance of either the subject or of the object, although the absolute will always be contained in both of them. In this way he obtains mind on one side, nature on the other: the different stadia of mind and nature are potencies of the subject-object.

It is in this period, and especially in his *Lectures on Academic Study*, that Schelling for the first time brings religion and Christianity into the realm of his system. Corresponding to the antithesis of real and ideal, of nature and history in the universe, there is a similar antithesis in history itself. The ancient world and ancient religion represent to us the preponderance of nature (polytheism); while in Christianity the ideal is revealed in mystery. In the progress of history are three periods to be distinguished, — the period

of *nature*, which found its bloom in Greek religion and poetry; the period of  *fate*, at the end of the ancient world; and the period of  *providence*, which entered with Christianity. God became objective for the first time in Christ. This incarnation is not a temporal, but an eternal act. Christ sacrifices in his person the finite to enable by this the coming of the Spirit as the light of a new world. By speculative knowledge alone, Schelling expects a regeneration of esoteric Christianity and the proclamation of the absolute gospel.

Thoughts similar to these are expressed in the essay on *Philosophy and Religion* (1804). This and his *Philosophical Inquiries concerning Human Freedom* show us,

4. *Schelling in the Transition to his Later Doctrine*, which is characterized by his inclination to theosophic speculation and the influence of Christian mysticism, especially of Jacob Böhme.

Kant-Fichte's idealism had, according to Schelling, not given a sufficient notion of freedom, because it lacked the basis of realism. Such a realism is contained in his philosophy; because he distinguishes in God a *basis*, the *nature* in God, in which all beings, and therefore man also, have their cause. This nature in God, a dark, blind will, is an eternal yearning to produce itself, and rests also at the ground of our existence. But God produces in himself a perception of himself, which is understanding, the expression of that yearning. Both together, eternal yearning and understanding, are then in God that loving, almighty will which creates all things. In man we find both principles united, — the principle of nature, and the principle of light and understanding. As a part of that dark will, he has a will of his own: as gifted with understanding, he is an organ of the universal will. The separation of both principles is the *possibility of good and evil*, which presupposes *human freedom*. The predominance of man's particular will is the evil. The decision of man for the evil is an act, but an eternal act, because it was done before time. Only through God can the particular and the universal will be united again. And it is done by revelation, or by God's adopting of man's nature.

The philosophy of religion, which Schelling has given here in broad outlines, is finally completed in —

5. *Schelling's Later Doctrine.* — Schelling begins with a distinction of negative and positive philosophy. As negative philosophy he describes the philosophy of Hegel, which is unable to give us a full knowledge of reality.

Because it is the desire of human reason, as well as the object of true philosophy, to find the absolute Being, and because Schelling wants to obtain the notion of an absolute Spirit, he distinguishes *three potencies* in the divine essence, — the *possibility of being* (*Sein-Können*), *pure being* (*reines Sein*) without the possibility of being (*actus purus*), and *absolute free being*, which is neither of the two, but their unity, i.e., subject-object. Yet these three forms of being are not being (*Sein*) itself: they are only attributes of the general being, which is *one*, or the *absolute Spirit*.

This *absolute Spirit*, which has the freedom of existing outside of himself, reveals himself, according to his three potencies, in the world, as *causa materialis*, *causa efficiax*, and *causa finalis* of

the world. Only through creation, which is an act of his will, not of his nature, God comes to a full knowledge of himself.

Schelling believes that his notion of God is also the original notion of monotheism; and, based upon his theory of the three potencies in God, he develops also the Christian doctrine of the Trinity. The three persons of the Trinity, who proceed from the potencies by a theogonic process, are, *the Father* as the creator, who gives *matter* to the creatures; *the Son*, begotten of the Father, who contributes the *forms*; and *the Spirit*, who is the *completion* of creation. But only at the end of creation Son and Spirit become perfect personalities, yet both are in God, so that we have only *one God in three personalities*.

In man, as the image of God, we have the same three potencies and a similar freedom, which may separate the harmony of the potencies. The separation of the potencies has become actual in the fall of man. In order to restore the harmony, and bring the fallen world and man back to the Father, the Son himself must become man.

But the Son can at first realize this only as a natural potency, which is done in the *mythological process*. After having overcome here the anti-divine principle, he can act also according to his will, as the ideal potency; and this free personal acting is *revelation*.

It is impossible to follow Schelling here into his elaborate construction of mythology, which is rich in deep and grand thoughts.

Revelation finally broke through mythology, as it appears even in the Old Testament, by Christ's incarnation. The person of Christ is the centre of Christianity. Here the second potency divests itself of the "form of God," which it had in the mythologic consciousness (Phil. ii. 6-8), and becomes man, suffers and dies, not only to bring freedom to men, but to become by obedience one with the Father (1 Cor. xv. 28).

Schelling closes his philosophy with a glance at the history of the church. He distinguishes three great periods, and names them after the characters and names of the three apostles, — *The Petrine Period*, or Catholicism; *The Pauline Period*, or Protestantism; and *The Johannean Period*, or the "church of the future."

[While Schelling stands, on one side, in the most intimate connection with the great poetic and philosophic movements of the last century; while especially his earlier philosophy is but a philosophic expression of that yearning to comprehend the absolute as it appears above all in Goethe's *Faust*; and while his system is the highest glorification of genius as celebrated by the romantic school, — we have on the other side, in Schelling's later philosophy, the greatest endeavor of modern philosophy to construct the system of Christian doctrine. His thoughts have had great influence upon modern German theology (and upon Coleridge), especially his idea of the three ages of church history. His philosophy is an illustration of his own saying, "The German nation strives with her whole nature after religion, but, according to her peculiarity, after a religion which is connected with knowledge, and based upon science."]

LIT. — *Schelling's Complete Works*, Stuttgart and Augsburg, 1856-61, 14 vols.; *Aus Schelling's Leben*,

Leipzig, 1869-70; ROSENKRANZ: *Schelling*, Dantzig, 1843. Compare accounts of his system in the historical works of MICHELET, ERDMANN, UEBERWEG, and others, — *Schelling und die Offenbarung, Kritik des neuesten Reactionsversuchs gegen die freie Philosophie* (Leipzig, 1842), *Differenz der Schelling'schen u. Hegel'schen Phil.* (Leip., 1842). MARHEINEKE: *Kritik der Schelling'schen Offenbarungsphilosophie*, Berlin, 1842; SALAT: *Schelling in München*, Heidelberg, 1845; NOACK: *Schelling und die Phil. der Romantik*, Berlin, 1859; MIGNET: *Notice historique sur la vie et les travaux de M. de Schelling*, Paris, 1858; E. A. WEBER: *Examen critique de la phil. religieuse de Sch.*, Strassburg, 1860; also EDUARD V. HARTMANN: *Schellings positive Philosophie als Einheit von Hegel und Schopenhauer*; DR. AUGUST DORNER: *Schelling zur hundertjährigen Feier*, 1875, "Jahrbuch für d. Theol.," xxx.; CONSTANTIN FRANTZ: *Schellings positive Philosophie*, Cöthen, 1880. HEYDER. (DR. JULIUS GOEBEL.)

**SCHELWIG, Samuel**, b. at Polish Lissa, March 8, 1643; d. at Danzig, Jan. 18, 1715. He studied theology at Wittenberg, and was appointed professor at Danzig in 1675. In the great Pietist controversy he sided with the orthodox Lutherans, and published a great number of violent polemical tracts, in which he actually treated Spener as a heretic. The most important are *Catechismus-Reinigung* (Danzig, 1681), *Synopsis controversiarum* (Danzig, 1701), *De Novatianismo* (1702), *Manuductio ad August. Confess.* (1711), and *Mon. ad Form. Concord.* (1712).

**SCHEM, Alexander Jacob**, b. in Wiedenbrück, Westphalia, March 16, 1826; d. at West Hoboken, N.J., May 21, 1881. He studied philology and theology at Bonn and Tübingen, 1843-46; was a priest of the Roman Church, but became a Protestant and emigrated to America, 1851; did literary work, and taught ancient and modern languages; was professor of the same at Dickinson College, Carlisle, Penn., 1851-60; was regular contributor to APPLETON'S *New American Cyclopædia* from 1859 to 1863; to the *Annual Cyclopædia*, in the foreign and religious departments, from its first number (1861) to 1872; and to MCCLINTOCK and STRONG'S *Cyclopædia*, 1867-81; foreign editor of the *Tribune* (newspaper), 1864-66; editor of the *Deutsch-amerikanisches Conversations-Lexicon*, 1869-74, 12 vols.; assistant superintendent of public schools, New-York City, 1874 till his death; with Henry Kiddle edited a *Cyclopædia of Education*, 1877, and the supplements, *Year-Book of Education*, 1878 and 1879. He also published the *American Ecclesiastical Year-Book*, 1860, and an *Ecclesiastical Almanac*, 1868 and 1869.

**SCHINNER, Matthäus**, b. at Müllibach, in the canton of Vaud in Switzerland, in 1470; d. in Rome, Oct. 2, 1522. He was educated at Zürich and Como, and became bishop of Sitten in 1509. Employed by Pope Leo X. in Swiss politics, he was very successful in bringing about an alliance between the Pope and the Union against France, and received as a reward the cardinal's hat, in 1511. In 1514 he went as *legatus a latere* to England to stir up a war between Henry VIII. and Francis I., and the latter acknowledged that Schinner had been one of his worst enemies, not only in the diplomatic, but also on the battle field. Zwingli's works give several striking descriptions of the great impression the cardinal

made on the soldiers. When the Reformation broke out in Switzerland, he seemed to be in perfect harmony with the movement. He offered Luther a place of refuge and support in 1519, and continued for a long time to befriend Zwingli. But his close connection with the Church of Rome, and worldly regards, at last got the better of him, and he turned against the Reformation. When Faber met him in Rome in 1521, he agreed with him that the Reformation should be put down by force.

CARL PESTALOZZI.

**SCHISM**, from the Greek *σχίσμα*, has, according to canon law, a double sense: one, more general, simply denoting a deviation from the orthodox church, with respect to organization or discipline, such as the schisms caused by Felicissimus, Novatian, Melitius, and others; and one more special, denoting a split in the highest authority of the church, such as the great Papal schism, 1378-1429. See URBAN VI., BONIFACE IX., BENEDICT XIII., etc., and the COUNCIL OF CONSTANCE.

**SCHLATTER, Michael**, missionary, and founder of the synod of the German-Reformed Church in the United States: was b. of a respectable family in St. Gall, Switzerland, July 14, 1716; d. near Philadelphia, October, 1790. He studied in the gymnasium of his native town, and probably also at Helmstädt; was for some time a teacher in Holland, where he was ordained to the ministry; and in 1745 was assistant minister at Wigoldingen, in his native country. In 1746 he was commissioned by the deputies of the synod of North and South Holland a missionary to the destitute German churches of Pennsylvania, with special directions to visit the scattered settlements, to organize pastoral charges, and, if possible, to form a coetus, or synod.

Schlatter arrived in America on the 1st of August, 1746. Before the end of the year he was called to the pastorate of the Reformed Church of Philadelphia. Though he accepted the call, he continued to prosecute his special mission with extraordinary energy. From the year 1747 to the beginning of 1751 he travelled, as he informs us in his *Journal*, a distance of not less than eight thousand miles, — not reckoning his passage across the ocean, — and preached six hundred and thirty-five times. According to his own estimate, there were at this time thirty thousand German-Reformed people in Pennsylvania, with fifty-three small churches, and only four settled pastors. Schlatter formed the congregations into pastoral charges; and on the 29th of September, 1747, the pastors and delegated elders met, at his instance, in Philadelphia, and organized the German-Reformed coetus, or synod.

In 1751 Schlatter went to Europe, at the request of the coetus, to solicit aid for the destitute German-Reformed churches of America. He was very successful, especially in Holland, where a fund was established from which the churches received much assistance. In 1752 he returned to America, accompanied by six young ministers. He brought with him seven hundred large Bibles for distribution to churches and families.

While Schlatter was in Europe, he published, in Dutch, a *Journal* of his missionary labors, containing a tender appeal in behalf of the Germans in America. It was translated into German, and published in *Fresenius Pastoral Nachrichten*, and

also separately. Rev. David Thomson, English minister in Amsterdam, translated the book into English, and became the chief promoter in England of a movement for the establishment of schools among the Germans in America. A large sum of money (Muhlenberg says twenty thousand pounds sterling) was collected for this purpose, and placed in the hands of a Society for the Promotion of the Knowledge of God among the Germans. Unfortunately, in the effort to enlist sympathy, the picture of German destitution was greatly overdrawn, and the Germans were represented in a manner that could not fail to be painful to a high-spirited people. In 1755 Schlatter was induced to resign his church in Philadelphia, and to become superintendent of the proposed "charity schools." This was a mistake; for by this time the movement had to some extent become political. An attempt was made to use the "charity" as a means of breaking the tacit alliance which had hitherto subsisted between the Quakers and the Germans, and of inducing the latter to support the favorite measures of the government party. Christopher Sauer, the celebrated German printer, exerted his immense influence in opposition to the "charity schools," which, he claimed, were intended to prepare the way for an established church. The Lutheran and Reformed ministers for a while supported Schlatter in his work; but at last the popular feeling of opposition became irresistible, and the undertaking proved an utter failure. The manner in which the charity was offered had caused it to be regarded as an insult. Seidensticker says, "Schlatter's failure was due to his connection with the cause after it had assumed this unfortunate complexion. If the affair had remained on the basis on which he had with honest zeal and decided success originally placed it, the history of these schools would have been very different."

On the failure of the school-movement, Schlatter, in 1757, accompanied an expedition to Nova Scotia against the French, as chaplain of the Royal American regiment, and was present at the taking of Louisburg. He subsequently lived in retirement at Chestnut Hill, near Philadelphia. During the American Revolution he was an earnest patriot, and was for some time imprisoned for refusing to resume his position of chaplain in the British army.

LIT. — Rev. H. HARBAUGH, D.D.: *The Life of Rev. Michael Schlatter*, Phila., 1857; Dr. O. SEIDENSTICKER: *Die beiden Chris. Sauer*; a series of arts. in *D. Deutsche Pionier*, vol. 12; H. W. SMITH: *Life and Correspondence of Rev. William Smith, D.D.*, Phila., 1879, vol. 1. JOS. HENRY DUBBS.

**SCHLEIERMACHER, Friedrich Daniel Ernst**, b. in Breslau, Nov. 21, 1768; d. in Berlin, Feb. 12, 1831.

1. *Life*. — Schleiermacher's father was chaplain of a Prussian regiment in Silesia, and belonged to the Reformed communion. To his mother, a very intelligent and pious woman (as her few letters embodied in Schleiermacher's correspondence abundantly prove), he confesses himself mainly indebted for his early training, his father being frequently absent on professional journeys. Subsequently the family removed to the country, where he lived from his tenth to his fourteenth year, mostly under the instruction of his parents

and of a teacher who first inspired him with enthusiasm for classical literature. At that time he had already commenced the struggle against a "strange scepticism," which he calls a "peculiar thorn in the flesh," and which made him doubt the genuineness of all the ancient writings. In 1783 his parents sent him, his brother, and sister, to an excellent Moravian school at Niesky in Upper Lusatia. Two years afterward he entered the Moravian college at Barby. The childlike piety, the wise mixture of instruction and amusement, and the rural quietness of these institutions, made a deep and lasting impression on his mind. He ever remembered that time with gratitude, and kept up a familiar intercourse with the society through his sister Charlotte (who had become one of its regular members), and through his intimate friend and classmate, Von Albertini, of the Grisons, subsequently bishop of the fraternity, and a distinguished hymn-writer. The type of Moravian Christianity can be clearly traced in his enthusiastic personal devotion to the Saviour, and in the strongly christological character of his dogmatic system. In his *Wohnachtsfeier*, 1813 (an imitation of the Platonic *Symposium*), Christ appears as the living centre of all faith and true religion. But his constitutional scepticism seriously tormented him, and led to a temporary rupture with his teachers, and even with his father. The correspondence between them is highly honorable to both. With all his filial reverence and affection, the son refused to yield to mere authority, and insisted on his right of private judgment and personal investigation. The father learned to respect the manly independence and earnest mental struggles of the son. Both were at last fully reconciled. With the consent of his father, he left Barby, and entered the university of Halle in 1787. His studies were rather fragmentary. He attended the lectures of Senler, the father of German neology, and of Wolff, the celebrated Greek scholar, studied modern languages and mathematics, and read the philosophical works of Spinoza, Kant, Fichte, and Jacobi. His mind was very impressible, yet too independent to follow any one teacher or system. The age was thoroughly rationalistic, and German theology was then undergoing a revolution as radical as the political revolution of France. He left the university, after a two-years' course, without a fixed system of religious opinions, yet with the hope of "attaining, by earnest research, and patient examination of all the witnesses, to a reasonable degree of certainty, and to a knowledge of the boundaries of human science and learning." In 1790 he passed the examination for licensure, and accepted a situation as private tutor in the family of Count Dohna, where he spent three years. In 1794 he was ordained to the ministry, and became assistant to his uncle, a superannuated clergyman at Landsberg on the Warta. In 1796 he was appointed chaplain at the Charité (hospital) in Berlin, and continued in this position till 1802. During these six years he moved mostly in literary circles, and identified himself temporarily with the so-called romantic school of poetry as represented by Friedrich and Wilhelm Schlegel, Tieck, and Novalis. In 1799 he published his first important work, the *Dis-*

*courses on Religion*. It had a stirring effect upon the rising generation of theologians (as Neander and Harms from different stand-points testified from their own experience), and marks the transition of German theology from an age of cold speculation to the restoration of positive faith. He appears here as an eloquent high priest of natural religion in the outer court of Christian revelation, to convince educated unbelievers that religion, far from being incompatible with intellectual culture, as they thought, was the deepest and the most universal element in man, different from knowledge and from practice, — a sacred feeling of relation to the Infinite, which purifies and ennobles all the faculties. Beyond this he did not go at that time. His piety was strongly tinged with the pantheism of Spinoza. His *Monologues* followed in 1800, a self-contemplation in the face of the world, and a description of the ethical ideal which floated before his mind, and was influenced by the subjective idealism of Fichte. In 1802 he broke loose from his æsthetic and literary connections, much to his own benefit, and removed for two years to Stolpe in Pomerania, as court-preacher. There he commenced his translation of Plato, which he had projected with Friedrich Schlegel in Berlin. The completion of this great undertaking in six volumes (1804-26) gave him a place among the best Greek scholars in Germany. His searching *Criticism of all Former Systems of Moral Philosophy*, which opened a new path in this science, belongs to the same period (1803).

In 1804 he was elected extraordinary professor of philosophy and theology in Halle. After the temporary suspension of this university in 1806, he spent some time on the Island of Rügen, then returned to Berlin as minister of Trinity Church, and married the widow of his intimate clerical friend Willich (1809), with whom, notwithstanding the great disparity of age (he might have been her father), he lived happily to the close of his life.

He took an active part in the organization of the university of Berlin, which was founded in 1810. He was elected its first theological professor, and also pastor of Trinity Church. In this double office he continued to the close of his life, and unfolded his greatest activity to an ever-widening circle of pupils and admirers. For a quarter of a century he and his colleague and former pupil, Neander, were the most influential teachers of theology, and the chief attraction in the university of the literary metropolis of Germany. At the same time he felt a lively interest in public affairs. He roused from the pulpit the sense of national independence during the deepest humiliation of Prussia, and urged the people to the war of liberation against Napoleon. He advocated liberal political opinions after the Congress of Vienna (1815), and ran the risk of sharing exile with his friends De Wette and Moritz Arndt. He was no favorite with Frederic William III.; but a few years before his death he received from the king the order of the red eagle, which he never wore. They agreed, however, in zeal for the union of the Lutheran and Reformed churches, which was inaugurated in 1817, at the third tercentenary celebration of the Reformation. Schleiermacher did all he could to promote it.

He was free from all sectarian bigotry. "Christ," he said, "is the quickening centre of the church. From him comes all; to him all returns. We should, therefore, not call ourselves Lutherans, or Reformed (Calvinists), but Evangelical Christians, after his name and his holy gospel." He favored the introduction of the Presbyterian form of government. He was one of the compilers of the new Berlin hymn-book (1829), which, with all its defects, opened the way for a hymnological reform. Notwithstanding this extraordinary activity, he mingled freely in society, and was the centre of a large number of friends at his fireside. Many of his witty sayings and charades, in verse and prose, were transmitted by oral tradition in Berlin, and are still remembered.

In the beginning of February, 1834, he was seized by a severe cold, which fell on his lungs, and in a few days terminated in death. In his last hours he summoned his family around his bed, and with clear consciousness and calm serenity celebrated the holy communion. He himself distributed the elements, and solemnly confessed his implicit faith in Christ his Saviour, and in the atoning efficacy of his death. It was a worthy close of his religious career, which began in the bosom of Moravian piety. It was felt throughout all Germany that a truly representative man, and one of the brightest luminaries of the age, had departed. The funeral-orations of Steffens (a Christian philosopher), Strauss (his colleague and court-chaplain), and Marheineke (a speculative theologian of the Hegelian school, and his antagonist), gave public expression to the universal esteem and regret. His literary remains were intrusted to his friend and pupil, Dr. Jonas. He lost his only son, Nathanael, in his early youth; and the funeral-address which he himself delivered at the grave is one of his most remarkable and touching compositions. He bases there his hope of immortality solely on Christ as the resurrection and the life.

Schleiermacher was small of stature, and slightly deformed by a humpback; but his face was noble, earnest, sharply defined, and expressive of intelligence and kindly sympathy; his eye keen, piercing, and full of fire; his movements quick and animated. In his later years his white hair made him appear like a venerable sage of olden times, yet his mind retained its youthful vitality and freshness to the close. He had perfect command over his temper, and never lost his calm composure. His philosophy and theology were violently assailed by orthodox and rationalists; but he kept aloof from personal controversy, and secured the esteem even of those who widely differed from his views. He was the Plato and Origen of Germany in the nineteenth century.

II. *His Character and Works.*—Schleiermacher was a many-sided man, and a master in several departments of intellectual and moral activity. He was a public teacher and writer, a preacher, a classical philologist, a philosopher, and a theologian.

As academic teacher he had that rare personal magnetism which drew the students at once into an irresistible current of thought, and roused all their mental energies. They saw the process of a great genius and scholar unfolding his ideas, and building up his system. He usually lectured

two hours a day: first, on every branch of theology except the Old Testament and the Book of Revelation, and then, by way of recreation as it were, on every branch of philosophy in a certain order. He used brief notes, and allowed his genius to play freely under the inspiration of the lecture-room filled with attentive students. All his posthumous works are based on fragmentary notes.

As a preacher, he gathered around him in Trinity Church, every Sunday morning, the most intellectual audiences of students, professors, officers, and persons of the higher ranks of society. Wilhelm von Humboldt says that Schleiermacher's speaking far exceeded his power in writing, and that his strength consisted in the "deeply penetrative character of his words, which was free from art, and the persuasive effusion of feeling which moved in perfect unison with one of the rarest intellects." He never wrote his sermons, except the text, theme, and a few heads, but allowed them to be taken down by friends during delivery, and to be published after some revision by his pen.

As a theologian he ranks among the greatest of all ages. His influence is seen among writers of different schools; and will long continue, at least in Germany, as a suggestive and stimulating force. He was a unique combination of mysticism and criticism, of religious feeling and sceptical understanding. He believed in his heart while he doubted in his head. He was a pantheist as a philosopher, but a theist as a praying Christian. He built up as a divine what he destroyed as an historian, yet he knew somehow how to harmonize and to adjust these antagonistic tendencies. He learned from Plato, Spinoza, Calvin, Fichte, Schelling, Jacobi; but he digested all foreign elements, and worked them up into an original system of his own. He can be classed neither with rationalists, nor supernaturalists, nor mystics; but he had elements from all. He rejected the orthodox doctrine of the Trinity and Christology, of inspiration and the canon; and he taught an ultimate restoration, which he ingeniously reasoned out from the Calvinistic election theory, by an expanding process from the particular to the general. His errors are as numerous as those of Origen. He was bold and unsparing in his criticism. He dissected historic documents with the sharpest knife, and sacrificed almost all the miracles of the Gospel history as unessential to faith. Yet he ever held fast to Christ as the greatest fact in history, as the one only sinless and perfect man in whom the Divinity dwelt in its fulness, and from whom saving influences emanate from generation to generation, and from race to race. In this central idea lies Schleiermacher's chief merit in theology, and his salutary influence. He modestly declined the honor of being the founder of a school; and his best pupils, as Neander, Twستن, Nitzsch, Lucke, Bleek, Ullmann, Julius Muller, went far beyond him in the direction of a positive evangelical creed. He was willing to decrease, that Christ might increase.

The works of Schleiermacher, including his posthumous publications, cover nearly all the departments of philosophy and theology,—ethics, dialectics, psychology, politics, aesthetics, pedagogics, dogmatics, Christian ethics, hermeneutics,

biblical criticism, life of Jesus (posthumous lectures, exceedingly unsatisfactory), church history (likewise posthumous, and almost worthless), and a large number of philosophical, exegetical, and critical essays, and sermons. But the books which he published himself are by far the most finished and important, especially his masterly outline sketch of the course of theological study as an organic whole (1811), and his *Christian Dogmatics* (1821, 3d ed., 1835), which stands next to Calvin's *Institutes* as a masterpiece of theological genius. It is an original reconstruction of the evangelical system of faith on the basis of practical experience and the consciousness of absolute dependence on God: it is in matter independent of all philosophy, yet profoundly philosophical in dialectical method and conclusive reasoning. But more of this in the next section. We only add, that it is Protestant to the backbone, yet remarkably conciliatory in spirit and tone towards diverging types of Christianity. It reduces the differences between Catholicism and Protestantism to this formula: "Catholicism makes the relation of the believer to Christ to depend on his relation to the church; Protestantism makes the relation of the believer to the church to depend on his relation to Christ." PHILIP SCHAFF.

III. *Theology*.—Schleiermacher's *Reden über die Religion* was a strong word spoken to his time, and it suited the moment. At every point except one the German spirit was rallying from that debility and barrenness into which it had sunk; in every direction except one the German mind was stirring with new issues: only religion seemed to have been entirely abandoned by the educated portion of the nation as a kind of self-contradiction. But the contradiction, the book said to its readers, between piety and culture, is a lie fabricated by people who know neither the one nor the other. That which they reverence as education is not education, but simply school-pedantry; and that which they despise as religion is not religion, but its shadow, its caricature. They consider religion as a means of maintaining social order, an instrument for the inoculation of good morals, an expression of a trite and vulgar view of nature and history. But religion is no such thing. Religion is that feeling of the universe in which man discovers his own destination, that feeling of the infinite in which man discovers his own immortality, that feeling of the presence of a supreme power in which man discovers the existence of God, though he may still shrink from ascribing the forms of the human personality to that being. Religion is a part of human nature. Every one has religion, whether he knows it or not; and every one is compelled to recognize the truth of his religion, whether he will or not. So far the book is admirable. By its exposition of the true nature of religion it forces the reader out of his religious indifference. But then it undertakes an exposition of religion considered as an historical fact; for, although it admits that not every one may feel called upon to join one of the historically developed religions, development towards a positive form is, nevertheless, an inherent demand in the religious feeling. And here the question arises: Does this book really point in the direction of Christianity and the Christian church? It does, though not in the common

sense of those words, nor in that in which the author later on came to use them, but when compared with the stand-point of the readers whom it addressed. When Schleiermacher wrote the preface to the third edition of the book, in 1821, he observed that there was at that moment more reason for addressing the bigoted than the indifferent.

To the *Reden* correspond the *Monologen* as their ethical complement. They are written in a more lyrical style, giving freer scope to a merely subjective pathos; and they have a somewhat lighter character, in spite of the profound researches they contain concerning human freedom.

From Schleiermacher's philosophy of religion, as developed in his *Reden* and *Monologen*, to his systematic representation of the positive doctrines of Christianity, a transition is formed by his critico-exegetical writings, and more especially by his famous little book, *Kurze Darstellung des Theologischen Studiums*, 1811. It was not any remarkable grasp of historical and antiquarian materials which distinguished him as an exegete: but he was a good philologist and an excellent translator; and his marvellous power of understanding, and, so to speak, reproducing the whole mental process by which a literary monument has been produced, makes his criticism in the highest degree suggestive. For the Old Testament he had very little sympathy, and its close connection with the New Testament he did not understand. But his *Sendschreiben an J. Chr. Gass*, 1807, concerning the First Epistle to Timothy, is the first thorough-going examination of that remarkable document, and has led the exegetes to appreciate the intimate relation between the pastoral epistles, — a relation so intimate, indeed, that they must be accepted or rejected together. Of still greater importance was his *Kritische Versuch über die Schriften des Lukas*, 1821, though only the first volume of the work on the Gospel of Luke ever appeared. Not that Schleiermacher here really achieved what he intended, viz., to represent the Gospel of Luke as a mosaic of a great number of different, previously existing narratives; but he contributed much to concentrate the interest of biblical scholars on the questions of the origin and formation of the Gospels. More successful was his hypothesis concerning the testimony of Papias (Eusebius: *Hist. Eccl.*, iii. 39). It has been used by many, accepted by more, and hardly neglected by any.

In the *Kurze Darstellung des theologischen Studiums*, the theological stand-point of Schleiermacher is clearly defined. The fundamental facts of the Christian faith he accepts, not because he feels compelled by any philosophical demonstration, but simply because he finds them as facts in the consciousness of the Christian congregation. He then goes on to give an encyclopedic survey of those facts and their reciprocal relations, dividing the theological science into philosophical (apologetics-polemics), historical (exegesis-dogmatics), and practical theology. The book is neither a mere sketch nor an elaborate picture: it is a drawing executed with consummate skill, and rich in illustration and suggestion.

The ripest fruit of Schleiermacher's genius is *Der christliche Glaube nach den Grundsätzen der evangelischen Kirche im Zusammenhange dargestellt*,

1821, 2 vols. (2d ed., 1831, revised and improved). It made an extraordinary, not altogether favorable, impression at its first appearance. But it gradually grew upon scholars; and it now stands as a monument of religious enthusiasm and philosophical reasoning which has no equal in the theological literature, after Calvin's *Institutiones*. It consists of a series of small paragraphs connected with each other by intervening explications of a more elaborate character. The feeling from which religion springs is here further defined as a feeling of absolute dependence on God; and that feeling—not the demonstrations of a dialectical reasoning, nor the letter of a scriptural text—is made the touchstone on which the dogma must be tried. He rejects the doctrine of the Devil and the doctrine of the fall of the angels; because, as he alleges, they do not aid in solving the problem of the existence of evil, but rather make it more difficult. He also rejects the doctrine of miracles, at least in the sense of a breach upon natural law; because, as he protests, it is not demanded by true Christian piety. It must not be understood, however, that, when he thus declines to bow before the literal evidence of Scripture, he in any way gives in to the postulates of non-religious science. By no means! Few theologians have been so successful as he in keeping the doctrines of Christian faith separate from the propositions of natural science, without either bringing them into conflict with each other, or mixing them together in an incomplete harmony. In the centre of the whole system stands Christ and that which he has done for the salvation of man. The development runs between a double christological (Ebionism and Docetism) and a double anthropological heresy (Pelagianism and Manicheism): but the power of salvation is in no way bound up with the church, which by itself is nothing but the community of the faithful; it resides solely and fully in the intimate union between the faithful and the Saviour. Thus while the idea of God is, so to speak, presupposed as given in the very feeling of absolute dependence on him, and no special regard is paid to its aberrations into deism or pantheism, the idea of Christ is developed with a completeness and minuteness which testifies to the inner passion from which it sprang. Generally the work may be characterized as a combination of syncretism and pietism. Syncretism means the overthrow of all ecclesiastical exclusiveness by a deeper conception of the doctrines in question: pietism means the careful cultivation of the religious organ in which faith manifests itself, and by which it works. Originally these two tendencies, as represented by Calixtus and Spener, touched each other but slightly; but later times came to understand that an actual combination of them was necessary, and it was accomplished by Schleiermacher: hence his practical standpoint,—though belonging to the Reformed Church, he labored for its union with the Lutheran Church; and hence his scientific character. Syncretism developed into rationalism, and pietism into supernaturalism. But Schleiermacher is neither a rationalist nor a supernaturalist: he is a union of both. The ethical complement to the work may be found in a number of exquisite minor treatises on duty, on virtue, on the highest good, etc., foreshadowed by his *Kritik aller bisherigen Sittenlehre*,

1803, [abridged from the first edition of Herzog, vol. xiii. 741-781]. W. GASS.

[LIT.—SCHLEIERMACHER: *Sämmtliche Werke*, Berlin, 1835-61, in three divisions,—theology (11 vols.), sermons (10 vols.), philosophy and miscellaneous writings (9 vols.).]

For his earlier life till 1794 we have his own autobiographical sketch, first published by Lommatzsch, in NIEDNER'S *Zeitschrift für historische Theologie*, Leipzig, 1851; L. JONAS and W. DILTHEY: *Aus Schleiermacher's Leben, in Briefen*, Berlin, 1858-61, 4 vols. (translated in part by Frederica Rowan, London, 1860, 2 vols.); W. DILTHEY: *Leben Schleiermacher's*, Berlin, 1867. Comp. also LÜCKE'S *Erinnerungen an Schleierm.* in the "Studien und Kritiken" for 1834.

Schleiermacher's character and system have been discussed by BRANISS (1824), DELBRÜCK (1827), BAUMGARTEN-CRUSIUS (1831), SACK (1835), F. C. BAUR (*Gnosis*, 1835), ROSENKRANZ (1836), HARTENSTEIN (1837), D. F. STRAUSS (1839), SCHALLER (1844), WEISENBORN (1849), TWISTEN (1851), NEANDER, HANKE, GUSTAV BAUR, HAGENBACH, AUERLEN (*Schleiermacher, ein Charakterbild*, 1859), ERBKAM (1868), RITSCHL (1871), W. GASS (*Gesch. der protest. Dogmatik*, 4th vol.), and W. BLUNDER (*Schleiermacher's Theologie mit ihren philosoph. Grundlagen dargestellt*, Nordlingen, 1876 78, 2 vols.). On the philosophy of Schleiermacher, see G. KUNZE (1877), and UEBERWEG: *History of Philosophy* (New-York edition), ii. 244-254. Cf. also E. STROEHLIN, in Lichtenberger's "Encyclopédie des Sciences relig.," vol. xi. 500-525, where Schleiermacher is called "*le plus grand théologien de l'Allemagne contemporaine*."]

SCHLEUSNER, Johann Friedrich, b. at Leipzig, Jan. 16, 1759; d. at Wittenberg, Feb. 21, 1831. He studied theology in his native city, and was appointed professor at Göttingen in 1784, and at Wittenberg in 1795. His principal works are lexicographical,—*Lexicon Gr.-Lat. in Nov. Test.*, 1792 (now superseded), and *Thesaurus sive lexicon in LXX.*, 1821 (still in use).

SCHMALKALD, League and Articles of. The League of Schmalkald was formed on Feb. 27, 1531, by nine princes and eleven imperial cities of Germany, under the leadership of the elector of Saxony and the landgrave of Hesse, for the purpose of defending Protestantism. It was soon after joined by five other princes and ten imperial cities, and comprised, indeed, the whole of Northern Germany and a large part of Central and Southern Germany. The immediate effect of the formation of the league was the religious peace of Nuremberg in 1532; but it was evident to all that the emperor, Charles V., yielded, only because he was too occupied at that moment with France and the Turks to carry through his own views. The league acted in the beginning with considerable vigor. At a meeting on Dec. 24, 1535, it was determined to raise and maintain a standing army of ten thousand foot and two thousand cavalry; and at another meeting, on Feb. 15, 1537, a common confession, the so-called Articles of Schmalkald, was signed by all the members of the league. It was occasioned by the bull of Paul III., convoking a general council at Mantua, and is a vehement protest against the primacy of the Pope. It was drawn up by Luther, and became after-



wards one of the symbolical books of the Lutheran Church. But soon internal jealousy between the princes began to weaken the actions of the league, and at Muhlberg its army was completely routed, April 21, 1547. It was Maurice of Saxony, and not the league of Schmalkald, which finally secured religious freedom by the treaty of Passau, July 31, 1552. See HORTLEDER: *Kaiser Karl V. wider die Schmäl. Bundesverwundten*, Francfort, 1617, 2 vols.

**SCHMID, Christian Friedrich**, b. at Bickelsberg in Württemberg, 1794; d. at Tübingen, March 28, 1852. He studied theology at Tübingen, and was appointed *repetent* there 1818, extraordinary professor in 1821, and ordinary in 1826, and given the degree of D.D. He lectured on exegesis and practical theology. He was a very modest scholar, and published very little. The two books by which he is widely known, his *Biblische Theologie des Neuen Testaments* (ed. C. Weizsäcker, Stuttgart, 1853 [4th ed. by A. Heller, 1868, Eng. trans., *Biblical Theology of the New Testament*, Edinburgh, 1870]), and *Christliche Moral* (ed. by A. Heller, Stuttgart, 1861, 2d ed., 1867), were published after his death. But he exercised a great and powerful influence on the side of positive Christianity, and as a counterpoise to his colleague, F. C. Baur; and through his pupils, especially Oehler and Dorner, he wields it still. Schmid's work upon the biblical theology of the New Testament is distinguished by its union of the historic sense and the thoughts of organic development with the most decided faith in the absolute revelation in Christ. It will long maintain its present high position. For further information respecting Schmid, and for a list of his own publications (only essays), see the preface to his *Biblical Theology*. CARL WEIZSÄCKER.

**SCHMID, Konrad**, b. at Küssnach, in the canton of Zürich, 1476; was educated in the house of the Johannites in his native city, and became an inmate there, 1519, after studying theology at Basel. Soon after, he became acquainted with Zwingli. In 1522 he began to preach in German, and against the Pope. In 1525 he presided at the disputation of Zürich, in 1528 at that of Bern, and throughout he proved himself the true friend and co-worker of Zwingli. Like him, he fell in the second Capel war, October, 1531. HAGENBACH.

**SCHMIDT, Oswald Gottlob, D.D.**, Lutheran divine, b. at Kaditz, near Dresden, Jan. 2, 1821; d. at Werdau, Saxony, Dec. 26, 1882. He studied at Leipzig; in 1842 was licensed to preach; taught in private families until 1845, when he became pastor, first at Schönfeld, then, in 1856, at Greifenhain; and in 1866 he was elected pastor and superintendent at Werdau. He wrote, besides numerous articles in newspapers and reviews, *Nicolaus Haussmann, der Freund Luthers*, Leipzig, 1860; *Caspar Crüger* (ii. 2) and *Georg der Gottseliger, Fürst zu Anhalt* (iv. 2), in *Leben der Altväter der lutherischen Kirche*, 1861 sqq.; *Petrus Mosellanus. Ein Beitrag zur Geschichte des Humanismus in Sachsen*, 1866; and the lecture, *Blicke in die Kirchengeschichte der Stadt Meissen im Zeitalter der Reformation*, 1879; *Luther's Bekanntschaft mit den alten Classikern*, 1883 (ed. W. Schmidt). For his contributions to this *Encyclopædia*, see Analysis.

**SCHMOLKE, Benjamin** (more accurately **SCHMOLCK**), one of the sweetest and most

productive of the German hymn-writers; was b. in Brauchitschdorf, Liegnitz, Dec. 21, 1672; d. at Schweidnitz, Feb. 12, 1737. In 1693 he entered the university of Leipzig; four years later became his father's assistant as pastor; and in 1702 became co-pastor at Schweidnitz, and *pastor primarius* in 1714. The parish was a large one, and Schmolke's position was rendered difficult by the machinations of the Jesuits. His earnestness and sweetness of disposition, however, not only won the hearts of his parishioners, but disarmed the Jesuits. In 1735 he was obliged by physical infirmities, induced by paralytic strokes, to forego active labor. Schmolke's hymns were published in small collections during his lifetime, and soon found a permanent place in German hymn-books. They are pervaded by Christian piety and fervor, and are written in a simple and dignified style. They breathe a warm, personal love to Christ, and were written without effort. [The one best known in English is *Mein Jesu, wie du willst*, translated by Miss Jane Borthwick, "My Jesus, as thou wilt." She has also translated his fine lyric, "My God, I know that I must die." His *Was Jesus that das ist wohlgethan* has been rendered by Sir H. W. Baker (1861), "What our Father does is well."] Schmolke's works appeared at Tübingen, 1740-41, in 2 vols. A selection from his hymns and prayers has been published by Grote (2d ed., Leipzig, 1860), to which is prefixed a good memoir. DRYANDER.

**SCHMUCKER, Samuel Simon, D.D.**, an American Lutheran divine, son of Rev. J. G. Schmucker, D.D.; b. at Hagerstown, Md., Feb. 28, 1799; d. at Gettysburg, Penn., July 26, 1873. He was graduated at the University of Pennsylvania in 1817, and at the Princeton theological seminary, and was admitted into the ministry by the Lutheran ministerium of Pennsylvania in 1820. He was pastor at New Market, Va., 1820-26. He took a leading part in the organization of the General Synod and of the theological seminary at Gettysburg, in 1826. He was chosen its first professor, and continued to be chairman of its faculty till 1864, when he retired from official activity. The degree of D.D. was given him in 1830, simultaneously by Rutgers College, New Jersey, and the University of Pennsylvania. In 1846 he visited Germany, in company with Drs. B. Kurtz and J. G. Morris, with the double purpose of establishing, if possible, some communication between the church there and the Lutherans in the United States, and of obtaining books for the library of the seminary.

His doctrinal teaching was marked by indifference to the distinctive features of symbolical Lutheranism, which he held to be non-fundamental, and by laying stress on the common doctrines and principles of Protestantism, which he called fundamental. He accepted substantially the Augsburg Confession, but disliked the Formula of Concord. His mind was strongly impressed with the importance of mutual recognition and co-operative union among the various Protestant denominations. By his *Fraternal Appeal to the American churches*, first published in 1838, and circulated in England as well as here, he aided in preparing the way for the organization of the Evangelical Alliance, and attended its first meeting in London, 1846.

Dr. Schmucker was for many years the theological champion of Low-Church American Lutheranism, and one of the most active and influential ministers of the General Synod of his church. He was better known outside of his denomination than any other Lutheran minister. He prepared in all more than four hundred young men for the ministry, and was highly esteemed for his personal character, self-denying labors, and Christian spirit. But some of his ablest pupils forsook his theological stand-point, and adopted a stricter type of Lutheranism, which is represented in the General Council. When he entered upon public life, he found the Lutheran Church almost exclusively German, and in a comparatively stagnant condition. He helped to revive, educate, and to Anglicize it, and prepared the way for its present advanced position.

Among his numerous publications, the following are the most important: *Biblical Theology of Storr and Platt*, trans. from the German, Andover, 1826, 2 vols. (reprinted in England in 1845); *Elements of Popular Theology*, Andover, 1834 (9th ed., Philadelphia, 1860); *Fraternal Appeal to the American Churches on Christian Union*, New York, 1838; *Psychology, or Elements of a New System of Mental Philosophy*, New York, 1842; *Dissertation on Capital Punishment*, Philadelphia, 1845; *The American Lutheran Church, historically, doctrinally, and practically delineated*, Philadelphia, 1851; *The Lutheran Manual on Scriptural Principles, or the Augsburg Confession illustrated and sustained by Scripture and Lutheran Theologians*, Phila., 1855; *The Lutheran Symbols, or Vindication of American Lutheranism*, Baltimore, 1856; *The Church of the Redeemer as developed within the General Synod of the Evangelical Lutheran Church*, Baltimore, 1867; *True Unity of Christ's Church*, New York, 1870.

W. J. MANN.

**SCHNECKENBURGER, Matthias**, b. at Thalheim in Wurtemberg, Jan. 17, 1804; d. at Bern in Switzerland, June 13, 1848. He studied theology at Tübingen, and was appointed preacher at Herrenberg in 1831, and professor of theology at Bern in 1834. His principal works are, *Über den Zweck d. Apostelgeschichte*, Bern, 1811; *Vergleichende Darstellung des lutherischen und reformirten Lehrbegriffs*, edited by Güder, Stuttgart, 1855, 2 vols.; *Neutestamentliche Zeitgeschichte*, edited by Löhlein, Frankfurt-am-M., 1862; *Die Lehrbegriffe der kleineren prot. Kirchenparteien*, edited by Hundeshagen, 1863. The reason why his works appeared so long after his death was the eccentricity of his widow, who kept his papers under lock and key. His chief merit lies in his historical criticism, and comparative dogmatics or symbolics. He most ably set forth the difference between the Lutheran and Reformed Confessions. See, for further information, the full art. by HUNDESHAGEN, in the first edition of HERZOG, xiii. 609-618.

**SCHÖBERLEIN, Ludwig Friedrich**, b. at Kolmburg, near Ansbach, Sept. 6, 1813; d. at Göttingen, July 8, 1881. He was successively *repetent* (1841), *privatdocent* (1849), and ordinary professor of theology (1855, till death) in the university of Göttingen; but from 1850 to 1855 he was extraordinary professor at Heidelberg. In 1862 he was appointed *Consistorialrath*, and in 1878 abbot of Bursfelde. He was an orthodox Lutheran, but

with a mystical tendency. His principal writings relate to liturgies; but he also produced *D. Grund-  
lehren d. Heils, entwickelt aus dem Prinzip der Liebe* (1848), *Die Geheimnisse des Glaubens* (1872), *Das Prinzip u. System der Dogmatik* (1881).

**SCHOLASTIC THEOLOGY** is often identified with mediæval theology, and placed over against patristic theology as the theology of the primitive church. It is undeniable, that, with the close of the sixth or the beginning of the seventh century, Christian theology changed character; and it is perfectly correct to designate the period from that time, and down to the Reformation, as the theology of the middle ages. But it is, nevertheless, inadmissible to use the terms "scholasticism" and "mediæval theology" as synonymous; for there is a most important difference between Isidore of Seville, Beda, Alcuin, Rhabanus Maurus, Paschasius Radbertus, and Scotus Erigena on the one side, and Anselm, Abelard, Peter the Lombard, Thomas Aquinas, and Duns Scotus on the other. Scholasticism forms only one period of the theology of the middle ages,—from the close of the eleventh century to the Reformation.

The teachers of the primitive church are justly called the Fathers (*patres*). They produced the dogmas. Through their manifold doctrinal controversies and discussions they unfolded and developed the whole contents of the Christian faith, and by the decisions of their great œcumenical councils they formulated and fixed the dogmas. But with the close of the sixth century the theological productivity ceased. The work was done. All the materials for the formation of a doctrinal system of Christianity were present. No essential element of Christian faith was left undefined. Then there came a time,—the attempt at building up new state organizations on the ruin of the Roman Empire, the exertions of the Germanic Barbarians to adopt and assimilate the Romano-Christian civilization,—a time of confusion and chaos,—national, social, political,—during which it was the task of the theologian to gather together the doctrinal materials acquired, to sift them, to preserve them. The theologians of that time, the first period of mediæval theology, from the seventh to the eleventh century,—a Cassiodorus, an Isidore of Seville, a Beda, an Alcuin,—are not men of creative genius, but of encyclopedic knowledge, compilers, though compilers of enormous industry and deep conscientiousness. But of course the materials could not be gathered and kept together in a merely mechanical way, without any trace of individual treatment; and towards the close of the period complaints are heard, that people put more faith in Boëthius—that is, in dialectics, in philosophy—than in Holy Writ. Indeed, Scotus Erigena is often mentioned as the father of scholasticism; though he was a philosopher rather than a theologian, and though he lacks one of the essential characteristics of scholasticism,—recognition of the tradition of the church as absolute authority. In reality scholasticism begins with the controversy between Berengar of Tours and Lanfranc; and Anselm is the first who fully represents its principles.

Scholastic theology is something more than a mere preservation, or arrangement, or application of the dogmas: it is an actual treatment. But

the treatment is merely formal. New dogmas were not added. Even those which received a farther development under the hands of the schoolmen — such as the doctrine of the offices of Christ, or the doctrine of the sacraments — had been fully defined by the preceding ages, at least with respect to their fundamental outlines. Nor were the dogmas altered with respect to their essential contents. The problem which the schoolmen undertook to solve was simply to give each dogma a rational substructure sufficient to elevate it from a mere matter of faith to a matter of science, and to form the whole mass of dogmas into a consistent and harmonious totality, a system. They were not *patres*: they were only *doctores et magistri*. The very name "scholasticism" shows the character of the movement. The dogma was transferred from the church to the school: the university became the hearth of scholasticism. A truly speculative conception of Christianity was not produced, however. It may be that the schoolmen really hoped to create the philosophy of Christianity; to demonstrate Christianity as rational, and the rational as Christian; to fuse faith and science, theology and philosophy, into a perfect unity. But, if so, they failed. The principles of their theology prevented them from succeeding, no less than the principles of their philosophy. Theologically the schoolmen proceeded from the supposition that the whole contents of the Christian faith, that is, each single dogma, is absolute, divine truth; and the warrant for this supposition is sought for, not in the very essence of Christianity or in the inner nature of man, but in the authority of the Church and her tradition. The fault is here not the application of the principle of authority, but the external and superficial character of the authority appealed to. Of course, an attempt is made to demonstrate and prove the absolute and divine authority of the Church. But again mere externalities are resorted to, — her miracles; and at every point this authority, rationally and philosophically so poorly established, bears the sway. Scholastic theology recognized a double rule of faith, — Scripture and tradition. Some of the schoolmen use the rules promiscuously, as, for instance, Anselm, Hugo of St. Victor, and Peter the Lombard. Others, as for instance, Abelard, Thomas Aquinas, and Duns Scotus, make a distinction between the two rules, and give Scripture the precedence, but it is only theoretically, not in their practice. And how could they have done otherwise? They had not the original text of the Old and New Testament, but only the Latin translation, the Vulgate, and in their exegesis they were again fettered by the tradition, beyond which they were not allowed to make one step. To these theological principles the philosophical principles corresponded exactly. Having established the dogma on an external authority, that of the church, and made it absolutely transcendental to human reason, the schoolmen could employ philosophy only for subordinate purposes, — *philosophia ancilla theologiae*, — to analyze the contents of its dogma through definitions, distinctions, and questions; to find out all the arguments *pro et contra*; to form by means of the syllogism a bridge from one dogma to another, and to bring them all together in a visible,

schematic combination. Anselm hoped by the syllogistic method to elevate the truths of faith into true scientific knowledge. But, in accordance with its very nature, the syllogism refers only to the formal relations between two given ideas: of their inner truth and necessity it can tell us nothing.

Anselm (1033–1109) was the first who clearly set forth the principle of scholasticism, and also the first who successfully employed it. That fusion of faith and knowledge, of theology and philosophy, which was the great aim of scholasticism, he tried to accomplish in opposition, on the one side, to a faith which simply excluded reason, on the other, to a reason which forgot its own natural bounds. The former stand-point was represented by the old positive theology of the preceding age, which never dreamed of a rational demonstration of the contents of faith; the latter by Roscelin, whose nominalism seemed to point in another direction than that indicated by the church. Among the successors or continuators of Anselm, Bernard of Clairvaux (1091–1153) leaned towards traditionalism; and Abelard (1079–1142), towards rationalism. But though Bernard considered the speculations of Abelard to be dangerous novelties, liable to bring the tradition of the church into contempt, he was himself by no means satisfied with the pure traditionalism of the old *theologi positivi*. He demanded a fuller and deeper assimilation of the contents of the tradition; and he found it in the mystical contemplation, which, with its ecstasy, is an anticipation of the life to come. Abelard, on the other hand, was very far from being a rationalist in the modern sense of the word. A pupil both of the nominalist Roscelin and the realist William of Champeaux, he was also an adversary of both, and tried to form his own philosophical principle, the so-called "conceptualism." But though he complained very much of people who despised the dialectico-philosophical treatment of the dogmas, because they were liable to fall into superstition and fanaticism, and though his famous book, *Sic et non*, seems intended to undermine the authority of tradition, he submitted unconditionally to the verdict of the church, and that both theoretically and practically. A fine and harmonious union between the mysticism of Bernard and the dialectics of Abelard was effected by the Victorines, — Hugo of St. Victor (1097–1141), and his disciple, Richard of St. Victor. The stand-point of Anselm is still retained so far as the church and the tradition are accepted as rules of faith, and the necessity is recognized of progressing from faith to reason in order to reach certainty. But Hugo of St. Victor differs from Anselm by his distinction between *necessaria*, *probabilia*, *mirabilia*, and *incredibilia*, of which he placed the first and the last group entirely without any relation to faith: while of the two middle groups, the true domain of faith, only the *probabilia*, that is, the truths of the so-called natural religion, can receive any affirmation from reason; the *mirabilia*, or *alia supra rationem*, are completely inaccessible to reason. This, the first departure of scholasticism, reached its point of culmination with Peter the Lombard, the *magister sententiarum* (d. in 1160). He united the positive and the dialectical tendencies which he found combating each other on the theological

arena, and employed dialectics as a means by which to solve such contradictions as might occur in the positive statements of the authorities. His book recommended itself by its ecclesiastical correctness and its dialectical adroitness, and it became the most used and most admired scholastic text-book ever produced. But a true reconciliation between reason and revelation, philosophy and theology, it does not give; and, indeed, it seems as if the author studiously tried to avoid touching the point. The doctrines of Scripture, tradition, and the church, he does not treat at all: he presupposes their absolute authority as an incontrovertible axiom.

Down to this time, only some of the logical writings of Aristotle were known to the West in Latin translations, but none of his works on physics and metaphysics. The more intimate intercourse, however, which sprang up between the East and the West on account of the crusades, and more especially on account of the establishment of a Latin empire in Constantinople in 1204, and the introduction of the Arabian philosophy to the Christian world, soon put the schoolmen in possession of the whole of Aristotle. The Arabs had not only translated and commented on all his works, but they had even developed a philosophy of their own on the basis of Aristotle and the Neo-Platonists; and, towards the end of the twelfth and in the beginning of the thirteenth century, the Christian scholars of Western Europe became acquainted with this Arabian philosophy through the Spanish Jews. At first the Aristotelian writings were looked upon with some suspicion. The heretical eccentricities of an Amalric of Bena or a David of Dinanto were referred back to them as their true source, and the Pope repeatedly forbade the study of them (1209, 1215, 1231). But the inner affinity between scholasticism and Aristotle conquered all opposition; and the influence of the renewed study of his works soon became visible on scholastic theology. The old questions of the true relation between reason and revelation, science and faith, philosophy and theology, were deeper put, and better answered; and new questions arose, — of the true nature of Christianity in comparison with other religions; of the true character of theology, — whether a science or not, whether a theoretical or a practical science, etc. Not only ethics, but also physics, was incorporated with the doctrinal system, so that the materials gradually swelled into immensity. The form was generally that of a commentary on the *Sententie*, though sometimes, also, that of an independent *summa*, but in both cases the dialectical method was carried out in the minutest details, with its *thesis et antithesis*, its *pro et contra*, its *resolutio et conclusio*, etc.

The first great representative of this the second departure of scholastic theology was Alexander of Hales (d. 1245); but he was completely eclipsed by Albert the Great (1193-1280), in whose works all the principal characteristics of the age are palpably present. By his enormous erudition, encompassing all sciences, he impressed people in general as a kind of magician: on account of his close imitation of Aristotle, he was by scholars often called *simia Aristotelis* ("the ape of Aristotle"). But, though he certainly lacked critical power, he was by no means without speculative

ideas; and his definition of theology as a practical science, the science of God and his works, elaborated, not for the sake of knowledge, but for the sake of salvation, exercised a lasting influence. A complete theological system, however, he did not produce; but his fundamental ideas were taken up and developed by his pupil, Thomas Aquinas (1227-74), (the greatest of the schoolmen, [and recommended by Pope Leo XIII. as the greatest of all the doctors of the church]). The contemplation of God, he teaches, is the highest good which can fall to the lot of man, the very acme of blessedness; but, on account of the incommensurability of the divine and the created, man can never reach that goal by his own natural reason. By reason man can only acquire an indirect knowledge of God, such as can be demonstrated from his works. In order to obtain any direct knowledge of God, man needs a supernatural aid, a revelation; and just as philosophy starts from the natural fact, and proceeds towards knowledge of God by the light of reason, so theology starts from the revealed fact, and proceeds towards knowledge of God by the light of faith. Theology and philosophy have the same method and the same goal, only the starting-points and the spheres are different. Bonaventura (1221-74), a friend of Thomas Aquinas, added, perhaps, nothing to the common stock of ideas; but the calm repose of his character and the sweet mysticism of his mind procured for his teaching a great influence; while the fantastic formalism of Raimundus Lullus (1235-1315) had no other effect than the formation of a small school, which soon died out. With Duns Scotus (1260-1308) the great controversy between Thomists and Scotists broke out. Thomas Aquinas belonged to the Dominican order, Duns Scotus, to the Franciscan; and more than once the whole controversy between their adherents has been described as caused by mere jealousy and rivalry between their orders. It is true that it contributed nothing to the further development of scholastic theology; but the scientific dissension between Thomas Aquinas and Duns Scotus is, nevertheless, fundamental and decisive. Duns Scotus dissolved that unity between faith and science, between theology and philosophy, which was the pride of scholasticism; and in its stead he placed a positivism which has only to take one step in order to reach scepticism, — a step which Duns Scotus himself can justly be said to have taken by his peculiar *quodlibet* method, placing the *pro* and the *contra* over against each other without any mediation, and leaving the reader to make the decision for himself.

After Duns Scotus the decay of scholasticism begins, soon to end in complete dissolution. One of the reasons was the adoption of nominalism. Even Duns Scotus gave up the reigning realism, turning it into the so-called formalism. Durandus de Sancto Porciano (d. 1334) abandoned it altogether, and adopted nominalism; and with Occam (1280-1347) the effects of this change of principle become visible. Realism — the doctrine that the general ideas were really present in the individual things, *universalia in re* — was indeed the band between theology and philosophy. As soon as nominalism — the doctrine that the *universalia* are merely the products of the human reason, nothing but forms of reasoning, *voces, nomina* — became

prevalent, and was actually carried through in the system, the band snapped, and theology and philosophy separated. From that time theology reigned alone, but it ceased to be a science: it became a mere commandment. The change is painfully apparent in the writings of Occam. When he undermines the Christian dogmas from end to end by his logic, and then ostentatiously retires to the faith of the church; when from the doctrines of the church he draws logical inferences which directly run out into absurdity, or indirectly lead into self-contradictions; when he connects the most sublime ideas with scurrilous problems or ludicrous problems, — what is that all but frivolity? The invention of a double truth, or the axiom that something can be true in philosophy though it is false in religion, and *vice versa*, cannot be fastened on Occam, nor on any of the schoolmen in particular. Nevertheless, when Roman-Catholic historians and critics ascribe it to the anti-scholastic philosophers of the fifteenth century, and quote its condemnation by the Fifth Council of the Lateran (1513) as an argument, they are certainly mistaken: it was openly avowed and violently attacked already in the fourteenth century. At all events, it became the stumbling-block of scholasticism: for, however firmly and decidedly repudiated, it is a simple and natural consequence of nominalism; and, after Occam, nominalism reigned uninterruptedly in scholastic theology. It was the principle of Gabriel Biel (d. 1495), generally styled the last of the schoolmen.

LANDERER.

LIT. — For the various attempts at remodelling, or regenerating scholasticism by Raymond of Sabunde, Nicholas of Cusa, and Gerson, see the respective articles in this work; for more detailed representations of the history, character, and significance of mediæval scholasticism, see R. D. HAMPDEN: *The Scholastic Philosophy considered in its Relation to Christian Theology*, London, 1832, 3d ed., 1838; the same: *Life of Thomas Aquinas, a Dissertation of the Scholastic Philosophy of the Middle Ages*, 1848; RITTER: *Geschichte der Philosophie*, Hamburg, 1836–53, 12 vols., vol. 5–8, *Christliche Philosophie*; COUSIN: *Fragnens philosophiques; Philosophie scolastique*, Paris, 1840; BARTHÉLEMY HAURÉAU: *Histoire de la philosophie scolastique*, Paris, 1850, 2 vols., 2d ed., 1881; W. KAULICH: *Geschichte der scholastischen Philosophie*, Prague, 1st part, 1853 (all published); PRANTL: *Geschichte der Logik im Abendlande*, Leipzig, 1855–70, 4 vols.; DE CUPÉLY: *Espri de la philosophie scolastique*, Paris, 1868; BACH (R. C.): *Die Dogmengeschichte des Mittelalters vom christologischen Standpunkte, oder die mittelalterliche Christologie vom 8. bis 16. Jahrh.*, Wien, 1873–75, 2 vols.; THOMASius: *Dogmengeschichte des Mittelalters u. der Reformationszeit*, Erlangen, 1876; LÖWE: *Der Kampf zwischen dem Realismus u. Nominalismus im Mittelalter*, Prag, 1876 (92 pp.); K. WERNER: *Die Scholastik des späteren Mittelalters*, Wien, 1881–83, 3 vols.; the same: *Die nominalisirende Psychologie der Scholastik des späteren Mittelalters*, Wien, 1882; W. T. TOWNSEND: *The Great Schoolmen of the Middle Ages*, London, 1882.

**SCHOLIUM**, The, occupies a middle position between the gloss or marginal note on a single passage and the commentary, or the full interpretation of the whole work. It may be defined as

a string of notes made for the use of the school, and it occurs in that sense in the works of Cicero. As instances of scholia may be mentioned the commentaries of Nicholas of Lyra, the notes of Hugo Grotius, and more especially the *Gnomon* of J. A. Bengel (5th ed., Tübingen, 1835, 2 vols.).

**SCHÖNHERR**, Johann Heinrich, b. Nov. 30, 1770, at Memel; was the son of a Prussian sergeant; in his fifteenth year he was apprenticed with a merchant at Königsberg, but soon abandoned commerce, and, after preparatory studies, entered the university of that city as student of theology, 1792; turned from theology to metaphysics, and finding the views of Kant unpalatable, and unable to satisfy his eager thirst for light on the momentous themes of immortality and the destiny of man, made independent inquiries designed to harmonize nature and reason with the declarations of Holy Scripture, and published the results of his investigations in two pamphlets (*Sieg der Göttlichen Offenbarung*, Königsberg, 1804). He was wont to unfold his views to a small circle of friends: and the attempt to suppress their meetings as inimical to the teachings of the church, and sectarian, proved unsuccessful; for the Ministerium for Cultus declared (1814) that his notions, being clearly meant to sustain the doctrines of the Bible, were ethically not only not dangerous, but beneficial. The presentation of his unsystematic system in different German universities had but little encouragement; and after six years spent as a private tutor he returned (1800) to Königsberg, and settled there, lecturing in private on his favorite themes, and died in Spittelhof, Oct. 15, 1826. He and his philosophy were soon forgotten; but, in consequence of the *Religious Suit* (1835–42), the whole subject came up again, and gave rise to numerous publications, of which a fuller account is given in EBEL (q.v.). The whole literature, with full particulars of the cosmogony and peculiar teaching of this theosophist, may be seen in *Faith Victorious, being an Account of the Life and Labors, and of the Times, of the Venerable Dr. Johann Ebel*, etc., N.Y., 1882, by the present writer. See art. by ERBKAM, in the first edition of HERZOG, xiii. 620–647. J. I. MOMBERT.

**SCHOOLMEN**. See SCHOLASTIC THEOLOGY.

**SCHOTT**, Heinrich August, b. at Leipzig, Dec. 5, 1780; d. at Jena, Dec. 29, 1835. He studied theology in his native city, and was appointed professor there in 1805, at Wittenberg in 1809, and at Jena in 1812. His principal work is his *Theorie der Beredsamkeit*, Leipzig, 1815–28, 3 vols.

**SCHÖTTGEN**, Christian, b. at Wurzen, March 14, 1687; d. at Dresden, Dec. 15, 1751. He was school principal in Francfort (1716), Stargard (1719), and of the "Kreuzschule" at Dresden (1727). He wrote *De secta Flagellantium comment.*, Leipzig, 1711; *Vom Ursprung des Gregorius-Fests*, Francfort-am-O., 1716; *Horæ Ebraicæ et Talmudicæ in universum N. Testamentum*, Dresden and Leipzig, 1733, 1742, 2 vols.; *Jesus der wahre Messias*, Leipzig, 1748 (in great part merely a German reproduction of the preceding); *Novum lexicon gr.-lat. in N. T.*, Leipzig, 1746, last edition by Spohn, Halle, 1819; *Trituræ et fulloniæ*, Leipzig, 1763. (reprinted from UGOLINO's *Thesaurus*).

**SCHRÖCKH**, Johann Matthias, a distinguished church historian: was b. of Protestant parents in Vienna, July 26, 1733; d. at Wittenberg, Aug. 2,

1808. In 1751 he entered the university of Göttingen, where he came under the moulding influence of Mosheim and Michaelis. After spending several years in literary labors in connection with his uncle, Professor Karl Andreas Bell, at Leipzig, and in lecturing as docent until he was appointed professor in 1761, he left Leipzig to accept a call to the professorship of poetry at Wittenberg, from which he was transferred to the chair of church history in 1775. He gave three lectures a day in his department, and to these labors added a rare diligence of authorship. He died in consequence of a fall from a step-ladder while he was reaching up for some books in his library. His great work, a monument of immense industry (Leipzig, 1768-1812), was his *Ausführliche Gesch. d. christl. Kirche* (Complete History of the Christian Church), in 45 vols. The last two volumes of the ten upon the period since the Reformation were completed by Tzschirner. They cover the history of eighteen centuries. Other church historians have written in a better style, and have understood certain periods and movements more fully; but up to this time we have no other work covering such a long period, combining so many excellences. A handbook of church history (*Historia relig. et eccles. Christi adumbrata in usum lectionum*) appeared in Berlin, 1777, passed through five editions (fifth, 1808) during the author's lifetime, and was issued by Marheinecke for the seventh time, 1828. He also prepared the *Allgemeine Biographie*, 1767-91, 8 vols. See K. L. NITZSCH: *Ueber J. M. Schröckh's Studienreise u. Maximen*, Weimar, 1809; TZSCHIRNER: *Ueber Johann M. Schröckh's Leben, Charakter, und Schriften*, Leipzig, 1812. G. H. KLIPPEL.

**SCHULTENS, Albert**, the father of modern Hebrew grammar; was b. at Gröningen, in 1686, and early destined to a theological career. He studied the original languages of the Bible, Hebrew and Greek, with which he afterwards combined the study of Chaldee, Syriac, and Rabbinic. The first-fruit of these studies was a public disputation, which he held with Gusselius when only eighteen years of age, and in which he maintained that the Arabic is indispensably necessary to a knowledge of Hebrew. After completing his studies, he visited Leyden and Utrecht, and became acquainted with Reland, who edited his *Annotaciones Philologicae in Jobum*, Utrecht, 1705. In the year 1709 he was promoted as doctor of theology, and in 1711 he took charge of the pastorate at Wassenae, which, however, he soon exchanged for the chair of Oriental languages at the academy in Franeker. In 1729 he was called to the theological seminary at Leyden, and died there Jan. 26, 1759.

The services which Schultens rendered to philology are of great value. He was the first to overturn the notion that Hebrew is the original language given to man by God, and showed that the Hebrew was nothing but a branch of the Shemitic stem, and that Arabic was an indispensable means for the understanding of the Hebrew. Thus he opened a new path in Hebrew grammar and biblical exegesis, advancing at the same time the study of Oriental languages. Of his works which pertain to Hebrew grammar and biblical literature, we mention, *Origines Hebraeae*, etc., Franeker, 1721-38, 2 vols., and a preliminary

work, *De Defectibus Hodiernae Linguae Hebraeae*, Franeker 1731 (new edition of both works, Leyden, 1761); *Institutiones ad fundamenta linguae Hebraicae*, etc., Leyden, 1737, 1756; *Vetus et regia via Hebraizandi*, etc., Leyden, 1738 (a rejoinder to his opponents, which he carries further in *Eccursus ad caput primum viarum veteris et regiae Hebraizandi*, etc., Leyden, 1739); *Liber Jobicum nova versione*, Leyden, 1737, 2 vols.; *Proecibia Salomonis*, etc., Leyden, 1748, an abridgment of which was published by G. J. L. Vogel, Halle, 1769. Ten separately printed dissertations and addresses were collected and published by his son, in *Opera minora*, etc., Halle, 1769. In manuscript he left commentaries on different books of the Old Testament, a Hebrew lexicon, and an Aramaean grammar. Comp. VRIEMOET: *Eulogium Schultensii*, in *Athenae Frisicae*, pp. 762-771; [LICHTENBERGER: *Encyclopédie des Sciences Religieuses*, s.v.]; FÜRST: *Bibl. Judaica*, iii. p. 294; STEINSCHNEIDER: *Bibliographisches Handbuch*, p. 129]. ARNOLD.

**SCHWARTZ, Christian Friedrich**, b. at Sonnenburg, Prussia, Oct. 26, 1726; d. at Tanjore, Feb. 13, 1798; one of the most energetic and successful missionaries of the eighteenth century. He studied theology at Halle; and, having made himself master of the Tamil language, he was sent as missionary to Tranquebar in 1750 by the Danish Missionary Society in Copenhagen. Having entered the service of the Society for Promoting Christian Knowledge in London, in 1767, his station was in 1779 removed to Tanjore, where he remained to his death. He founded many congregations among the natives, exercised a most beneficial influence during the war of Hyder Ali, and contributed much to make the name and character of Europe respected and trusted in India. See PEARSON: *Memoirs of C. F. Schwartz*, 1834; J. F. FENGER: *Geschichte der trankebar. Mission*, Grinnau, 1845. H. GUNDELT.

**SCHWARZ, Friedrich Heinrich Christian**, b. at Giessen, May 30, 1766; d. at Heidelberg, April 3, 1837. He studied theology in his native city, held several pastoral charges in Hesse, and was in 1804 appointed professor of theology at Heidelberg. He took a great interest in pedagogy, founded prosperous educational institutions, and published in 1835 his *Lehrbuch der Erziehungs- und Unterrichtslehre* (3 vols.), which, containing an elaborate history of pedagogy, still is a standard work on the subject. HUNDSEHAGEN.

**SCHWEBEL, Johann**, b. at Pforzheim in Baden, 1490; d. at Zweibrücken, May 19, 1540. He was educated in the school of his native city, a celebrated institution; entered the order of the Holy Spirit, and was ordained a priest in 1514, but embraced the Reformation, left the order in 1519, began to preach evangelical truths, but was in 1522 compelled to flee, and seek refuge with Franz von Sickingen. In the following year he settled at Zweibrücken in the Palatinate, where he remained for the rest of his life, active in introducing the Reformation. His Latin writings appeared at Zweibrücken, in two volumes, 1595-97; his German, also in two volumes, in 1598.

**SCHWEGLER, Albert**, the most distinguished representative of the Tübingen school next to Baur; was b. at Michelbach, Württemberg, Feb. 10, 1819; d. at Tübingen, Jan. 5, 1857; studied at the seminaries of Schonthal and Tübingen;

devoted himself especially to the study of church history; was for nearly a year pastor at Bebenhausen; became docent in philosophy at Tübingen 1843, professor of Roman literature and antiquities in 1848, and shortly before his death professor of ancient history. He distinguished himself greatly at the university, and studied with zeal the Hegelian philosophy. In 1841 appeared his *Montanism and the Christian Church in the Second Century* (*Der Montanismus u. d. christliche Kirche d. 2. Jahrhundert.*). Through Strauss' *Leben Jesu* and other studies he found himself at variance with the teachings of the church, and in 1846 published (at Tübingen) his *Post-Apostolic Age* (*D. nachapost. Zeitalter*). It was written in six months, and exaggerates the Baur hypothesis of the early church, and dislocates the origin of the writings of the New Testament. The work asserts that early Christianity was pure Ebionism, and builds up the history of the early church on this foundation. The author had already declared himself for this theory in his work on Montanism. In 1847 Schwegler edited *The Clementine Homilies*, and in 1852 Eusebius, and published a translation and exposition of Aristotle's *Metaphysics* (*Uebersetzung und Erläuterung der aristot. Metaphysik*), 1847; *A History of Philosophy*, 1848, [11th ed., 1882, Eng. trans. by J. H. Seelye, New York, and Stirling, London, 1872, etc.]; and a *History of Rome*, 3 vols., 1853-55. HERZOG.

**SCHWENKFELD** and the **SCHWENKFELDERS**. See TUNKERS.

**SCHYN, Hermannus**, b. in Amsterdam, 1662; d. there 1727. He studied medicine at Leyden and Utrecht, and began to practise at Rotterdam, but was drawn to the study of theology, and became in 1686 preacher to the Mennonites in Rotterdam, and in 1690 to the Doopsgezinden in Amsterdam. He published sermons and other edifying writings; but his principal work is his *Historia Mennonitarum* (Amst., 1723, 2 vols.), not a complete or pragmatic history of the movement, yet rich in valuable information. J. J. VAN OOSTERZEE.

**SCOTCH CONFESSION OF FAITH**. It was drawn up by John Knox and his compeers at the request of the Scotch Parliament which assembled at Edinburgh in August, 1560, after the death of the queen-regent, Mary of Guise (June), and the close of the civil war. It consists of a preface and twenty-five articles on the chief doctrines of religion, which are briefly, tersely, and vigorously stated. It agrees with the other Reformed Confessions of the sixteenth century, but is more pronounced in its opposition to the Roman-Catholic Church than most of them. It was rather hastily composed in four days, twice read, article by article, in Parliament, and adopted by the same as being "based upon the infallible word of God." Only three temporal lords voted against it, for the reason that they believed as their forefathers believed. The Roman-Catholic bishops were called upon to object and refute, but kept silence. Seven years later (1567), after the abdication of Queen Mary, the Confession was re-adopted, and the Reformed Kirk of Scotland formally acknowledged and established. In 1580 the Confession was signed by King James II., and a supplementary confession (sometimes called the *Second Scotch Confession*) added to it. It continued to be the only doctrinal standard of Scotland recognized by

the civil government till the revolution of 1688; but it was practically superseded by the Westminster Confession, which is more logical and complete, and was adopted by the Covenanters and the General Assembly during the Commonwealth. The Scotch Confession is printed in the Acts of the Scotch Parliament for 1560; in KNOX: *History of the Scotch Reformation* (ed. Laing, vol. ii.); in CALDERWOOD: *History of the Kirk of Scotland*; in DUNLOP: *Collection of Scotch Confessions* (vol. ii.); in NIEMEYER: *Collec. Confess. Reform.* (Latin only); and in SCHAFF: *Hist. of the Creeds of Christendom*, vol. iii. 437-485 (English and Latin); comp. vol. i. 680-696. PHILIP SCHAFF.

**SCOTCH PARAPHRASES**. In May, 1742, the General Assembly of the Church of Scotland appointed a committee, consisting of WILLIAM ROBERTSON (father of the historian; minister of London Wall, Borthwick, and Old Greyfriars, Edinburgh; d. about 1743), ROBERT BLAIR (b. in Edinburgh, 1699; d. Feb. 4, 1746; minister of Athelstaneford, East Lothian, 1731; author of *The Grave*, 1743), and others, to make or collect translations in verse of select passages of Scripture. Their work was sanctioned by the Assembly, 1751, and appeared as *Scripture Songs*, forty-five in number, and now rare. In 1775 another committee undertook the revision of these, adding twenty-two paraphrases and five hymns. The complete result was approved and printed, 1781. Among the revisers were HUGH BLAIR (author of the well-known *Rhetoric*, 1783, and *Sermons*, 1777-1800; b. in Edinburgh, April 7, 1718; d. Dec. 27, 1800; minister of the High Church, 1758; professor in the university of Edinburgh, 1762), JOHN LOGAN (b. near Edinburgh, 1748; d. in London, Dec. 28, 1788; minister at Leith, 1773; author of two volumes of *Sermons*, etc.), JOHN MORRISON, D.D. (b. County of Aberdeen, 1719; minister of Canisbay, Caithness, 1780; d. there June 12, 1798; translated book ii. of the *Æneid*, 1787), and WILLIAM CAMERON (b. 1751; studied at Aberdeen; minister of Kirknewton in Midlothian, 1785; d. Nov. 17, 1811; author of sundry poems, etc.). Each of these is believed to have written one or more of the *Paraphrases*, but the precise authorship cannot be determined in every case. Some twenty were altered or rewritten from Watts, and three from Doddridge; one each was contributed by Dr. Blacklock, Dr. J. Ogilvie, and W. Randall; three are by W. Robertson (1742-51), and several by Morrison. Cameron's name appears chiefly as an improver of other men's verses. The most important share, both for quantity and quality, was taken from the manuscripts of MICHAEL BRUCE (1746-67; see Appendix), intrusted, after the author's death, to Logan, and by him basely used, and published as his own. The *Paraphrases* are marked by a dry neatness and precision of style, which excludes whatever could offend the most sober taste, and leaves little room for lyrical or devotional fire. Their eminent respectability and long service have made them household words in Scotland, and they have been constantly and largely drawn upon by English and American hymnals. F. M. BIRD.

**SCOTLAND, Churches of**. See PRESBYTERIAN CHURCHES.

**SCOTT, Elizabeth**, the author of many once popular and useful hymns; was b. at Norwich,

Eng., probably in 1708; and d. at Wethersfield, Conn., June 13, 1776. She refused the hand, but retained the friendship, of Dr. Doddridge, who introduced to her a distinguished New-Englander, Col. Elisha Williams (1691-1755), once (1726-39) rector of Yale College. Having married him in 1751, she migrated to Connecticut. In 1761 she married Hon. William Smith of New York. After his death, in 1769, she lived with relatives of her first husband at Wethersfield, Conn. Her hymns were begun at her father's suggestion, and most of them written probably before his death in 1740; but they did not see the light till much later. A few of them appeared in *Dr. Doob's Christian Magazine* (1763-64), twenty-one in *ASH and EVANS's Collection* (1769), and eight of them, with twelve more, in *DOBELL's New Selection* (1806). Her entire poetical manuscript is in the library of Yale College. F. M. BIRD.

**SCOTT, Levi, D.D.**, senior bishop of the Methodist-Episcopal Church; b. near Cantwell's Bridge (now Odessa), Del., Oct. 11, 1802; d. there Thursday, July 12, 1882. He was licensed, 1825, and received into the Philadelphia Conference, 1826. From 1840 to 1843 he was principal of Dickinson Grammar-School, Carlisle, Penn.; was a member of every General Conference from 1837 to 1852; in the latter year he was elected bishop, and served the church with great ability and faithfulness.

**SCOTT, Thomas**, brother of Elizabeth Scott, not to be confounded with his namesake the commentator; was a dissenting minister at Lowestoft in Suffolk, Ipswich (1737-74), and Hopton in Norfolk, where he d. 1775. Apart from some sermons, all his publications were poetical: the chief of them are, *The Book of Job in English Verse* (1771), and the meritorious and interesting volume of *Lyric Poems, Devotional and Moral* (1773). These are designed "to form a kind of little poetical system of piety and morals," and cover in careful order the whole ground of what he considered most important in natural and revealed religion. His opinions seem to have been semi-Arian; and his hymns have been chiefly, though by no means exclusively, used by Unitarians. The most familiar of them are, "Hasten, sinner, to be wise," and "Angels, roll the rock away." F. M. BIRD.

**SCOTT, Thomas**, Church of England; b. at Braytoft, Lincolnshire, Feb. 16, 1747; d. at Aston Sandford, Buckinghamshire, April 16, 1821. He was ordained priest in 1773; and in 1781 he succeeded John Newton, who had converted him to Calvinism, as curate of Olney. In 1785 he became chaplain of the Lock Hospital, London, and in 1801 vicar of Aston Sandford. His first publication was *The Force of Truth: a Marvellous Narrative of Human Life*, London, 1779 (10th ed., Edinburgh, 1816), an account of his religious change. His most important work, and that for which he is so celebrated, is *A Family Bible with Notes*, 1788-92, 5 vols., repeatedly re-issued and reprinted, several American editions. This has long been considered a model family Bible, and has been read more widely, perhaps, than any other. It speaks volumes for Scott's industry and skill, that without early educational advantages, oppressed by poverty, and compelled for years before his ordination to earn his living as a farm-laborer, he yet was able to acquire considerable learning, and to present it in so popular a way.

See ALIBONE, s. v., for bibliographical and critical remarks respecting this Commentary. Scott's *Essays on the Most Important Subjects in Religion* were published in 1793, 15th ed., 1844. His *Works*, edited by his son, appeared in 1823, 10 vols. See his *Life*, London, 1822, New York, 1856.

**SCOTTISH PHILOSOPHY** has several very marked features, determined by the bones rather than by the flesh. *First*, It professes to proceed by the method of induction, that is, by the observation of facts. In this respect it is like the physical sciences, and differs entirely from the ancient and mediæval systems, which sought to discover truth by analysis and deduction, from the joint dogmatic and deductive method of Descartes and his school, from the critical method of Kant, and the dialectic of Hegel. *Second*, It observes its facts, not by the external senses, but by self-consciousness. In this respect it differs from physical science and from the materialist and physiological schools of our day. It does look at the brain and nerves (Reid and Brown, and, in our day, Calderwood, looked at these), but it is merely to aid it in investigating purely mental phenomena falling under the eye of consciousness. *Third*, By the observations of consciousness it discovers principles working in the mind prior to and independent of our observation of them or of our experience: these it calls reason in the first degree as distinguished from reasoning, intuition, common sense (Reid), fundamental laws of thought (Stewart). This is its important characteristic, distinguishing it from Locke, and from empiricists who discover nothing higher than the generalization of a gathered experience; whereas the Scottish school discover principles above experience, and regulating experience. Mental philosophy is in a sense inductive, as it is by induction we discover fundamental laws and their mode of operation; but these laws exist prior to induction, and guide to and guarantee primitive truth.

The influential philosophy, when the Scottish school arose, was that of Locke, whose *Essay on Human Understanding* was published in 1690. The early Scottish metaphysicians express their great obligations to Locke, and never differ from him without expressing a regret that they are obliged to do so. But, in order to keep his experiential philosophy from drifting into scepticism, they call in certain primitive principles.

Francis Hutcheson (1694-1716), an Irishman of Scottish descent, and professor of moral philosophy in the University of Glasgow, is entitled to be regarded as the founder of the school. In his *Inquiry into the Original of our Ideas of Beauty and Virtue* (1725), and in *An Essay on the Nature and Conduct of the Passions and Affections, with Illustrations of the Moral Sense* (1728), he calls in a moral sense, after the manner of Shaftesbury, to oppose the defective ethical theory of Locke.

David Hume appeared in the mean time (1711-76). As Berkeley had denied the existence of matter as a substance, so Hume denies the existence of mind as a substance, and reduces every thing to sensation and ideas, with relations discovered between them; that of cause and effect being merely that of invariable antecedence and consequence. (See his *Treatise of Human Nature*, 1739.) In *An Inquiry concerning the Principles of*



*Morals* he represented virtue as consisting in the agreeable and useful. The Scottish metaphysicians had now to defend truth from the scepticism of their countryman.

Thomas Reid (1710-96) may be regarded as the fittest representative of the school. He was a professor, first in Aberdeen, and then in Glasgow. He published *An Inquiry into the Human Mind on the Principles of Common Sense*, in 1761, followed by *Essays on the Intellectual Powers of Man*, in 1785, and *Essays on the Active Powers*, in 1788. In these works he opposes vigorously Locke's views as to idea, which had culminated in the idealism of Berkeley, and shows that there is in the mind a reason in the first degree, or a common sense, which gives us a foundation of truth and morality. A number of other writers appeared in Scotland about the same time, such as James Beattie (1735-1802), author of *Essay on Truth*, and George Campbell (1710-96), author of *Philosophy of Rhetoric*. — all attacking Hume, and defending the truth on much the same principles as Reid.

Dugald Stewart (1753-1828) was the most illustrious disciple of Reid, and sought to establish what he called the "fundamental laws of human belief." By his clear exposition and his elegant style he recommended the Scottish metaphysics to the English people. Towards the end of the last century and the beginning of this, the philosophy of Reid and Stewart had a powerful influence in France, where it was used to check the sensationalism of Condillac, and in the United States of America, where it was taught in nearly every college, and was employed to defend the great truths of natural, and so to supply evidence in favor of revealed, religion.

Thomas Brown (1778-1820) rebelled against the authority of Reid and Stewart, who were charged by him with introducing too many first principles. He was influenced to some extent by Destutt de Tracy, and the ideologists of France. He allowed to Hume that the relation of cause and effect was merely that of invariable antecedence and consequence, but argued, in opposition to Hume, that the relation was discovered intuitively. He thus kept up his relationship to the genuine Scottish school, and defended the great truths of natural religion. In his lectures on the *Philosophy of the Human Mind*, published posthumously, he discoursed brilliantly on suggestion and on the emotions.

Thomas Chalmers was a devoted adherent of the philosophy of his country. He expounded with great eloquence the views of Butler as to the nature and supremacy of conscience. None of the Scottish metaphysicians opposed religion — Hume did not belong to the school; but Chalmers was the first who brought the philosophy of Scotland into harmony with the evangelical faith of the nation. He argued from the moral power in man, as Kant did, the existence of God and of man's responsibility and immortality, and, from the nature of the moral law, the corruption of man's nature and the need of an atonement.

Sir William Hamilton is, always with Reid, the most noted philosopher of the Scottish school. As Reid was distinguished for his observation and shrewd sense, Hamilton was for his erudition and his logical power. While he belongs to the

Scottish school, he sought to combine with it some of the principles of the philosophy of Kant. In Note A, a dissertation appended to *Reid's Collected Works*, he shows that common sense, by which he means our primary beliefs, has been held by all the most profound thinkers of ancient and modern times. In his *Logic* he sought to restore the old system, but sought, after the manner of Kant, to improve it, especially by insisting on the universal quantification of the predicate. In his *Metaphysics* he has a good classification of the faculties of the mind. Some members of the school do not approve of his doctrine of the relativity of knowledge and the negative doctrines of causation and infinity expounded in his *Discussions*.

The Scottish school has several excellent qualities in its relation to religion. All its members seek to unfold with care the properties and laws of the mind, and thus furnish the best antidotes against materialism. They find in the mind itself grand laws or principles which guarantee truth, such as the necessary principle of cause and effect, implying the existence of God, and the moral power implying an indelible distinction between right and wrong. While thus furnishing an introduction to religion, and aiding it, it does not seek to absorb it, as do the idealism of Schelling and the dialectic of Hegel. The Scottish metaphysicians have always been somewhat suspicious of the higher speculations of certain German philosophers. Hamilton, in his *Discussions*, cuts down the idea of the absolute as defended by Schelling and Cousin, by showing that it involves contradictions. (For accounts and criticisms, see *Dissertations on the Progress of Metaphysical and Ethical Philosophy* by DUGALD STEWART, *École Écossaise* by COUSIN, and especially *The Scottish Philosophy Biographical, Expository, Critical, from Hutcheson to Hamilton*, by JAMES McCOSH.) JAMES McCOSH.

**SCOTUS ERIGENA, John.** The date and place of his birth cannot be made out with certainty, but it is probable that he was born in Ireland between 800 and 815. He came to the court of Charles the Bald as a man of mature age; and he made there the acquaintance of Prudentius, who left the court in 847. He came from Ireland, in one of whose flourishing cloistral schools he had been educated; and his surname, *Scotus* or *Scotigena*, applied to him by his contemporaries, — Pope Nicholas I., in his letter to Charles the Bald; Prudentius, in his *De Prædestinatione*; the synod of Langres (859), etc., — yields no argument against his being a native of that country, as its original Latin name was *Scotia Major*. His other surname, first occurring in the oldest manuscripts of his translation of Dionysius Areopagita, points directly to Ireland in both of its derivations, — *Ierugena*, from the Greek *ἱερωῖ* ("born in the island of the saints"), and *Erigena*, from "Erin," the old native name of the country.

Similar uncertainty prevails with respect to the place, date, and circumstances of his death. Ingulf, in his *Historia Abbatiae Croylandensis*, Simeon of Durham, in his *De Regibus Anglorum et Danorum*, William of Malmesbury, and others, tell us that he was invited to England by Alfred the Great, probably shortly after the death of Charles the Bald, about 883; that he was ap-

pointed teacher at the school of Oxford, and afterwards abbot of Malmesbury; and that he finally, probably about 891, was killed by his own pupils, and in the church. Mabillon, in *Act. Sanct. Ord. S. Bened.*, Natalis Alexander, in his *Hist. Eccl. Sacc.*, ix., the *Histoire Litt. de la France*, v., and others, reject this report as fabulous; because it seems impossible to them that a man who had been condemned by a pope and a synod for holding heretical opinions should afterwards be made an abbot: but the argument is not of any great weight.

At the court of Charles the Bald he was received with great honor. He enjoyed the particular favor of the king, was made director of the palatial school, and became intimately acquainted with all the scholars of the court, — a Hincmar, a Lupus, an Usuard, a Ratramnus, and others. He appears to have held no ecclesiastical office in France; nor is it probable that he belonged to any of the monastic orders, though he may have received priestly ordination. In France he wrote most, perhaps all, of his works. The translation of Dionysius Areopagita, which became the bridge across which Neo-Platonism penetrated into Western Europe, he undertook on the express request of the king. It gave him a great fame for learning among people in general, but it also made him suspected in the eyes of the Pope. His principal work is his *De Divisione Natura*, a kind of natural philosophy or speculative theology, which, starting from the supposition of the unity of philosophy and theology, ends as a system of idealistic pantheism; philosophy having, in the course of the development, entirely absorbed theology.

It cannot be made out with certainty what part Erigena took in the controversy concerning the Lord's Supper which had broken out between Paschasius Radbertus, Rabanus Maurus, Ratramnus, and others, before his arrival in France. It is certain that the book *De Eucharistia*, which for a long time was ascribed to him, belongs to Ratramnus; but it is as certain that he stood entirely on the side of the latter. From some newly discovered fragments of his commentary on the Gospel of John, and from some notices in Hincmar's *De Predestinatione* (c. 31), it is evident that he considered the bread and wine in the Lord's Supper as mere symbols of the presence of Christ in the sacrament, — a view which is in perfect harmony with his whole system, in which the Lord's Supper is left almost unnoticed. The only thing doubtful is, whether he has written an independent treatise on the subject, or whether he has merely touched it incidentally in his other writings.

Clearer and more important is his participation in the controversy of Gottschalk concerning predestination. When Prudentius, Ratramnus, Servatus Lupus, Remigius, and others took the side of Gottschalk, at least partially, Hincmar summoned Erigena, the celebrated dialectician, to his aid; and Erigena obeyed the summons so much the more willingly, as it gave him an opportunity of developing one of the fundamental ideas of his system, — his idea of evil. In 851, or between the first and the second synod of Chiersy (849 and 853), he wrote his book *De Predestinatione*, in which he teaches that there is only one predestination, namely, that to eternal bliss. With respect

to evil and its punishment, he says there is no predestination, even not a prescience: for evil is a *nil*, and has no real existence; it is only a lack, a fault in the realization of good. Of course Hincmar was rather frightened by an auxiliary of this character. Soon remonstrances and refutations began to pour in. Venilo, archbishop of Sens, wrote against Erigena; also Prudentius, Florus, and others. The second synod of Chiersy (853) partially indorsed the views of Erigena; but the synod of Valence (855) absolutely condemned them, and the condemnation was confirmed by the synod of Langres (859) and Pope Nicholas. It is not known, however, that the audacious philosopher was subjected to any direct persecution.

LIT. — The collected works of Erigena are found in Migne: *Patrol. Lat.*, vol. 122. Monographs on his life and system have been written by PETER HJORT (Copenhagen, 1823), STAUDENMAIER (Frankf., 1834), TALLANDIER, Paris, 1843), N. MÖLLER (Mayence, 1844), CHRISTLIEB (Gotha, 1860; [R. HOFMANN: *De Joannis Scoti Erigenae vita et doctrina*, Halle, 1877, 37 pp.; G. ANDERS: *Darstellung u. Kritik d. Ansicht von J. Scotus Erigena, dass die Kategorien nicht auf Gott anwendbar seien*, Sorau, 1877, 39 pp.]. TH. CHRISTLIEB.

SCOTUS, Marianus, b. in Ireland, 1028; d. in the monastery of St. Martin, Mayence, 1083. He left Ireland in 1052, studied in Cologne and Fulda, and was ordained a priest at Wurzburg in 1059, but was in the same year shut up in the monastery of Fulda to do penance for sins committed. In 1069 he was released, and removed to Mayence, but was again imprisoned for the same reason. He wrote a *Chronicon* in three books, — I. *The World's History till the Birth of Christ*; II. *The History of Christ and the Apostles*; III. *The History of the Church till 1082*. Edited by G. Waitz, in PERTZ: *Mon. Germ.*, v. NEUDECKER.

SCRIBES IN THE NEW TESTAMENT. The name "scribe," which already occurs in Jer. viii. 8, Ez. vii. 6, 11, is mentioned very often in the New Testament, either in a good, ideal sense (Matt. xiii. 52, xxiii. 34), or, what is more frequently the case, in a bad sense (Matt. ii. 4, v. 20, vii. 29, xii. 38, etc.), and designates those scribes who at the time of Christ, having themselves lost the true knowledge of the law and the prophets, became blind leaders of the people (Luke xi. 52; Matt. xv. 14). The scribes (*sopherim*, or *sofferim*) were originally merely writers or copyists of the law; but eventually they became the doctors of the law, and interpreters of the scriptures. According to the Talmud, these teachers were called "sofferim," because they counted every letter, and classified every precept of the law.

The period of the scribes begins with the return of the Jews from the Babylonian captivity. Though there were popular teachers of the law during the Babylonian captivity, as is evident from Ez. viii. 16, yet the altered state after the return required new enactments, and demanded that an authoritative body of teachers should so regulate the religious life as to adapt it to present circumstances. Hence Ezra, who re-organized the new state, also organized such a body of interpreters, of which he was the chief. It is for this reason, that besides the appellation "the priest," he is also called "the scribe" (Ez. vii. 6, 11, 12). The skilled in the law, both from among the tribe of Aaron

and the laity, who with Ezra and after his death thus interpreted and fixed the law, were denominated "sopherim," or "scribes." In synagogues, which probably at this time were built here and there, they expounded the law, either on festival and sabbath days, or on Monday and Thursday, the market-days. The most famous teachers were not only members of the Sanhedrin, but formed also a kind of spiritual college, the so-called "Great Synagogue," the last member of which was Simeon the Just. It is characteristic of the scribes of the earlier period, that, with the exception of Ezra and Zadok (Neh. xiii. 13), and of Simeon, we have no record of their names; and Jost is probably correct in ascribing this silence to the fact that the one aim of these early scribes was to promote reverence for the law, to make it the groundwork of the people's life. They would write nothing of their own, lest less worthy words should be raised to a level with those of the oracles of God (*Judenthum und s. Sekten*, i. 42). They devoted themselves to the exposition and careful study of the law; and, when interpretation was needed, their teaching was orally only. As these decisions, or *halachoth*, could not be traced to any certain author, they were called the *precepts of the scribes*, also of the *elders*, or *sages* (*παράδοσις τῶν πρεσβυτέρων*, Matt. xii. 5, xv. 3 sq.; Mark vii. 2 sq.; also *πατρικαὶ παραδόσεις*, Gal. i. 11). The scribes of this period probably fixed the canon of the Old Testament and the *textus receptus*. Thus they became the bearers of the theocratic tradition, as were the prophets in the pre-exile period, but with this difference, that the former, perhaps with the exception of Ezra and those who were with him, represented the letter, which killeth; while the latter were organs of the spirit, which maketh alive. The recorded principle of the men of the Great Synagogue is given in the treatise *Aboth*, i. 1. "Be cautious in judging, train many disciples, and set a fence about the law." They wished to make the law of Moses the rule of life. But, as the infinite variety of life presents cases which the law has not contemplated, expansions of the old, and additions of new, decisions came in vogue, till finally the "words of the scribes" were honored above the law, and it was a greater crime to offend against them than against the law. Side by side with development of the *halachoth*, another development took place. The sacred books were not studied as a code of laws only. To search into their meaning had from the first belonged to the ideal office of the scribe. But here also the book suggested thoughts which could not logically be deduced from it; and, where the literal interpretation could not help, recourse was taken to an interpretation which was the reverse of the literal. The fruit of this effort to find what was not there appears in the Midrashim; and the process by which the meaning, moral or mystical, was elicited, was known as *Hagalah*, i.e., saying, opinion. Room being once left to speculation, mysticism and fanciful speculations, which culminated in the *Cabala*, developed themselves. Side by side with this esoteric, gnostic, dogmatic tendency of the *Hagalah*, we also find an ethical, popular one, as is best represented in Ecclesiasticus. The later scribes, better known as the *Tanaim*, or "teachers of the law," fixed and formularized the views and expositions of their predecessors, and

as they accumulated they had to be compiled and classified. A new code grew out of them, a second *corpus juris*, the Mishna (*δενέρεσις*, Epiph., *Hier.* 13, 1; 15. 2). In this time, when the successive ascendancy of the Persians, Egyptians, Syrians, and Romans over Palestine, greatly influenced the habits and conduct of the Jewish people, different views, which finally branched out into different parties, were advanced as to how the law could and should be kept most carefully, and how every thing foreign which was in opposition to it could be eliminated. In the Books of the Maccabees frequent allusions are made to this tendency, which was especially represented in the *Chasidim* (*Χασαΐται*, 1 Macc. i., 62, ii. 29, 42, vii. 12 sq., 2 Macc. xiv. 6). To the Chasidim belonged two scribes, — Jose ben-Joeser of Zereda and Jose ben-Jochanan, — both disciples of Antigonus of Soho (about 190 B.C.), himself a disciple of Simeon the Just (*Pirke Aboth*, i. 1). These two are the first of the five pairs of teachers of the law, who, as propagators of the orthodox tradition, distinguished themselves in the last centuries before Christ. They were succeeded by the two contemporaries of John Hyrcanus, — Joshua ben-Porachja and Nithai of Arbela (between 140 and 110 B.C.), in whose doctrinal views the opposition to Sadduceeism first shows itself. To them succeeded, in the time of Alexander Jannæus and Alexander, Simon ben-Schetai, a hero of Pharisaism, who twice broke the influence of the Sadducees in the Sanhedrin, and Judah ben-Tabai. In the time of the last Maccabæans, and in the first years of the Idumæan rule, the two great doctors of the law were the two sons of proselytes, Shemaja (Sameas, Joseph., *Ant.*, XIV. 9, 4) and Abtalion (Pollio, Joseph., *Ant.*, XV. 1, 10, 4), the two magnates of their day. The last pair was presented by Hillel and Shammai.

The most famous scribes at the time of Christ and the apostles were, besides Nicodemus (John iii.), Simon, the son of Hillel; Gamaliel, the grandson of Hillel; Jochanan ben-Zaccai; and Jonathan, the son of Uzziel, the Chaldee paraphrast. From Mark iii. 22, vii. 1, John vii. 15, we learn that a celebrated high school of the scribes existed at Jerusalem in the time of Christ. The questions which often brought about a conflict between Christ and the scribes and Pharisees, such as concerning divorce, oath, the sabbath, etc., were the same which occupied the scribes, more especially the license to teach and the introduction of new academical degrees. The scribe, who already occupied a high position over and against the unlearned, and even the priests, now rose to greater prominence since the introduction of the ordination, or promotion as teacher of the law, and member of the court. The candidate, having passed through a certain curriculum in the school of famous teachers, was licensed and set apart by ordination; the presiding rabbi giving to him as the symbol of his work tablets on which he was to note down the sayings of the wise, and the "key of knowledge" (comp. Luke xi. 52), with which he was to open or to shut the treasures of divine wisdom. So admitted, he took his place as a *chaber*, or member of the fraternity. This state of things created not only a fondness for titles (Matt. xxiii. 7), but, above all, a spiritual hierarchy, to which the people had to succumb. The scribes

gave the people a new spiritual country, a kingdom of heaven, which was not limited by space. But to give them a kingdom of heaven in which Moses and the prophets are fulfilled was beyond their powers; and, because they did not enter therein themselves, they prevented the people also from entering therein (Matt. xxiii. 13). The influence of the scribes was very far-reaching. They were found in the court-room, in the colleges, but more especially in the synagogues. In the latter places they occupied the uppermost seats (Matt. xxiii. 6), read and explained the law. They were also not wanting in the feasts (*Ibid.*): in short, they were everywhere; and it was a very easy thing to influence by their own opposition the people against Jesus. For a long time they tried in vain to get hold of him (Matt. ix. 3, xii. 38, xxii. 35; Luke v. 30, vi. 7, x. 25, xi. 54, xv. 2, xx. 19 sq.); but they accomplished at last his condemnation and crucifixion (Matt. xxvi. 57, xxvii. 41). The essence and character of rabbinism were such that it necessarily came in conflict with Jesus. The scribes could not bear to hear the truth out of his mouth, and thus was fulfilled what is written in Isa. xxix. 10-11. That there were also exceptional cases among the scribes, we see in "Zenas the lawyer" (Tit. iii. 13).

LIT. — TH. CHR. LILIENTHAL: *De vooukois jur. utriusque ap. Hebr. doctorib. priv.*, Halle, 1740; S. SCHMIDT: *De Cuthedra Moysi* (Matt. xxiii. 2), Jena, 1612; VITRINGA: *De Synagoge Vetere*; JOST: *Geschichte des Judenthums u. s. Sekten*, i. 90 sq., 120 sq., 168 sq., 197, 310, 362 sq.; HERZFELD: *G. u. h. des Volkes Israel*, i. 25 sq., ii. 129 sq., 261 sq., 306; EWALD: *Geschichte*, vols. iv.-vii.; REUSS and STEINSCHNEIDER: *arts. Judenthum und jüdische Literatur*, in ERSCH. u. GRUBER'S *Encyklop.*; WINER: *Real-Wörterbuch*, s. v. *Schriftgelehrte*, [ii. 425-428]; HIRSCHFELD: *Geist der talm. Auslegung der Bibel* (i., *Halachische Exegese*, Berlin, 1810; ii., *Hagadische Exegese*, 1817); ZUNZ: *Die gottesdienstlichen Vorträge der Juden*, KEIL: *Archäologie*, § 132 sq.; [GRAETZ: *Geschichte der Juden*, vol. iii.; GEIGER: *Urschrift und Uebersetzung der Bibel*, etc. (Leip., 1857); SCHÜRER: *Neutestament. Zeitgeschichte*, pp. 137 sq.]. LEYER.

**SCRIVER, Christian**, an author of devotional works; was b. at Rendsburg, Holstein, Jan. 2, 1629; d. at Quedlinburg, April 5, 1693. In 1647 he entered the university of Rostock; in 1653 was made archdeacon of Stendal, and, fourteen years later, pastor of St. James's Church, Magdeburg. Here he continued to labor, in spite of calls to Berlin and to Stockholm, as court-preacher, until a short time before his death, when, at Spener's suggestion, he was appointed first court-preacher at Quedlinburg. Scriver is known as author of some useful works of devotion, as the *Seelenschatz* (1675), *Gotthold's zufällige Andachten*, [1671, Eng. trans., *Gotthold's Emblems*, by Menzies, Edinburgh, 1863], which consists of four hundred parables and meditations, and *Siech u. Siegesbette*, in which are recorded the experience of his own sick-bed and God's goodness. Pritius edited from his papers *Wittventrost*. See *Life* by PRITIUS, prefixed to the *Seelenschatz*, and CHRISTMANN'S *Biography*, Nürnberg, 1829. HAGENBACH.

**SCUDDER, John, M.D.**, missionary of the Reformed Dutch Church in India; b. at Freehold, N.J., Sept. 13, 1793; d. at Wynberg, South

Africa, Jan. 13, 1855. He was graduated at the College of New Jersey, 1811, and at the College of Physicians and Surgeons, New-York City, 1815; and practised medicine until 1819, being meanwhile a most earnest and devoted Christian. In the latter year, while in professional attendance upon a lady, he took up in the anteroom a tract entitled *The Conversion of the World, or the Claims of Six Hundred Millions, and the Ability and Duty of the Churches respecting Them*. His thoughts were turned more strongly than ever upon his personal duty toward the heathen, and as the result of his deliberations he gave his life to missionary labor. After licensure by the classis of New York, he sailed, June 8, 1819; went first to Ceylon, where he arrived February, 1820; was ordained there May 15, 1821, by clergymen of the Congregational, Baptist, and Methodist denominations; established a hospital at Jaffnapatam; in 1822 was foremost in organizing a college there, and in 1824 was blessed by an extensive revival. In 1836 he and Miron Winslow were transferred to Madras, India, in order that there he might print Scriptures and tracts in Tamil. In the first year they printed six million pages. Dr. Scudder fixed his residence at Chintadrepettah, near Madras, and thus, under his surveillance, there grew up the Arcot mission, which was received under the care of the American Board in 1852, and of the Reformed Dutch Church the next year. From 1812 to 1846 Dr. Scudder was in America, busily engaged, however, in arousing interest in foreign missions. In 1849 he was in the Madura mission; but with this exception he gave his energies to the Arcot mission, and after the death of his wife and son Samuel (1849), wrought with redoubled zeal, as if called upon to make good their loss. Under this pressure his health gave way in 1851, and by medical advice he went to the Cape of Good Hope. Much benefited by the voyage, he was upon the point of returning to India when he was stricken down by apoplexy.

Dr. Scudder is one of the heroes of foreign missions. He was tall, strong, and well-proportioned; slender in youth, he became portly in later years; originally of sound health, he ruined it by unsparing labor. He was a vigorous thinker, decided in his views, though without bigotry. Endowed with great perseverance, he carried through his project at whatever cost. Convinced that he was doing Christ's work, he cared nothing for the opposition of men. He endured hardness, and even severe pain, without complaint. His piety was carefully cultivated. Every Friday till noon he spent in fasting and prayer. The Bible constituted well-nigh his sole reading. He went about doing good to body and soul, like his Master. He preached in almost every large town in south-eastern Hindostan. It was his ambition "to be one of the inner circle around Jesus in heaven."

See his *Memoir* by J. B. WATERBURY, D.D., N.Y., 1870; SPRAGUE: *Annals*, vol. ix.; and CORWIN: *Manual of the Reformed Church*, pp. 445-452.

**SCULPTURE, Christian**. A marked decline in art, both technically and with respect to its subject-matter, made itself manifest in the ancient world long before the conquest of Corinth by

Mummius (B.C. 146). The subjugation of Greece by Alexander the Great signalized the first prostitution of art from the noble ends of patriotism and religious faith to those of ostentation and personal egotism. The degrading of its inspirations seems to have gone hand in hand with its technical decline; and when Greece, which in the Periclean age was the mistress of the world in art and all other cultures, came under the Roman yoke, the spirit of creative genius had perished, and the great masterpieces, which in their extant relics have taught the world through all subsequent centuries, became almost forgotten monuments of the past.

In considering, then, the almost puerile achievements of art in the departments both of sculpture and painting in the early Christian age, its long antecedent decline must not be left out of the account. Irrespective of other causes, presently to be specified, Christian art in Rome, where it had its cradle-life (we can scarcely say its birth-place), lacked both masters and models fitted to cultivate it on a high plane.

Two other causes combined to render the Christian Church in the primitive age, not only indifferent, but absolutely antagonistic, to art-culture.

The first of these, and the most important, was the prostitution of the art of ancient Paganism to idolatry. The Mosaic institutes and traditions, however modified by the early church with respect to many of the elements of a cumbersome ceremonialism, were literally interpreted in their relation to art, especially, it may be added, with respect to sculpture. Graven images contemplating religious ends had ever been the abhorrence of the Jewish, and were scarcely less so of the earliest Christian Church. The substitution, then, of materialism for the spiritual worship of the one invisible God was the one thing which primitive Christianity dreaded; and any compromise with this was regarded with jealousy, and any concession to its demands excited the bitterest intolerance.

We have only to consider, in the second place, the prostitution of contemporary Roman art to the lowest passions of human nature—a fact evidencing itself with the most loathsome details in the relics both of painting and sculpture in Herculaneum and Pompeii—in order to find another powerful influence in the same direction. It is not surprising, that in the welfare of the soul for the subjugation of the body, with its lusts and appetites—the primal end of life according to the teachings of Christ—the early disciples could find little or nothing in contemporary Pagan art which they could contemplate with complacency; and it seems, in the circumstances, only strange, that, at so early a period in the history of the Christian Church, art in any form could have come to be regarded as a possible auxiliary to a pure spiritual faith and worship. Tertullian (d. A.D. 220) went so far as to declare the fine arts, more especially sculpture, to be the invention of the Devil. While this extreme judgment cannot be regarded as literally expressing the universal sentiment of the early church, it nevertheless represented a very prevalent antipathy.

The earliest decided concession is found in the memorials of the dead, sarcophagi, and sepulchral slabs and monuments, on which were carved in

relief the simple emblems of Christian faith and the scenes of biblical history, many of which were intentionally employed as symbols of Christian doctrine, especially that of the resurrection of the body.

Of single extant statues representing sacred personages, Dr. Ulrici specifies but four important ones in the whole range of early Christian art down to the tenth century. These are the statue of Bishop Hippolytus, who suffered martyrdom in the first half of the third century, the entire upper portion of which is a modern restoration; the famous bronze image of St. Peter, in the great Roman basilica named after him, a work probably executed in Constantinople in the fifth century; and two marble statues representing Christ as the Good Shepherd, whose date he places in the fifth or sixth century. A certain school of modern German criticism has sought to prove that the form of these latter was borrowed from the Mercury Criophoros (or ram-bearer), well known in the sculpture of ancient Greece. But a careful comparison of the Pagan and the Christian conception scarcely justifies this conclusion. To mention no other considerations, it is to be remarked that the Pagan statue, so far as we are acquainted with it, was always undraped, a characteristic quite unknown in any extant Christian sculpture representing the Pastor Bonus. If some suggestion as regards form might have been derived from Pagan statues with which the early Christians were familiar, there can be no doubt that the statues of the Good Shepherd, a large number of which doubtless existed in the primitive church, were original and deliberate endeavors to give a visible paraphrase of the Twenty-third Psalm, the parable of the lost sheep, and the tenth chapter of John's Gospel.

Of the sepulchral reliefs of early Christian art which have been conserved to the present time, the most important is the famous sarcophagus of Junius Bassus (prefect of Rome, d. A.D. 359), now in the crypt of St. Peter's Church in Rome. It was probably executed in the fourth century, and contains five subjects from the Old and New Testaments. Other examples of kindred character are found in the Christian Museum of the Vatican, in the Campo Santo at Pisa, and in the crypt of the Cathedral of Ancona. Many ancient altar-tablets are found in the churches of Italy, especially at Ravenna (Cathedral, S. Apollinari in Classe, S. Vitale, S. Francesco, etc.).

A remarkable sarcophagus, though of much ruder workmanship than that of Junius Bassus, is in the Church of St. Ambrose in Milan; its principal relief representing Christ teaching, surrounded by his disciples.

In the representation of the scenes of biblical history by means of sepulchral reliefs, the Roman Catacombs furnished the most numerous examples. Most of these have been removed to the Lateran Museum. Both the Old and the New Testaments contributed the materials for these subterranean galleries of early Christian art; and many of the sculptures, for example, those having for their subjects the histories of Noah and Jonah, are so puerile as artistic performances to border on the grotesque.

All, however, have a high and noble moral significance, and were doubtless intended to sym-

bolize great cardinal doctrines of evangelical faith.

Only second to these in importance are the sepulchral reliefs found in the Catacombs of Naples and Syracuse.

The sculptural ornamentation of ecclesiastical furniture, sacramental shrines, crucifixes, episcopal chairs (a fine example is the chair of Archbishop Maximilian in the cathedral at Ravenna), goblets, diptychs, and ivory carvings for movable altars, and the covers of prayer-books and the Sacred Scriptures, constitutes an extensive though subordinate feature in the later art of this first period of Christian sculpture, which we may extend in general limitation over ten centuries.

Some of the most precious of these treasures, containing in the aggregate great wealth in the precious metals, fell a prey to the barbarian invasions of Italy, and are lost beyond recovery. Prominent examples of this vandalism, which robbed the world of some of the most costly relics of early Christian sculpture, were the plundering of the churches of St. Peter and St. Paul in Rome by the Saracens (A.D. 846) and of the churches of Constantinople in the conquest of that city by the Latins (A.D. 1204).

What is called the Romanesque period of Christian sculpture may be said to begin with the eleventh century; and we remark in this period the most striking contrast between its magnificent architectural creations and its limited fruitage in the departments both of sculpture and painting. The beginning of this period produced neither masters nor masterpieces of great importance. In subordinate departments of sculpture we may cite the famous reliefs in Hildesheim,—the bronze door of its cathedral with its sixteen reliefs, and the pillars standing before them, containing scenes from the life of Christ. These works, and others of kindred character (e.g., the magnificent bronze candlesticks in the Magdalene Church at Hildesheim), are ascribed conjecturally to Bishop Bernward (d. 1023).

The magnificent portal of the cathedral at Freiburg in Saxony ("the golden door," so called), with its fine reliefs, taken from a former edifice on the same site, is one of the most important works of this early period. Of similar works in France, the sculptured portals of the cathedrals of Arles, Bourges, and Chartres, must be mentioned.

Italy, however, gave to the church in the thirteenth century a great sculptor, who in technical excellence caught something of the lost spirit of the antique. This was Nicola Pisano, who between 1260 and 1278 executed a series of works which may justly be regarded as foretokenings of the Renaissance age. Foremost of these are the famous reliefs on the pulpit of the baptistery at Pisa, representing the Birth of Christ, the Adoration of the Three Kings, the Presentation in the Temple, the Crucifixion, and the Last Judgment.

A modern German critic naively, but with some justice, observes that the figure of the Virgin in the Nativity reminds one of the Sleeping Ariadne in ancient Roman sculpture.

It need scarcely be said, that in the Gothic period, next following the Romanesque, architecture was the one interest in art which overshadowed all others, and that almost all the sculpture

of this age was simply an accessory of architecture. In Northern Europe the earnest spirit of the Romanesque period still prevailed, though the names of no great masters have come down to us through their works.

The noble reliefs in the Strassburg Cathedral, representing the death and coronation of the Virgin, with the allegorical figures of the Christian Church, are worthy of especial mention as being ascribed to Sabina von Steinbach, the reputed daughter of the architect of this magnificent Gothic temple. In Italy the spirit of Nicola Pisano, the great master of the Romanesque age, was conserved in his son Giovanni (*circa* 1210-1321) and his pupil Andrea Pisano (1273-1349).

The names of Giotto and Orcagna, among the sculptors of this period, must not be omitted, albeit painting was the art in which both excelled, and in connection with which their fame has been perpetuated. The high-altar at Arezzo, and the façade of the cathedral at Orvieto, may be cited as the chief works of Giovanni Pisano. On the southern door of the baptistery at Florence there is a series of panels representing the life of John the Baptist, which show Andrea Pisano to have been a worthy scholar of the great Nicola. The figure of Apelles, on the bell-tower of the Florence Cathedral, is a curiosity, from the fact of its having originated with Giotto, the father of painting in the Gothic age.

It is customary with historians to divide the golden age of art, which in general terms may be said to include the fifteenth and sixteenth centuries, into the Early and the High Renaissance. For the purposes of the present article, however, we may include both of these—the quattrocento and the cinquecento—in the third great period of Christian sculpture. As applied both to literature and art, the term "renaissance" signifies the revival of the antique; and Italy was the grand theatre of its development. At the beginning of the fifteenth century but few of the sculptures of antiquity had been unearthed in Rome: but the good work, which was carried to full activity under Julius the Second and Leo the Tenth, and which has exercised such a mighty moulding influence on all subsequent art, even down to the present day, had already commenced; and there is manifest, even in the early masters of this wonderful age, a loyalty to nature and truth, as distinguished from tradition and conventionalism, which sets them utterly apart from the sculptors of the middle ages.

The great master of what may be called the Early Renaissance was Lorenzo Ghiberti of Florence (1378-1455), who between the years 1403 and 1427 was employed on the north bronze doors of the Florence Baptistery, whose reliefs plainly evidence some of the mediæval spirit yet lingering in art. The eastern doors of the same edifice, which he completed in 1552, whose panels contain representations of biblical history, form one of the greatest masterpieces of sculpture which any age has produced. It has been, perhaps, justly criticised as intruding too much upon the province of painting in attempting perspective effects.

Other eminent masters in this period were Donatello of Florence (1386-1466), his pupil, Andrea Verocchio (1432-88), and Luca della Robbia (1400-82), whose terra-cotta reliefs, representing biblical

scenes chiefly, are found in the museums and in several of the churches of Florence. Luca della Robbia wrought likewise in marble and bronze; and his famous marble frieze, representing singing and dancing children, originally executed for the organ-gallery of the Florence Cathedral, and now preserved in the Uffizi Collection, is pronounced by Bueckhardt to be one of the finest works of sculpture produced in the fifteenth century.

Among the sculptors of Italy in the beginning of the sixteenth century, the names of Sansovino (Baptism of Christ, in the Florence Baptistery), Lombardi, and Leonardo da Vinci, deserve mention, albeit no work of sculpture by the latter has been preserved.

It need scarcely be said that the one name which glorifies the history of Christian sculpture in the sixteenth century is Michel Angelo Buonarrotti, who was born on the 6th of March, 1475, in the vicinity of Arezzo, and died in Rome on the 17th of February, 1564. His earliest important sculptural work was the well-known *Pieta*, now in St. Peter's Church in Rome, which he executed at the age of twenty-five. Then followed the colossal statue of David, and lastly the statues which were designed for the magnificent mausoleum of Pope Julius the Second, a project of vast dimensions, which occupied the great master during a period of forty years, with occasional interruptions, but which was never fully carried out.

Besides the two figures of the Captives, now in the museum of the Louvre in Paris, the colossal Moses, in the Church of S. Pietro in Vincoli in Rome, is the one great feature of this famous sepulchre, and is, without doubt, the grandest creation of modern sculpture. The Medici monuments in Florence are among the noblest works of memorial sculpture in the world. His statue of Christ, in the Church of S. Maria sopra Minerva, executed about 1527, is perhaps the least successful of all the sculptural works of this Titan of art. The sculptors contemporary with Michel Angelo, of whom Giovanni da Bologna (1524-1608) and Benvenuto Cellini (1500-70) were the most eminent, occupied themselves more with mythological than with Christian themes. Christian sculpture in Germany during the sixteenth century bears worthy comparison with that of Italy, chiefly through the name and works of Peter Vischer (d. 1529). The great work which has immortalized him is the noble group of bronze statues and reliefs on the monument of St. Sebald in Nuremberg.

Adam Krafft, famous for his reliefs in Nuremberg, representing the sufferings of Christ, and Veit Stoss, the father of wood-carving in the Renaissance age, deserve mention as German masters of only secondary rank.

Various names have been employed to designate that widespread degradation of sculpture in the seventeenth and eighteenth centuries, from truth to mannerism and ostentation, of which Lorenzo Bernini (1598-1680) was the pioneer and the foremost representative. It is not necessary to specify these names in technical language. Let it suffice to observe, that the same thing which we often witness in the history of literature and oratory, when a numerous horde of feeble aspirants set themselves to the task of imitating a great writer or speaker with extravagant expletives,

startling metaphors, and wild gesticulation, came to pass in the domain of art, particularly of sculpture, through the influence of Michel Angelo, when a whole generation of copyists, with large conceit and small faculty, ordained themselves apostles of a new age of pomp and sensationalism. Chiefly through this, among other causes, we look almost in vain, either in the seventeenth or the eighteenth century, for any really great work of Christian sculpture.

The nineteenth century has witnessed, both in Italy and Northern Europe, a revival of Christian sculpture with somewhat of the spirit of its golden age; and the names of Antonio Canova (1779-1822), Bertel Thorwaldsen (1770-1844), and Christian Rauch (1777-1857), representing both extremes of the European Continent, are the glory of modern sculpture, both secular and Christian. With this illustrious trio the name of Ernst Rietchel, the designer of the great Luther Monument at Worms, deserves to be associated, as well as that of his most gifted pupil, Professor Adolf Donndorf of Stuttgart, still living, who, after the death of his master, completed some of the most important figures of the Luther memorial; e.g., Savonarola, Peter Waldo, and the Mourning Magdeburg. Professor Donndorf has executed some of the finest sepulchral memorials in Germany, and has likewise won an enviable fame in America by the beautiful bronze drinking-fountain in Union Square, New York, which he finished about two years since, to the order of Mr. D. Willis James, who presented it to the city of his adoption.

LIT. — The following works may be recommended to those who desire to study the subject more in detail. LÜBKE: *Geschichte der Plastik*; Dr. KRAUS: *Christliche Kunst*; DE ROSSI: *Roma Soterica* (with Northcote and Brownlow's English edition of the same); BUECKHARDT: *Cicerone in Italien*. J. LEONARD CORNING.

**SCULTETUS**, Abraham, b. at Grüneberg, Silesia, Aug. 24, 1566; d. at Emden, Oct. 24, 1624. He studied at Görlitz, Wittenberg, and Heidelberg, and was appointed court-preacher in Heidelberg in 1598, and professor of theology in 1618. Entangled in the misfortunes of the Elector Friedrich V., he lost his position after the battle on the White Mountain, 1620, but was appointed preacher at Emden in 1622. He was one of the most distinguished theologians of his time in the Reformed Church. His principal works are, *Medulla theologie patrum*, 1605-13, 4 vols.; a history of the Reformation, of which, however, only the two first decades (1516-36) appeared, Heidelberg, 1618-20; and *De curriculo vite*, etc., a kind of self-defence, published after his death, Emden, 1625. MALLETT.

**SEABURY**, Samuel, b. in Groton, Conn., Nov. 30, 1729; d. at New London, Feb. 25, 1796. He was a graduate of Yale College before he was nineteen years of age, and soon after began the study of medicine. In 1752, though he had already devoted himself to the clerical calling, he went to Edinburgh to complete his medical studies, and there became acquainted with a remnant of the ancient Church of Scotland, which, though interdicted by the law, continued to maintain its worship in garrets and out-of-the-way nooks and corners. He was ordained deacon by Bishop

Thomas of Lincoln, ministering on behalf of the aged Sherlock of London, to whose jurisdiction the colonial missions pertained; and two days afterwards the Bishop of Carlisle (Osbaldiston) advanced him to the priesthood (Dec. 23, 1753). He was appointed missionary to New Brunswick, N.J., and arrived there May 25, 1754. In 1757 he removed to Jamaica, L.I., influenced partly by a desire to be near his father, who was rector of St. George's, at Hempstead. But shortly after this, his father dying, he became rector of St. Peter's, Westchester. And now, the spirit of the Colonies being roused by the policy of the king's ministers and the provincial governors, the clergy of the Anglican Church were placed in a very trying situation. Seabury and most of his brethren were missionaries deriving their support from England. They had also, at their ordinations and inductions repeatedly taken the oath of allegiance to the sovereign personally; and how could these obligations be slighted without perjury? There was room for honest difference of opinion, in view of the constitutional revolution of 1688 and the conditional character which was thereby imparted to this oath, in the judgment of many jurists and learned men. But Seabury's habits of thought inclined him to a different opinion; and the rebellions of 1715 and 1745 were yet fresh in the memory of all, as a practical warning. He ardently resisted, therefore, what he considered a rebellion against lawful authority; and he was not the man to adopt such views of the case with passive principle only. He sustained what he supposed to be truth and right very vigorously by word and deed; and *The Letters of a Westchester Farmer*, which called forth the efforts of Hamilton for their refutation, are commonly ascribed to him. In consequence, he was seized by a company of armed men, on the 22d of November, at his home in Westchester, and with violence and insult was taken into Connecticut, where he remained a prisoner till after Christmas. It was impossible for him, however, to continue his ministrations in Westchester; and he soon made his escape to Long Island. His church was desecrated, and his parishioners reduced to great privations. It is needless to say that Seabury maintained his loyalty to the close of the struggle, and continued his sacred ministrations as well as he could, though forced to maintain himself, in large measure, by his skill as a physician. The acknowledgment of the Colonies as independent States by the king himself absolved him from his oath, and he now entered upon a new and more happy period of his life and labors. He was elected by the clergy of Connecticut to be their bishop, on the 25th of March, 1783, in anticipation of the actual peace, and sailed for England soon after the preliminaries had been signed, arriving in London on the 7th of July. The appeal of his diocese to the Archbishop of Canterbury, which had been made for his ordination to the episcopate, was unsuccessful, however, because somewhat premature in its political bearings; one of the difficulties being a natural fear on the part of the government that such a measure might be regarded as an interference with States now independent of the British crown. The archbishop could not proceed to the consecration without an act dispensing with the oath of allegiance; and

this gave a civil aspect to the matter, with which the ministry was not prepared to be concerned. In this dilemma, recourse was had to the bishops in Scotland not yet relieved of their restraints by the death of the Pretender, but tolerated in view of that approaching event and in consideration of their long and patient sufferings. It was on Sunday, the 14th of November, 1784, in the chapel of Bishop Skinner's residence in Aberdeen, that Seabury received the episcopate at the hands of three "nonjuring" prelates, and became the first bishop of the American succession. He always regarded it as an advantage that he was thus consecrated in a primitive and "purely ecclesiastical" manner, as he expressed it, because it assured his countrymen that his future labors had no dependence upon the crown of England, and that he held his order and office without any favor of Prince or Parliament. Before leaving Scotland he signed a *Concordat* with the Scottish bishops, by which he agreed to promote, so far as in him lay, those restorations of the (Eucharistic) Liturgy, which have accordingly become the characteristic feature of the American Prayer-Book as compared with that of the Church of England.

It has been necessary to give with some detail so much of Seabury's history as is essential to an explanation of his position and influence in the organization of the Protestant-Episcopal Church; but, referring our readers to the lately published memoir (by Dr. Beardsley, 1881) for a full account of his life and labors, it is sufficient to add a brief outline of his episcopate. After a voyage of three months he reached his diocese June 27, 1785, and on the 2d of August following, at Middletown, was received by his clergy with due solemnity. He held his first ordination on the following day. The subsequent consecration of three bishops in England, and the formation of a constitution for the church thus rendered independent and *autonomous*, occasioned much negotiation and correspondence, before the diocese of Connecticut became duly incorporated under this constitution, with the dioceses south of New England; and in all these agitating preliminaries the learning, piety, and moderation of Seabury, impressed a deep respect for his character upon all his brethren, with the exception of a few whose political prejudices had survived the conflicts of the war. The *Johannan* qualities of Bishop White were precisely such as were requisite as a complement to the *Petrine* spirit of Seabury, and to their sincere mutual regard and wise co-operation was largely due the good understanding that soon followed. The episcopate of Bishop Seabury was cordially recognized, and he united with his three brother-bishops of the Anglican line in consecrating the first bishop of Maryland (Dr. Claggett); and consequently no bishop has ever been consecrated in this church without deriving his commission in part through the Scottish line of ecclesiastical ancestry. The bishop's life and labors in Connecticut have left a deep mark on the religious history of the State, and not less deeply has his influence been felt in the entire communion in which he was so conspicuous as an organizer and doctor. Two volumes of his sermons have been collected and published, and others have appeared in a fragmentary shape; but valuable manuscripts remain as yet unedited. They evince



a vigorous mind, and intrepid devotion to the doctrinal standards of ancient catholicity.

The writer of this brief notice was active in promoting the final deposit of Bishop Seabury's remains, in 1849, under the new and substantial church in New London, where they now rest; and on that occasion he had the solemn office, in connection with Bishop Williams, now the successor of Seabury, of laying his venerable relics in the place of their ultimate repose. A physician who attended to identify these relics when disinterred remarked on the massive proportions of the skull; and the well-worn mitre preserved in Trinity College, Hartford, corresponds with these proportions so remarkably as to furnish in itself a striking evidence of the fidelity of the half-length portrait of the bishop, from the pencil of Duché, which adorns the library of that college, and from which many popular engravings have been derived.

BISHOP A. CLEVELAND COXE.

**SEAGRAVE, Robert**, an earnest evangelical minister and co-worker with Whitefield; was b. Nov. 22, 1693, at Twyford in Leicestershire, and educated at Clare Hall, Cambridge. Having vainly endeavored to bring the Church of England to his position, he left her, or at least worked outside her pale. Besides sundry sermons and pamphlets, he published in 1742 fifty hymns, which were reprinted by D. Sedgwick, 1860. The best of them is, "Rise, my soul, and stretch thy wings." He was living as late as 1759.

F. M. BIRD.

**SEALS.** See RINGS.

**SEAMAN, Lazarus, D.D.**, a learned English divine; b. at Leicester; d. in 1675. He was educated at Emanuel College, Cambridge. In the civil war he took the Parliamentary side, and in reward of his services was appointed master of Peter House, Cambridge, a member of the Assembly of Divines at Westminster, and rector of Allhallows, London, from which living he was ejected in 1662. He was noted for his knowledge of church polity and controversial divinity. Besides sermons, he published *A vindication of the judgment of the Reformed Churches and Protestant divines from misrepresentation concerning ordination and laying on of hands*, London, 1637. His was the first, or one of the first, libraries disposed of in England by auction (1676), and brought seven hundred pounds. Portions of the catalogue are reprinted in DIBDIN'S *Bibliomania*, ed. 1842, 304-308 n. See NEAL. *Hist. of the Puritans*, COOPER: *Biographical Dictionary*; ALLIBONE: *Dictionary of Authors*.

**SEAMEN, Missions to.** Rev. John Flavel (England, 1627-91) and English contemporaries (Ryther, Jaueway, et al.), as also a few clergymen of the established and dissenting churches in England in the eighteenth century, preached occasional sermons, special and serial, some of which were printed, on behalf of seamen; but the second half of the eighteenth century witnessed the first united efforts for their evangelization. An association, styled at first *The Bible Society*, was organized in London in 1780, to supply English troops in Hyde Park with the Holy Scriptures, whose field of labor was speedily enlarged to embrace seamen in the British navy. The first ship furnished with Bibles by this society was "The Royal George," sunk off Spithead, Eng.,

Aug. 29, 1782. The society's name was soon changed, becoming *The Naval and Military Bible Society*. It is still in operation, confines itself to its original specific object, the diffusion of the word of God, and has been of immense service to the army and navy of Great Britain. This society had its influence in originating the British and Foreign Bible Society, and the work of the latter led eventually to the formation of the American Bible Society. (Cf. art. "Bible Societies," *Encyc. Brit.*, 9th ed. vol. iii. p. 649.)

The need for Christian exertion among sailors was urgent. Destitute, as a class, of any access to the Bible, to preaching, or to any service, instruction, or consolations of the church, their lives passed, for the most part, without access to the gospel of Christ. "It would be difficult," says a well-informed writer, "to conceive of a deeper moral night than that which for centuries had settled upon the sea."

Early efforts made in England to furnish sailors with the gospel, however, met with serious opposition from Christian people, as well as from unchristian officers in the royal navy. So late as 1828 the king was petitioned to abrogate an order, then recently issued by the lord high admiral, prohibiting the free circulation of tracts in the navy. But in 1814 the pioneers of the movement for this end, Rev. GEORGE CHARLES SMITH, a dissenting clergyman, once a sailor, and ZEBULON ROGERS, a shoemaker of the Methodist persuasion, established prayer-meetings for seamen, on the Thames, at London; the first being held on the brig "Friendship," June 22 of that year, by Mr. Rogers. These were multiplied and sustained upon the shipping in the river. March 23, 1817, the first bethel flag was unfurled on the "Zephyr," Capt. Hindulph of South Shields, Eng.

*The Port of London Society* was organized March 18, 1818, to provide for the continuous preaching of the gospel to seamen in London, upon a floating chapel (ship) of three hundred tons' burden, and Rev. Mr. Smith ministered upon it with success during the ensuing year. Nov. 12, 1819, *The Bethel Union Society* was formed at London, which, in addition to the maintenance of religious meetings on the Thames, established correspondence with local societies that had been started by Mr. Smith's exertions in various parts of the kingdom. These two societies were subsequently united to form what is now known as *The British and Foreign Sailors' Society*.

*The Sailor's Magazine* (London) merged, after publication for seven years by Rev. Mr. Smith, into the *New Sailor's Magazine*, also issued by him, was established in 1820. The monthly magazine now issued by *The British and Foreign Sailors' Society* is *Chart and Compass* (pp. 32), established in January, 1879. It has presented the facts, and discussed questions connected with the evangelization of seamen, with fervency and force. Up to April, 1883, *Chart and Compass* had circulated 128,000 copies.

In 1825 *The London Mariner's Church and Rivermen's Bethel Union* was organized to provide a church for seamen on shore, Rev. Mr. Smith becoming pastor. This church was for years the centre of an extensive system of labor, including a sabbath school, bethel prayer-meetings, tract and book distribution, magazine publishing, and

open-air preaching to seamen on the wharves. Rev. Mr. Smith died at Penzance, Cornwall, Eng., in January, 1863.

Existing seamen's missionary societies in the empire of Great Britain, distinct from local organizations which limit the prosecution of work to their own ports, are, (1) *The British and Foreign Sailors' Society* (at Sailor's Institute, Shadwell, London, E., with receipts from April 1, 1881, to April 1, 1882, of £10,123 18s. 8d., and expenditures for the same period of £9,510 3s. 7d.), which in its sixty-fifth annual report (1882-83) names the ports of Rotterdam, Hamburg, Antwerp, Genoa, Naples, and Malta, outside England, and London, Milford-Haven, Falmouth, and Barrow-in-Furness (English), as occupied more or less effectively by persons having entire or partial support from its treasury, and devoting themselves to the spiritual and temporal welfare of seamen. (2) *The London Missions to Seamen* (Established English Church), whose operations are, for the most part, carried on afloat. Its chaplains are at twenty English and three foreign, its Scripture-readers at twenty-nine English and four foreign seaports. Local English societies for seamen are at Liverpool (formed in 1821), Glasgow, and other ports.

Evangelical Lutheran missions to seamen are prosecuted with vigor by societies with headquarters in the Scandinavian countries, whence come, in our day, the larger number of sailors for the world's mercantile marine. The *Norwegian society* — *Foreningen til Evangeliets Forkyndelse for Skandinaviske Sømand i fremmede Harne*, or, in English, *The Society for the Gospel's Preaching to Scandinavian Seamen in Foreign Harbors* — was organized at Bergen, Norway, Aug. 31, 1864, and now (1883) has stations at Leith, Scotland; North Shields, London, Cardiff, Eng.; at Antwerp, Belgium; Havre, France; Amsterdam, Holland; New York, U.S.A.; Quebec, Can.; and at Pensacola, Fla., U.S.A.

Mission-work for seamen is also carried on by this society at Montrose, Scotland. Its aggregate working force consists of eleven ordained pastors, with five or six assistant missionaries, unordained. The society owns churches at all its stations, and publishes a monthly paper, *Bud og Hilsen*, now in its eighteenth year of issue. Receipts in 1881-82 were 103,555 kroner;<sup>1</sup> expenditures, 58,297 kroner. The *Danish seamen's mission society* — *Dansk Forening til Evangeliets Forkyndelse for Skandinaviske Søfolk i fremmede Harne*, or, in English, *The Danish Society for the Gospel's Preaching to Scandinavian Seamen in Foreign Ports* — has its stations at Hull and Grimsby, London, Newcastle, and Hartlepool (Eng.), and at New-York City, U.S.A., with an aggregate of four ordained pastors. Three other ordained pastors perform some labor for sailors at Frederickstadt and Christianstadt (St. Croix, W.I.), and at St. Thomas and St. Jan, W.I. The same society supports a seamen's pastor at Madras, India; and at Brisbane, Australia, an ordained pastor gives a portion of his time to the interests of Scandinavian sailors. Its bi-monthly paper is *Harnen*, published at Copenhagen, Denmark. Receipts in 1882, 22,034 kroner; expenditures, 10,421 kroner.

The *Swedish society* for home and foreign missions — *Försterlandsstiftelse* — has sustained missionary work for seamen since 1869, and has the following stations where such labor is performed by its agents, — Constantinople, Turkey; Alexandria, Egypt; Liverpool, Grimsby, and Gloucester, Eng.; Boston, Mass., U.S.A.; Marseilles, France; St. Ubes, Portugal, — with five ordained pastors. The State Church in Sweden has three ordained pastors laboring for seamen, at London and Hartlepool (Eng.), and at Kiel in Prussia. The *Finland seamen's mission society*, *Foreningen för Beredande af Sjövärdar af Finska Sjöman i Utländska Hamnar*, organized in 1880, has a station at London, Eng., with one ordained pastor in charge, and is about to establish another at Grimsby and Hull, Eng. The *Swedish Evangelical Lutheran Augustana Synod in America* has a station for Scandinavian seamen, with one ordained pastor, at Philadelphia, Penn., U.S.A. The synod for the *Norwegian Evangelical Lutheran Church in America* has a mission in Australia, with one ordained pastor. The total of stations occupied by the Scandinavian (Lutheran) societies is thirty-three, with twenty-nine ordained pastors and six unordained pastors as laborers.

No organizations exist in North or South America, outside the United States, for the sole purpose of prosecuting religious labor among seamen. At Boston, Mass., the first society for this object was formed in May, 1812, but soon suspended operations. The first religious meeting on behalf of sailors in New-York City (N.Y.) is believed to have been held in the summer of 1816, at the corner of Front Street and Old Slip. The *Marine Bible Society of New-York City* was organized March 14, 1817, to furnish sailors with the Holy Scriptures. The *Society for promoting the Gospel among Seamen in the Port of New-York*, commonly known as *The New-York Port Society*, a local organization, was formed June 5, 1818. This society laid the foundations of the first mariner's church ever erected, in Roosevelt Street, near the East River, which was dedicated June 4, 1820, Rev. WARD STAFFORD preacher and pastor. In 1823 *The New-York Port Society* set at work in that city the first missionary to seamen, Rev. HENRY CHASE. This society now sustains a church at Madison and Catharine Streets in New York, and a reading-room for sailors in the same edifice, employing in the year ending Dec. 31, 1882, nine missionaries. Receipts for 1882 were \$11,667.04; expenditures, \$10,682.07. The *New-York Bethel Union*, for the establishment and maintenance of religious meetings on vessels in the port (organized June 3, 1821), had but a brief existence.

The movements noted — that at Boston, Mass., issuing in the formation of the earliest society of its kind in the world — led to similar action for the performance of local work for seamen at Charleston, S.C. (1819), Philadelphia, Penn. (1819), Portland, Me., and New Orleans, La. (1823), at New Bedford, Mass. (1825), and elsewhere. In the latter year there were in the United States seventy Bethel unions, thirty-three marine Bible societies, fifteen churches and floating chapels for seamen. There had been many conversions to Christ among sailors, and their evangelization was recognized as among the most prominent and important of Christian enterprises.

<sup>1</sup> A kroner is about twenty-six cents United-States currency.

Accordingly, after its formal establishment in the city of New York (Jan. 11, 1826), succeeded by a new organization in its board of trustees (May 5, 1828, from which time its birth is dated), *The American Seamen's Friend Society* (80 Wall Street, New York, N.Y.), unquestionably the most widely operative and efficient of existing missionary societies for seamen, came into being. Its first President was Hon. SMITH THOMPSON, then secretary of the United-States navy; Rev. C. P. McILVAINE, afterwards Protestant-Episcopal bishop of Ohio, was its *Corresponding Secretary*; and Rev. JOSHUA LEAVITT its *General Agent*. Article II. of its constitution provides:—

"The object of this society shall be to improve the social and moral condition of seamen by uniting the efforts of the wise and good in their behalf, by promoting in every port boarding-houses of good character, savings-banks, register-offices, libraries, museums, reading-rooms, and schools, and also the ministration of the gospel, and other religious blessings."

Its first foreign chaplain was Rev. DAVID ABEL, who reached his field of labor at Whampoa, the anchorage for ships trading at Canton, China, Feb. 16, 1830. In its fortieth year (1867-68) its laborers (chaplains and sailor missionaries) were stationed at twenty foreign, and thirteen domestic, seaports, as follows: at Caribou Island on the Labrador coast, N.A.; at St. John, N.B.; in Norway, at Christiansand, Kragero, and Porsgrund; in Denmark, at Copenhagen and Odense; in Sweden, at Gottenberg, Warberg and Wedige, Wernersberg, and Stockholm; in Belgium, at Antwerp; in France, at Havre and Marseilles; in the Hawaiian Islands, at Honolulu and Hilo; at the Chincha Islands in Peru, at Valparaiso and at Buenos Ayres, S.A.; and in the United States, at the following seaports: San Francisco, Cal., Norfolk and Richmond, Va., Charleston, S.C., Mobile, Ala., Boston and Gloucester, Mass., and at New York, N.Y. Its missionary work was prosecuted in 1882-83 on the Labrador coast of North America, in the countries of Sweden, Norway, and Denmark, at Hamburg in Germany, at Antwerp in Belgium, in France at Marseilles and Havre, at Genoa and Naples in Italy, at Yokohama in Japan, in the Sandwich and Madeira Islands, at Valparaiso, S.A., and, in the United States, at Portland, Ore., and on the waters of Puget Sound; also in the ports of Galveston, Tex., New Orleans, La., Pensacola, Fla., Savannah, Ga., Charleston, S.C., Wilmington, N.C., Norfolk, Va., and at Boston, Mass., as well as in the cities and vicinities of New York, Jersey City (N.J.), and Brooklyn (N.Y.), including the United-States Navy-Yard, numbering forty-two laborers at thirty-one seaports (eighteen foreign and thirteen domestic) supported in whole or in part by the society.

Its receipts in the first decade of its existence were, in round numbers, \$91,000; in the second decade, \$165,000; in the third, \$229,000; in the fourth, \$375,000; in the fifth, \$655,000. Receipts for the year ending March 31, 1883, with small balance from previous year, \$80,762.60; expenditures for same, \$79,155.55 inclusive of an investment of a legacy for permanent fund.

*The Church Missionary Society for Seamen in the City of New York* (Protestant-Episcopal), in its

Thirty-Ninth Annual Report (1882-83), states that the society sustains, as heretofore, two chapels, three mission-houses, with reading and lecture rooms, oversight being in the hands of three clergymen, with the assistance of a colporteur at each station. Its total services for the year were 628; visits to reading-rooms, 5,622; seamen supplied with Bibles, 204, with Testaments, 613, with the Book of Common Prayer, 621. The bishop of the diocese is its president.

Besides the employment of chaplains, residents at seaports, and serving as Christian ministers, of Bible and tract distributors, Scripture-readers, colportors, and helpers, whose titles declare their functions, the missionary societies for seamen have usually wrought for their welfare by establishing, and in part sustaining (temporarily), Sailors' Homes in various ports. In them are resident missionaries, who, besides their services in religious meetings, devote portions of their time to spiritual and charitable visitation among sailors on shipboard and shore, at sailor boarding-houses, and in hospitals, and, in some cases, to such service for the families of seamen. The Wells Street *Sailors' Home* at London (Eng.) Docks was established by Mr. George Greene in 1830, was opened in 1835, enlarged in 1865. In one year it admitted 5,444 boarders, who, besides a home, had evening instruction, the use of a savings-bank, etc. The Liverpool (Eng.) *Sailors' Homes* were opened in 1844. The *Sailors' Home* at 190 Cherry Street, New York, is the property and is under the direction of the *American Seamen's Friend Society*. It was opened in 1842, reconstructed, refurnished, and re-opened in 1880, and is now unsurpassed by any sailors' home in the world. During the year 1882-83 it accommodated 2,003 boarders. The whole number of boarders since the Home was established is 102,713, and the amount saved by it to seamen and their relatives during the forty-one years since its establishment has been more than \$1,500,000. The systematic supply of carefully selected libraries, to be loaned to vessels for use at sea, by their officers and crews, is now largely carried on by these organizations, especially by the *American Seamen's Friend Society*. Its shipments of such libraries from 1858-59 to March 31, 1883, were 7,764, and the re-shipments of the same, 8,100; the total shipments aggregating 15,864. The number of volumes was 119,420, accessible by original shipment to 301,125 seamen. Of the whole number sent out, 943 libraries with 33,948 volumes were placed upon United States naval vessels and in naval hospitals, and have been accessible to 107,995 men; 106 libraries were in 106 stations of the United States Life-saving Service, containing 3,816 volumes, accessible to 742 keepers and surfmen.

*The Sailors' Magazine* (32 pp., monthly), organ of the *American Seamen's Friend Society*, is now the eldest of the periodicals issued on behalf of seamen. It was established in September, 1828, is in its fifty-fifth volume; and of its issues for 1882-83, 81,000 copies were printed and distributed. In the same twelvemonth 18,000 copies of *The Seamen's Friend* (4 pp., annually), established in 1858, were issued by this society, for sailors; and 115,000 copies of the *Life-Boat* (4 pp., monthly) for the use of sabbath schools.

Varied help is habitually extended to shipwrecked and destitute sailors by all these organizations. The establishment of savings-banks for seamen has ordinarily been due to their influence. The Seamen's Savings-Bank in New York City (78 Wall Street) went into operation May 11, 1829. Sailors' asylums, orphanages, and "Rests" (houses of entertainment conducted upon temperance principles) are open in many seaports as the fruit of their existence. Miss Agnes Weston, from her "Rest" at Devonport, Eng., was distributing, *gratis*, by voluntary contribution, in 1882, 15,000 monthly *Blue Books* (8 pp. temperance and religious tracts) in the English tongue; and these were regularly translated into Dutch and German for the navies of Holland and Germany.

It is impracticable to present detailed statistics as to results of Christian labor for seamen: the best general estimate fixes the number of Christianized sailors at not far from thirty thousand. But to say that during the last half-century these men have been gathered into the church of Christ by thousands, that as a class sailors are now manifestly being lifted out of the ignorance and degradation in which they lived at the opening of the nineteenth century, and to attribute these changes, realized and still progressing, to the exertions of these societies, is to speak with truthful moderation. The corporate and individual efforts of persons connected with them have often originated and made effective beneficent public legislation, in the interest of sailors, in Great Britain and in the United States. It is in place to add, that, with few exceptions, all seamen's missionary societies are administered upon a non-denominational basis.

LIT. — Reports of various seamen's societies, *passim*; *Sailor's Magazine* (N.Y.), *passim*, particularly its arts. "Ocean Pioneers," in 1876, by Rev. C. J. JONES; *Notes of Fifty Years' Efforts for the Welfare of Seamen* (New York, American Seamen's Friend Soc., 1878); HAYDN's *Dictionary of Dates*, art. "Sailors' Homes," 17th ed. (New York, 1883). H. H. McFARLAND (Am. S. Friend Soc.).

SEARS, Barnas, distinguished as an educator; b. at Sandisfield, Mass., Nov. 19, 1802; d. at Saratoga Springs, N.Y., July 6, 1880. He was converted at the age of thirteen, joining the Baptist Church. Of independent spirit, he entered at fifteen on self-support, and at sixteen began teaching school. He was graduated from Brown University in 1825, and from Newton Theological Seminary in 1828. For a short time he was pastor of the First Baptist Church of Hartford, Conn. In 1829 he became professor of ancient languages in Hamilton (N.Y.) Literary and Theological Institution, now Madison University; and in this position he showed enthusiasm, learning, and power. He also served as pastor of the Baptist Church in Hamilton. In 1833 he went to Europe, spending two years in study in Halle, Leipzig, and Berlin, under Neander, Tholuck, and other great teachers of that period. He stands connected with an important chapter in Baptist history; for in 1834, in the Elbe at Hamburg, he baptized the Rev. J. G. Oncken and six others, forming the first German Baptist Church in communion with the Baptists of England and America. To avoid arrest and imprisonment, the baptism was by

night; and from this beginning, through many and severe persecutions, the German-Baptist communion has increased, till it numbers more than a hundred and twenty churches with upwards of twenty-five thousand members. He returned to Hamilton in 1835, but in 1836 became professor of theology in Newton Theological Seminary, where he remained twelve years, being for the last nine years president of the institution. His teaching was broad, comprehensive, scriptural, incisive, suggestive, and apposite. For several years he was the editor of the *Christian Review*. Deeply interested in general education, he was appointed by Gov. Briggs a member of the Massachusetts Board of Education; and on the resignation of Horace Mann, in 1818, he was made secretary of the board, resigning his position at Newton. In this new service he continued seven years, his energy and enthusiasm, with his dignity, tact, and genial manner, giving him power and popularity with teachers and citizens. In 1855 he succeeded Dr. Wayland in the presidency of Brown University, which position he held for twelve years. In 1867 he was made general agent of the Peabody Educational Fund; and having removed his residence to Staunton, Va., he remained till his death in the successful discharge of the important duties of this position. He was revered and admired by his pupils, honored by his associates, and held in highest regard by all who in any way came into acquaintance with him. He received the degree of D.D. from Harvard in 1841, and that of LL.D. from Yale in 1862.

In addition to many review articles, reports, addresses, etc., he published a *Life of Luther* (1850), an edition of Roger's *Thesaurus* (1851), with several translations, compilations, etc. NORMAN FOX.

SEARS, Edmund Hamilton, D.D., b. at Sandisfield, Berkshire County, Mass., 1810; d. at Weston, Mass., Jan. 14, 1876; graduated at Union College, 1834, and at Cambridge Divinity School, 1837; was pastor at Wayland, Mass., 1838-40 and 1847-65, at Lancaster, Mass., 1840-47, and at Weston, 1865-76. Though connected with the Unitarian body, he held Swedenborgian opinions, and often professed his belief in the absolute divinity of our Lord. He wrote largely for the *Monthly Religious Magazine*, and with Rufus Ellis edited it, 1859-71. He published *Regeneration* (1851), *Pictures of the Olden Time* (1857), *Athanasius, or Foregleams of Immortality* (1858), *The Fourth Gospel the Heart of Christ* (1872), and *Sermons and Songs of the Christian Life* (1875). His writings are noted for their great spiritual power and beauty; and his two exquisite Christmas-hymns, "Calm on the listening ear of night," and "It came upon the midnight clear" (1834 and 1849 or 1850), are universally known. F. M. BIRD.

SEBALDUS, a Roman-Catholic saint; d., according to some, in 801, to others, in 901 or even later. The son of a Danish king or a peasant, he began his studies in Paris at fifteen. He married the daughter of King Dagobert, but the day after the ceremony was released from his marriage-vows; spent ten years in the practice of an ascetic life, and was commissioned by Gregory II. as a preacher of the gospel in Germany. He is said to have founded many churches in Bavaria, and at last to have settled down at Nurnberg, where the St. Sebaldus Church still preserves his memory. The

city has chosen him as its patron, and celebrates his memory Aug. 19. On account of the miracles performed by him alive and by his relics, he was canonized by Martin V., 1425. NEUDECKER.

**SE BAPTIST.** See SMYTH, JOHN.

**SEBASTIAN**, a Catholic saint, and protecting patron against the plague; was b. in the third century, in Narbonne, and educated at Milan. Eager to render help to the persecuted Christians under Diocletian, he entered the ranks of the army as a secret Christian, and was appointed by Diocletian to a high position. When it became known that he was a Christian, he was condemned to death, and pierced with many arrows. Left for dead, a Christian, Irene, who was about to bury him, found him alive. He got well, but was again condemned, and flogged to death. A church was built to his memory at Rome, and was followed by the discontinuance of the plague. His day in the Roman calendar is Jan. 20; in the Greek, Dec. 18. Baronius, Tillemont, and others lay particular emphasis on the *Acta S. Sebastiani*. NEUDECKER.

**SECESSION CHURCH.** See PRESBYTERIAN CHURCHES (United Presbyterian).

**SECKENDORF**, Veit Ludwig von, b. Dec. 20, 1626, at Herzogenaurach, near Erlangen; d. at Halle, Dec. 18, 1692. He was educated at the court of Gotha; studied law and philosophy at Strassburg, and held high positions in the service, first, of Duke Ernst of Gotha, then of Maurice of Saxony, and finally of the elector of Brandenburg. His *Compendium historie ecclesiasticæ* (Gotha, 1660-64, 2 vols.) was translated into German, and often reprinted. His principal work, however, is his *De Lutheranism* (Leipzig, 1688), written against Maimbourg's *Histoire de Luthérisme*. His life was written by SCHREIBER, Leipzig, 1737. G. H. KLIPPEL.

**SECKER**, Thomas, Church of England; b. at Sibthorpe, Nottinghamshire, 1693; d. in London, Aug. 3, 1768. He was graduated M.D. at Leyden, 1721, but then entered Exeter College, Oxford; was ordained priest, 1723, rector of Houghton-le-Spring, 1724, of St. James's, London, 1733; appointed chaplain to the king, 1732; consecrated bishop of Bristol, Jan. 19, 1735; transferred to Oxford, May, 1737, to which see was added the deanery of St. Paul's, 1750; and finally he was enthroned archbishop of Canterbury, April 21, 1758. He was a popular preacher and a faithful bishop. See Bishop PORTEUS' *Review* of his life, prefaced to his edition of his *Works*, London, 1770, 12 vols.

**SECOND ADVENTISTS.** See ADVENTISTS (Appendix).

**SECOND COMING OF CHRIST.** See MILLENNARIANISM, PREMILLENARIANISM.

**SECRET DISCIPLINE.** See ARCANI DISCIPLINA.

**SECULAR CLERGY.** See CLERGY, p. 499.

**SECULARIZATION** means the conversion of an ecclesiastical institution and its property into a secular institution with a secular purpose, or the transformation of a State organization with an ecclesiastical head into a State organization with a secular head, or the legal absolution from ecclesiastical vows. Secularizations of the first kind have occurred from time to time, — in the last days of the reign of the Merovingian dynasty in

France, under Henry II. in Germany, during the Reformation in various countries, etc., — though always under the protest of the Church. The first instance of a secularization of the second kind was probably the transference of the Duchy of Prussia from the possession of the Knights of the Teutonic Order to the dominion of a prince of the German Empire (1525). But on a still greater scale secularization of this kind was carried on during the Napoleonic wars, especially by the Peace of Campo Formio (1797) and that of Luneville (1801). The word was first used by the French delegates during the negotiations preceding the Peace of Westphalia (1648). Secularization of the third kind is a Papal prerogative.

**SECUNDUS**, a gnostic of the school of Valentinus; differed (by teaching, besides the thirty æons, a double tetrad, — one to the right, and one to the left; one of light, and one of darkness) so materially from his master, that he formed a school of his own, — the Secundinians. But the notices of him which have come down to us through Irenæus (*Hær.*, i. 11, 2), Hippolytus (*Ref.*, vi. 38), Tertullian (*Prescript.*, 49), Epiphanius (*Hær.*, 32), and others, do not enable us to form any complete idea of his system. W. MÖLLER.

**SEDES VACANS**, a term of canon law, — properly speaking applicable only to the papal or to an episcopal see, because *sedes* (*θρόνος*) originally was used only in connection with the predicate *apostolica*, though its use has gradually been extended to abbeys and other high dignities of church, — denotes the interval between the decease or deposition on translation or resignation of the occupant to the full legal instalment of his successor. During such an interval the administration of an episcopal diocese was originally confided to the presbytery, afterwards to an *intercessor*, *interventor*, or *visitor*, and finally to the cathedral chapter. If the vacancy is not absolute, but only partial, as, for instance, on account of the sickness of the occupant, the term *sedes impedita* (hindered) is applied, and a coadjutor is appointed. H. F. JACOBSON.

**SEDGWICK**, Daniel, the father of English hymnology; b. in London, 1815; d. there March 10, 1879; was originally a shoemaker, of humble birth and limited education. Being fond of hymns, he bought the old books containing them one by one, and about 1840 began the systematic collection and study of texts and editions. He gradually acquired a unique library, and a knowledge of the subject long unrivalled. The popularity of Sir R. Palmer's (now Lord Selborne) *Book of Praise*, 1865, and the care Mr. Sedgwick had bestowed in making it a model of accuracy in texts, dates, and ascriptions of authorship, established his reputation; and thenceforth the compilers of nearly every prominent English hymnal, of whatever creed or connection, required his help. His shop in Sun Street, Bishopsgate, was the chief source of hymnologic information for England and America. He published from 1859 to 1865, and usually at pecuniary loss, the only collection of Ryland's hymns, and the only reliable one of Toplady's, besides reprints of Mason and Shepherd's, Steele, W. Williams, Seagrave, Grigg, and several more. His six catalogues, and *Comprehensive Index* of names and authors, 1863, are valuable for reference. F. M. BIRD.

**SEDGWICK, Obadiah**, English Presbyterian; b. in parish of St. Peter, Marlborough, Wiltshire, 1600; d. at Marlborough, January, 1657. He was graduated at Magdalen Hall, Oxford; entered holy orders; was chaplain to Sir Horatio Vere, baron of Tilbury; returned to Oxford, where in 1629 he became "reader of the sentences." Soon after, he began to preach at St. Mildred's, Broadstreet, London, and until 1655, with the exception of two years (1639-41) when he was at Coggeshall, Essex, he preached in London, — in Broadstreet until 1646, and afterwards at St. Paul's, Covent Garden. His ministry was popular and fruitful. He zealously defended the Presbyterian cause. He was one of the licensers of the press, and a member of the Westminster Assembly of Divines. In 1653 he was appointed by Parliament one of the "tryers" (examiners of the qualifications of ministers), and in 1654 assistant to the commissioners of London for the ejection of "scandalous and ignorant" ministers and schoolmasters. He was succeeded in his parish by his son-in-law, Thomas Manton. Besides numerous printed sermons (enumerated by Wood), he was the author of *The doubting Christian resolved*, London, 1653; *The humbled sinner resolved what he should do to be saved*, 1656; *The Shepherd of Israel*, 1658 (an exposition of the Twenty-third Psalm); *Synopsis of Christianity*; *Anatomy of secret sins*, 1660; *The bowels of tender mercy sealed in the everlasting covenant*, 1661; *A short catechism*. See Wood: *Ath. Oxon.*, ed. Bliss, iii. 411-414.

**SEDULIUS, Cajus Cœlius, or Cæcilius**, a Christian poet and priest of the fifth century; lived during the reign of Theodosius II. and Valentinian III. Of his life nothing is known with certainty; but his *Carmen paschale*, written in hexameters, was printed in 1473, and again in 1499 and 1502. There are also later editions by Gallandi, 1773, and Arevalo, 1794.

**SEDULIUS SCOTUS, or SEDULIUS JUNIOR**, was a Christian author of the eighth century, who wrote *Collectanea in omnes epistolas S. Pauli*, found in *Bibl. Mac. Lugd.*, vi.; commentaries on the first three Gospels, edited by A. Mai, in *Script. vet. Coll. nova*, ix.; and a politico-religious treatise, *De rectoribus Christianis*, edited by A. Mai, in *Spicil. Romanum*.

**SEEING GOD.** It belongs to the deepest endeavors of all religions to make sure of the nearness of the Deity: hence those places are especially sacred where he is said to reveal himself, and the persons are holy who are found worthy of that nearness, or have that higher faculty to bring others in a near relationship to the Deity. The highest degree of that desire is to see the Deity in essential reality. In the Bible also we find such a desire expressed, which is one of the most deeply rooted instincts of the religious man. This instinct is satisfied (even the sensual part of man may partake of it), but the mode of seeing changes itself in the same degree as the manner in which God appears. In this respect we find, especially in the Old Testament, the prevalence of popular views. Thus the main idea is this, that the common man (i.e., one whom no special holiness protects) must die when he sees God in the form peculiar to him. This form shows itself at first in the fiery appearances in heaven. Lot's wife dies, because she curiously

sees the fiery judgment of Jehovah (Gen. xix. 26). Gideon and Manoah expect death, because they have seen the angel of the Lord in the fire (Judg. vi. 23, xiii. 22). For the same reason the people removed from Mount Sinai when they saw God in the cloud, smoke, and lightning (Exod. xx. 18, 19; Deut. xviii. 16). The explanation of that incapacity which makes it impossible for man to behold God when he shows himself in his power, lies in the fact of man's frail strength: he is flesh (Deut. v. 26). But the deeper knowledge of the divine will overcomes this hinderance. God will give blessing and grace. His appearances become by degrees the sign of this heavenly grace. The transition is made in the examples of Gideon, Manoah, and Hagar; since that God who promises blessing and salvation cannot let the guiltless die. Yea, it is one of the strongest proofs of the grace of God in the theocratic covenant, that Jehovah himself leads his people in the pillar of fire and smoke: it is a clear proof of Israel's religious superiority above all other nations, that it saw God in his peculiar glory, without dying (Deut. iv. 33, v. 24), or, as it is so emphatically expressed by Moses, "The Lord talked with you face to face" (Deut. v. 4). But the behavior of the people caused a limitation in the seeing of God. The stranger, or unclean, who approached the holy place, must die, as well as the Israelite who entered the sanctuary. Only God's elected, like those seventy elders who saw God (Exod. xxiv. 9, 10), may see God. But the circle becomes smaller still: only the patriarch Israel has seen God face to face (Gen. xxxii. 30); only Moses, the mediator and man of God, speaks with Jehovah as a man speaketh unto his friend (Exod. xxxiii. 11). And, because none else has experienced such fullness of grace, Moses is also the highest prophet. Whereas others see God in visions and dreams, he sees God from face to face, and sees the similitude of the Lord (Num. xii. 8). For God must have some kind of similitude, otherwise he could not be seen with the eye, — a similitude different from the manner in which he appears in the storm and fire. This representation is popular (1 Kings xxii. 19 sq.); but it excludes every corporeity, and in its unreflected form it is rather the concrete expression, in part of the reality, in part of the personality, of God, and forms the necessary basis for the possibility of that seeing. But already in the history of Moses we meet with a peculiar narrative (Exod. xxxiii. 12-xxxiv. 7) which opposes that view which has thus far been advanced. In the first instance we are told that no man shall live who sees God (Exod. xxxiii. 20): in the second instance we are told that God's face cannot be seen at all (Exod. xxxiii. 20, 23). Instead of this, Moses hears an explanation concerning his goodness and his name, his volition full of mercy and grace. With this, the visible seeing of God is made impossible. And thus we find it in the psalms and prophets; and the seeing of God is nothing else than the experience of his helpful presence, which takes the habitation of Jehovah, the temple, for its starting-point (Ps. xlii. 3). Hence, also, the hope of Job (xix. 26), "I shall see God," i.e., I will experience his helpful grace visibly, not in the other life, but in this life; thus, also, Hezekiah (Isa. xxxviii. 11). The highest fulfilment of all

religious wishes involves Ps. xi. 7: "His countenance doth behold the upright." Especially interesting and much disputed is the passage Ps. xvii. 15: "I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Here, as in Num. xii. 8, the similitude of God appears as the object of the seeing of God, but only in so far as the strict carrying-out of the image makes it necessary, because it concerns here the real communion with the highest source of blessing. The awakening has no reference to the sleep of death, but is the symbol of the grace of God, which is new every morning. Among the prophets the seeing of God is already so much divested of its externality, that in a free manner it is used to express prophetic vision. In Ps. xviii. the theophany is the mediation for the singer's salvation; but in Isa. vi., Ezek. i. 26, Dan. vii. 9, it connects itself with the illumination of the prophet and his call. The image of the sovereign occupies the foreground; but in Isaiah and Ezekiel it is surrounded by the original appearances of the theophany in cloud, smoke, fire, etc. In Isaiah we also perceive the old fear of death because of the presence of Jehovah: he acknowledges he is "a man of unclean lips, and dwelling in the midst of a people of unclean lips." Human unworthiness is here reduced, not to the fact that man is flesh, but to the idea of uncleanness, which, however, by that addition, receives another signification. The lips mediate the word which comes out of the heart: hence it refers to the sins of the heart and to sins committed by word; they make the presence of Jehovah sitting on his throne, so long intolerable to men, until holy fire has purged him.

By combining this idea with Ps. xi. 7 we approach the word of Christ, "Blessed are the pure in heart, for they shall see God" (Matt. v. 8): with this the hope of the fulfilment of the highest religious desire, the deepest knowledge of God with the richest enjoyment of grace and blessedness, is given to them, only these goods receive a fuller and more particular meaning in the kingdom of Christ. With this corresponds what John regarded as the highest Christian goal: "For we shall see him as he is" (1 John iii. 2), for only like perceives like (1 Cor. ii. 11). Therefore, also, 1 John iv. 12, 20 makes the real seeing of God impossible: it is a seeing mediated through love; the seeing refers to the Son whom God hath sent. In him we see the Father (John xiv. 9), because in him grace and glory have been personified (John i. 18). Yea, the Son himself is on the Father's bosom: he alone has seen the Father (John vi. 46); what the Father does, he does also; the Father himself shows him the works which he should do. But that seeing of God in the old sense is not predicated even of the only-begotten Son, since the entire sphere of this conception is taken up into the higher spiritual realm. With this also correspond the familiar expressions concerning the invisibility of God (1 Tim. vi. 16; Rom. i. 20).

LIT. — AUGUSTIN: *Epistola ad Paulinum*; RIBBANUS MAURUS: *De videndo deum* (Opp. ed., Migne, vi. pp. 1261–1282); LUTZ: *Biblische Dogmatik*, pp. 46 sq.; BUNSEN: *Gott in der Geschichte*, i. pp. 169–176; KNOBEL on Gen. i. 26; THOLUCK, STIER, MEYER, on Matt. v. 8; LÜCKE, DÜSTER-

DIECK, EBRARD, on 1 John iii.; HUPFELD on Ps. xi. 7; HENGSTENBERG on Ps. xvii. 17, and his essay on Balaam, pp. 49 sq. L. DIESTEL.

**SEEKERS**, a small Puritan sect of the seventeenth century, who professed to be seeking the true church, ministry, and sacraments, but who at the same time comprised, according to Baxter (*Life and Times*, p. 76), Roman Catholics and infidels, as well as Puritans.

**SEGNERI**, Paolo, Italian Jesuit; b. at Nettuno in the Campagna di Roma, March 21, 1624; d. at Rome, Dec. 6, 1694. He entered the Society of Jesus in his thirteenth (1638), was ordained priest in his twenty-ninth year; and from then until 1665 he taught in a Jesuit school at Pestoia. From 1665 to 1692 he spent half the year in retirement, and the rest in travelling as a missionary throughout Northern Italy. He became the "foremost preacher among the Jesuits in Italy;" and in power over the multitudes who thronged about him, and who fairly worshipped him, he was like Savonarola. He has been styled the "restorer of Italian eloquence." His sermons were modelled upon Chrysostom's, but without servility. They are, however, frequently marred by trivial remarks and stories. When the Jesuits at Rome perceived that Quietism (see art. MOLINOS) was slowly undermining Romanism, and particularly Jesuitism, they sent him "a bundle of Quietistic books with directions to prepare an antidote to them." So in 1680 he published at Florence a small volume with the title, *Concordia tra la fatica e la Quietè* ("harmony between effort and Quiet") in which, without naming Molinos, or depreciating the contemplative life, he endeavored to show that the successful prosecution of Quietism was possible only to a few. "He insists that the state of contemplation can never be a fixed or permanent state, and objects therefore to closing the middle way;" i.e., now meditation, now contemplation. His book raised, however, a storm of opposition from the then powerful Quietists, and was put into the Index. He prudently remained away from Rome. In 1692 Pope Innocent XII. called him to Rome as his preacher-in-ordinary, and theologian of the penitentiary.

LIT. — SEGNERI: *Opere*, Venice, 1712, 4 vols., several editions and reprints; best ed., Milan, 1845–47, 4 vols., with portrait. His best-known work is *Il Quaresimale* (thirty-four Lenten sermons), Florence, 1679; Eng. trans. by James Ford, London, 1857–61, 3 vols.; 4th ed., 1869, reprinted New York, 1872, 2 vols. Besides this, there have been translated, *Panegyrics* (London, 1877), *Manna of the Soul* (1879, 2 vols.), *Practice of Interior Recollection with God* (1881). See *Life of P. Segneri*, London, 1851; JOHN BIGELOW: *Molinos the Quietist*, New York, 1882, pp. 18–24; E. PAXTON HOOD: *Lamps, Pitchers, and Trumpets*, 1872, vol. i. pp. 154–161 (analysis and specimens of Segneri's eloquence).

**SEIR**, or **LAND OF SEIR** (Gen. xxxii. 3), also **MOUNT SEIR** (Gen. xxxvi. 30), is the name of the mountain ridge extending along the east side of the valley of the Arabah, from the Dead Sea to the Elanitic Gulf. The southern part of this range now bears the appellation *esh-Sherah*. The height of the ridge is from between three thousand and four thousand feet, and the length from the north towards the south about twenty miles, and

the breadth from three to four miles. One of the highest points of the western range is Hor, with Aaron's tomb (Num. xxxiii. 38). Wadys break frequently through this mountain, and water fertile valleys, especially in the north-eastern part. The western part, bordering on the Arabah, is rather a desert. Mount Seir was originally inhabited by the Horites, or Tryglodites, who were dispossessed, and apparently annihilated, by the posterity of Esau, who "dwelt in their stead" (Deut. ii. 12). Though the country was afterwards called Edom, yet the older name, Seir, did not pass away (1 Chron. iv. 42; 2 Chron. xx. 10; Ezek. xxxv.). In the post-exile period the country was taken by the Nabathæans, who again were subdued by the Mohammedans in the year 629 A.D. Now the country is inhabited by the Bedawin. In the fertile valleys, peasants, Fellâhin, cultivate the land, and sell their produce to the pilgrims. The pilgrimage route from Damascus to Mecca runs on the eastern border of the country.

LEYRER.

**SE'LA**, or **SE'LAH** (rock: so in Greek form, *Petra*, "rock"), a city of Edom, literally hewn out of the rock, filling a valley three-quarters of a mile long, and two hundred and fifty to five hundred yards wide. It is now entirely deserted, but its ruins amply attest its former grandeur. It is situated halfway between the Dead Sea and the Gulf of Akabah, in a deep cleft of the Mount-Seir range, near the foot of Mount Hor. It is approached through a narrow defile on the east, a mile and a half long, called the *Sik* ("cleft") of Wadi Mûsa, because the Arabs believe it was made by Moses' rod when he brought the stream through into the valley beyond (Num. xx. 8). The rock of red sandstone towers to a height of from one hundred to three hundred feet above the traveller's head as he rides along upon his camel, and in places the way is so narrow that he can almost touch the sides on either hand. Once the way was paved, and bits of the pavement can be seen. Abruptly the traveller comes upon the so-called Khaznet Fir'aun ("treasury of Pharaoh"), really a temple cut from the living rock, with a façade eighty-five feet high, beautifully sculptured, and in remarkable preservation. Two hundred yards farther along the valley, which widens considerably at this point, is the amphitheatre, also entirely from the rock, thirty-nine yards in diameter, and with thirty-three tiers of seats, accommodating from three thousand to four thousand spectators. Farther on there are curious tombs, some very elaborate, other temples, chief of which is the Kasr Fir'aun ("palace of Pharaoh"), and a triumphal arch. But upon the city rests the curse of God (Jer. xlix. 16-18), and the place is desolate.

Selah is only twice directly mentioned in the Bible,—in 2 Kings xiv. 7, as captured by Amaziah, and called Joktheel ("subdued of God"), and in Isa. xvi. 1: "Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion;" although in several other passages the word "rock" with more or less probability referred to it (Judg. i. 36; 2 Chron. xxv. 11, 12; Isa. xlii. 11; Jer. xlix. 16-18; Obad. 3). The first wife of Herod Antipas, whom he divorced to marry Herodias (Luke iii. 19), was the daughter of Aretas, king of Petra. In King

Amaziah's day, Sela was the capital of Edom; but, after his capture and destruction of it, the headship passed to Bozrah. In this way its striking omission in the Bible is accounted for. But in the fourth century B.C. the Nabathæans pushed their way eastwards, occupied the Arabah, and made Sela, under its Greek form *Petra*, their capital. The city rose into prominence, being upon the high-road between Arabia and Syria. The Seleucids made vain attempts to take it. Pompey captured the whole region called by Greek writers *Arabia Petraea*; i.e., Arabia whose capital is *Petra*. In *Petra*, Hyrcanus II. and his son Herod, afterwards Herod the Great, found a hiding-place (Joseph., *Antiquities*, XIV. 1, 4; *War*, I. 6, 2; 13, 8). In the first Christian centuries *Petra* was the capital of a Roman province, and it is from this period that the ruins date. It became an episcopal see, and its bishops are mentioned as late as A.D. 536. But it apparently was destroyed by some desert horde shortly after this date; for it sank completely out of notice until Seetzen, in 1867, visited it, and gave the world the wondrous tale. Burckhardt followed him in 1812; Irby and Mangles, in 1818. It is now frequently visited. See the works of the travellers mentioned; ROBINSON: *Researches*, ii. 712; PALMER: *Desert of the Exodus*, pp. 366 sqq.; RIDGWAY: *The Lord's Land*, pp. 139 sqq.; and the guide-books of MURRAY (Porter) and BARDEKER (Socin).

**SE'LAH**, a musical term which occurs seventy-four times in the Bible (seventy-one times in thirty-nine Psalms, and also in Hab. iii. 3, 9, 13), and has been variously interpreted. In the Targum upon the Psalms it is four times rendered "forever," so also Aquila; while in the Septuagint the word used is *αἰὶνᾶν*,—itself ambiguous. The rabbins followed the Targum, and explained "Selah" by "forever." Modern scholars are much divided. Gesenius interprets it as denoting a pause in the song while the music of the Levites went on. Hengstenberg also renders it "pause," but refers it to the contents of the psalm,—pause to reflect upon what has been sung. Ewald, and, after him, Prown, render it "strike up,"—a direction to the musician to strike up in a louder strain. Others, again, refer the elevation, not to the music, but to the voice. Alexander thinks it is a pious ejaculation to express the writer's feelings, and to warn the readers to reflect. (See WRIGHT's art. in SMITH'S *Dict. of the Bible*.)

**SELDEN**, John, an erudite writer on law and Hebrew antiquities; was b. at Salvington, Sussex, Dec. 16, 1584; d. at White Friars, Nov. 30, 1654. At the age of fourteen he entered Hart College, Oxford, where he took his degree in 1602 and entered Clifford's Inn, and in 1604 the Inner Temple, for the study of law. He attained singular learning in this department, and published several scholarly works upon legal subjects, as *England's Epinomis* and *Jani Anglorum fœcis altera* (both 1610). Another fruit of his earlier studies was the *Analecton Anglo-Britannicon*, relating to the history of England before the Norman Conquest, which was finished in 1606, but not published till nine years later. In 1617 he published his great work, *De Dits Syris*, which established his reputation on the Continent, and was republished at Leyden (with additions by Le Dieu and Heinsius). 1627,



and Leipzig, 1662, 1680. In 1618 appeared the *History of Tithes*, which denied the divine right of the system, and called forth the wrath of the king, so that the author was obliged to revoke his positions. Selden sustained an intimate relation with the political movements for thirty years. In 1621 he was called by the House of Commons to give his opinion concerning the dispute between it and the Crown, and strongly advised the Commons to insist upon its proper rights. In consequence of this advice he was imprisoned by the king. In 1621 he represented Lancaster in Parliament; 1625, Great Bedwin; and, after that, Lancaster in several Parliaments. He was active in the popular cause, signed the remonstrance for the removal of the Duke of Buckingham, and was a prominent supporter of the Petition of Right. In 1629 he was committed to the Tower, from which he was released in 1631 on bail, and in 1634 without surety. He succeeded in allaying the king's anger by his *Mare clausum* (1636); and ever after that he seemed to have refused to enter heartily into any measures against royalty, and voted against the majority which condemned the Earl of Stafford. In 1640 he represented the university of Oxford in the Long Parliament. In 1643 he was chosen one of the members of the Westminster Assembly, and the following year subscribed the Solemn League and Covenant, and was made master of Trinity Hall, Cambridge. His funeral sermon was at his request preached by his old friend, Archbishop Ussher.

Selden was a man of immense learning and a prolific author. A tablet at Oxford calls him the corypheus in antiquarian studies (*antiquariorum coryphæus*). Two of his greatest works were written during the years of his imprisonment (1629-31). — *De jure naturali et Gentium juxta disciplinam Hebræorum*, in seven books, and *De successione in Pontificatum Hebræorum*. His last work was *De spectrâ et prefecturis juridicis veterum Hebræorum*, in three books. Among Selden's other works were the *Duello, or Single Combat* (1610), *Titles of Honor* (1611), an elaborate account of king, duke, and other titles. His *Table-Talk*, which was published thirty-five years after his death, by Milward, who professes to have been his amanuensis for twenty years, is perhaps the best known of Selden's works outside of theological circles. The statement in Selden's will may be taken to indicate his faith. "With all humility of heart," he says, "and with true repentance of my manifold sins and offences, I commend my soul and self into the gracious protection and preservation of my Creator, Redeemer, and Saviour, from and through whom only, with fulness of assurance, I expect and hope for eternal bliss and happiness in the world to come." Lord Clarendon says, "Selden was of so stupendous learning in all kinds and in all languages (as may appear in his excellent and transcendent writings), that a man would have thought he had been entirely conversant amongst books, and had never spent an hour but in reading and writing; yet his humanity, courtesy, and affability were such that he would have been thought to have been bred in courts. In his conversation he was the most clear discourser, and had the best faculty of making hard things easy, and presenting them to the understanding of any man that hath been known." His motto

was, "Liberty concerning all things" (*περὶ πάντων τὴν ἐλευθερίαν*).

A splendid edition of Selden's complete works, furnished with elaborate indexes, was issued by DAVID WILKINS, London, 1726, 3 vols. (the first two containing the Latin writings, the third, the English). For the biography of Selden, see the *Life* (in Latin) prefixed to this edition; and JOHN ATKIN, D.D.: *The Lives of John Selden, Esq., and Archbishop Ussher*, London, 1812.

**SELEUCIA** (with the surname *ad Mare*, "on the sea," 1 Macc. xi. 3), a city of Syria, stood on the Mediterranean shore, north of the mouth of the Orontes. It was built by Seleucus Nicator in 300 B.C., and was especially celebrated on account of its excellent harbor, from which Paul set out for Cyprus on his first missionary tour (Acts xiii. 4). There were in ancient days ten other cities of the name "Seleucia," of which, especially, Seleucia Ktesiphon, between the Euphrates and the Tigris, at one time was a very flourishing place.

**SELEUCIDIAN ERA.** See ERA.

**SELNECCER, Nicolaus**, b. Dec. 6, 1530, at Hersbruck, near Nuremberg; d. at Hildesheim, May 24, 1592. He studied theology at Wittenberg, and was successively court-preacher at Dresden, professor at Jena, pastor in Leipzig, and superintendent at Hildesheim, but suffered much from the Crypto-Calvinists on the one side, and the Flacians on the other. He was a very prolific writer; but only a few of his works have any interest now,—his *Commentary on the Psalms* (Nuremberg, 1564, 2 vols.), and his *Christliche Psalmen* (Leipzig, 1587). See MÜTZEL: *Geistliche Lieder aus dem 16. Jahrhundert*, Berlin, 1855, 3 vols. HOLLENBERG.

**SELWYN, George Augustus, D.D.**, English prelate; b. at Richmond in 1809; d. at Lichfield, April 11, 1878. He was educated at Eton and Cambridge. While curate at Windsor in 1841, he was appointed first bishop of the Anglican Church in New Zealand. At his farewell sermon before leaving England, John Coleridge Patteson, then a youth of fourteen, was present. Besides attending to the spiritual wants of his colonial diocese, he extended his operations to the South Sea Islands, navigating his own vessel, the "Southern Cross," for this purpose. He brought youths from Melanesia to New Zealand, who, after receiving instruction, returned to enlighten their countrymen. In 1855 this branch of work was intrusted to Bishop Patteson. In 1857 he obtained the division of his diocese, and ten years later became bishop of Lichfield. His administration of this new and trying sphere, which comprised the so-called "Black Country," was very vigorous. His son has succeeded Bishop Patteson in Melanesia. See his *Memoir* by Rev. H. W. TUCKER, London, 1879, 2 vols.

**SEMI-ARIANS.** This name occurs for the first time as the name of a party in the period when the decided Arianism of Aetius and Eunomius asserted itself, and such men as Ursacius, Valens, and Eudoxius of Antioch, who were influential with Constantius, favored a modified form of Arianism. At this time men like Basil of Ancyra, Eustathius of Sebaste, and Macedonius of Constantinople, arose, opposing Arianism by declaring the generation of the Son to be a distinct

conception from creation, and affirming that the Son resembled the Father in his essence (*ὁμοούσιος ὁ πατήρι*). In essential particulars this was the view which Eusebius of Caesarea had represented at Nicæa. The Logos is God of god, and Light of light, but at the same time only the brightness of the first light, the image of the first substance, and different from it. The Son was not absolutely eternal (*ἀπὸ ἀρχῆς ὄντως*), for his existence presupposes the existence of the Father. In fact, the conception of Eusebius was a re-announcement of the subordination view of Origen. After the Council of Nicæa this mediate view prevailed in the East, which refused to accept either Arianism or the Nicene definition. Attempts were made by this party to formulate the doctrine of the sonship of Christ in such a way as to unite all the parties. The statement of the synods of Antioch (310), Philippopolis, and the first synod of Sirmium (351), condemn, on the one hand, the Nicene definition as leading to Sabellianism, and, on the other hand, the Arian doctrine of the creation of the Son as unscriptural. According to the synod of Antioch, God the Father alone has absolute being, and the Son, though begotten before all time, was begotten by the free will of the Father, and not by virtue of necessity, and is subordinate to him. At the second synod of Sirmium, Ursacius and Valens sought — by the suppression of the words in dispute (*ὁμοία, ὁμογενής, ὁμοούσιος*), the definition that the Son is like the Father, and the statement that the manner of his conception is inexplicable — to put a stop to the controversy. Eudoxius at a synod in Antioch explained this decree in an Arian sense, but all the more positively did the Semi-Arian synod of Ancyra (358) oppose Eudoxius. Constantius wished to settle the dispute by summoning a general council. Dissuaded from this plan, the two synods of Ariminum in Italy, and Seleucia in Isauria, were held, in which the Orientals and Occidentals were kept apart. It was hoped both synods would agree to the so-called third Sirmian formula, which had been agreed to in 358 by Ursacius and Valens on the one hand, and Basil of Ancyra, and Georgius of Laodicea on the other, at the court at Sirmium. Both councils were ready to declare in favor of the Nicene formula, the Seleucian synod, however, excepting the word *ὁμοούσιος* (of the same substance). But they finally gave way to the court party, and accepted the Sirmian formula. The court influence understood how to render the Semi-Arians harmless, and Eudoxius was raised to the see of Constantinople. The Semi-Arians gradually approached the advocates of the Nicene doctrine; and Basil, Gregory Nazianzen, and Gregory of Nyssa, contributed very much towards the currency of the Nicene views. At the Second Council of Constantinople (381), the Nicene theology was adopted, and Semi-Arian as well as Arian views were condemned. See **ARIANISM**, **MACEDONIUS**, etc. W. VÖLLER.

**SEMINARIES**, Theological, Continental, are divided into four classes: (1) The Roman-Catholic, according to the plan of the Council of Trent, in which boys of twelve years are received, trained in theological and secular studies apart from all worldly influences, and remain until they are ordained priests; (2) The evangelical seminaries in the kingdom of Wurtemberg, which receive

boys of fourteen years, train them until they are eighteen, then send them to the university of Tubingen for further theological study, whence they issue as assistant pastors; (3) Institutions which receive the candidates for the ministry after they have finished their theological studies at the universities, and train them in practical ministerial duties; (4) Institutions which give training in homiletics and catechetics.

I. Before the Council of Trent, the institutions of the first class were called "schools," or "colleges." The discipline was monastic. The principal was an abbot, or, in the case of schools directly under episcopal control, a "scholasticus," who was always a clergyman. The rise of the universities destroyed these schools; but the Jesuits restored them, and after Trent they were called "seminaries." Instruction is given in grammar, singing, the ecclesiastical calendar, the Scriptures, service-books, the homilies of the saints, the ceremonies of the sacraments, and other matters relating to the services. Mass must be daily heard, and confession and communion be monthly. Every bishop must have such a school attached to his cathedral or metropolitan church.

II. The first seminary in the Protestant sense was in the Kingdom of Wurtemberg. It was modelled upon the cloister idea. Next to these comes Loccum, in Hanover. In 1593 the entire cloister there went over to Protestantism, but retained its organization intact, except that it undertook the special work of educating ministers. In 1820 it was revived and enlarged. Its head is still called "abbot." In 1817 Frederick William III. of Prussia founded a seminary in Wittenberg, to honor the Luther city, which had been deprived of its university. The Reformed seminary at Herborn replaced the old "Orange and Nassau high-school." In 1837 the seminary at Friedberg was founded. The Moravians have seminaries in Gnadenfeld and Nazareth (Pennsylvania, U.S.A.).

III. In Greece the future priests are instructed by deacons or other clergy, under the supervision of the bishops. In Russia most priests are the sons of priests: if the sons of a layman enter the service of the church, they generally become monks. The schools for the education of priests' sons are of three grades, — schools, seminaries, academies. In the lowest, the scholars enter at seven, and remain until twelve years old. In the latter years of their stay they are taught Latin and Greek; so that, even if they do not go to a seminary, they can serve as reader or chorister in village churches. There may be several such schools in a parish, but there can be only one seminary. The latter is under immediate episcopal direction. The principal is a monk, a chinandrite, or aspirant to a bishopric. The professors are partly monks, and partly lay. Their number is great, for there are sometimes as many as twenty in one seminary: but the number of scholars is also great, since every priest has the right to send his sons thither; and, as there are not enough churches for the priests thus educated, many of the scholars go into other callings. PALMER.

**SEMINARIES**, Theological, of the United States. See **THEOLOGICAL SEMINARIES**.

**SEMI-PELAGIANISM**, a term invented by the schoolmen, denotes a view which was developed

within the time of the Fathers, and which tries to follow a middle course between Augustine and Pelagius. In the West the powerful personality of Augustine, the vigorous proceedings of the African Church, the assent of the see of Rome, and the effective aid of imperial rescript, procured the victory for the views of Augustine; but in the East the Greek Church continued its course, unconcerned by what took place in the West, even after the condemnation of the Nestorians, and implicitly also of the Pelagians, by the synod of Ephesus. Soon, however, it became apparent, that, even in the West, there were many people who took offence at the rigorism of Augustine, and still more who believed that they were following him, though they had really no idea of the consequences which his doctrine involved.

The discrepancy became patent before Augustine died. His two pupils and friends, Prosper of Aquitaine, and Hilary, informed him by letters (*Aug. Ep.* 225 and 226) that the monks of Massilia accused him of having, in his controversy with Pelagius, set forth propositions which contradicted the doctrines of the Fathers and the church in general. In the letters the Massilian monks are described as holding, that by faith and baptism any one can be saved, if he only will; that the will to be saved is implanted in human nature by the Creator himself; that predestination either must presuppose a difference of human nature, or lead into fatalism, etc. It is evident that those monks simply wanted to find a middle way between the Augustinian doctrine of predestination and the Pelagian doctrine of the free will of man. At their head stood John Cassianus, a pupil of Chrysostom, and for some time an inmate of an Egyptian desert monastery, whose writings, glowing with monkish fervor, show marks of influence from the Greek theology. The report of Prosper and Hilary called forth the two treatises of Augustine, *De prædestinatione sanctorum* and *De dono perseverantiæ*; but they did not succeed in convincing the Massilian monks. Shortly after (430), Augustine died, and Prosper found himself the chief opponent of the Semi-Pelagian movement. He repaired to Rome, and induced Pope Celestine to address a letter to the bishops of Gaul (Mansi: *Coll. Concil.*, iv. p. 451). The letter is unconditional in its defence of Augustine, and full of reproaches against those bishops of Gaul who introduced novelties, and put forward indiscriminate and useless questions. But it is strikingly silent about the real point at issue. Nor did Sixtus, the successor of Celestine, find it suitable to be more explicit on the matter. Meanwhile Prosper wrote his various books against the Semi-Pelagians (see the respective articles), and others came to his aid. The *Deocatione gentium*, generally, though hardly on sufficient grounds, ascribed to Leo the Great, and found among his works, is an attempt at reconciliation. The expressions are very much mitigated; but, as nothing of the principle has been given up, it exercised no influence. On the contrary, the Augustinian doctrine of predestination now began to be attacked, even with great harshness, by people who did not belong to the Semi-Pelagian camp; and its adherents, though never condemned by the church as a sect, were marked out by the Semi-Pelagians as *prædestinati*. Interesting in this respect is the *Præ-*

*destinatus sive prædestinatorum hæresis*, first edited by Sirmond, Paris, 1613, and by him ascribed to the younger Arnobius. It consists of three books: the first contains a catalogue of heresies ending with that of the *prædestinati*; the second, a representation of that heresy; and the third, its refutation from a Semi-Pelagian point of view.

For some time the controversy seems to have been brought to rest, or to have been forgotten, on account of the great political disturbances under which Gaul suffered during the fifth century. In the latter half of the century, however, it once more comes to the foreground with Faustus, bishop of Reji (Riez), and the presbyter Lucidus. The latter was a passionate adherent of the doctrine of predestination, and, as friendly expositions led to nothing, Faustus publicly attacked him, and invited him to a disputation in the presence of the assembled bishops. The disputation took place, probably, at the synod of Arles (475); and Lucidus declared himself defeated, and recanted. Shortly after, Faustus published his *De gratia et humanæ mentis libero arbitrio*, which was received with great applause; so that the whole of Gaul seemed to have been conquered by Semi-Pelagianism. In the beginning of the sixth century, however, a sudden change took place in the state of affairs. Those Scythian monks, who, during the reign of Justin I. and Justinian, preached theopaschitism in Constantinople, were naturally opponents of Pelagius. Having tried in vain to introduce themselves to Pope Hormisdas, they sent a confession of faith to the African bishops who lived in exile in Sardinia. It is found in *Bibl. Max. Patri.*, Lyons, ix., and ends up with a condemnation, not only of Pelagius, but also of Faustus. Fulgentius of Ruspe, the most prominent of the African bishops, responded with his *De incarnatione et gratia*, in which he completely refuted Semi-Pelagianism, though without mentioning the name of Faustus. The case attracted the attention of the emperor Justinian, and he asked Hormisdas to pronounce his opinion on it. The answer of the Pope (520) is very diplomatic (Mansi: *Coll. Concil.*, viii.). It defends Augustine, it defends Faustus, it defends every thing; but it was very unceremoniously handled by Johannes Maxentius, the leader of the monks, in his *Responsio ad epistolam Hormisdæ* (*Bibl. Max. Patri.*, Lyons, ix.), who demonstrated, that, if Augustine is right, Faustus must be wrong. The tide was now turning. Even in Gaul, Semi-Pelagianism found influential adversaries; an Avitus of Vienne, a Casarius of Arles, and the synod of Orange (*Arausio*), actually condemned it (Mansi: *Con. Coll.*, viii.). The decrees of the synod of Orange were afterwards confirmed by Pope Boniface II. and the synod of Valence, and officially Semi-Pelagianism was denounced. This must not be understood, however, as if it had been really extinguished. By the decrees of the synod of Orange, the expressions of Augustine were accepted; but how far people were from really embracing his principles is shown by the controversies of Gottschalk, of the schoolmen and the monastic orders, of the reformers, of Arminius, of the Jesuits and the Jansenists, etc.

LIT. — The sources are found in the writings of CASSIANUS, PROSPER OF AQUITAINE, FAUSTUS OF REJI, FULGENTIUS OF RUSPE, and others.

For modern treatment of the subject, see literature to art. PELAGIANISM, and J. GEFFKEN: *Hist. Semipelag.*, Göttingen, 1826. W. MÖLLER.

**SEMITIC LANGUAGES. I. NAME.**—Up to the latter part of the last century, before Sanskrit was known to Europe, or attention had been directed to the Central and Eastern Asiatic tongues, or those of Africa (except Coptic), the title "Oriental languages" signified only Hebrew and its sister dialects: these alone, with the exception of Coptic, had been the object of scientific study. Up to this time, all study of non-classical languages was connected with the Bible; and it is to biblical students that we owe what was done in Hebrew, Arabic, Ethiopic, and the related tongues, for the preceding three hundred years. But when the linguistic circle began to widen, and attempts were made at classification, the need of special names for the different linguistic groups was felt; and, for the more general divisions, recourse was naturally had to the genealogies in the table of nations in Gen. x. The credit, if such it be, of having originated the name "Semitic" (from Noah's son Sem, or Shem) for the Hebrew group, is to be given either to Schlözer or to Eichhorn, — to which of the two is doubtful. The first known use of the term is in Schlözer's article on the Chaldeans, in Eichhorn's *Repertorium*, 8, 161 (1781), and he seems to claim the honor of its invention; but a similar claim is made by Eichhorn himself, without mention of Schlözer, in his *Allgemeine Bibliothek*, 6, 772 (1794). Eichhorn, however, appears to have been accepted as the author of the name: he is so said to be by Adelung (*Mithridates*, I. 300; 1806), from whose manner of speaking of it we may infer that it had not then come into general use. In a short while, however, it was everywhere adopted, and is now the recognized name of this group of languages. In Germany and France, and to some extent at least in England (so Coleridge, *Table-Talk*, 1827), the form "Semitic" was employed (after Septuagint and Latin Vulgate, and Luther's "Sem," instead of Hebrew "Shem"); while some English and American writers prefer the form "Shemitic," after the more accurate transliteration of the Hebrew. Between the two there is little to choose. The shorter form, now the more common one, is preferable to the other, because it is shorter, and in so far as it is farther removed from genealogical misconception. The once popular but unscientific three-fold division of all the languages of the world into Japhetic, Shemitic, and Hamitic, is now abandoned by scholars. "Shemitic" is misleading, in so far as it appears to restrict itself to the languages spoken by the peoples mentioned in the table of nations as descendants of Shem; while it in fact includes dialects, as the Phœnician and Philistine, which are assigned in the table to Ham. The form "Semitic" (in English, but not in German and French), as farther removed than "Shemitic" from "Shem," may, perhaps, be more easily treated as in itself meaningless, and made to accept such meaning as science may give it. On the other hand, as meaningless, it is felt by some to be objectionable; and other names, expressing a geographical, or ethnical, or linguistic differentiation of the languages in question, have been sought, e.g., Western Asiatic, Arabian, Syro-Arabian: but

none proposed have been definite and euphonic enough to gain general approbation, and it is likely that "Semitic" will retain its place for the present. If a new name is to be adopted, some such term as "Trilateral" would be the most appropriate; since triliterality of stems is the most striking characteristic of this family of languages, and is found in no other family.

**II. TERRITORY.**—In ancient times (c. B.C. 1000) the Semites occupied as their proper territory the south-western corner of Asia; their boundaries, generally stated, being, — on the east, the mountain range (modern Kurdish) running about forty miles east of the Tigris River, and the Persian Gulf; on the south, the Indian Ocean; on the west, the Red Sea, Egypt, the Mediterranean Sea, and Cilicia; and, on the north, the Taurus or the Masius Mountains. The north and east lines are uncertain, from the absence of full data in the early Assyrian records. Not long before the beginning of our era, Semitic emigrants from Southern Arabia crossed the Strait of Bab-el-Mandeb, and occupied the part of Africa lying just south of Egypt, their territory being about that of the modern Abessinia: these were the Geez ("emigrants," "freemen"), or Semitic Ethiopians. The main Semitic region thus lay between the tenth and thirty-eighth degrees of north latitude and the forty-fourth and sixtieth degrees of east longitude, with an area of over a million square miles. Semitic colonies established themselves early in Egypt (Phœnicians in the Delta, and perhaps the Hyksos), and on the north coast of Africa (Carthage and other cities) and the south coast of France (Marseilles) and Spain, but probably not in Asia Minor or in Greece. In modern times, Syrian Semites are found in Kurdistan, as far east as the western shore of Lake Urmi (lat. 37° 30' N.; long. 45° 30' E.); but it is doubtful whether this region was Semitic before the beginning of our era. A large part of the Semitic territory was desert. Only those portions which skirt the banks of rivers and the shores of seas were occupied by settled populations; the desert was traversed by tribes of nomads, whose life was largely predatory. Semitic speech is interesting, not from the size of the territory and population it represents, but from the controlling influence it has exerted on human history through its religious ideas.

The original seat of the Semites is unknown. There must have been a primitive Semitic race and a primitive Semitic language, which existed before the historical Semitic peoples and dialects had taken shape; but of this primitive race we can say no more than that it goes back to a remote antiquity; since of one of its daughters, the Babylonian people, there are traces in the fourth millennium B.C. It has been attempted to determine the habitat of the Semites, before they broke up into separate nations, from their traditions, and from the vocabulary of the primitive tongue made out by a comparison of the existing dialects; but no trustworthy result has been reached. The oldest accounts say nothing definite. In Gen. xi. 2, for example, we have the statement that the whole body of the descendants of Noah journeyed "eastward" (so מִקְרִים is to be rendered), that is, toward the Tigris-Euphrates region; but we are not told from what point they

came, nor is there here any thing of a separate Semitic people. Again: in the same chapter, the assembled human race is said to have been scattered from the city Babel, without, however, any indication of the points to which the descendants of Noah's three sons severally went. At most, we may see here a dim feeling that the Semites had once lived together in the Tigris-Euphrates valley; but this might be referred to the fact that the Hebrews knew that they themselves had come from that region to Canaan. No other Semitic people has, so far as we know, any ancient tradition on this point. The evidence from the primitive Semitic vocabulary is equally vague. Its terms for land, mountains, rivers, seas, metals, grains, fruits, and animals, do not allow us to fix on any particular spot in Western Asia as the locality where such terms must have originated. We are obliged, therefore, to reject the hypotheses which make the mountains of Armenia, or the lower Tigris-Euphrates valley, or the Arabian Desert, the cradle of the Semitic race, and to leave the question at present unsolved.

The Semitic territory was enclosed by that of great rival peoples, Indo-Europeans (Persians and Greeks) on the east and the west, and Egypt on the south. In ancient times, however, the language was very little affected by foreign influence, except at one point. According to the view now held by most Assyriologists, the Babylonian-Assyrians, conquering the non-Semitic Accadian-Sumerians, who preceded them as occupants of the Tigris-Euphrates valley, in adopting the civilization of the conquered, adopted a number of their words, some of which are found in Hebrew also, and in others of the dialects. Hebrew made a few loans in early times from the Egyptian, and at a later period, possibly from the Indian, and then from the Persian, Greek, and Latin; and the ecclesiastical Aramaic was naturally greatly affected by Greek and Latin. The loan-words are easily recognized, except those which come from the Accadian-Sumerian.

All the Semitic nationalities, except the Arabian and the Geez (Ethiopia), died out before the second century of our era. The Babylonian-Assyrian disappeared from history in the sixth century B.C., and their language survived only a few centuries. The Phœnicians lingered in Asia till the time of the Antonines, and their language in Africa (Carthage) till toward the fifth century of our era (mentioned by Augustine and Jerome). The Syrian Aramæans lost their independence in the eighth century B.C., but continued to exist, and their dialect revived in the second century A.D. as a Christian language; and the Jewish Aramaic continued for some centuries (up to the eleventh century A.D.) to be the spoken and literary tongue of the Palestinian and Babylonian Jews. The Jewish people, broken up by the Romans in the first century A.D., and scattered over the world, have carried Hebrew with them as a learned, artificial tongue. The Arabians did not appear as a nation till the sixth century. Geez proper died out about the sixth century A.D., remaining, however, as the ecclesiastical and learned language; and the nationality is still in existence.

III. Divisions.—The various Semitic dialects closely resemble one another, there being, for ex-

ample, between no two of them such dissimilarity as exists between Greek and Latin; but the family is divided into two well-defined groups and several sub-groups, the difference between which, in vocabulary and forms, is considerably greater than that between any two members of the same group or sub-group. The relations of the dialects may be seen from the following table, which is designed to include all Semitic forms of speech that can lay claim to linguistic individuality, except a few modern jargons mentioned below.

## I. NORTH SEMITIC.

1. Eastern.
  - a. Babylonian.
  - b. Assyrian.
2. Northern.
  - Aramaic.
    - a. East Aramaic.
      - a. Syriac (Dialect of Edessa).
      - β. Mandaean.
      - γ. Nabathean.
    - b. West Aramaic.
      - a. Samaritan.
      - β. Jewish Aramaic (Daniel, Ezra, Targums, Talmud).
      - γ. Palmyrene.
      - δ. Egyptian Aramaic.
3. Western.
  - a. Phœnician.
    - Old Phœnician.
    - Late Phœnician (Punic).
  - b. Hebrew.
  - c. Moabitish and other Canaanitish dialects.

## II. SOUTH SEMITIC.

1. Northern.
  - Arabic.
2. Southern.
  - a. Sabæan, or Himyaritic.
    - Mahri.
    - Hakili (Ehkili).
  - β. Geez, or Ethiopic.
    - a. Old Geez.
    - β. Tigre.
    - γ. Tigrîna.
    - δ. Amharic.
    - ε. Harari.

Of these the following are now spoken: (1) Aramaic, by the Nestorian and Jacobite Christians in Upper Mesopotamia, near Mosul, thence eastward to the western shore of Lake Urmi, and northward in the Kurdish Mountains (Nöldeke, *Neusyr. Gram. Einleitung*); and by the remnant of the Mandeans in Lower Mesopotamia (Nöldeke, *Mand. Gram. Einleitung*). (2) Arabic is the only Semitic dialect that has now any real life. It is spoken in various sub-dialects,—by the Bedawin of the Arabian Desert; in Egypt, and, as ecclesiastical language, in Turkey; in the Magreb (north coast of Africa); in Syria; in Malta, where the vernacular is a strange mixture, with Arabic as its basis, but many Italian and other words; on the coast of Malabar (the Mapuli jargon). The Mosarabic, a Spanish-Arabic jargon formerly spoken in the south of Spain, became extinct in the last century. (3) Geez: the four dialects, Tigre, Tigrîna, Amharic, Harari, are still spoken in Abessinia. (4) Hebrew is studied by the Jews as a sacred language, and by a few of them, chiefly the older orthodox bodies in Germany and Austria, is to some extent written and spoken. This spoken language contains a large admixture of modern European terms. The literary Hebrew of to-day occupies about the same position among the Jews as Latin among us.

Of languages which have been strongly affected by Semitic tongues may be mentioned the Iranian Huzvaresh, or Pahlavi (the language of the Bundeshesh), which is greatly Aramaized; the Iranian Persian, whose vocabulary is largely Arabic, and even its syntax appears to have been somewhat Semitized; the Indian Hindustani, which, developed under Moslem influence, also contains a large number of Arabic words; and the Turkish,

especially the literary and learned language of Constantinople, which in like manner, and for the same reason, has a large infusion of Arabic.

IV. CHARACTERISTICS. — These may be divided into *formal* (grammar), *material* (vocabulary), and *stylistic* (rhetoric and thought). (1) *Grammar*. The Semitic *phonetic* system has a marked individuality. It is probable that the original Semitic alphabet was nearly identical with that of the classical Arabic, containing six gutturals (Alef, Ha, Ha, Ha, Ayin, Gayin), five uvulars (Kaf, Ta, Za, Sad, Dad), two palatals (Kaf, Gam), two linguo-dentals (Ta, Dal), two labials (Pa, Ba), six liquids (Ra, Ya, Lam, Waw, and the nasals Mim, Nun), three sibilants (Sin, Sin, Zayin), and perhaps six spirants (Kaf, Gam, Ta, Dal, Pa, Ba). No existing dialect has all these letters, but there are traces of most of them in all. Thus, comparison of Assyrian and Arabic makes it probable that the former contained all these h-sounds (ha, ha, ha), though only one of them (ha) is now found in it. Hebrew (Septuagint transliteration) seems to have possessed Gayin, as well as Ayin; the South Semitic group shows all the uvulars, and the Hebrew all the spirants. It may be, however, that the parent Semitic speech had fewer uvulars and spirants, and that the Southern group developed the former, and the Northern the latter. It is doubtful whether Hebrew Samek and Sin represent two different sounds. It is likely, also, that not all the sounds above mentioned are original, i.e., some of them may be merely modifications of earlier and simpler sounds; but we are concerned here only with the consonantal material possessed by the primitive Semitic tongue, and not with the material out of which its alphabet may have been formed. The Semitic alphabet is thus seen to be characterized by fulness of guttural, uvular, and spirant consonants. In the several dialects, the movement has been towards a diminution of the number of gutturals and uvulars; namely, by changing these into similar letters pronounced farther forward in the mouth. Assyrian, Galilean Jewish Aramaic, and Mandaean threw off the most of the gutturals; modern Arabic has diminished the number of its uvulars; and Geez, of its uvulars and gutturals. This is a tendency, observable in all languages, to bring forward the consonants, and thus facilitate their pronunciation. — The vowel material of the primitive Semitic was simple, consisting, probably, of the three vowels, a, i, u, with the corresponding long a, i, u. These have been variously modified in the different dialects. Assyrian has ē; Aramaic, ē, ō; Hebrew, ā, ē, ē, ō, ō; modern Arabic, ē, ē, ā (aw), ō; Geez, ē, ē, ō. — *Morphologically*, the Semitic languages belong to the class called inflecting, standing in this respect alongside of the Indo-European. Their most marked peculiarity is their trilateralism: most stems consist of three consonants, on which, by prefixes, affixes, and internal vowel-changes, all derived forms are made. The noun has gender (masculine and feminine), number, case. The verb has gender, number, person, but properly no distinction of tense (in the sense of time), instead of which there are two forms which denote respectively completedness

and ingressiveness of action. The notions of reflection, intensity, causation, are expressed by derived verbal stems made by prefixes and infixes. — The Semitic *syntax* is marked by great simplicity of articulation. The different clauses of the sentence are, for the most part, connected by the most general word “and;” there is little or no inversion and transposition for rhetorical effect; and there are no elaborate periods. The structure is commonly and properly described as monumental or lapidary. The most striking special peculiarity of the syntax is the phonetic abridgment of the noun (*status constructus*) to show that it is defined by the following word or clause. The absence of compounds (except in proper names) is another marked feature, — an illustration of the isolating character of the thought. The whole conception of the sentence is detached, isolated, and picturesque. Of these general Semitic characteristics, the Hebrew and Assyrian, which first produced literatures, show the most, and the Aramaic and Arabic, whose literary life began late, the least. (2) *Vocabulary*. The Semitic word-material differs greatly according to the periods and the circumstances of the various peoples. The pre-Christian literary remains are very scanty. From the Israelites we have only a few prophetic discourses, historical books, and sacred hymns, and ethical works, together with several law-books, — no secular productions (unless the Song of Songs be so regarded); from the Assyrians, somewhat more, — royal and commercial inscriptions, geographical, astronomical, grammatical, and religious works, and fragments of epic and other poems; from the Phoenicians, a few short inscriptions; and from the others, nothing. The Hebrew literature is full in terms relating to religious feelings and acts, scanty in philosophical and artistic terms, and in names of things pertaining to common life: the Assyrian has more of the last, but is equally deficient in the first. In later times, however, the Aramaic (classical and Jewish), and the Arabic under Greek influence, created larger vocabularies, and developed some power of philosophical expression. From the nature of the national culture, these languages, though their vocabularies are sometimes (the Arabic especially) very large, do not satisfy the needs of western life. They multiply words for objects and acts which we do not care to particularize, and are deficient in terms for those which we wish to express with precision. (3) The above description of the vocabulary and syntax will serve to characterize the style and thought of the Semitic tongues. The highest artistic shape they have not, either in prose or in poetry. They do not readily lend themselves to philosophy proper or to art. But in the simple expression of emotion, and the condensation of practical wisdom into household words, they are not surpassed by the most highly developed Indo-European languages: in these respects the Bible has an acknowledged pre-eminence.

V. LITERARY PRODUCTS. — It will be sufficient here to mention briefly the general characteristics of the literature of the Semitic languages: for more particular accounts see the articles on the different languages. Of the different forms of poetry, the Semites have produced only the lyric; such as the Old-Testament Psalms, the

Syrian hymns, and the Arabian Kasidas. What has sometimes been described as Semitic epos and drama is either not Semitic (as the Assyrian Izdubar epos, which was derived from a non-Semitic people; and the drama of the Jewish poet Ezekiel, which is an isolated imitation of the Greek), or not epos or drama (as the Book of Job, which is not a drama, but a religious argument carried on in the form of alternate speeches; and the Arabian romance of Antar, which is a string of loosely connected stories). The subjective character of the poetic thought is obvious: no action or phenomenon in outward nature or in human life is described for its own sake, but always as a part of the feeling of the writer. As poetry it takes high rank. The Hebrew lyrics are sonorous and rhythmical; the Arabian are ingenious and lively; the Syrian, however, are tame. The historical writing of the Semites has never attained a scientific or artistic form. It is either baldly annalistic (as parts of the Old-Testament Book of Kings, the Assyrian royal inscriptions, and the Arabic histories), or, when it attempts more connected presentation of the facts, it is subjective and pragmatic, arranging the historical facts so as to point a moral, or support a theory. In one department, prophetic discourse, the Semitic literature is unrivalled: there is nothing in any other family of languages like the prophetic oratory of the Old Testament, or the declamation of the Kuran. In other departments, as fiction and philosophy, the Semites have never been original, but always imitators (*Thousand and One Nights*, the Arabian philosophy. The Persian Arabic is, of course, not to be considered here.)

VI. RELATIONS TO OTHER FAMILIES OF LANGUAGES. — So far as our present knowledge goes, it is doubtful whether the Semitic family is genetically connected with any other in the world. Various attempts have been made to show a relationship between it and its neighbors, especially the Indo-European and the Egyptian. In respect to the former, the attempt may be said to be wholly unsuccessful. The case is somewhat different with the Egyptian, between whose personal pronouns and the Semitic there is a remarkable resemblance; though this isolated point of contact, considering the very great differences between the two families in other respects, gives an insecure basis for comparison. There is a similar resemblance between the structure of the Semitic verb and that of the Cushite group of languages (the Galla, Saho, and others, near Abessinia), but nothing definite. At most, we may conjecture an original Semitic-Hamitic family, out of which these two have grown; but in that case their separation took place so long ago, and their paths since that time have been so different, and the traces of kinship have been so far obliterated, that it is hard to see how any valuable results can be drawn from a comparison between them. One main obstacle in the comparison of Semitic words with others is the trilateralism of stems of the former; and it has therefore been attempted to reduce these to bilaterals, but hitherto with indifferent success. It need not be denied that this problem may hereafter be solved, and comparisons instituted between Semitic and other families, that may be of service to all.

VII. LIT. — 1. Works on the Science of Language. — J. C. ADELUNG: *Mithridates*, Berlin, 1806-17; B. W. DWIGHT: *Modern Philology*, 2d ed., N.Y., 1860; H. STEINTHAL: *Charakteristik der hauptsächlichsten Typen des Sprachbaues*, Berlin, 1860; MAX MÜLLER: *Science of Language*, N.Y., 1865; W. D. WHITNEY: *Language and the Study of Language*, N.Y., 1873; A. Hovelacque: *La Linguistique*, Paris, 1876; A. H. SAYCE: *Introduction to the Science of Language*, Lond., 1880. 2. Introductions to the Old Testament. — H. A. C. HÄVERNICK, Eng. trans., Edinburgh, 1852; T. H. HORNE: edited by S. Davidson, London, 1852; S. DAVIDSON, London, 1863; F. BLEEK, Eng. trans., London, 1875; W. M. L. DE WETTE, 8th ed., by E. Schrader, Berlin, 1869; K. F. KEIL, 3te Auflage, Frankfurt-a.-M., 1873; K. F. KEIL, Eng. trans., Edinburgh, 1871; F. BLEEK, edited by J. Wellhausen, Berlin, 1878. 3. Works on the Grammar, Lexicography, and History of the Semitic Languages. — JULIUS FÜRST: *Lehrgebäude der aramäischen Idiomie*, Leipzig, 1835; FRANZ DELITZSCH: *Isagogæ in grammaticam et lexicographiam linguæ hebraicæ*, Grimmæ, 1838; F. E. C. DIETRICH: *Abhandlungen für semitische Wortforschung*, Leipzig, 1844; THEODOR BENFEY: *Ueber das Verhältniss der ägyptischen Sprache zum semitischen Sprachstamm*, Leipzig, 1844; E. RENAN: *Histoire générale et système comparé des langues sémitiques*, Paris, 1863; FRIEDRICH MÜLLER: *Indogermanisch und semitisch*, Vienna, 1870; F. W. M. PHILIPPI: *Status Constructus im Hebräischen*, Weimar, 1871; FRIEDRICH DELITZSCH: *Studien über indogermanisch-semitische Wurzelverwandtschaft*, Leipzig, 1873; E. SCHRADER: *Die Abstammung der Chaldäer und die Ursitze der Semiten*, in the *Zeitschrift d. Deutsch. Morgenl. Gesellschaft*, 27 (1873), 3; ADOLF KOCH: *Der semitische Infinitiv*, Stuttgart, 1874; VANDRIVAL: *Grammaire comparée des langues sémitiques et de l'égyptienne*, Paris, 1879; IGNAZIO GUIDI: *Della sede primitiva dei popoli Semitici*, Roma, 1879; J. F. MCCURDY: *Aryo-Semitic Speech*, Andover, 1881; W. GENSENIUS: *Hebräisches und Chaldäisches Handwörterbuch*, 9th ed. by Muhlau and Volck, Leipzig, 1883; EDMUND CASTELL: *Heptaglotton*, Lond., 1869. 4. General Works. — F. LENORMANT: *Les Origines de l'histoire d'après la Bible et les traditions des peuples orientaux*, vol. i., 2d ed., Paris, 1880, Eng. trans., New York, 1882, vol. ii., Paris, 1882; FRIEDRICH DELITZSCH: *Wo lag das Paradies?* Leipzig, 1881; F. HOMMEL: *Die semitischen Völker u. Sprachen*, I., *Die Semiten und ihre Bedeutung für d. Kulturgesch. der Menschheit*, Leipzig, 1881; A. SPRENGER: *Das Leben u. die Lehre d. Mohammads*, Berl., 1861-65; E. LITTRE: *Comment dans deux situations historiques les Sémites entrèrent en compétition avec les Aryens*, Paris, Leip., 1879; M. DUNCKER: *Hist. of Antiq.* Eng. trans., London, 1877-80. C. H. TOY.

SEMLER, Johann Salomo, the founder of historical criticism of the Bible; was b. at Saalfeld, Dec. 18, 1725; and d. at Halle, March 4, 1791. Brought up in a pietistic circle, he entered the university of Halle, 1743, and was much influenced by the lectures of Baumgarten. He devoured a large mass of books, and mentions only one original idea of that period. "Already at that time I had some intimations of the difference between theology and religion." In 1750 he became editor of the local newspaper of Saalfeld, 1751, professor

of history at Altdorf, and six months later professor of theology at Halle, becoming Baumgarten's successor in 1757. He asserted the right to freedom of thought and investigation, and drew down upon himself the keenest criticism from orthodox circles. The *Nova bibliotheca ecclesiastica* called him an "impious man, and worse than the Jews" (*homo impius et Judæis pejor*). He was the principal professor at Halle, and his reputation among the students increased in proportion to the attacks from outside. This feeling changed, however, to some extent, in 1779, when his *Beantwortung der Fragmente eines Ungenannten* exposed him to the charge of being double-tongued. During the last ten years of his life he spent much time in the laboratory, and became an advocate of alchemy. His interest in the mysterious had increased; and the miraculous cures of Gassner, and the miraculous faith of Lavater were the occasion for him to appear in the Berlin *Monatsschrift* (1787) as an advocate of the possibility of miracles. Semler introduced new views upon the canon. The opinion which had prevailed up to that time was, that the books of the Bible constituted one "homogeneous whole," all parts of which are equally inspired. To refute this opinion is the purpose of the *Abhandlung vom freien Gebrauch d. Kanons*, 1771-75, 4 vols. He tried to prove that the books of the canon were brought together by accidental considerations, and not according to any fixed and well defined plan. He also showed that the text had many variations. The Scriptures were not even designed to be a norm of faith for all men. Was not the Old Testament written for the Jews? Did not Matthew write for Jews outside of Palestine? etc. Paul alone taught that Christianity was the universal religion, and the catholic epistles were intended to harmonize the Jewish and Pauline types of Christianity. Here was the germ of the fruitful principle of the later Tübingen critics. Semler is never done stating the thought that Christ and the apostles *accommodated* themselves in their language to the popular notions of their day and the ideas of the Old Testament. In his commentaries on Romans, John's Gospel, the Epistles to the Corinthians, etc., he attempts to found his exposition upon the Jewish notions of that day. Of course, those things in which the New-Testament writers *accommodated* themselves to the opinions of their day are not to be believed by us. Nevertheless, Semler, with all his faults, is the author of the present method, in explaining a biblical author, of taking into consideration his purpose in writing and the historical environment. He reduced the difference between Christianity and natural religion to a minimum, but his Christian consciousness always insisted upon this difference. He sang Christian hymns, prayed with his wife, and they pledged one another to follow God only, and his commandments. "No one knows," he said, "what I feel when I think of God's goodness to me." In the department of church history Semler did not do as much as in that of biblical criticism. But he became the father of the history of Christian doctrine by his restless scepticism, which led to the minute investigation and clearing-up of many points. On the history of the first Christian centuries he published *Selecta capita hist. eccles.*, *Commentarii hist. de antiquo christianorum*

*statu*, etc. He issued in all a hundred and seventy-one publications, only two of which reached a second edition. Baur, after acknowledging the value of Semler's investigations, complains that he had no power of grouping or elaborating his theories. His work consisted only in a variety of disconnected results and truths. But, as Reuss says, it belonged to Semler to speak the magic word which emancipated theology from the fetters of tradition. Though piously inclined, he gave the traditional views a deadly wound. But he was neither the head of a school nor the prophet of the future. See SEMLER: *Autobiography*, 1781; EICHMORN: *Leben Semler's*, in his *Bibliothek*, v.; H. SCHMID: *D. Theologie Semlers*, 1858; THOLUCK: *Vermischte Schriften*, ii. 39. THOLUCK.

**SENECA**, Lucius Annæus, a distinguished philosopher and author of the first century of our era; [the son of a rhetorician; was b. in Corduba, Spain, about 8 B.C.; d. by suicide 65 A.D. Young Seneca was trained in his father's art, but subsequently forsook rhetoric for philosophy. After travelling in Greece, he began to practise as an orator at Rome, and achieved forensic success. On a charge of adulterous connection with Julia, daughter of Germanicus, he was banished to Corsica, where he lived for eight years, composing the *De consolatione ad Helvium liber* and *De consolatione ad Polybium liber*. On the marriage of Agrippina to Claudius, he was recalled, and made tutor of the future emperor, Nero. During his incumbency he amassed great wealth, which became the occasion of his ruin. Looked upon with suspicion by Nero, he retired from the court; and, being accused with having had a share in the conspiracy of Piso, he received an order from the emperor to commit suicide. He at once obeyed the order by opening his veins, and bleeding to death in a hot bath].

Seneca's relation to Christianity has excited much interest, and awakened much discussion. Jerome (*De script. eccl.*, 12) speaks of letters which passed between Paul and Seneca, and says they were read by many (*leguntur a pluribus*). Augustine (*Ep. ad Maced.*) also refers to this correspondence. These are the only allusions to it during the first eight centuries, except the mention made in the apocryphal Acts of Paul and Peter, which go under the name of Linus of Rome. Seneca's name, however, is mentioned with respect, and his philosophical and religious opinions are occasionally referred to, as by Tertullian, Lactantius, and Beda, who look upon him as a heathen. The notice of Jerome is referred to for the first time in the Chronicle of Fredeph of Lisieux (d. 850), and frequently, after the twelfth century, by Honorius of Autun, Peter of Cluny, John of Salisbury, etc. These writers unanimously express the opinion that Seneca was a Christian, and that his correspondence with Paul is genuine. The critical spirits of the period of the Reformation called these judgments into question, especially Erasmus; and the correspondence was declared apocryphal. It would be difficult to find any one now who would deny this conclusion. Many collections have been made of the passages in Seneca's writings which seem to be Christian in tone. Among the latest and most elaborate is that of Amédée Fleury, in his monograph, *S. Paul et Sénèque, recherches sur les rapports du philosophe avec*



*l'apôtre et sur l'infiltration du christianisme naissant à travers le paganisme*, 1853, 2 vols. Seneca's relation to Christianity has been exhaustively treated by Aubertin (*Étude crit. sur les rapports supposés entre Sénèque et St. Paul*, Paris, 1857), and F. C. Baur, in Hilgenfeld's *Zeitschrift*, 1-58. The latter considers, in his usually profound way, the fundamental ideas of both men. The correspondence between Paul and Seneca consists of eight letters of the latter and four of the former, and bears upon its surface the stamp of an unscientific fabrication. Christ is not the topic, but Castor and Pollux are referred to; and the writers deal more with social conventionalities than with the great ideas of religion and philosophy. But how did it come that Jerome and Augustine were both deceived? One explanation has been, that there was a genuine correspondence, of which this is the spurious imitation; and Seneca's promise in the ninth letter, to send to Paul his work, *De copia verborum*, is appealed to in confirmation of this theory. The more rational explanation is, that it was a forgery, and as such the outgrowth of the opinion that friendly relations subsisted between the apostle and the philosopher. This opinion was based upon those passages of the New Testament which speak of Paul's residence at Rome (Acts xxviii. 30; Phil. i. 13; 2 Tim. iv. 17), which would have afforded them opportunity to meet, and his acquaintance with Seneca's brother Gallio (Acts xviii. 12-qq.). These passages are, however, so indefinite, that no one would have hit upon the idea of an acquaintance between Paul and Seneca but for other considerations which seemed to indicate that he had approached Christianity. The reason for such approach was derived from his own writings; and, if we pass by the exaggerated attempts to extract distinctively Christian ideas, we cannot overlook the peculiar coloring which stoicism gets in them. We mention here two of Seneca's characteristics. — his practical tone and the tinge of mysticism with which his thinking is colored. Nor can we forget his frequent confession of universal error and estrangement, his references to a future life, etc. Such ideas as these do not, however, necessarily indicate that Seneca had come under the influence of Christianity. His thought had a religious vein: but as a whole, as well as in minor details, his writings stand opposed to the Christian system; and the points wherein they seem to approach it belong to all religions. Seneca knows nothing either of the Judaistic type of Christianity, or of Christ as its Alpha and Omega. Without speaking of the specific Christian conceptions of revelation, sin, and law, Seneca stands on other than Christian ground. The stoic is himself the source of truth and his own duty. There is, however, a Christian glimmer, the moonlight of Christianity, diffused over his philosophy. But he is not the dim reflection of a new light which he has appropriated, but the faint dawn on the obscure horizon of the pre-Christian world, announcing the sun, which has already begun to scatter his light across valley and on mountain. The fine ideas of Roman stoicism were the buds which only the sun of the gospel could develop into beauty and perfection, but which, left alone, would never have produced rich fruits.

LIT. — The text of the supposed correspond-

ence between Paul and Seneca has often been published; e.g., by Fabricius, *Codex Apocryph. N.T.*, ii., in editions of Seneca's works, by Fleury, Aubertin, and others. [See BAUR: *Drei Abhandlungen*, Leip., 1876, pp. 377-430; FARRAR: *Seekers after God*; LIGHTFOOT: *Essay on Paul and Seneca*, in *Commentary on Philippians*, E. WESTERBURG: *Der Ursprung der Sage dass Seneca Christ gewesen sei*, Berlin, 1881, 52 pp.] ED. REUSS.

**SENNACHERIB** (Heb., סַנְחַרִּיב; LXX., Σενναχεριμ; Assyr., *Sin-ah-er-ba*, = "Sin [the moon-god] multiplied brothers"), king of Assyria B.C. 705-681, is mentioned in the following passages of the Bible: 2 Kings xviii. 13-xix. 37 = Isa. xxxvi. 1-xxxvii. 38; 2 Chron. xxxii. 1-22. From the Assyrian monuments we have tolerably full accounts of his reign. He was the son and successor of Sargon (see the art.), and ascended the throne on the 12th of Ab (i.e., July), B.C. 705. His first military expedition was directed against Babylonia and the irrepressible Merodach-baladan (see the art.). This enterprising prince, whom Sargon had vanquished in 710-709, seized the opportunity of Sargon's death to re-assert his claims to Babylon. But Sennacherib's campaign of 701 resulted in driving him into the remote parts of Southern Babylonia. The years immediately following were occupied by the Assyrian king in composing the affairs of Babylonia, where he established a ruler named Belibus (703), and in chastising various allies of Merodach-baladan. In B.C. 701 fell his great western campaign, which is related from the Hebrew standpoint in the passages named above. The death of Sargon had seemed to the Phœnician, Judæan, and Philistian cities, also, to offer an opportunity for throwing off the hated Assyrian yoke. That Merodach-baladan sought to make alliances in the West, his embassy to Hezekiah proves; but his own defeat was so speedy, that the revolt of the western cities was useless for him. Sennacherib merely waited until his work of re-conquest in Babylonia seemed sufficiently assured, and then, as his third campaign, marched to the West. Following the usual route of the Assyrian armies, he appeared first before Sidon, whose king, Elulaus, ventured no opposition, but fled to Cyprus. The Phœnician cities, those of Philistia as far as Ashdod, and the kings of Ammon, Moab, and Edom, submitted to Sennacherib forthwith. Gaza also seems to have been friendly to him. Ascalon and Ekron were more obstinate. The king of Ascalon was therefore seized, and with his family carried away prisoner. The case of Ekron was peculiar. Padi, its king, was favorable to Sennacherib; but the aristocracy and people had determined on revolt from Assyria, and, having overpowered Padi, sent him in chains to Hezekiah for safe-keeping. It may have been the report of this act, reaching Sennacherib on his southward march, which induced him to send off a detachment of troops into the land of Judah. This detachment devastated Judah, and captured forty-six Judæan cities (2 Kings xviii. 13 = Isa. xxxvi. 1; cf. 2 Chron. xxxii. 1). As a result of this, Hezekiah sent tribute to Sennacherib, who in the mean time had reached Lachish, and taken possession of that city (cf. 2 Kings xviii. 14-16). Probably it was at the same time that Hezekiah surrendered Padi, as the inscriptions

declare that he did. But Sennacherib demanded more than this from the Judaean king. He had taken up his position at Lachish with the expectation of a battle against a most formidable enemy, namely, Egypt, which had joined the league against Assyria, and whose army, although too late to protect most of its allies, was on the way to meet Sennacherib. It was most important, therefore, to the Assyrian king that he should be secure in the rear. An expedition, under his Tartan (Assyr., *turtanu*, "general-in-chief"), was accordingly despatched against Jerusalem; and the Rab-shakeh (Assyr., *rab-shak*, "chief captain"), acting, no doubt, under orders from his superior, used every means of persuasion and threat, by word of mouth and by letter, to gain possession of the city (2 Kings xviii. 17-35 = Isa. xxxvi. 2-20; 2 Kings xix. 9-13 = Isa. xxxvii. 9-13; cf. 2 Chron. xxxii. 9-19). This demand, so formidably backed, produced a great effect upon people and king (cf. 2 Kings xviii. 26, 37 xix. 4 = Isa. xxxvi. 11, 22 xxxvii. 4; cf. 2 Chron. xxxii. 18); but faith in Jehovah, stimulated by the exhortations of Isaiah, who had been a sturdy opponent of the Egyptian alliance (see, e.g., Isa. xxxi., xxxi.), and yet believed in the certainty of a deliverance from the enemy at their doors, sustained the hearts of those within the city, and they did not yield (2 Kings xix. 5-7, 14-34 = Isa. xxxvii. 5-7, 11-35; cf. 2 Chron. xxxii. 20 and 2-8). With rebellious Ekron on one flank, and obstinate Jerusalem on the other, Sennacherib felt that he was too far south to fight the Egyptians with safety; and he withdrew to the neighborhood of Eltekeh, where the expected battle took place. The Assyrian inscriptions claim the victory for Sennacherib; but the success was, at all events, not decisive enough to encourage him to follow it up. He contented himself with taking possession of the neighboring cities of Eltekeh and Timnath, and visiting the unfortunate Ekronites with condign punishment. He put to death the leaders of the revolt against Padi, and took many of the citizens to swell his train of prisoners. Padi himself he re-instated as vassal-prince upon the throne of Ekron.

Sennacherib's return to Assyria was immediately brought about, according to the biblical account, by the smiting of his host in a night at the hands of the angel of Jehovah (2 Kings xix. 35, 36 = Isa. xxxvii. 36, 37; cf. 2 Chron. xxxii. 31). The probable interpretation of this is, that a pestilence broke out in the Assyrian camp, and led to the abandonment of further operations in the West. The Egyptians told Herodotus (Herod., ii. 141) a story, improbable enough, according to which the god Hephaestus (Ptah) sent field-mice into Sennacherib's camp; and these devoured the quivers and the bows and the shield-handles of his warriors, so that the next morning they fled without weapons. This shows, at all events, that the Egyptians had a tradition to the effect that Sennacherib's host departed suddenly, and in consequence of a great misfortune in their camp, and to this extent confirms the biblical account.

One or two apparent discrepancies between the biblical narrative and Sennacherib's own account of his Palestinian expedition admit of explanation. The Bible speaks of Hezekiah's tribute as consisting of three hundred talents of silver and

thirty talents of gold (2 Kings xviii. 14). The inscriptions, which likewise give thirty talents of gold, say eight hundred talents of silver. This is probably due to a difference in the standard used, the Babylonian talent being to the Palestinian as three to eight. Further: the inscriptions represent the tribute of Hezekiah as sent after the battle at Eltekeh, with the obvious design of obscuring the partial lack of success which had attended the Assyrians both in that battle and before Jerusalem, and of closing their account with the mention of material tokens of victory. That the inscriptions say nothing of any failure to reduce Jerusalem, and nothing of the destructive providence which caused the return to Assyria, is in keeping with the boastful tone which characterizes the records of Assyrian kings.

After this campaign we have no mention of Sennacherib's presence in the West (cf. "and dwelt at Nineveh," 2 Kings xix. 36; Isa. xxxvii. 37). He reigned twenty years longer, and was engaged in important campaigns and great public works. The fourth, sixth, and eighth campaigns were against Babylonia, where a new pretender, Suzub, divided his attention with Merodach-baladan, whose frequent failure did not daunt him. As a result of the fourth campaign, Sennacherib established his son Assurnadinsum (the Ἀσπανάδιον, whom Ptolemy assigns to B.C. 699) as viceroy of Babylonia. In the sixth campaign Suzub was again defeated, and brought captive to Nineveh; and in the eighth, which was evidently the fiercest struggle of all, Suzub again appeared in freedom, and in league with Nebosumiskun, son of Merodach-baladan, made a renewed attempt to throw off the Assyrian yoke, but finally succumbed. Other expeditions of Sennacherib took him to the eastward; and one of these was a not very successful campaign against Elam, whose king repeatedly appears as an ally of Merodach-baladan and Suzub.

But Sennacherib distinguished himself by his building as much as by his fighting. Early in his reign he pulled down the royal palace on the northern mound of Nineveh (modern *Kuyunjik*), and replaced it by a magnificent structure, even in its ruins the largest of the Assyrian palaces yet discovered. It is now known as the Southwest Palace of Kuyunjik. He erected a second palace on the southern mound of Nineveh (modern *Nabi Yunus*). He made a broad and splendid street through the city, and erected a bridge over the waters which protected the eastern gate, — the chief gate of the city, — through which the Assyrian kings and their armies often passed. He supplied the city with water by cutting at immense cost a canal from the high land near the city Kisiri, north-east from Nineveh, through which the waters of the Khoser were conducted to his capital, and provided for a constant supply by a system of feeders. In all these enterprises he employed vast numbers of captives as laborers. The quarries of the neighboring mountains furnished the stone that was needed, and timber and all costly things for the adornment of the palaces were brought from various conquered lands.

But Sennacherib was not permitted to end his days in peace. The prediction which Isaiah had uttered concerning him while he was still in

Philitia (cf. 2 Kings xix. 7 with Isa. xxxvii. 7) came true after twenty years. He was murdered by two of his sons, whose names the Bible has preserved to us as Adrammelech and Sharezer (2 Kings xix. 37 = Isa. xxxvii. 38; cf. 2 Chron. xxxii. 21). Abydenus (Euseb.: *Chron.*, I. 9) and Alexander Polyhistor (Euseb.: *Chron.*, I. 5) also mention the murder of Sennacherib, but no account of it has yet been found in the Assyrian inscriptions. He was succeeded by his son, Esarhaddon.

LIT. — GEORGE SMITH: *History of Sennacherib, translated from the Cuneiform Inscriptions*, ed. by Rev. A. H. Sayce, London, 1878; R. HOERNING: *Das sechsstellige Prisma des Sanherib in transcrib. Grundtext und Uebersetzung*, Leipzig, 1878; H. POIGNON: *L'Inscription de Bavian, Texte. Traduction et Commentaire Philologique*, Paris, 1879-80; E. SCHRADER: *Die Keilinschriften u. d. Alte Testament*, Giessen, 1872, 2d ed., 1883 (Eng. trans. in progress, 1883); G. RAWLINSON: *The Five Great Monarchs of the Ancient Eastern World*, 4th ed., London, 1879, New York, 1880, 3 vols.; M. DUNCKER: *Gesch. d. Alterthums*, Berlin, 1852, etc., 4 vols., 5th ed., Leip., 1878-81, 5 vols., Eng. trans. by Evelyn Abbott, 1878-82, 6 vols.; C. GEIKIE: *Hours with the Bible*, vol. iv., Lond. and N.Y., 1882; A. H. SAYCE: *Fresh Light from the Ancient Monuments*, Lond., n.d. [1883]. FRANCIS BROWN.

**SEPARATES**, an American Calvinistic Methodist sect, composed of Whitefield's followers, which sprang up in 1750 under the name of "New Lights." They were, however, subsequently organized into separate societies by Rev. Shubal Stearns, and then they took the name "Separates," and then they took the name "Separates." Stearns became a Baptist in 1751, and many of the Separates followed him into that church; and the sect died out. "The distinctive doctrine of the sect was, that believers are guided by the immediate teachings of the Holy Spirit, such supernatural indications of the divine will being regarded by them as partaking of the nature of inspiration, and above, though not contrary to, reason." See BLUNT: *Dictionary of Sects*, s.v.; GARDNER: *Faiths of the World*, s.v.

**SEPARATISM**, in the ecclesiastical sense of the word, means the spirit of separation in matters of faith: therefore **Separatists** are those who separate themselves from the State Church in order to seek in conventicles and prayer-meetings the edification they do not derive from the public religious services. They are very numerous in Russia and Württemberg. See INSPIRED, PIETISM, RUSSIAN SECTS.

**SEPHARVA'IM** (Heb., סֶפְרַוַּיִם; LXX., Σεφαρβαίμ; Assy., Sippara, Sippara; Akkad., Zimbar, meaning unknown), a city of Northern Babylonia, is mentioned in the following passages of the Bible: 2 Kings xvii. 24, 31, xviii. 34 (Isa. xxxvi. 19), xix. 13 (Isa. xxxvii. 13). The last four passages name Sefharvaim among the cities conquered by the king of Assyria: the first two speak of it as one of the places from which colonists were transplanted into Samaria (see SARGON), whose idolatrous practices were continued in their new land (see below).

The site of Sefharvaim (Sippara) was discovered in 1881 by Hormuzd Rassam, who unearthed in the mounds now called *Abu Habba* the ruins of its famous sun-temple, with a bas-relief of the sun-god himself, and valuable inscriptions. Sippara

lay a little to the west of a north and south line joining Babylon with Bagdad, and somewhat nearer the latter place, in lat. about 33° 4' 20" N.; long. about 44° 16' east from Greenwich. The Euphrates, which in the Assyrian inscriptions is repeatedly called "the river of Sippara," once flowed near it; but the present river-bed is several miles to the west. Sippara was an ancient and highly venerated seat of power and worship. It was sometimes called "Sippara of the Sun" (see 'Ἡλίου πόλις, Euseb., *Præp. Evang.* 9, 12, and *Chron.* I. 7). It appears to have been a double city, with two separate parts: this follows not only from the dual form of the Hebrew Sefharvaim, but also from the distinction which the inscriptions make between "Sippara of the Sun" and "Sippara of (the goddess) Anunit." One of these twin parts was perhaps identical with the old city Agade (Akkad (?), so George Smith), which was undoubtedly in the immediate neighborhood.

Sippara was connected with Babylonian mythology; for, according to Berossus (see Euseb., *loc. cit.*), Xisuthros, the Babylonian Noah, was directed by a god, before the flood, to deposit in Sippara the records of antiquity, and after the flood his companions were ordered by a heavenly voice to dig up the tablets deposited by Xisuthros at Sippara, which they accordingly did. The temple of the sun-god discovered by Rassam is of unknown antiquity. It was already venerable when it was restored by *Sagašalti-Burias*, a king who is believed to have lived about B.C. 1050. Tradition carried its origin many centuries farther back; and, indeed, an inscription of Nabonidus, the last Babylonian king, who reigned B.C. 555-538, makes the surprising statement, that, in exploring its walls and foundations, he came upon "the cylinder of Naram-Sin, son of Sargou, which for thirty-two hundred years no king going before me had seen." (See T. G. Pinches: *Proceedings Soc. Bib. Arch.*, Nov. 7, 1882.) If this statement is accurate, then we have a Shemitic civilization (Naram-Sin is a Shemitic name) in Northern Babylonia nearly four thousand years before Christ. There is no reason to doubt that Nabonidus gave these figures in good faith, but there are several grounds for questioning their correctness. (1) It cannot be proved, and is not probable, that the chronological records, which in later times, it is true, were preserved with minuteness and care (cf. the Assyrian Eponym Canon), extended back to so remote an antiquity. (2) "Thirty-two hundred" looks like an approximate, not an exact statement. (3) This statement throws back Sargon I. and Naram-Sin (from both of whom we have inscriptions) so far as to leave an immense gap between them and the later Babylonian kings, — a gap which no materials at our disposal enable us to fill. (4) Berossus, although he assigns many thousands of years to the prehistoric kings, does not trace the actual history of Babylonia beyond about B.C. 2500. It seems, then, probable that Sippara, though a very ancient city, has at present no claim to such an age as Nabonidus assigns to its temple. (See further, F. Hommel: *Semit. Völker u. Sprachen*, i. pp. 487-489.)

In 2 Kings xvii. 31 we are told that the Sefharvites (Heb., סֶפְרַוַּיִם; LXX., Σεφαρβαίμ) burnt their sons with fire to Adrammelech and Anammelech, "gods of Sefharvaim." (The K'thiv gives

ספרים אלה; and Lagarde, *Libr. Vet. Test. Can. Pars Prior Græce*, Göttingen, 1883, adopts for the LXX. the following reading: τῷ Ἀδραμλεχ θεῷ Σαφραεμ.) Neither of these gods is as yet found in connection with Sippara in the cuneiform inscriptions, and no satisfactory explanation of their mention in 2 Kings xvii. 31 has thus far been given.

LIT. — E. SCHRADER: *Die Keilinschriften u. das Alte Test.*, Giessen, 1872, 2d ed., 1883; Eng. trans., in progress, 1883; FRIEDR. DELITZSCH: *Wo lag das Paradies?* Leipzig, 1881; also in *Beigaben* to F. MÜLLER: *Kurzgefasste Geschich. Babyl. und Assyri.*, Stuttgart, 1882; F. HOMMEL: *Die semitischen Völker und Sprachen*, I., Leipzig, 1881–83. FRANCIS BROWN.

**SEPTUAGINT.** See BIBLE VERSIONS.

**SEPTUAGESIMA** (*seventieth*) is the third Sunday before Lent.

**SEPULCHRE, Holy.** See HOLY SEPULCHRE.

**SEQUENCE, The,** or *sequentia* (from *sequor*, "I follow"), was so called because it formerly followed the Epistle, and preceded the Gospel, in the church service. At this point the deacon left the altar, and ascended to the rood-loft to sing the Gospel. The *Alleluia* of the "Gradual," which was sung meanwhile, was consequently too short to cover his transit; and the last syllable (*ia*) was therefore protracted into "thirty, forty, fifty, or even a hundred notes." This was known as a "run," "cadence," or *neuma*. It continued in this shape for about three hundred years. In 551 the abbey of Jumièges in Normandy was sacked by the barbarian Normans; and the monks fled, carrying their service-books with them. One arrived at the abbey of St. Gall, where was a celebrated school for church music, and brought thither a Gregorian antiphony in which words had been set to these otherwise meaningless notes of the *neuma*. The improvement was adopted at St. Gall. This is Dr. Pearson's version. But Dr. Neale maintains that Notker (*Notkerus Felusio*, to distinguish him from a younger person of the same name) was the true author. This man (called *Balbulus*, "the little stutterer") had once been at Jumièges, and had there debated with this very refugee monk the question whether words ought not to be given to these notes. It is said that the sound of a mill-wheel furnished him with the idea. Further, that, on the arrival of the refugee, the twenty-year-old debate had been resumed. In consequence, Notker (for whose personal characteristics see Mühlau: *The Dark Ages*) composed a sequence, or "prose" (*prosa*); that is to say, an unmetrical but rhythmic series of sentences. This he offered to Yso, the precentor. Upon emendation, it was adopted. There is no doubt that Notker deserves some credit; but the *Te Deum laudamus* and the *Gloria in excelsis Deo*, to name no other ancient hymns, are of this form. The famous sentence, "in the midst of life we are in death," etc. (*Media vite in morte sumus*, etc.), and which is found in the Episcopal Prayer-Book, is his composition. It was inspired by the Martinsbruck bridge-builders swinging down over the torrent. Dr. Pearson admits Notker's invention of these rhythmical proses; and the *Laudes Deo concinat orbis universus*, his first production, has been recently republished. His sequence of the Holy Spirit (*Sancti Spiritus adsit nobis*

*gratia*) was in use throughout Europe. In these sequences the choir "acts like the chorus of a Greek play," maintaining the attention in default of the principal characters. In the seventeenth century the rood-lofts became organ-lofts to such an extent that sequences, not being required, were disused. In later days the word "sequence" was (incorrectly) applied as synonymous with "hymn." Thus Adam of St. Victor (d. 1192) is called a writer of "sequences," and the *Dies Ire* is sometimes similarly entitled. Unless this term be employed with reference to the *music*, it is confusing; for the "sequence" differs from the "hymn" in being rhythmical without regular metre, and in possessing no rhymes at all. For the high ritualistic significance of its construction, see Neale's Latin monograph prefixed to Daniel's *Thesaurus*, tom. v.

LIT. — Cf. NEALE: *Medieval Hymns* (Eng. version), s.v. *Spiritus Sanctus adsit*, 3d ed., p. 29; also C. B. PEARSON: *Seq. fr. Sarum Missal*, Lond., 1871 (preface); art. "Hymns," in *Encyclopædia Britannica* (ninth ed.); NEALE: *De Sequentiis* (DANIEL, tom. v.); MARCH: *Latin Hymns*, New York, 1875, pp. 88, 265. For the originals of the Notkerian and Godescalcian *sequentia*, see DANIEL, tom. ii., and for the *Alleluia* Sequence of GODESCALCUS, see *Seven Great Hymns* (New York, 1867), p. 126. MACGILL (*Songs of Christian Creed and Life*, London, 1879) claims the credit of invention for Hartmann of St. Gall. MOREL's *Lat. Hym. des Mittelalters* (Einsiedeln, 1867, 2 vols.) is the richest collection. SAMUEL W. DUFFIELD.

**SER'APHIM** (plural of Heb. *seraph*, "to burn"), beings seen by Isaiah, who alone mentions them (vi. 2–6), on either side of the throne of God. They each had six wings: two were spread, in token that instantly they were ready to go upon any errand; two covered the face, to indicate how unworthy they were to look upon their Lord; and two covered the feet, — an Oriental custom in the presence of royalty. They sang an antiphonal chant. One of them cleansed the prophet of his sins by touching his lips with a live coal from the altar before the Lord. The seraphim were manifestly quite different from the cherubim, for the latter had four wings and four faces; and from the angels, who have no wings. Comp. art. in SMITH'S *Dictionary of the Bible* and in RIEHM'S *Handb. bib. Alter.*

**SERGIUS PAULUS.** See PAUL.

**SERGIUS** is the name of several saints and martyrs of the Roman-Catholic Church. One of them, a native of Rome, was martyred at Rosaph in Syria, 290; and in his honor the Emperor Justinian I. built the city of Rosaph Sergiopolis. His day of commemoration is Oct. 7.

**SERGIUS** with the surname *Confessor* was a native of Constantinople, and lived in the first half of the ninth century. His book, *De rebus in republica et ecclesia gestis*, — a history of the image-controversies from Constantine Copronymus to Michael H. Balbus, — is lost; but under Leo Isauricus, or under Theophilus, he was imprisoned and exiled as an image-worshipper; and for that reason he is styled a confessor by the Greek Church, and commemorated on May 13.

**SERGIUS** is the name of four popes. — **Sergius I.** (687–701), b. at Antiochia, but educated at Palermo; refused to recognize the decrees of the

Trullan Council, though his delegates had signed them. The emperor, Justinian II., proposed to compel obedience, and had already ordered the Pope to be transported to Constantinople, when he was himself deposed. Thus the Papal rejection of the Trullan Council remained unshaken, and became the starting-point of that contest between the Greek and the Latin churches which ended with their complete separation.—**Sergius II.** (844-847) was the first pope who had the courage to ask for no confirmation of his election and consecration by the emperor; and he succeeded in vindicating himself, though the Emperor Lothair, through his son Lewis and Bishop Drago, presented a formal protest in Rome.—**Sergius III.** (904-911), one of the basest characters ever placed on the Papal throne. He lived in open adultery with Marozia, who, besides other children, bore to him the later Pope John XI. See LUITPRAND: *Antapodosis*, in PERTZ: *Mon. Germ. Hist.*, v.—**Sergius IV.** (1009-12). His true name was *Bocca di Porco* ("Swine-snout"); but he was ashamed of it, and on his accession he changed it for Sergius. After that time it became customary for the Popes to change their family names on their election. NEUDECKER.

**SERMON.** See HOMILETICS.

**SERPENT, Brazen, The.** When the Israelites, in the fortieth year of their journey through the wilderness, after they had overcome and banished the Canaanites, turned again to the Red Sea to compass the land of Edom, they murmured against God and against Moses for want of water. To punish the people, God sent fiery serpents; and by their bite many died. This punishment leads the people not only to acknowledge their sin, but also to ask Moses to pray unto the Lord that he take away the serpents. Moses, therefore, at the divine command, makes a brazen serpent, hangs it on a pole, so that by looking toward it every one that had been bitten was cured (Num. xxi. 5 sq.). These fiery serpents are not to be understood as flying-serpents; but they were serpents which were called *fiery* either on account of their red, shining, fiery-like color, or on account of their inflammatory bite. Very striking indeed is the remedy which Jehovah gives here against the consequences of the serpents' bites, and different explanations have been tried. But we must bear this in mind, that not the way in which the brazen serpent was hung up, but the very fact that it was a serpent, and nothing else, which was made visible in a far distance, is of the utmost importance. The brazen serpent was to the Israelite a symbol of the punishment with which his sin, his murmuring, was visited by Jehovah. Since he that was bitten, in order to be cured, had to look toward the brazen image of the death-bringing serpent, he was cured only under the condition that he became conscious of that punishment which he had incurred by his sin, part of which he had already suffered in the bite of the serpent, and that he wished to be spared the last consequences, the death. By looking toward the brazen serpent, the Israelite was to be cured, but only on condition that he was reminded of his deserved punishment, and took it to heart. Remission and forgiveness of sin were only to follow after true repentance had been effected. This brazen serpent was still, in the time of Ezekiah, an object of idolatrous

reverence among the Israelites (2 Kings xviii. 4), and the pious king had it destroyed with other images.

In the New Testament the brazen serpent is mentioned (John iii. 14, 15), where Jesus shows unto Nicodemus the necessary elements for seeing the kingdom of God,—first the subjective condition, the new birth (3-13); then the objective condition, through which the faith in the Son of man, as effected by the new birth, can bring life eternal (14 sq.). This latter condition consists in that the Son of man is lifted up like the serpent in the wilderness. Like the brazen serpent, he becomes an image of those punishments which man has incurred, and from which he asks to be delivered. Jesus had therefore to suffer the death of the cursed, which we had incurred, in order to relieve us from the curse. By looking toward him in faith, we are cured and saved, but not without being reminded at the same time of our own sins, for which he was crucified, and of the punishment which we have deserved. This is only one, and nothing else but one, side of the great work by which Jesus has effected our redemption.

LIT.—VITRINGA: *Obs. sacr.*, i. 403 sq.; HUTH: *Serpens Exaltatus nec Contritoris sed Conterendi imago*, Erlang., 1758; C. A. CRUSIUS: *D. typo serpentis aenei*; B. JAKOBI: *Ueber d. Erhöhung d. Menschensohnes*, in *Studien u. Kritiken*, 1835, pp. 8 sq.; VON HOFMANN: *Schriftbeweis*, ii. 1, pp. 301 sq.; MEIER, in *Theolog. Jahrbücher*; VON BAUR u. ZELLER, 1854, pp. 585 sq.; MENKEN: *Gesammelte Schriften*, vi. 351 sq. A. KOEHLER.

**SERVETUS, Michael (Miguel Serveto)**, b. at [Tudela in Spain, Sept. 29], 1511; burnt at the stake in Geneva, Oct. 27, 1553. He studied jurisprudence at Toulouse; entered the service of Father Quintana, the confessor of Charles the Fifth, and accompanied him in 1529 to Italy and Germany. The minute circumstances, however, of his earlier life, cannot be made out with certainty, as the explanations he gave before the court of Vienne often contradict those he gave before the court of Geneva. In 1530 he was at all events in Basel, and in the following year he published his *De Trinitatis erroribus*. While in Toulouse he began to study the Bible, and received a deep impression from it; but he was and always remained a self-taught man in the field of theology, without any true scientific training. He had, however, some talent for abstract speculation, and threw himself with ardent zeal on the doctrine of the Holy Trinity, sure that the development which the doctrine had found in the church was utterly wrong, and eager to turn the course of the Reformation in the direction of his own speculation. He addressed himself to Ecclampadius; and Ecclampadius was unable to convince him that his speculations, directed against the eternal divinity of Christ, and leaving the Holy Spirit almost entirely out of consideration, were obscure, contradictory to the Bible, and blasphemous. When the book appeared, it made a great sensation; but all the Reformers denounced it, and Butzer even declared from the pulpit that the author ought to be punished with death. On his return from Basel, Servetus was imprisoned in Lyons. His book was seized and burnt, and he was released only on condition of retracting; and indeed his next book (*Dialogorum de Trini-*

*tate libri ii.*, 1532) opens with a recantation; but he retracts only because he understands that what he formerly wrote on the subject was unripe and unintelligible; and after that kind of recantation he begins afresh. This second book, however, fell flat from the press.

Soon after, he left Lyons, and repaired, under the assumed name of De Villeneuve, to Paris, where he studied mathematics and medicine. In 1540 he settled as a physician at Vienne, on the invitation of Archbishop Paulmier; and he staid there for twelve years, enjoying the favor of his patron and the esteem of his co-citizens, engaged in various literary pursuits of a highly creditable character, and seemingly in perfect harmony with the Roman-Catholic Church around him. But he had not given up his antitrinitarian speculations, nor abandoned his hope of exercising a decisive influence on the course of the Reformation. Probably in order to ascertain how far he could hope to find a co-worker in the French-Reformed Church, he opened a correspondence with Calvin. At first Calvin answered calmly and with great composure: but, as the correspondence developed he felt deeply provoked; and, when Servetus asked him to procure him a safeguard for a visit to Geneva, Calvin refused, remarking in a letter to Farel, dated Feb. 13, 1546, "*Si censeat, modo valeat mea auctoritas, vicum exire nunquam putat*" ("If ever he enters the city, he shall not leave it living, if I can prevent it"). Servetus himself was aware of the danger of his enterprise; but in the excited state of mind in which he lived he was drawn onwards with irresistible force, and in the beginning of 1553 he published anonymously his principal work, *Christianismi Restitutio*. All the old objections to the doctrine of the Trinity are here repeated: and it is urged that the Bible and the ante-Nicene Fathers know nothing of such a doctrine, and that it is the principal reason why the Jews and Mohammedans have not been converted. The author of the book was soon found out, and his identity proved by means of papers delivered up by Calvin. Servetus was imprisoned at Vienne, and a process was instituted against him; but on April 7 he succeeded in escaping from his prison, well provided with money.

His plan was to go to Naples, where, as a Spaniard and a good physician, he would not find it difficult to live. But he tarried for nearly a month in Geneva; and just as he was about to leave the city he was recognized (Aug. 13), and imprisoned at the instance of Calvin, who appeared before the court as his formal accuser. The issue of the process was by no means certain, and some of the details of the proceedings are a little difficult to form a definite opinion of. On Oct. 26, however, the verdict was given,—death at the stake. Servetus was shaken to the very depths of his soul, and pleaded for pardon. But he absolutely refused to recant, and on the following day he was publicly burnt. The impression which the affair made at the time was very varied. Melancthon, Bullinger, and all the most prominent theologians of the Protestant Church, took the side of Calvin unconditionally. The Antitrinitarians, and all who in any way inclined towards the ideas of Servetus, were deeply provoked. The Roman Catholics exulted. Generally, however, the public disapproved of the proceedings

of Calvin; and such a hail-storm of pamphlets, in verse and prose, representing his character and conduct in the most odious light, came pouring down upon him, that he found it necessary to publicly defend himself. His *Declaration* appeared in the beginning of 1554 in French, and shortly after in Latin: *Refutatio*. It was very severely criticised by one Vaticanus (*Contra libellum Calvini*), who, however, was no adherent of Servetus. A remarkable book on the question is the *De hereticis, aut sicut persequendi* . . . *sententia* (Magdeburg, 1554), probably by Castellio. It is a collection of all the most noteworthy opinions pronounced upon the question.

LIT. — TRECHSEL: *Servet und seine Vorgänger*, Heidelberg, 1839; RILLIET: *Relation du procès criminel contre M. Servet*, Geneva, 1844; [TOLLIN: *Luther u. Servet*, Berlin, 1875, *Ph. Melancthon u. Servet*, 1876, *Charakterbild Servet's*, 1876, 48 pp., *D. Lehrsystem Servet's*, Gütersloh, 1876 78, 3 vols., *Servet und d. oberländischen Reformatoren (Servet und Butzer)*, Berlin, 1880; G. C. B. PÜNKE: *De Michaelis Serveti doctrina commentatio dogmatico-historica*, Jena, 1876; R. WILLIS: *Servetus and Calvin*, London, 1877; C. DARDIER: *Michael Servet d'après ses plus récents biographes*, Nogent-le-Rotrou, 1879, 56 pp.; J. V. BLOCH: *Michael Servet*, Schönbach, 1879, 184 pp.]. TRECHSEL.

**SERVIA.** Modern Servia, which on March 6, 1882, resumed her place among the kingdoms of Europe, has an area of 20,850 square miles, and a population of about a million and three-fourths. Ancient Servia had a much greater area; and the number of the Servian-speaking people, including those living under Austrian rule, and in the provinces formerly subject to Turkey, is stated to be over seven millions. The Servian tribes received Christianity from the Eastern Church, early in their history; but it was only towards the end of the twelfth century that the energetic Grand Shupane, Nemanja, abolished the partly Romanized ritual which had come into use, and brought the Servian Church into full accord with that of the Eastern Empire.

The Latins having taken Constantinople, St. Sava, son of Nemanja, in 1217, crowned as king his brother Stephen, and in 1224 induced the humbled emperor and patriarch to make the Servian Church autocephalous, as a means of preserving it from Rome; St. Sava himself being the first independent archbishop. The key to the earlier church history of Servia is found in the attachment to the formulæ of the Eastern Church, joined to jealousy of the political power of the Eastern Empire. In 1347, when the great Stephen Dushan declared himself czar, the archbishop, as was natural in the Greek Church, where the secular and spiritual powers are so closely united, was declared patriarch, and his seat fixed at Ipek. The fatal battle of Kossova, in 1389, and the trampling of Servia under the Turks, did not interfere with the succession of the patriarchs of Ipek until near the middle of the seventeenth century; then the Porte, finding the patriarchate a centre of national feeling, interfered; and finally, in 1737, abolished it, and placed the church under Greek bishops from Constantinople, who were as much hated by the people as were the Turkish rulers. As the erection of the patriarchate under Stephen Dushan marks the highest point of Ser-

vian history, so its suppression marks the lowest. In 1810, when Kara George freed his country from the Turks, the archbishopric of Carlovitz, in Hungary, which represents the patriarchate of Ipek, was acknowledged as the head of the Servian Church. The Turks reconquered the country; and when Milosh Obrenovics by his efforts, from 1815 onward, in 1830 secured a *Hatti-sheriff* from the Porte, which erected Servia into an autonomous principality, paying tribute to the Porte, the Church was also allowed to elect her own bishops and metropolitan, paying tribute to the Patriarch at Constantinople. In 1838, when the seat of government was removed to Belgrade, the metropolitan of that city was acknowledged as the head of the Servian Church, although the Archbishop of Carlovitz urged his claims. The treaty of Berlin, in 1878, made the principality of Servia wholly independent, and the connection of the church with that of Constantinople ceased. The Liturgy of the Servian Church is in ancient Slavonic, which is said not to differ more from modern Servian than does the English of Chaucer from that of the present day. Servia has a good public system of education. The parish priests of Belgrade and the more populous parts of the country are men of education and intelligence; but the standard in the mountainous regions of the interior, in this respect, is not as high as it should be. Freedom of worship is allowed, although proselytizing from the Established Church is forbidden. The metropolitan of Belgrade has five suffragans, each of whom presides over a diocesan consistory. The entire Protestant, Roman-Catholic, and Jewish populations together numbered in 1871 less than seven thousand. The districts annexed in 1878 contained a Mohammedan population of seventy-five thousand.

LIT.—RANKE: *History of Servia*, translated by Mrs. A. Kerr, London, 1853; ELODIE LAWTON MIJATOVIC: *History of Modern Servia*, London, 1872; GRIEVE: *The Church and People of Servia*, London, 1864; GAMBIER: *Servia*, London, 1878. See art. GREEK CHURCH. R. W. HALL.

**SERVITES** (*Servi Beatorum Mariæ Virginis*, "Servants of the Virgin Mary") is the name of a monastic order, which was formed in 1223, at Florence, on the day of the festival of the ascension of the Virgin (Aug. 15), by seven distinguished citizens, who retired to a secluded place (Villa Camartia) for the purpose of devoting themselves entirely to the worship of Mary. In 1236 they removed to Monte Senario; and in 1239 they adopted the rules of St. Augustine, and began to receive novices. The order was confirmed by Gregory IX. and Alexander IV.; and from Martin V. it obtained all the privileges of the mendicant orders, 1421. Among the celebrated men who have belonged to the order is Paolo Sarpi. There are also female Servites. See A. GIANIUS: *Annales Ordinis Fratrum Servorum*, Lucca, 1719; and PAULUS FLORENTINUS: *Dialogus de origine Ordinis Servorum*, in J. LAMIUS: *Deliciae Eruditorum*, Florence, 1736; SCHRÖCKH: *Christlichen Kirchengeschichte*, vol. xxvii., pp. 509 sqq. NEUDECKER.

**SERVUS SERVORUM DEI** ("Servant of the Servants of God") is the official formula with which the Pope signs his name. It was brought into technical official use by Gregory the Great (q. v.)

in imitation of Augustine, yet as a rebuke to the Patriarch John of Constantinople, who had the audacity to style himself "Œcumenical Patriarch."

**SESSION**, the lowest court in the Presbyterian Church, composed of the pastor and his elders. Before it, all candidates for admission to full communion come for examination, and by it all business relating to the government and practice of the congregation is transacted.

**SESSION OF CHRIST**, a theological term derived from the phrase that Christ is "seated at the right hand of God," setting forth the perpetual presence of the human nature in heaven.

**SETHIANI**. See GNOSTICISM, p. 881.

**SETON** (Mother), Elizabeth Ann (*née* Bayley), foundress of the Sisters of Charity in the United States; b. in New-York City, Aug. 28, 1774; d. at Emmittsburg, Md., Jan. 4, 1821. She married William Seton in her twentieth year. After his death (1803) she entered the Roman-Catholic Church, March 14, 1805. In order to support herself she taught school at Baltimore, 1806-08; but with her sisters-in-law, Harriet and Cecilia Seton, on the inheritance of eight thousand dollars from the Rev. Samuel Cooper, she opened a conventual establishment of the Sisters of Charity—they having taken the veil Jan. 1, 1809—at Emmittsburg, July 30, 1809. In 1812 the order had increased to twenty members, with Mother Seton as superior-general. At her death it numbered fifty. In 1814 the order took charge of an orphan-asylum in Philadelphia, and in 1817 was incorporated by the Legislature of Maryland. See her biography by WHITE, New York, 1853, and by ROBERT SETON, New York, 1869, 2 vols.

**SEVEN**, *The Sacred Number*. Among ancient nations, especially in the East, in India, China, Chaldaea, Egypt, Greece, we find that a symbolical significance is attached to the number seven, as a pre-eminently sacred number. According to the Indian doctrines, "man is the representative of the great seven-stringed world-lyre," the "symbol of cosmic harmony," the "makro-cosmic heptachord" (v. Bohlen: *Das alte Indien*, ii. 247). The Chinese distinguished seven material souls in man, together with three spiritual souls (Bitter: *Asien*, i. 199). The Egyptians worshipped the seven planets (*Diodor. Sic.*, ii. 30); and Herodotus tells of their seven castes (ii. 64; cf. Uhlemann: *Aegyptologie*, ii. 59, 163). There were also the sacred "Heptads" of Greece and Rome; and hence the significance attached to Rome's seven hills, to the seven reeds in the pipe of Pan, the seven strings of the lyre of Helios. With the heathen, the number seven—which also includes the seven planets, the seven colors in the rainbow, the seven tones in music—had almost exclusive reference to natural relations, to the seven sacred divisions of time, which all nations seem to have recognized; and Ideler (*Chronologie*, i. 178, ii. 473) traces the universal division of time into periods of seven days to the phases of the moon, or the duration of each of the four divisions of the lunar month of twenty-eight days. In place of all such material relations, the ethical and religious significance of seven was alone recognized by the Hebrews. The Bible begins, in the Book of Genesis, with a seven, and ends, in the Apocalypse, with a series of sevens. The symbolical

value of this number is not to be sought for, with Winer (*Real-wörterbuch*, ii. 715), in the ideas attached by the ancients to the seven planets, but in the seven days during which creation arose from chaos [and was pronounced to be "very good"], when God "rested on the seventh day from all his work which he had made," when he blessed it and sanctified it as a day of rest for the creation also. With reference to this starting-point or sacred number—seven, or seven multiplied by seven—all the legal festivals were ordered. Thus the great festivals lasted seven days,—the passover [Exod. xii. 15], the feast of weeks [Exod. xxxiv. 22], the feast of tabernacles [Deut. xvi. 13]. Pentecost was seven weeks after the passover [Lev. xxiii. 15, 16]; each seventh year was "a sabbath of rest unto the land" [Lev. xxv. 4], and the jubilee year was the year after "seven times seven years" [Lev. xxv. 8-11]. The great day of atonement fell in the seventh month (Lev. xvi. 29, 30), as did the feasts of trumpets and of tabernacles [Num. xxix. 1, 12; and thus the seventh day is a sabbath, the seventh week a pentecost, the seventh year a sabbatical year, the seventh sabbatical year a jubilee]. Not only the legal festivals, but also other enactments, had reference to the sacred number seven. Thus seven days were required for the ceremonies of the consecration of priests; seven days for the interval to elapse between the occasion and removal of various kinds of legal uncleanness, as after childbirth, after contact with a corpse, etc.; seven times appointed for aspersion either of the blood of the victim (Lev. iv. 6, xvi. 14), or of the water of purification (xiv. 51; cf. 2 Kings v. 10, 14, ["go and wash in Jordan seven times, and thy flesh," etc.], and Gen. vii. 2, 3). Seven things were to be offered in sacrifice,—oxen, sheep, goats, pigeons, wheat, oil, wine; seven victims to be offered on any special occasion (Num. xxiii. 1, [14, 29]; 2 Chron. xv. 11, xvii. 11, xxix. 21; [Job xlii. 5]; cf. also Gen. xxxiii. 3, where Jacob bowed seven times, and 2 Kings vi. 38, concerning Solomon's temple, which was seven years in building); and especially at the ratification of a treaty, the notion of seven being embodied in the very term *nish'ba*, signifying "to swear," literally meaning to "do seven times" (Gen. xxi. 28; Deut. iv. 31; cf. Herod. iii. 8 for a similar custom among the Arabians). The same idea is farther carried out in the vessels, adjuncts, measurements, and arrangements of the tabernacle, in the seven arms of the candlestick [and its seven lamps (Exod. xxv. 31-37); the length of each curtain of the tabernacle, which was seven by four cubits (Exod. xxvi. 2)]; the number of the pillars of the tabernacle court, which was seven by four by two [Exod. xxvii. 10-15]. The number seven also appears in cases where the notion of satisfaction is required, as in reference to punishment for wrongs (Gen. iv. 15; Lev. xxvi. 18-28; Prov. vi. 3), or to forgiveness of them (Matt. xviii. 21). It is again mentioned, in a variety of passages (Isa. iv. 1, xi. 15, xxx. 26; Jer. xv. 9; Job v. 19; Matt. xii. 45, etc.), in a sense analogous to that of a "round number," but with the additional idea of sufficiency and completeness. To this also may be added the numerous instances in which persons or things are mentioned by sevens;

e.g., [the seven kine and the seven ears in Pharaoh's dream], the seven sons of Japhet, [the seven daughters of the priest of Midian], the seven daughters of Job, the seven children of Hannah, [the seven sons of Jesse], the seven sons of Josphat, the seven deacons (Acts vi. 5), the seven sons of Sceva, the seven disciples in John xxi. 2, and the seven times ten disciples (Luke x. 1), [the seven beatitudes], the seven petitions in the Lord's Prayer, the seven parables (Matt. xiii.), the miracle of the seven loaves, [the seven words from the cross], the seven times two generations in the pedigree of Jesus, the seven charismata in Rom. xii. 6-8, the seven characters of wisdom in Jas. iii. 17, the seven virtues in 2 Pet. i. 5-7. There are also the *Heptads* of the Apocalypse, such as are silently indicated, as in v. 12, vi. 16, vii. 12, xix. 18, xxi. 8, as well as such as are expressly indicated,—the seven churches (iii. 1 sq.), seals (v. 1 sq.), trumpets (viii. 2 sq.), thunders (x. 3, 4), vials (xvi. 1 sq.), and angels (xv. 1 sq.). As these apocalyptic sevens—the seven heads, horns, and crowns of the beast (xii. 3, xiii. 1, xvii. 7 sq.) not excluded—have their common divine archetype in the "seven spirits which are before the throne of God," or in the "seven spirits of God, sent forth into all the earth" (Rev. i. 4, iii. 1, iv. 5, v. 6), and which again have for their basis the sevenfold designation of the Spirit of God coming down on the Messiah (Isa. xi. 2), we are entitled to regard the seven as the *signature of the Holy Spirit*, or of that triune God who historically and judicially reveals himself in the Spirit. The significance of the seven in the last book of the Bible evidently looks backwards to that given to it in the first book. On the application of the number seven in mediæval art, science, liturgies, and mysticism, see OTTE: *Handbuch der kirchlichen Kunstarchäologie des Mittelalters*, p. 283; DE WETTE: *Geschichte der christlichen Sittenlehre*, i. and ii. *passim*; PIPER: *Evangelisches Jahrbuch für 1856*, pp. 76 sq.; DÜRSCH: *Symbolik der christlichen Religion*, ii. pp. 536 sq. ZÖCKLER.

**SEVEN SLEEPERS OF EPHEBUS.** See EPHEBUS, SEVEN SLEEPERS OF.

**SEVENTH-DAY BAPTISTS.** I. *Name.*—In their early history in England this sect was known as the "Sabbatarian Baptists;" but, for the sake of greater definiteness, the General Conference in the United States changed it to its present form in 1818.

*Origin.*—The Seventh-Day Baptists as an ecclesiastical organization appear in England in the latter part of the sixteenth century. The lack of conformity to apostolic doctrine and church order on the part of the Established Church was the ground they alleged as the sufficient reason for separate organization. In formulating their doctrine and polity they undertook to follow the model of the Apostolic Church as nearly as circumstances would allow.

*History.*—Since the institution of the sabbath at the close of creation, and its formal pronouncement as a part of the Sinaitic code, it is believed that there has been an unbroken line of God-loving men who have kept the seventh day of the week as a sabbath, according to its original institution and enjoyment. None question that it was observed by Christ and his apostles, and by Chris-



tians generally during the apostolic period. It had no rival day in the Church until about the middle of the second century, when Sunday began to be observed as a festival day in honor of the resurrection, along with Wednesday, Friday, and numerous other festal days of the Latin Church, then beginning to drift upon the first great wave of its apostasy. This church made the sabbath day a fast-day, not without sinister motives looking to its suppression in favor of the festival Sunday; while the Greek or Eastern Church steadfastly observed it as a day of holy delight in the Lord. Controversy upon this subject began about the middle of the second century, and was kept up with a zeal amounting to bitterness for several centuries. In the Western Church the seventh day continued to be observed quite generally till the fifth century, and traces of it were noticeable in some parts of Europe much later. In Scotland and Ireland, as well as in England, the seventh day was regarded and observed as the sabbath in the eleventh century and later. In Skene's *Celtic Scotland*, p. 350, vol. 2, there is this statement: "There was no want of the veneration of Sunday, though they held that Saturday was properly the sabbath, on which they abstained from work." In the Oriental or Greek branch of the church the seventh day continues to be observed to this day.

There is not wanting evidence that an unbroken chain of observers of the seventh day was preserved, in the face of detraction and persecution, all through the dark ages, and that they appeared in the dawn of the Protestant Reformation, and were represented in that movement by a number of its prominent actors.

In the Abyssinian, Armenian, and Nestorian churches the seventh day has not yet been supplanted by the first day of the week. Consult GEDDES: *History of the Church of Ethiopia*, London, 1694; GOBAT: *Three Years in Abyssinia*, London, 2d ed., 1847; STANLEY: *History of the Eastern Church*, 1861.

As these sabbath-keepers were pressed by persecutions, they were compacted into several centres. Most prominent among these were societies in Bohemia, Transylvania, and Holland. From among these, under the lead of prominent and able dissenters from the Church of England, were gathered the "Sabbatarian Baptists" of England. This movement was accelerated as a re-action against the theory, that, while the Sinaitic sabbath law was still in full force, the first day of the week had been put in place of the seventh day by divine authority. This theory was first set forth by NICOLAS BOWN, in his *Sabbathum veteris et novi testamenti: or the true doctrine of the Sabbath, held and practiced of the Church of God, both before, and under the law; and in the time of the Gospel*, London, 1595, 2d ed. ("perused and enlarged"), 1606. See Neal, Harper ed., vol. i, p. 208.

During the English Reformation, several able and distinguished men came out of the Established Church, and took up the defence of the sabbath in the face of severe persecution, amounting, in a number of instances, to martyrdom, characterized by all the circumstances which had marked the dark ages. In 1630 Theophilus Brabourn wrote an able defence of the views of the Sabbatarian Baptists; and he was followed by James

Oockford, the Stennets, Robert Cornthwait, and others.

Out of such agitation, and from such elements, were the Seventh-Day Baptist churches of England organized during the latter part of the sixteenth century, and fore part of the seventeenth. During that period eleven churches were formed in England. Three of these were in London.

The Mill-yard Church is still active, with a church-edifice, parsonage, and considerable money endowment. This church was gathered by John James, at a date not well settled, in consequence of loss of records by fire. This first pastor fell a victim to the wild spirit of intolerance abroad in the politico-ecclesiastical counsels of England, and was by authoritative mandate dragged from his pulpit during sabbath service, imprisoned, and at length beheaded, drawn, and quartered, and his head was set upon a pole opposite his chapel. There are now two churches in England, two in Holland, and one (missionary church) in Shanghai, China.

**II. Seventh-Day Baptist Churches in America.** In 1664 Stephen Mumford came from one of the English churches, and organized the first Seventh-Day Baptist Church in America, in Newport, R.I., in 1671. From this church others soon grew up, and were pushed out into Rhode Island, Connecticut, New York, and farther west. Another centre was established, about 1700, near Philadelphia, Penn., by Rev. Abel Noble, a minister of large ability, from England. Five churches were formed there, drawing largely for adherents from the Keithian Baptists. From these, other churches were formed, in South Carolina, Georgia, and in the western part of Pennsylvania, and still farther west. A third centre was established at Piscataway, N.J., in 1705, where there is still a flourishing church. From these three radial points the churches have spread westward with the general tide of emigration, until there are now flourishing churches in no less than sixteen States, with an aggregate membership of about nine thousand.

**Church Polity.**—This is strictly congregational. The annual conference has simply the power of an advisory council, and is composed of two delegates from each church, with an additional delegate for every twenty-five members. There are five associations, which sustain the same relation to the churches composing them as the conference does to all the churches. The associations may be represented by delegates in the conference, but with no power to vote as association in that body.

**Doctrines.**—The Seventh-Day Baptists believe in the general doctrines of salvation held by the evangelical churches, and differ from the tenets of the Baptists generally only in regard to the sabbath.

They believe, and conscientiously regulate their practice accordingly, that the *seventh day* of the week is the sabbath of the Lord, and that this, at its institution in Eden, and promulgation as part of the Sinaitic code, was made binding upon all men in all times; that, in the nature of its relations to God and to man, it is irrevocable.

In the terms of its constitution and in the reasons for its enactment it is inseparably connected with the seventh or last day of the week, and

that any attempt to connect the sabbath law and sabbath obligation with any one of the other days of the week is illogical, and in its tendency destructive of the whole sabbatic institution.

That the change of the day of the sabbath to Sunday has no warrant in the Scriptures, is only a human device brought about by such questionable and unjustifiable means as to give it no claim either to the respect or acceptance of Christendom.

That the only stay to the wave of no-sabbathism now sweeping from Europe to America is in the impregnable bulwark of the true sabbath of the Fourth Commandment.

*Education and Publication.* — The Seventh-Day Baptists have two flourishing institutions of college grade, — one at Milton, Wis.; the other at Alfred Centre, N. Y. This latter has a university charter, and is vigorously carrying on business, mechanical, and theological departments, in addition to its academic and collegiate courses. Both sexes are admitted on equal terms to these colleges, and over seven hundred students were in attendance in them the last year.

The publishing-house of the denomination is also at Alfred Centre, from which, besides a large number of tracts and books, it issues its weekly organ, the *Sabbath Recorder*, an eight-page paper of good size, ably edited, and executed in the best style of the art. A monthly, *The Outlook*, has an issue of over fifty thousand copies; and a finely illustrated sabbath-school paper, *Our Sabbath Visitor*, is issued weekly.

*Missions.* — For many years the denomination has had a mission in Shanghai, China, where it has accumulated considerable property, which it is now enlarging; and the mission force is to be enlarged at once by the addition of a female medical missionary.

*General Reform.* — Upon the questions of reform which have agitated the public mind, such as antislavery, temperance, religious liberty, sabbath-observance, etc., this people have always maintained a consistent and radical position, favorable to the reforms sought.

*General Repute.* — Baird, in his *Religion in America* (New York, 1856), says of them, "The population under their instruction and influence is reckoned at forty thousand. Their churches are widely scattered through the States, and altogether they are a very worthy people."

Arnold's *History of Rhode Island*, vol. ii. p. 86, has the following: "The Rev. Mr. Price, missionary at Westerly, expresses his astonishment at the kind treatment he received at their hands, and that he found them most charitable and catholic, whom he thought to have found the most stiff and prejudiced." With "charity for all, and malice towards none," they claim their place and equal rights among other religious societies, nor do they find occasion to

"Spurn the badges their fathers have worn,  
Nor beg the world's pardon for having been born."

LIT. — Upon the general question of the sabbath, see R. COX: *Literature of the Sabbath Question*, Edinburgh, 1865, 2 vols.; HESSY: *Sunday*, London, 4th ed., 1880; HEYLYN: *History of the Reformation*, Cambridge ed., 1849, 2 vols. For the Seventh-Day Baptist position and history, see G. B. UTTER: *Sabbath Manual*; A. H. LEWIS: *Sabbath and Sun-*

*day*, Alfred Centre, 1870, new ed. 1884; N. ANDREWS: *History of Sabbath and First Day of the Week*, Battle Creek, Mich., 1873; JAMES BAILEY: *Hist. of the Seventh-Day Baptist General Conference*, D. E. MANSON, D.D. (Seventh-Day Baptist).

**SEVERIANUS**, Bishop of Gabala in Syria, was a friend of Chrysostom, and his representative in Constantinople during his absence in Asia Minor. But he used the opportunity to intrigue against Chrysostom, and was driven out of the city by the people, though afterwards recalled by his patroness, Eudoxia. He was reconciled with Chrysostom, but continued to intrigue against him. Six sermons of his are found in Montfaucon's edition of the works of Chrysostom. In 1827 the Mekhitarists published in Venice some homilies by him.

**SEVERINUS**, St., the apostle of Noricum; b. in Italy in the beginning of the fifth century; d. at Faviana, a city on the Danube, near the present Pöchlarn, Jan. 8, 482. After a journey to the East, where he adopted a life of the severest asceticism, he returned to the West to devote himself to missionary work. He first visited Pannonia, but then settled in Noricum, a province of the Roman Empire occupying the present Austria, Styria, Carinthia, Carniola, Tyrol, and parts of Bavaria. The country, which was inhabited by a Celtic tribe, was conquered by the stepsons of Augustus, Tiberius and Drusus, 13 B.C. Many new cities were founded, excellent roads were made, numerous castles with Roman garrisons were built, agriculture was improved, and commerce flourished. Through their commercial and military connections with Italy and Rome the inhabitants of Noricum early became acquainted with Christianity, and after the law of Theodosius the Great, which in 392 prohibited all Pagan idolatry within the boundaries of the empire, Christianity was in fact the recognized religion of the country. Thus it can hardly be considered so very heavy a task which St. Severinus undertook when he settled at Faviana. His life by EUGIPPIUS, in WELSER, *Op. Hist. et phil.*, Nuremb., 1672, in *Act. Sanct.*, Jan. 8, [ed. by H. Sauppe, Berlin, 1878, 36 pp.], is full of fables. [See A. A. SEMBERA: *Wien d. Wohnsitz u. Sterbeort d. heil. Severin*, Wien, 1882.] G. H. KLIPPEL.

**SEVERINUS** (Pope, 638-640), the successor of Honorius I. The Monothelite controversy was just raging, and caused him many difficulties. He condemned the *Ecthesis* of the Emperor Heraclius, and thereby the whole Monothelite doctrine.

**SEVERUS**, the name of three persons. (1) The *Rhetor*, wrote in 386, on occasion of a fearful epidemic among the cattle, a *carmen bucolicum*, generally called *De moribus boum* ("On the death of the oxen"), or *De virtute signi crucis domini* ("On the virtue of the sign of the cross"), in which he tells us that the animals were saved from the plague by making a cross on their forehead. (2) Bishop of Mahon in the Island of Minorca, communicated in 418, by an encyclical letter, to the whole of Christendom that four hundred and fifty Jews had been converted and baptized on the intercession of Stephen, the first martyr, whose relics were deposited in the church of Mahon. The letter is found in BARONIUS: *Ann. ad a. 418*. (3) A Jacobite bishop of Egypt, who wrote in Arabic a history of the patriarchs of Alexandria, about 978.

**SEVERUS, Alexander**, b. at Arce, Oct. 1, 205; made Roman emperor March 11, 222; murdered at Mayence, March 19, 235. During his reign the Christians dared worship openly. He was a pantheistic hero-worshipper, and had busts of Abraham and Christian in his private chapel, with those of Orpheus and others.

**SEVERUS, Septimius**, b. at Leptis in Africa, April 11, 146; d. at York, Feb. 4, 211; became Roman emperor after the assassination of Pertinax in 193. He was a just but somewhat sombre character, not destitute of true religious feeling, but a mystic easily captivated by the fantastic practices of the Pagan religions. He had Christian servants in his household, defended the Christian senators against the fury of the Pagan mob, and allowed his eldest son to converse freely with the boys of Christian families. But during his campaigns in the East a great change took place in his feelings towards the Christians. The reason is not known; but he issued laws, which, by very severe penalties, prohibited conversions to Judaism and Christianity. From these laws the Pagan authorities took occasion to revive and enforce again older laws against the Christians, which, though not revoked, had fallen into oblivion; and persecutions broke out, especially in Africa and some parts of Asia Minor. The Christians seem, however, generally to have been of the opinion that those persecutions were not really intended by the emperor. See TERTULLIAN: *Apolog.*, 37. G. H. KLIPPEL.

**SEVERUS, Sulpicius**, b. 363 in Gaul; d. at Marseilles in 410; was a distinguished rhetorician, and successful as a lawyer, but adopted a monastic life after the death of his wife, in 392, and settled with a few companions in some secluded place in Aquitaine. He was a great admirer of St. Martin of Tours, whom he visited several times, and whose life he wrote. He also wrote a *Historia sacra*, three dialogues on the monastic life, and some letters, which, however, are of no interest. His collected works were edited by HIERONYMUS DE PRATO, Verona, 1741, and reprinted in GALLANDI: *Bibl. Patr.*, viii.

**SEWALL, Samuel**, jurist, b. at Bishopstoke, Eng., March 28, 1652; d. in Boston, Mass., Jan. 1, 1730. He was graduated at Harvard, 1671; studied divinity, and preached for a while, until by his marriage (Feb. 28, 1676) with Hannah Hull he got great wealth. He then turned his attention to law, was made judge (1692), and eventually (1718), chief justice of the Supreme Court of Massachusetts. He at first shared in the popular delusion concerning witchcraft (1692), and concurred in the condemnations; but on Jan. 14, 1697, his minister, Rev. Samuel Willard, read "a 'bill' before the congregation of the Old South Church, in which he acknowledged his own guilt, asked the pardon both of God and man, and deprecated the divine judgments for his sin. He contributed liberally to the spread of the gospel among the Indians, and in 1699 was chosen one of the commissioners of the Society in England for the Propagation of the Gospel in New England, and, soon after, their secretary and treasurer. His sympathy for African slaves prompted him, in 1700 to publish a tract entitled *The selling of Joseph*, in which he advocated their rights; it being his opinion that there would 'be no progress in

gospel' until slavery was abolished. His benevolence and charity were great, and his house was a seat of hospitality." He wrote *Phenomena, etc.*, a description of the New Heaven, Boston, 1697, 2d ed., 1727; and *Prospects touching the accomplishment of prophecies*, Boston, 1713. His *Diary* (1674-1729) was published by the Massachusetts Historical Society, 1878, 2 vols. See DRAKE: *Dictionary of American Biography*.

**SEWELL, William**, Friend; b. at Amsterdam, 1650; d. about 1725. His father was a surgeon; and he served his time as a weaver, yet acquired Greek, Latin, English, French, and High Dutch. He is known as the author of *Hist. van de Opkomst, Aanwas, en Voortgang der Christenen, bekend by den naam van Quakers, ondermengd met de voornameste Staatsgeschiedenissen van dien tyd in Engeland voorgevallen, en met authentieke Stukken voorzien* ("The history of the rise, increase, and progress, of the Christian people called Quakers"), Amsterdam, 1717, and then translated it himself into English, London, 1722, folio; 3d ed., 1795, 2 vols.; Philadelphia, 1855. One of his objects was to correct the "misrepresentations" in GERARD CROESE: *Historia Quakeriana*, Amst., 1695-1704, 3 books.

**SEXAGESIMA**, "the sixtieth," means the second Sunday before Lent, the next to Shrove Tuesday, as being about sixty days before Easter.

**SEXTON**, a contraction of "sacristan," a subordinate officer of the church, taking care of its vessels and vestment, attending the officiating clergy, etc.

**SFONDRATI** is the name of an Italian family of which several members have been intimately connected with the Church. — **Francis Sfondrati**, b. at Cremona, 1493; d. there July 31, 1550. He taught law in the universities of Padua, Pavia, Bologna, Rome, and Turin, and was much used in diplomatic negotiations by Duke Francis Sforza and Charles V. After the death of his wife he entered the service of the Church, and was by Paul III. made Bishop of Cremona, and a cardinal. He acted as mediator between the Pope and the emperor at the occasion of the Augsburg Interim. — **Nicholas Sfondrati**, son of the preceding, became Pope under the name of Gregory XIV.; which art. see. — **Celestine Sfondrati**, b. in Milan, 1649; d. in Rome, Sept. 4, 1696. He was educated in the abbey of St. Gall; taught theology, philosophy, and canon law in various places; and was elected prince-abbot of St. Gall in 1689, and made a cardinal in 1695. In the controversy between the papal see and the Gallican Church he wrote, in defence of the absolute supremacy of the Pope, *Regule Sacerdotium* (1684), *Gallia cindicata* (1687, often reprinted), *Legatio Marchionis Lavardini* (1688), etc. His *Nodus prædestinationis*, published in Rome, 1697, made a great sensation, as in many points it stood in open contradiction to the official system of doctrine recognized by the Church. The French bishops tried to have the book put on the Index, but did not succeed. NEUDECKER.

**SHAFTESBURY**. See DEISM, INFIDELITY.

**SHAKERS**. This appellation was given, in derision, to a religious body calling themselves "Believers in Christ's Second Appearing," because in their religious meetings, and under the inspirations of the Christ-spirit, they were sometimes led to shake, as a manifestation of hatred

to the sins and elements of a wicked, worldly life. Perhaps the title is not inappropriate; as this people believe themselves to be the followers of Christ, the great shaker prophesied by Haggai (ii. 6, 7): "Yet once, it is a little while, and I will shake . . . all nations, and the desire of all nations shall come." The embryotic origin of this sect is found in the Revivalists of Dauphiné and Vivarais, France, about 1689. Some of these went to England about 1706. Offshoots from them formed a little society in England about 1717. For a time they were led by one James and Jane Wardley.

Ann Lee, the primary leader of the Shaker Church, was the daughter of John Lee of Manchester, Eng., and b. Feb. 28, 1736. In early childhood she was the subject of deep religious convictions of the great depravity of human nature, but eventually was married to Abraham Stanley, by whom she had four children, who all died in infancy. In 1758 she joined the society of James Wardley, and thenceforth lived a religious life. She now became the renewed subject of remarkable revelations of God, causing her intense sufferings of body and soul, resulting in purification of spirit, by which she found that protection from sin she had so much prayed for in her childhood. She and others of this house of faith were severely persecuted in England; and Ann, in 1770, was imprisoned in a manner to take her life by starvation. While in prison she received, as believed by her followers, a revelation of God relative to the cause of the sinful state of humanity and the means of redemption. She was thenceforth accepted by the society as their leader, and, by the character of her gifts, as the manifestation of the second appearing of Christ in his glory; not of *Jesus*, but of the baptism that crowned and anointed Jesus the Christ in his first appearing.

Ann Lee and many of her followers received gifts pointing them to North America as the "land of Immanuel" shadowed with wings, delineated by the prophet Isaiah (viii. 8). Accordingly, on May 19, 1774, Ann Lee and nine of her followers set sail for America, and landed in New York on the 6th of August following. One of this number, John Hocknell, purchased a lot in the wilderness of Niskayuna, about seven miles north-west of Albany, erected log buildings, and in 1776 Ann's little church gathered to this forest home. Three years thereafter, a remarkable revival of religion occurred at New Lebanon, Columbia County, N.Y.; and in 1780 many of those affected by this revival, and others from distant parts, visited Ann's little church, and embraced their testimony. Ann Lee died Sept. 8, 1781, aged forty-eight years.

The Shakers' first house of worship was built at New Lebanon aforesaid in 1785. The first gathering into a community analogous to the primitive church was in 1787. Their first written covenant of a full consecration to God of life, services, and treasure, was signed by the members in 1795. There are now (1883) seventeen societies in North America (none elsewhere), located as follows: "New Lebanon," Mount Lebanon, Columbia County, N.Y.; "Watervliet" Shakers, Albany County, N.Y.; "Soneya," Livingston County, N.Y.; "Hancock," West Pittsfield, Berkshire County, Mass.; "Harvard," Ayer, Middlesex Coun-

ty, Mass.; "Shirley Village" Shakers, Middlesex County, Mass.; "Enfield, Connecticut," Shaker Station, Hartford County, Conn.; "Canterbury," Shaker Village, Merrimack County, N.H.; "Enfield" Shakers, Grafton County, N.H.; "Alfred," York County, Me., Shakers; "New Gloucester," West Gloucester, Cumberland County, Me., Shakers; "Union Village," Shaker post-office, Warren County, O.; "North Union," Cleveland, Cuyahoga County, O., Shakers; "Watervliet, Ohio," Dayton, Montgomery County, O., Shakers; "White-water," Preston, Hamilton County, O., Shakers; "Pleasant Hill" Shakers, Mercer County, Ky.; "South Union," Logan County, Ky., Shakers. The entire Shaker order in America own about forty-five thousand acres of land. The number composing the communities fluctuates, so that no definite number can be appropriately stated. Some societies are fewer now than a quarter of a century ago; others number about the same; while some others have doubled in numbers during the past two years.

**ORGANIZATION AND THEOLOGY.**—Their societies are organized into families of both sexes and all ages, varying in numbers from a very few to a hundred and fifty or more. Their organization, formulas, and by-laws are anti-monastic, anti-Mormon, anti-Oneidan, anti-Nicolaitan. Each sex, including those once married, occupy separate apartments. Both sexes congregate for meals and meetings at the same time, and in one and the same hall. At table, except small parties, each sex is grouped by itself; the same order in meetings. They kneel in prayer before, and in thanks after, each meal, also on retiring to rest, and rising in the morning.

*Worship-Meetings* are generally held three or four times per week. Worship consists in singing, in solo and harmony, hymns, anthems, and improvised songs, called "gitt songs;" quick and slow marches, two abreast, in ranks and circles, sometimes timing with the hands to the measure, sometimes in solemn dances in ranks or circles, and occasionally interchangeably, but always each sex grouped by itself; also prayers, exhortations, and sermons by both sexes. Meetings are held for mental discipline, as reading and speaking; others, for learning new songs, and trainings in singing; also for social converse, called "Union Meetings."

*Theology, Synopsis of.*—1st, God, a spirit Being, a heavenly Father and heavenly Mother. 2d, Mediatorial intelligences reveal God's character and his truths to man. 3d, Jesus Christ was one of these; was not God, but the *Son of God*. 4th, By birth of Mary, Jesus was simply highly organized man. 5th, By baptism of the Christ-spirit he became the *Christ*. 6th, Of this *Christ-spirit*, not of *Jesus*, there was to be a *second appearing*. 7th, This was to be manifest in his glory—woman, the glory of man. 8th, In each of these dispensations its Church, while in *unison with* and in *obedience to* the Christ-spirit, represents the *Christ* of that dispensation: the *former*, the *Bridegroom*; the *latter*, the *Bride*. 9th, The Head of Christ's church is *neither man nor woman* in a genitive sense, but the *Christ-spirit*, and, possessed of this, *either man or woman* may teach and lead. 10th, Thus Jesus Christ (Jesus baptized) is the Son of God *par excellence*, the "Elder Brother" (Paul) of other sons of God, his true followers. In like manner we have daughters of God, females, baptized with the Christ-spirit. 11th, There are two creations, orders of humanity,—the *old*, instituted by *generation* through Adam, the sowing dispensation; the *new*, instituted by *regeneration* through Christ, the *reaping, harvesting* of the world; *virgin* celibacy.

its *vis vitæ*; Christ, "the Lord from heaven," "the quickening Spirit in both male and female, its organic media; and, so far as light now revealed, these may run parallel for all time. 12th, Redeemed man and woman, by baptism of and in obedience to the Christ-spirit, constitute the subjects of the new creation, the heavenly kingdom of God. 13th, Reject vicarious atonement. "My reward is with me, to give to every man according as his [own] work shall be" (Rev. xxii. 12). 14th, Reject carnal resurrection. The Christian resurrection is of the soul, from death by sin, to a life of righteousness. 15th, The day of judgment comes to any soul, when such soul, by confession and repentance of sin, comes to the Christ-life; or, having an offer, refuses the Christ-life. "Of myself [as Jesus] I judge no man." "As I [Jesus Christ] hear, I judge; and my judgment is just" (John v. 30). 16th, Election to salvation is of man's free will, when offered. "Whosoever will, let him come and partake of the waters of life freely" (Rev. xxii. 17). Election, choice of instruments for some specific part of the work in God's vineyard, because of constituted fitness, is preferred by superiors in the order of Heaven's anointing and choosing. Thus Jesus says, "I have chosen you." 17th, Probation extends to the spirit-world. Thus only can God be just. 18th, Physical death is not the gate to heaven nor hell: heaven is opened by good deeds: hell, by deeds evil. 19th, Heaven and hell are states of the soul, — the rewards of conduct and the awards of judgment by the Christ tribunal. 20th, The end of the world has come to every soul who is born of the Christ-spirit. 21st, Old and New Testament scriptures, inspiration, revelation, eternal life of soul, the gospel-crown prize, and Christian experiences — all teach spiritualism: therefore the Shakers are Spiritualists. 22d, All carnal warfare is of the world, and has no part nor place in Christ's church and kingdom.

*Position to the State.* — Opposed to war; neither aid nor abet it, unless by compulsion, and under protest; will not fight with carnal weapons, though death be the price of refusal. Loyal to all the demands of peaceful civil government. Pay all taxes promptly, the State being responsible for use and appropriation thereof. Have no part in politics. Accept no governmental offices but postmaster, road-commissioner, and school offices.

*Polity of the Community.* — A true Christian community, patterned in conformity to the Christ-spirit, is the order of the kingdom of heaven, the answer to Jesus' prayer, "Thy kingdom come on earth," etc. It is therefore a theocracy, of which the Christ-spirit is the leading authority, and is virtually the appointing power of the leaders of its society. By the perception, and in the wisdom and exercise of this spirit, not by a majority of votes, an order of ministry is appointed, consisting of two of each sex: these constitute the primary leading authority of the church. These nominate elders to lead the families in spiritual and social matters, and deacons to direct temporal business, generally two of each sex; they are confirmed as appointed by the general union and approval of the loyal covenant members, duly and publicly manifest. Two or more of each sex also are appointed as a board of trustees, to hold in trust the legal tenure of real estate, and keep and manage the personal property of the community. Other business-agents sometimes employed. The consecrators hold the property in usufruct: the consecratee is God.

*By-Laws of the Community* are instituted for direction and protection of members. These are originated by the ministry and elders, and apply to the conduct of the community temporally, socially, and spiritually. They permit the com-

mingling of the sexes in companies of several persons, when needed, in temporal employment, social converse, and worshipful devotion, but debar all carnal associations, all private correspondence, verbal or written. No two individuals of opposite sex allowed to work together alone, ride out, or walk out together alone, or hold lengthy conversations together alone. Short and necessary errands permitted. The opposite sexes, in all cases, room separately, both members of the commune, and visitors sojourning among them. All persons, both old and young, have single beds.

*Correspondence of Members*, by letters, books, or papers, except business-letters by trustees and business-agents, is required to be open to the knowledge of the elders, and subject to their approbation. This is to prevent the intrusion of malfeasance, and the institution of cliques or private societies working against the community. Due regard is made to the feelings of novitiates. While in the communion of the saints all choose to dwell in the light, as God is light; and these compose that glorious galaxy of souls the revelator saw "standing on a sea of glass" (Rev. xv. 2). Nevertheless, espionage is rigorously discarded; and a liberal freedom of orderly and protective union and correspondence, both verbal and written, is encouraged and promoted. All good, moral, miscellaneous, religious, scientific, philosophic, historical, biographical, narrative, and literary books and periodicals are freely admitted.

*LIT.* — The society has of its own a limited literature, and several of its works are long since out of print. Those now most prominent in circulation are as follows. *Testimony of Christ's First and Second Appearing*, by BENJAMIN S. YOUNGS of Union Village, O., printed at Albany, N.Y., 1856. *Dunlavy's Manifesto*, by JOHN DUNLAVY of Pleasant Hill, Mercer County, Ky., New York, 1847. *Millennial Church*, by CALVIN GREENE and SETH Y. WELLS of New Lebanon, N.Y., Albany, 1848. *Testimony of the First Witnesses* (contemporary with Ann Lee), by SETH Y. WELLS of Mt. Lebanon, N.Y., Albany, 1827. *Brief Exposition*, etc. (pamphlet), by SETH Y. WELLS and CALVIN GREENE, 1830. *Plain Evidences of the Church of Christ* (pamphlet), by JOHN DUNLAVY of Kentucky, New York, 1834. *Tests of Divine Inspiration*, by F. W. EVANS, New Lebanon, N.Y., 1853. *On Revelation, United Inheritance, and Second Appearing of Christ*, by WILLIAM LEONARD of Harvard, Mass., 1853. *Shaker Compendium*, etc., by F. W. EVANS of New Lebanon, 1859. *Ann Lee, the Founder of Shakerism*, a reprint of fourth edition of *Compendium*, London, Eng. *The Shaker Manifesto*, a monthly periodical from 1871 to date, now printed at Canterbury, N.H. *Shaker Theology*, by H. L. EADS of South Union, Ky., Albany, 1879. *Plain Talks on Shakerism*, a pamphlet by G. A. LOMAS of Watervliet, Albany, County, N.Y., 1883. *Sketches of Shakers and Shakerism* (pamphlet), by GILES B. AVERY, Mt. Lebanon, N.Y., Albany, 1883. Several of the foregoing have many editions: we give the late or latest edition.

GILES B. AVERY

(Shaker of Mt. Lebanon, Columbia County, N.Y.).

**SHALMANE'SER** (Heb., שַׁלְמַנְעֶשֶׁר; LXX., Σαλμανασις; Assy., Šalmānu-aššir, "Shalmān, be gracious") was the name of several Assyrian kings, of whom only two are important for biblical his-

tory. — **Shalmaneser II.** (reigned B.C. 860-825) is not mentioned in the Bible, but was a contemporary of Ahab and Jehu of Israel, and Ben-hadad II. and Hazael of Syria, all of whom are named in one or another of his numerous inscriptions. From these we learn that Shalmaneser defeated Ben-hadad II. (whom he calls *Dad'idri*: i.e., Hadadezer) and about a dozen allied princes, at Karkar, between Halman (Haleb-Aleppo) and Hamath, B.C. 854. Among these princes was "Ahab the Israelite;" and in the danger from Assyria which was here realized we have one explanation of the "covenant" which Ahab made with Ben-hadad after he had conquered him (1 Kings xx. 31-34). Shalmaneser records again, that, during the western campaign of his eighteenth regnal year (B.C. 842), he received tribute from "Jehu, son of Omri." This designation of the king of Israel, who had destroyed the house of Omri, is one of the most striking tokens of the might which Omri and his real son, Ahab, had exercised. Dad'idri, i.e., Ben-hadad, was defeated by Shalmaneser four distinct times. — B.C. 854 (see above), 850, 849, and 846. Hazael is mentioned as suffering defeat, B.C. 842, and as losing some towns, B.C. 839. Shalmaneser appears, however, at no time to have reached Samaria, nor did he succeed in capturing Damascus.

The dates above given are secured by the statements of the Annals of Shalmaneser compared with the Eponym Canon, or list of Assyrian officials who gave names to the years. This canon is absolutely fixed by the eclipse of the sun, which it mentions June 15, B.C. 763; and by the coincidence of Sargon's thirteenth regnal year (B.C. 709), his first year as king of Babylon, with the date given by Ptolemy's Canon for the first year of Ἀρκεύος (i.e., Sargon; see the art.), king of Babylon. But a difficulty arises when we compare the dates above named with those of the received chronology, according to which Ahab reigned B.C. 919 (or 918)-897 (or 896); Jehu, B.C. 884-856; and Ben-hadad II. and Hazael, correspondingly early. This is only another indication that the dates of the Hebrew kings as they now stand in the text of our Bibles are corrupt; the error in that part of the ninth century B.C. with which we are here concerned being, for the kings of Israel, something more than forty years. (Cf. TIGLATH-PILESER, and see, for various attempts to solve the difficulty wholly or in part, J. WELLHAUSEN: *Jahrb. f. Deutsche Theol.*, 1875, pp. 607 sq.; M. DUNCKER: *Hist. of Antiq.* (Eng. trans., 1878-82), vol. ii. pp. 112 sq., 234, vol. iii. p. 16; J. OPPERT: *Salomon et ses Successeurs*, 1877; W. J. BEECHER: *Presbyterian Review*, April, 1880; V. FLOIGÉ: *Chronologie der Bibel*, 1880; F. HOMMEL: *Abriss der Babyl.-Assyr. u. Israelit. Gesch. in Tabellenform*, 1880; W. R. SMITH, in *Journal of Philology*, 1881, pp. 210 sq.; A. KAMPHAUSEN: *Chronologie der Hebr. Könige*, 1883; for the nature and worth of the Eponym Canon, G. SMITH: *The Assyrian Eponym Canon*, no date [1875]; and E. SCHRADER: *Die Keilinschriften u. die Geschichtsforschung*, 1878, pp. 299-356.)

**Shalmaneser IV.**, who reigned over Assyria B.C. 727-722, is twice mentioned in the Bible, — 2 Kings xvii. 3-5, xviii. 9. The former passage tells us that he came up against Hoshea, king of Israel, and that Hoshea submitted to him, and

gave him tribute; that Hoshea entered into conspiracy with So (better, Sevehi, 815, Sabako), king of Egypt, as a punishment for which Shalmaneser bound him, and put him in prison: some interval doubtless occurred between the acts of verse 3 and those of verse 4. Finally, we are told that Shalmaneser "came up throughout all the land, and went up to Samaria, and besieged it three years." This took place, according to 2 Kings xviii. 9, in the seventh year of Hoshea's reign. Just before the fall of Samaria, Shalmaneser died, as we learn from the inscriptions of Sargon, his successor, who brought the siege to an end. (See SARGON.) Whether his death was natural or violent, we do not know. The only inscriptions concerned with his reign are an inscribed weight and two Eponym lists, which give us hardly more than the dates of his reign. With the expedition against Samaria was, perhaps, connected that against Tyre, which Josephus (*Antiq.*, IX. 14, 2) mentions on the authority of Menander. The hostilities against Tyre lasted five years, and cannot have been concluded before Shalmaneser's death.

LIT. — E. SCHRADER: *Die Keilinschriften u. d. Alte Testament*, Giessen, 1872, 2d ed., 1883, Eng. trans. in progress, 1883; G. RAWLINSON: *Five Great Monarchies of the Ancient Eastern World*, 4th ed., 3 vols., London, 1879, New York, 1880; M. DUNCKER: *Geschichte des Alterthums*, Berlin, 4 vols., 1852 sqq., 5th ed., 5 vols., Leipzig, 1878-81, Eng. trans., 6 vols., by Evelyn Abbott, 1878-82; C. GEIKIE: *Hours with the Bible*, vol. iv., London and New York, 1882; A. H. SAYCE: *Fresh Light from the Ancient Monuments*, London, no date, [1883].

FRANCIS BROWN.

**SHĀMMAL**, a Jewish rabbi of the first century B.C., who founded a school directly antithetical to that of Hillel; so that it became a proverb, "Hillel looses what Shammal binds." Nothing is known of him personally. See art. SCRIBES.

**SHARP**, Granville, English philanthropist, b. in Durham, 1734; d. in London, July 6, 1813. Disapproving of the government action relating to the American Colonies, he resigned (April, 1777) a position in the ordnance office, and devoted himself to study. Before this his course in befriending and successfully defending the negro slave Somerset from his master, who tried to regain him (but the Court of King's Bench declared that a slave could not be held in, or transported from, England), brought him into great notice, and determined his career. He thenceforth devoted himself to the overthrow of slavery and the slave-trade. He presided at the meeting which organized the Association for the Abolition of Negro Slavery (May 22, 1787). He was a good linguist and a pious man. See his biography by PRINCE HOARE (London, 1810), and bibliography in ALLIBONE.

**SHARP**, James, a Scottish prelate; b. in the castle of Banff, May, 1618; assassinated on Magus Muir, near St. Andrews, May 3, 1679. He was educated at Aberdeen; in 1640 was professor of philosophy in St. Leonard's College, St. Andrews; in 1656 was chosen to plead the Presbyterian cause before the Protector; in 1660 he represented the same party when Monk marched upon London, and in that capacity was sent over to Charles II. at Breda, to provide for the protection and preservation of "the government of the

Church of Scotland, as it is settled by law, without violation." This, of course, was understood in the Presbyterian sense; but in 1661 the Scottish Parliament annulled all the Parliaments held since 1633, with all their proceedings, and thus totally abolished all the laws made in favor of the Presbyterian Church. The "Church of Scotland" thus became the old Episcopal Church; and Sharp, in Dec. 12, 1661, was in London consecrated Archbishop of St. Andrews. With the zeal of a convert he persecuted his former allies. He re-erected the Court of High Commission in 1664, which severely punished, some even with death, all those who in any way interfered with the prelatical designs, and executed nine persons after the king had required the persecutions to cease. For his perfidy and cruelty Sharp was thoroughly detested; yet the assassins who despatched him were really on the lookout for one of his underlings, Carmichael, and had no intention at first of killing him. See HETHERINGTON, *History of the Church of Scotland*, pp. 205 sq., 250 sq.

**SHARPE, Samuel**, Unitarian layman; b. in London, March 8, 1799; d. there (Highbury) July 28, 1881. The last twenty years of his life were passed in retirement from business and assiduous biblical study. Although he had not the advantage of a university education, but was from early life a London banker, he yet acquired much solid information upon recondite subjects. He early became interested in Egyptology, and published *Egyptian Inscriptions* (London, 1836-41, 7 parts, 2d series, 1856, 4 parts), *History of Egypt from the Earliest Times till A.D. 640* (1846, 6th ed., 1876, 2 vols.). To biblical literature he contributed a translation of the New Testament from Griesbach's text with notes (1840, 5th ed., 1862), a revision of the Authorized Version of the Old Testament (1865, 3 vols.), and *History of the Hebrew Nation and Literature* (1869, 4th ed., 1882). These works, and others of less importance, abundantly attest the industry and learning of their author. See his biography by P. W. CLYDEN, London, 1883.

**SHASTRA** (Sanskrit, *śāstra*, "to teach"), a name applied to the authoritative books of the Hindus upon religion and law, civil and religious.

**SHE'BA**. See ARABIA.

**SHE'CHEM** (*shoulder*), a town nineteen hundred and fifty feet above sea-level, thirty-four miles north of Jerusalem, in the tribe of Ephraim (Josh. xvii. 7), later in Samaria. It lies in the narrow valley between Mounts Ebal on the north, and Gerizim on the south; called also Sichem (Gen. xii. 6), Sychem (Acts vii. 16), and Sychar (John iv. 5). It was destroyed in the Jewish war, but rebuilt, and, in honor of the Emperor Vespasian, called Flavia Neapolis (*new city*). Hence in early Christian times it was called Neapolis only, as in the Talmud. From this name comes its present one, Nablus or Nabulus. Shechem, under its various designations, is mentioned forty-eight times in the Bible, first in connection with Abraham, who halted there (Gen. xii. 6). There occurred the massacre of all its males by Simeon and Levi, in revenge for Shechem's insult to their sister Dinah (Gen. xxxiv.). There the Israelites solemnly dedicated themselves to God, and there Joseph was buried (Josh. xxiv.). Abimelech set

up an independent kingdom there, but after three years was expelled, and the city was destroyed, and sown with salt (Judg. ix.). Jeroboam made the rebuilt city the capital of the northern kingdom (1 Kings xii. 1-19, 25). After the captivity, Shechem became the centre of the Samaritan worship. There Jesus first definitely announced himself the Messiah (John iv. 5, 26). Neapolis became the seat of a bishopric, and there Justin Martyr was born. It was captured by the crusaders, and Baldwin II. held a great diet there (1120). It has repeatedly suffered from earthquakes, particularly in 1202 and 1837. It was destroyed by Ibrahim Pacha in 1834; but its natural advantages, being in the midst of a most fertile country, have always caused its speedy resurrection.

The present town numbers thirteen hundred inhabitants, among whom are a hundred and thirty Samaritans, six hundred Greek Christians, and a few Jews, Latins, and Protestants. It is abundantly supplied with water, there being no less than eighty springs and fountains in its immediate neighborhood, and presents a picture of great beauty. Its principal buildings are the great mosque *Jāmi el-Kebīr*, which is the Church of St. John, built by the crusaders (1167), and the little Samaritan synagogue (*Kenisat es-Sāmireh*) in which is the famous Samaritan Codex of the Pentateuch. Cf. art. "Shechem," in SMITH'S *Dict. Bib.*; SCHAFF'S *Bib. Dict.*; "Sichem," RIEHM'S *Hnd. d. bib. Alt.*, BÄDEKER (Socin), 2d ed., p. 225.

**SHECH'NAH** (*residence*, i.e., of God, his visible presence), **The**, is post-biblical Chaldee, but adopted into Christian common use from the later Jews. The idea is, however, found in the Bible expression "the glory of the Lord." This "glory," the Jews say, was wanting in the second temple.

**SHEKEL**. See WEIGHTS.

**SHEM HAMMEPHORASH** (Heb., *peculiar name*, i.e., Jehovah), a cabalistic word among the rabbinical Jews; the representative of a wonderful combination of twelve, forty-two, or seventy-two letters, whose pronunciation has astonishing results. Absurd stories are told by the rabbins respecting it,—how Moses spent forty days on Mount Sinai in learning it from the angel Saxael; how its right utterance would enable the speaker to create a world; how Jesus wrought his miracles by its use; how two letters of it inscribed on a tablet, and cast into the sea, raised the storm which destroyed the fleet of Charles V. (1512). See BARING-GOULD: *Legends of the Patriarchs and Prophets*, p. 291.

**SHEMITIC LANGUAGES**. See SEMITIC LANGUAGES.

**SHE'OL**, the Hebrew word (the equivalent of the Greek *Hades*) for the under-world, the place of the shades. It comes from a word meaning "to penetrate," "to go down deep;" hence *Sheol* is literally what is sunk deep, bent in. The Hebrews thought that the dead went down into deep fissures. See HADES, and Hebrew lexicon under שְׁאוֹל.

**SHEPARD, Thomas**, Puritan, b. at Towcester, near Northampton, Eng., Nov. 5, 1605; d. at Cambridge, Mass., Aug. 25, 1649. He was graduated M.A. at Emmanuel College, Oxford, 1627; "lecturer" at Earl's Coln three years and a half;

became a preacher; was silenced for nonconformity by Laud, Dec. 16, 1630; employed as chaplain to Sir Richard Darcy, Buttercrambe, Yorkshire, for a year; pastor at Heddon, Northumberland, another year; sailed for America, December, 1634, but was compelled by a storm to put back, had to hide himself lest he should be taken, but finally got off, July, 1635, and landed on Oct. 3 at Boston, and became minister to the church at Cambridge in February, 1636. He played a prominent part in the synod at Cambridge which ended the Antinomian controversy. He "was characterized by great humility, spirituality, soundness in the faith, and decision." In learning, piety, and spiritual insight he takes a first rank among Puritan divines; especially is he held in perpetual remembrance by that "rich fund of experimental and practical divinity," his treatise, *The parable of the ten virgins opened and applied*, first published by Jonathan Mitchell, from the author's notes, Boston, 1659, 2d ed., 1660; reprinted in London, 1695, in Aberdeen, 1838, and again, 1853, with biographical preface by James Foote. In all he is said to have written 3-2 books and pamphlets. Among them may be mentioned *New Englands lamentation for Old Englands present errors and divisions*, Boston, 1644, 2d ed., 1645; *Certain select cases resolved*, 1618; *The clear sunshine of the Gospel breaking forth upon the Indians in New England*, 1618; reprinted, New York, 1865; *Theses sabbaticæ*, 1649, 2d ed., 1655. A collective edition of his works, with memoir, was published, Boston, 1853, 3 vols. His *Autobiography* was published in Alexander Young's *Chronicles of the First Planters of Massachusetts Bay*, Bost., 1846. See COTTON MATHER: *Magnalia* (ed. Hartford, 1855, vol. i. pp. 380 sqq.); SPRAGUE: *Annals*, i. pp. 59-68; ALLIBONE: *Dictionary of Authors*, s.v.; DEXTER: *Congregationalism*, Appendix.

**SHEPHERD, Thomas**, b. 1665; d. at Bocking in Essex, Jan. 29, 1759; a seceder from the Church of England; published sundry sermons, and thirty *Pendant Cries* (1692), which were usually bound with John Mason's *Songs of Praise*, and with them reprinted by Daniel Sedgwick, London, 1859.

F. M. BIRD.

**SHEPHERD OF HERMAS.** See HERMAS.

**SHERLOCK.** There are four literary divines of this name, who require different degrees of notice. — I. **Richard Sherlock**, b. at Oxtou in Cheshire, 1613, and educated at Oxford and Dublin; became rector of Winwick; and d. in 1689. He fell into controversy with the Friends, and wrote an *Answer to the Quakers objections to Ministers* (1656), and the same year, *Quakers wild objections answered*. *The practical Christian* (1673), by the same author, was valued by Wilson, bishop of Soder and Man, who enlarged and corrected and republished it in 1713. — II. **William Sherlock**, b. in London, about 1641; d. at Hampstead, June 19, 1707; educated at Cambridge University, where he went in 1657; and was successively rector of St. George's, Botolph Lane, London, prebendary of St. Paul's, and rector of Therfield, Hertfordshire. He became master of the Temple in 1684. Refusing to take the new oath at the time of the Revolution, he was suspended for a while, but afterwards complied with the requirement of the law. This led to an immense amount of personal

controversy; and Mrs. Sherlock's influence over her husband sharpened the wits, and elicited the ridicule, of his opponents. He had before this been reproved by James II., through the lord-treasurer, and deprived of a part of his income, for preaching against Popery; but the most important incidents of his life were the publication of a book entitled *The case of resistance to the supreme powers, stated and resolved according to the doctrines of the Holy Scriptures* (1684), and the subsequent publication of a work on the *Doctrine of the Trinity and of the Incarnation of the Son of God* (1690). These involved him in much trouble; the first, relating to a constitutional question, exposed him to political attacks; and the second, touching a theological subject then much discussed, brought him into conflict with certain divines, especially the witty and violent Dr. South. Sherlock's idea was, that in the three persons of the Trinity there is what may be called "a mutual self-consciousness, a consciousness common to the three," and that therefore the three are essentially and numerically one. This brought down on the writer the merciless ridicule of South. The former was accused by the latter of being a Tritheist, and the latter laid himself open to the charge of Sabellianism. Sherlock, who is often called Dean Sherlock, from his attaining to the deanery of St. Paul's in 1691, was indefatigably industrious; his publications amounting to sixty all together, chiefly controversial, but including some on practical subjects. Amongst them the most important are, *A Discourse concerning Death* (1689), *A Discourse concerning a Future Judgment* (1692), *A Discourse concerning the Divine Providence* (1694), and other discourses on religious assemblies, the state of the good and the bad hereafter, and the immortality of the soul. — III. **Thomas**, known as Bishop Sherlock, son of the dean; was b. in London, 1678; was graduated M.A. at Cambridge, 1701; became master of the Temple, 1704; prebendary of St. Paul's, 1713; master of Catherine Hall (where he had been fellow), 1711; dean of Chichester, 1715; prebendary of Norwich, 1719; and bishop of Bangor, 1727, whence he was translated to Salisbury, and finally to London, 1748. He declined the archbishopric of Canterbury, and died in London, July 18, 1761. These rapid promotions could not but make a mark on his name, but his authorship is that which is most noticed by posterity. His principal works were, *Discourses in the Temple Church*, *Discourses on Prophecy*, and the *Trial of the Witnesses of the Resurrection of Jesus*. This last, published in 1729, is the best known, and for a long time held a distinguished place in the literature of Christian evidence. — IV. **Martin Sherlock**, an Irish divine of no great reputation, wrote *Counsel to a Young Poet* (1779), in Italian. Horace Walpole said that his Italian was ten times worse than his French, in which language he published, the same year, *Letters of an English Traveller*.

JOHN STOUGHTON.

**SHI'NAR** (Heb., שִׁנְאָר; LXX., Σενάαρ; almost certainly, Assyro-Babylonish *Šumēr*, of Akkado-Shumerian origin, with another probable form, *Sungér*), the name of a country or district, is found in the following passages of the Bible: Gen. x. 10, xi. 2, xiv. 1; Isa. xi. 11; Dan. i. 2; Zech. v. 11. In Gen. x. 10 it seems to be a general name for Babylonia; for it includes, besides



Babylon, cities lying as far apart as Erech (Babyl., Uruk; modern Warka), lat. about 31° 40' N., and Accad (Agade, part of Sippara? see SEPHARVAIM), lat. about 33° 44' N. The same meaning is suitable for Gen. xi. 2, Isa. xi. 11, Dan. i. 2, Zech. v. 11. The language of Gen. xiv. 1, which speaks of Ellasar (Larsa; modern Senkerek), in nearly the same latitude with Erech, but farther east, as if it were not in Shinar, admits of explanation. It may be that "Arioch, king of Ellasar," (Babyl., Erivaku, king of Larsa?) was tributary to "Anraphel, king of Shinar:" in that case there is really no opposition here to what was said above.

In the form *Šumēr* (*Shumēr*) the name occurs very frequently in the Assyrian inscriptions, but is there applied to only a part of Babylonia. "Shumēr and Akkad" is a frequent designation of the entire region extending between the rivers Euphrates and Tigris (occasionally overstepping these limits), from Mesopotamia to the Persian Gulf. "Akkad" was a name for the northern part of this region; "Shumēr," probably, for the southern part. The northern boundary of Akkad is not easily fixed with precision; but it apparently lay about lat. 34° N., between the points where the Lower Zab and the Turnat flowed into the Tigris. Neither can we draw an exact line between Akkad and Shumēr; but the inscriptions represent Erech as in Akkad, and Ur (modern Mugheir, probably Ur Casdim of Genesis), lat. about 30° 54' N., as outside of it. If, then, the Hebrews came from the district of Shumēr, it is not strange that they should use this name in a general sense for Babylonia, especially in view of the wide sovereignty exercised by the kings of Shumēr, which seems implied in Gen. xiv. 1. It is believed that *Meluhha* and *Magan* are other designations of Akkad and Shumēr respectively.

The significance of these divisions dates from a time when both Shumēr and Akkad were inhabited by a highly cultivated, non-Shemitic people, to whom the Shemitic Babylonians and Assyrians were indebted for the larger part of their civilization, and whose influence has been by no means confined to the valleys of the Euphrates and Tigris. It was this people who invented the system of cuneiform characters: they had literature, art, and science. (Cf. CUNEIFORM INSCRIPTIONS.) It is quite likely that their earliest settlements were in Shumēr: and Ur, Eridu, and the city whose remains have been found at Tell Loh, must have been centres of political and religious influence at a very ancient time; no dates, however, can be now given with confidence. It is certain that the later Babylonian tradition attributed a high antiquity (about B.C. 4000) to the Shemitic civilization of Akkad, and the non-Shemitic culture must have been much earlier than the Shemitic; but it is not wise to repose full confidence in this tradition. See SEPHARVAIM.

The distinction between Akkad and Shumēr appears to have been not merely geographical, but also linguistic: the language used in one had certain dialectic peculiarities, as compared with that of the other. These peculiarities are few, and of limited application: they are such as the appearance of *m* or *d* in the dialect, for *g* in the normal language, and of *e* in the former, for *u* in the latter. The number of texts composed in the

dialect is, as far as is now known, comparatively small. It is still disputed, whether the name "Akkadian" belongs to the normal language, and "Shumerian" to the dialect, or the reverse; i.e., which of the two was the language of Northern, and which of Southern Babylonia. In favor of the view that the normal language was that of Akkad, and the dialect peculiar to Shumēr, it is claimed, that, while the dialect is sometimes called *ēmē-sal* ("women's language"? the reason for this name is in doubt), it is also called *ēmē ku* ("language of the master"); and, since "Land *ēmē ku*" is a name for Shumēr, the desired inference is plain. Akkad is called, on the other hand, "Land *ēmē luḥ*" ("land of slaves' language"). It is further claimed that the name *Shumēr* itself, and the name *Kingē*, another designation of the same district, show characteristics of the dialect; that *Tintir* and *Kadingirra*, on the other hand, names of Babylon, which was in Northern Babylonia, belong by their form to the normal language; that one inscription which contains dialectic peculiarities bears the colophon "Tablet of Shumēr:" another argument is drawn from the fact that many loan-words in the Shemitic language are borrowed from the normal language, it being held that Shemitic contact with the pre-Shemitic civilization must have been chiefly in Akkad, etc. To these arguments it is replied, that the *ēmē sal* is identical, not with the *ēmē ku*, but with the *ēmē luḥ*, that the dialect belongs therefore to Akkad; that *Shumēr* was a North Babylonian form of the normal *Shumgēr*, this latter lying at the foundation of the Hebrew שִׁנְאָר, Shinar, and that *Kingē* is not a dialectic form at all; that *Kadingirra* may have been pronounced *Kadimirra* (dialectic form); and that *Tintir*, although the normal form, may simply indicate that people from Shumēr founded the city, and is therefore consistent with the view that the normal language belonged to Shumēr; that in the inscription with the colophon "Tablet of Shumēr," the dialectic peculiarities occur only in citations, the body of the text being neither Akkadian nor Shumerian, but pure Shemitic; and that many loan-words in the Shemitic language, and those such as belong to the common speech of everyday life, are derived from the dialect, and not from the normal language. It is further urged, on this side, that the names of places mentioned in the texts of the dialect denote cities in Northern Babylonia, or Akkad, and that the converse, though the instances are fewer, is also true; i.e., that Shumerian cities are mentioned in texts of the normal language; that the sea (Persian Gulf) is mentioned frequently, and as something familiar, in the texts of the normal language; that texts of the old Shumerian king Gudea, discovered at Tel Loh, show no dialectic peculiarities; that the Hebrews coming from Ur (in Southern Babylonia) carried the name שִׁנְאָר with them; this name corresponding to the normal, not the dialectic, form of the word (see above), etc. The problem cannot yet be regarded as fully solved: but the weight of evidence seems at present to be in favor of this latter view; namely, that the normal language is entitled to the name Shumerian, and the dialect to the name Akkadian. The comparative age of the normal language and the dialect is also in dispute, with arguments too technical to be given here. Fur-

ther discovery and discussion are needed to put these matters beyond controversy.

LIT.—FRIEDR. DELITZSCH: *Wo Lag das Paradies?* Leipzig, 1881; PAUL HAUT: *Akkadische u. Sumerische Keilschrifttexte*, i.-iv., Leipzig, 1881-82; *Die Akkadische Sprache*, Berlin, 1883 (Verhandlungen des 5<sup>ten</sup> Orientalisten Congress [in 1881], Berlin, 1882); F. HOMMEL: *Die Semitischen Völker u. Sprachen*, I., Leipzig, 1881-83; E. SCHRAEDER: *Die Keilschriften und das Alte Testament*, Giessen, 1872, 2d ed., 1883, Eng. trans. in progress 1883.

FRANCIS BROWN.

**SHIN-SHIU, or "REFORMED" BUDDHISM**, is claimed by its followers to have been founded A.D. 381 in China, by Hwui-yuen, who established the worship of Buddha Amitāyus ("the Eternal"), or Amitābha ("the Bud of Infinite Light"), the fourth of the five Dhyāni Buddhas. It was then called the "White Lotus School." Pupils were sent to India, who collected Sanscrit texts, and translated them into Chinese. Three translations of the smaller, and twelve of the larger, *Sukhāvatī-vyūha* ("the Description of the Land of Bliss") were made, of which two of the former, and five of the latter, are in existence. Recently the original Sanscrit text of the sutra on which the religion of Amitābha is founded, and which was taken from India to China in the second century of our era, has been found in Japan. The cardinal doctrines of the sect are salvation by faith in the boundless Buddha, or Amida, and the hope of attaining bliss in the western paradise. The Chinese translations of *Sukhāvatī-vyūha* were known in Japan from 610 A.D.; but the Jōdō-shinshiu ("True Sect of the Pure Land") was not founded until 1173, at Kiōto, by the priest Hō-nen, whose pupil Shin-ran still further developed the protestant features of the system. Shin-ran married, and thus set the example of revolt against priestly celibacy, made worship more attractive and sensuous, while translating the sacred books into the vernacular, making missionary journeys, and preaching the cardinal tenet of the new faith, justification by faith, not in works, long prayers, masses, liturgy, fasting, and penance, but in Amida Buddha, the boundlessly merciful. In some respects "Reformed Buddhism" resembles Protestantism, while the other Buddhist sects have many of the features of Romanism.

Shin-shiu, or "True Sect," is the most numerous, the most active, and perhaps the most enlightened, sect of modern Buddhism, and numbers in Japan alone ten million adherents, with its chief temple and "archbishop" at Kiōto. Of two Japanese students of this sect, studying under Professor Max Müller at Oxford, one, Mr. Bunyiu Nanjō, has collated the ancient text recently discovered in Japan with the Sanscrit manuscripts of the *Sukhāvatī-vyūha* found in Europe, and compared with them the five authorized translations now in use, to discover which of these latter is the best. The publication of this original text of their sacred book, which has been likened to the issue of the Greek text of the New Testament by Erasmus, is the latest proof of their protestant principles; thus testing the purity of the stream by tasting of the fountain. The Buddhism of Shākya Muni does not, however, acknowledge or know of this Amida Buddha, nor is it heard of in Burmah or Siam. Rhys Davids (*Buddhism*, p. 206)

speaks of Amida as the fourth of "these hypothetical beings, the creations of a sickly scholasticism, hollow abstractions without life or reality." Dr. E. J. Eitel (*Religion in China*, p. 153), after showing how the doctrine of Nirvana failed to satisfy the cravings of humanity, says, "It was to satisfy this want that the fiction of the 'Peaceful Land in the West' was framed. A Buddha was imagined distinct from the Buddha of history, Gautama, or Shākya Muni. He was called Amitābha, 'boundless age.'" See **BUDDHISM**.

LIT.—BURNOUR: *Introd. à l'Hist. du Budhisme; Anecdote Orientale*, No. 2; RHYS DAVIDS: *Buddhism*, chap. viii.; EITEL: *Religion in China*, and *Buddhism in its Historical, Theoretical, and Practical Aspects*; GORDON: *The Shin-shiu Doctrine of Amida Buddha*, and *The Legend of Amida Buddha*, in the *Chrysanthemum*, vols. I., II.; GRIFFIS: *The Mikado's Empire*. WM. ELLIOT GRIFFIS.

**SHINTŌ** (*Shintoism*) is the cult of the primitive Japanese. Japan is now classified among Buddhist countries; since the vast majority of her thirty-three millions of people worship according to the doctrines, greatly modified, of Shākya Muni. (See **SHIN-SHIU**.) Since 552 A.D., when the first images and sutras were imported from Corea by missionaries of the India faith, Buddhism has been steadily propagated in Japan. Conquest was not made in a day or century, but it required fully a thousand years to convert the Japanese from their indigenous faith. Nor was the victory secured by overthrow or extirpation of the primitive belief, but rather by absorption of it. This will account partly for the fact that Japanese Buddhism, so different from that of Siam or China, is distinct by itself. By its corrupting or overlaying Shintō, several sects or systems now repudiated by pure Shintōists were formed, such as Riōbu ("twofold," i.e., of Shintō and Buddhism mixed), Yūitsu (Buddhism with a Shintō basis), Déguchi (Shinto explained by the Chinese Book of Changes), and Suiga, a combination of Déguchi and the tenets of the Chinese rationalist Chiu-hi, whose system of thought has, since the seventeenth century, prevailed among the educated classes in the Mikado's empire. Passing by these later developments, we shall outline the characteristics of pure Shintō, which is interesting as "a natural religion in a very early stage of development, which perhaps originated quite independently of any natural religion known to us;" that is, "neither by revelation, nor by introduction from without." The native term *Kami no michi* ("way or doctrine of the gods") is rendered by two Chinese characters, *Shin* ("god") and *to* ("way"), equivalent to θεός-λόγος. Its scriptures are the *Kojiki* ("Record of Antiquities"), a collection of oral traditions reduced to writing A.D. 712, in pure Japanese, uncolored by any but native ideas; the *Nihongi* ("Chronicles of Japan"), composed 720 A.D., containing, in the main, similar narratives to those in the *Kojiki*, but cast in the mould of Chinese philosophical thought and expression; and the *Engishiki* ("Book of Ceremonial Law"), promulgated in A.D. 927, in which are found many odes and prayers that are, on good grounds, believed to antedate the introduction of letters in the third or fourth century.

According to the sacred books, the universe comes into existence prior to the gods who after-

ward populated it. "Of old, when heaven and earth were not yet separated, chaos, enveloping all things like a fowl's egg, contained within it a germ. The clear and ethereal substance, expanding, became heaven: the heavy and thick, precipitating, became earth. Subsequently deity was born." The first kami sprouted upward like a rush. After successive evolution of several pairs of gods in imperfection, sex or differentiation was reached by the perfect manifestation of the creative principle in Izanagi and Izanami, who proceeded to make and furnish the earth. Standing in the floating region of heaven, Izanagi plunged his jewelled spear into the plain of the green sea beneath, and, stirring it round, withdrew the point, from which the drops, trickling, consolidated, and formed an island, to which the creator and creatrix descended to make other islands, and populate and furnish them with kami (gods), rocks, trees, soil, vegetation, and animals. Gradually the earth and sun separated; though, before they did so, the brilliant daughter of the first pair ascended to reign over the luminary of day, while a less fortunate son became ruler of the moon. Japanese mythology is full of the adventures of Izanagi and Izanami, not only on earth, but in the nether world. With the reign of Amaterasu, the sun-goddess in heaven, a new epoch begins. This heaven-illuminator, dissatisfied with the anarchy that reigned among the earthly kami, or gods, sent her agents to earth to restore order, and abolish feuds. None was able to do this work, until she despatched her grandson, Ninigi no Mikoto, who descended to the earth; and, after a series of violent struggles between the heavenly and the earthly powers, the grandson of Ninigi no Mikoto established his throne near Kiōto, and became the first emperor of Japan. The mikado is thus the personal centre of Shintō, and the vicar of the heavenly gods on earth, — the pope, who claims both spiritual and temporal power over his subjects. In the primitive government of Japan the Jin-gi Kuan, or Council of the Gods of Heaven and Earth, was the highest legislative power next to the mikado. In Shintō scriptures the earth is Japan, and the mikado's palace the most sacred of all places. The nobility claim their descent from inferior deities; the mikado, directly from the sun-goddess. The common people are the progeny of the earthly kami, though all claim Izanagi and Izanami as their creators.

In its essence, Shintō is ancestor-worship. In the earlier mythology the kami seem to be but the deified forces of nature, but the later traditions and the liturgy show that the gods addressed are hero-ancestors. After the division of the country by its first conquerors into feudal divisions, the chieftain and his kin, selecting one of the "heavenly gods," made him, as their ancestor, their tutelary deity, and erected a shrine to his honor. A remarkable fact in Shintō is that the *miyas*, or temples, are austere simple, containing no idols, images, or statues of heroes, no paint, gilding, symbols, or any thing sensuous, except the temporary offerings, or their permanent substitute, the *gohei*, which are strips of notched paper suspended from unpainted wands; nor can this absence of effigies of the gods worshipped be explained by the rudimentary condition of art

in early Japan, since figures, in terra cotta or carved wood, of men, horses, and birds, were known and employed in the interment of the dead, — a merciful substitute for the human beings anciently buried alive with their departed master. Living animals were dedicated to the gods, but were not slaughtered. In front of the shrine was the bird-rest (*tori*), on which the cocks perched to give notice of dawn and the time for morning-prayers. This "sacred gateway," now so called, is still a striking feature in the landscape of Japan. Prayers were offered for protection, health, freedom from evil, for offspring, and for harvests; and thanksgivings were especially profuse at festival time, when offerings of silk, cloth, rice, weapons, horses, and equipments, were made. The root-idea of sin was pollution, and, of righteousness, purity. Actions were good or bad according as they were concerned with purification or defilement. Lustrations were frequent; and twice a year the festival of general purification took place, both at the imperial palace and at each one of the chief local shrines. Polluted persons were washed in the waters of running streams, and their clothing was destroyed. Later, paper figures representing the people, and an iron image of the mikado, dressed so as to do vicarious duty for his clothes, were cast into the river, which was supposed to deposit the offences in the nether world beneath the sea. "And when they have thus been got rid of, there shall from this day onwards be no offence that is called offence with regard to the men of the offices who serve in the court of the Sovran, nor in the four quarters of the region under heaven." All offences were divided into "earthly" and "heavenly," — a division which is based either on mythical incident, according to which the wicked brother of the sun-goddess committed a series of destructive and defiling tricks upon his sister and her companions, house, looms, and rice-fields, or, as a writer (Ernest Satow) in the *Westminster Review* suggests, upon the division of the early inhabitants of Japan into agriculturists (the invaders or conquerors) and hunters and fishermen (the aborigines). Between these two classes there would at first be continual trouble. "The so-called heavenly offences are chiefly such as would be possible only in an agricultural community, or to agriculturists living in a population of hunters and fishermen." It is nearly certain that the invaders of primitive Japan were warriors from Corea or the Asian mainland, who, after coming across the sea, gave out that their ancestors had come down from heaven. They were thus the descendants of the heavenly gods, while the aborigines whom they conquered were but the progeny of the earthly kami, or gods. It was by this combination of superior theology with superior weapons and prowess, that the over-sea invaders finally secured supremacy. In the first rude ages, when government was partly patriarchal and partly feudal, private property was scarcely known; and hence trespass and defilement, revenge and sacrilege, were offences more common than the sins usually catalogued in codes of more complex or modern society. Left by itself, however, Shintō might have developed codes of ethics, systems of dogma, and even a body of criminal and civil law, had not the more perfect materialistic ethics of Confucius, and the more

sensuous ritual of Buddhism, by their overwhelming superiority, paralyzed all further growth of the original cultus: still there might have been a re-action, and the old faith have re-asserted its power, had not an Euhémérus appeared, who resolved Japanese mythology into Buddhist history. A learned priest named Kukai (A.D. 774-835), canonized as the great teacher Kobo, professing to have received a revelation from the gods at the Mecca of Shintōism at Isé, promulgated a scheme of reconciliation, according to which the chief deities of Shinto were avatars, or manifestations of Buddha to Japan prior to his perfect incarnation in India. All the legends, dogmas, cosmogony, and traditions of the primitive cult were explained according to Buddhist ideas; and the old native gods, baptized with Buddhist names, were henceforth worshipped according to the new and more sensuous ritual. Under this new teaching, Shintō as it was sunk out of popular sight, and its remembrance was cherished only by scholars. After the long wars of the middle ages, and the establishment of profound peace by Iyeyasū and the Tokugawa rulers, a school of writers arose in the eighteenth century whose enthusiasm led them to recover, decipher, and edit the scriptures of Shintō, and to enrich the native literature by a very creditable body of antiquarian and polemical writings, which helped greatly to prepare the way for the revolutions of 1868 and later, which have so surprised the world. Yet after the restoration of monarchy in Tokio, and the temporary revival of Shinto as manifested in propaganda, and purging of some old temples, the Jin-gi kuan, instead of being restored to ancient power, was degraded to a department, and finally abolished. The shrines and priests (of the latter, in 1880, 14,215) are now maintained partly by government appropriations, and partly by popular subscriptions. Shintō is still a living power among millions of the people, who oppose Christianity with patriotic animus rather than with martyr's convictions. It is also the source of occasional polemic literature. Japanese Christians, in whom the sense of patriotism is very strong, hold to the narratives of the Kojiki in a rationalizing way, explaining them on the theory of the solar myth, phonetic decay, or according to similar reasoning. Mr. Takahashi Goro, a Christian writer, in his *Shinto Discussed A fresh*, follows this plan. Two English scholars, Mr. Ernest Satow and Mr. Basil Hall Chamberlain (to whose labors the writer of this article is greatly indebted), are now engaged in translating portions of the original literature of Shintō, as seen below.

LIT.—See the old writers KAEMPFER, TIT-SINGH, KLAPROTH, and SIEBOLD, but especially SATOW (*The Revival of Pure Shinto, The Shintō Shrines at Isé, Ancient Japanese Rituals I. and II., The Mythology and Ancient Worship of the Japanese*, in *Westminster Review*, No. cxxvii., July, 1878); and CHAMBERLAIN: *Translation of the Ko-zhi-ki*, (finished 1883), with *Introduction and Notes*, in *The Transactions of the Asiatic Society of Japan*; GRIFFIS: *The Mikado's Empire*, new edition, New York, 1883. WM. ELLIOT GRIFFIS.

SHIRLEY, Hon. Walter, b. 1725; d. 1786; was rector of Loughrea in Ireland, and cousin of Lady Huntingdon, whose celebrated *Collection of Hymns* he revised in 1774, inserting six of his own, which

were above the standard of that time in elegance, and have often been copied. He also published two poems, *Liberty* and *The Judgment* (1761), and some sermons. F. M. BIRD.

SHI'SHAK (*favorite of Ammon*, 1 Kings xi. 40, xiv. 25 sqq.; 2 Chron. xii. 1 sqq.), king of Egypt, the first Pharaoh of the twenty-second dynasty; called "Sheshenk" upon the monuments, and "Sesonchis" upon Manetho's list. It was he who received the fugitive Jeroboam (1 Kings xi. 40), and, perhaps at the instigation of the latter, invaded the kingdom of Judah in the fifth year of Rehoboam, and spoiled the temple and the palace (1 Kings xv. 25 sqq.). On his return home he wrote an account of his victory upon the walls of a temple on the south of the great temple of Karnac. In the long list of towns ("fenced cities") which he captured appear many of Judah and of Israel: so that Shishak invaded the northern kingdom as well as the southern. The most interesting name is *Judha Malek*, "the royal Judah" (not the king of Judah). See art. REHOBAM. Cf. EBERS, in RIEM: *Handb. d. bib. Alt. s. v.* "Sisak."

SHOWBREAD is the rendering of the Hebrew *lechem hap-panim* (lit., "bread of the face," because placed before the face of Jehovah): it is also called "bread of the ordering" (1 Chron. ix. 32, xxiii. 29; 2 Chron. xiii. 11; Neh. x. 33); once it is called the "continual bread" (Num. iv. 7), and "holy bread" (1 Sam. xxi. 5). According to the number of the twelve tribes of Israel, twelve loaves were placed on the table, which stood within the ark, near the curtain of the Holy of holies. The loaves, which, according to Jewish tradition, were unleavened, were placed in two rows, of six loaves each. An addition to the showbread was the frankincense (Lev. xxiv. 7). It was to be "on the bread for a memorial, an offering, made by fire unto the Lord;" the two golden pots containing it being (according to Josephus: *Ant.*, III. 10, 7) taken out along with the bread, and the frankincense burned on the altar of burnt offering before the bread was given to the priests to be eaten. On each sabbath this took place; twelve new loaves, which had been prepared the evening before by a portion of the Levites (1 Chron. ix. 32), being made every returning sabbath to replace the old, and fresh frankincense put in the golden vessels in the room of that which had been burned (Lev. xxiv. 8, 9).

The *signification* of the showbreads is expressed in the words "from the children of Israel by an everlasting covenant:" they are a sign of covenant made by Israel, — a sign whereby they *continually* prove their connection with the Lord. The loaves are a symbol and type of the spiritual bread, which the people of God presents as a visible, practical proof before the Lord, an emblem of Israel's spiritual work in the field of the kingdom of God. That the priests alone were permitted to eat them, and this only within the sanctuary, would indicate, Be diligent in good works, and you shall live in the house of God as a priestly people, and shall receive from his communion salvation and blessing. The frankincense which was burned on the altar of burnt offering before the bread was eaten was an offering made unto the Lord, whereby Israel was symbolically reminded, and at the same time con-

fessed, that every fruit with which it appears before the face of God it owes to the Lord, and for which it is to praise him.

LEYRER.

**SHOWBREAD, Table of the.** According to the description given in Exod. xxv. 23-30 this table was two cubits in length, a cubit in breadth, and a cubit and a half in height, made of shittim-wood, overlaid with pure gold, and having a golden crown to the border thereof round about. This table, which is called "the table of the face" (Num. iv. 7) and "the pure table" (Lev. xxiv. 6; 2 Chron. xiii. 11), stood on the north side of the sanctuary, and was adorned with dishes, spoons, bowls, etc., which were of pure gold (Exod. xxv. 29). When it was transported, it was covered, with every thing that was thereon, with a cloth of blue (Num. iv. 7). In 2 Chron. iv. 19 we have mention of "the tables whereon the showbread was set," and at verse 8 we read of Solomon making ten tables. This is probably explained by the statement of Josephus (*Ant.*, VIII. 3, 7), that the king made a number of tables, and one great golden one on which they placed the showbread. The table of the second temple was carried away by Antiochus Epiphanes (1 Macc. i. 22), and a new one made (1 Macc. iv. 49). Since the table was made only for the showbread, its symbolic signification cannot be a peculiar one; and, whatever it may mean, it can only be explained in connection with the showbread.

Cf. SCHLICHTER: *De mensa fac. ejusque mysterio*, Halæ, 1733; RELAND: *Antiq.*, i. c. 9, and *De spol.*; IKEN: *Ant. Hebr.*, i. c. 7; WITSIUS: *Misc. Sacr.*, Herb., 1712; BAEHR: *Symb.*, i. 433; KURZ: *Luth. Zeitschrift*, 1831, pp. 40, 52 sq.; HENGSTENBERG: *Beiträge*, pp. 644 sq.

LEYRER.

**SHRINE** (Lat., *scrinium*, a case for keeping books, etc.), a repository for relics, whether fixed, such as a tomb, or movable. The term is also sometimes applied to the tomb of an uncanonized person. Shrines were often made of the most splendid and costly materials, and enriched with jewels. The movable shrines were carried in religious processions, were kept behind and above the altar; and before and around them lamps were burning.

**SHRIVE**, to confess sin: hence *Shrove-tide*, the time immediately before Lent, when it was customary to confess as a preparation for the forty days' fast; and *Shrove-Tuesday*, the day before Ash-Wednesday, which was spent merry-making, and so, in England, came to be called "Pancake-Tuesday," from the fritters and pancakes eaten on that day.

**SHROVE-TUESDAY.** See SHRIVE.

**SHRUBSOLE, William, b.** at Sheerness, Kent, Nov. 21, 1759; d. at Highbury, Aug. 23, 1829; a devout and active layman; was an officer of the Bank of England, of the London Missionary Society, and of the Religious Tract Society. He wrote two much used missionary hymns (1795), and that beginning "When streaming from the eastern skies" (1813), often attributed to Sir Robert Grant.

F. M. BIRD.

**SHUCKFORD, Samuel, D.D.,** Church of England; d. in London, July 14, 1754. He was graduated M.A. at Caius College, Cambridge (1720); was successively curate of Shelton, Norfolk, prebendary of Canterbury (1738), and rector of All-

hallows, Lombard Street, London. He is the author of the famous *Connection*, intended to supplement Prideaux's work, but only finished to the death of Joshua. The full title is, *The sacred and profane history of the world connected from the creation of the world to the dissolution of the Assyrian Empire at the death of Sardanapalus, and to the declension of the kingdoms of Judah and Israel under the reigns of Ahaz and Pekah*, London, 1727, 4 vols., 3d ed., 1743; rev. ed. by J. Talboys Wheeler, 1858, 2 vols., 2d ed., 1865.

**SHU'SHAN** (Heb., שׁוּשַׁן; LXX., Σοῦσα, accus., Σοῦσαν, gen. and dat., Σοῦσων, Σοῦσους; Elamit., *Sušîn*; Assyr., *Sušan*, etymology unknown), generally known as Susa, the capital of Elam or Susiana, is mentioned in the Bible as follows: Neh. i. 1; Esth. i. 2, 5, ii. 3, 5, 8, iii. 15 (t.), iv. 16, viii. 14, 15, ix. 6, 11-15, 18; Dan. viii. 2; cf. "Shushanchites," i.e., "men of Shushan" (Ez. iv. 9). It was situated on the river Eulaeus (so Dan. viii. 2, and Assyrian inscriptions and sculptures), which formerly emptied into the Persian Gulf, and must, at all events in its lower part, have been identical with the Pasitigris and the modern river Karûn. The ruins of the city are buried in the mounds of Shush, lat. about 32° 10' N.; long. about 49° 48' E. from Greenwich: but these mounds lie forty miles distant from the present course of the Karûn at its nearest point, and this might at first sight seem to favor the statement of some classical writers, that Susa was on (or near) the Choaspes (modern Kerkhah), which flows to the west of Shush. Loftus, however, who visited the spot, was told that the Kerkhah was once connected with the Karûn, and found the ancient river-bed, through which the water must have flowed, about two miles east of Shush. It is, then, quite possible that this was regarded as the Eulaeus, which in its lower part was certainly the same with the Karnn, and which, it is thus natural to suppose, may sometimes in its upper part have passed under the name of the Choaspes.

Elam was repeatedly invaded by the Assyrians in their campaigns; but Susa is not mentioned until the time of Asurbanipal, the last great Assyrian king (B.C. 665-626), who captured it about B.C. 655. After the fall of Assyria and Babylon, and the accession of the Achæmenidan kings, Susa became the winter and spring residence of these monarchs, and was greatly improved and adorned by them. According to the Book of Esther, there were great numbers of Jews in it. Alexander found great wealth there, and even after his time it preserved a reputation for riches. Under the Parthian Arsacidæ (B.C. 250-A.D. 226) it continued to be a chief city, but thereafter declined; and after its capture by the Mohammedans, A.D. 640, it is heard of only from time to time, e.g., in the eighth and twelfth centuries. Its site has been even yet but very imperfectly explored, owing to the extreme difficulties which attend excavations, arising in large part from the bigotry and fierceness of the present inhabitants of the region.

LIT. — W. K. LOFTUS: *Travels and Researches in Chaldaea and Susiana*, London and New York, 1857; FRIEDR. DELITZSCH: *Wo lag das Paradies?* Leipzig, 1881.

FRANCIS BROWN.

**SIBBES, Richard, D.D.,** Puritan; b. at Sudbury, Suffolk, 1577; d. at Cambridge, July 5,

1635. He was successively student and fellow of St. John's College, and lecturer of Trinity Church, Cambridge; preacher of Gray's Inn, London, 1618-25; master of Catharine Hall, Cambridge. His best-known works are *The bruised reed* (to which Baxter attributed his conversion) and *The soul's conflict* (1638). He wrote, also, *The returning backslider, or a commentary upon Hosea xiv.* (1639), and *A learned commentary, or exposition upon the first chapter of second Corinthians* (ed. by T. Manton, 1655). See his *Complete Works*, with memoir by A. B. GROSART, Edinb., 1862, 7 vols.

**SIBEL, Caspar**, b. near Elberfeld, June 9, 1590; d. at Deventer, Jan. 1, 1658. He was educated at Herborn; studied theology at Leyden; and was appointed pastor at Randerath in 1609, at Juliers in 1611, and at Deventer in 1617. He was a very prolific writer, and left a number of sermons, homilies, catechetical and devotional works, besides an autobiography (unfinished). Of his *Opera Theologica*, a collected edition appeared at Deventer in 1644, in 5 vols. folio.

**SIBYLLINE BOOKS.** The sibyl is "the half-divine prophetess of the arrangements and decisions of the gods in reference to the fate of cities and countries" (LÜCKE: *Versuch einer vollständigen Einleit. in die Offenb. Joh.*, 1852, pp. 66 sqq.). Etymologically it is probably the same as *Σίβη* (*βύβη*), the Æolic form for *Διὸς βούλη*, Hieronymus (*Adv. Jov.* i. 14) derives it from *θεο-βούλη*. Earlier classical writers recognize but one sibyl, who was first localized at Erythræ, or Cumæ: later many sibyls are spoken of. (Cf. Suidas' Lexicon, s. v., and the classical dictionaries, especially Lübker, 6th ed., p. 327.) The idea thus originated among the heathens. When, after the conquests of Alexandria, the period of religious syncretism was introduced, and the Jews of the dispersion became acquainted with the pseudo-prophetess of the Gentiles, they made use of her influence to make their peculiarities of religion and life palatable to the Greeks. Still more did the early Christians endeavor to make propaganda of their views in this manner; so that there were Gentile, Jewish, and Christian sibylline oracles. In the earlier centuries they enjoyed a high authority in the church, being quoted as evidences of the truth of Christianity by such apologists as Athenagoras, Justinus, Theophilus, Clemens Alexandrinus, and especially Lactantius. (Cf. BESANÇON: *De l'emploi que les Pères de l'église ont fait des oracles sibyllins*, Paris, 1851.) These different oracles, as many as have been preserved, originating at different places, in different times, and by authors of various tendencies, are now united in twelve books and some fragments, written in Homeric hexameters and language. In former times but eight books were known, which were published first by Xystus Betulejus, Basel, 1845. Angelo Mai in 1817 discovered the twelfth book, and in 1828 the ninth to twelfth books. C. Alexandre (1841-56) published the first complete edition in Paris (2d ed., 1867), and Friedlieb, in 1852, published a critical edition, together with a metrical translation into German. The contents are most varied. After two fragments of a general character, book i. (400 lines) describes the creation of the world, the five generations to Noah, the Deluge, and prophecies concerning future nations; book ii. (348 lines) exhorts to an upright life, and proph-

sies the destruction of all the wicked; book iii. (828 lines) contains three sections of prophecies concerning the good and the evil; book iv. (190 lines), prophecies of various kinds and the tenth generation; book v. (531 lines), the fate of various nations and the better future for the Jews; book vi. (28 lines), Christian prophecy concerning the Messiah; book vii. (162 lines), the Messiah and his times, with surrounding circumstances; book viii. (501 lines), prophetic concerning the destruction of Rome and its lands at the final consummation, together with messianic predictions; book ix. (324 lines), address to all the nations, and predictions; book x. (298 lines), the Latin race and its fate; book xi. (173 lines), the fate of different nations in the east and west; book xii. (360 lines), admonitions and prophecies, closing with the glory of Israel. In a collection of this sort, naturally no unanimity as to author, date, country, object, etc., of the various parts, can be expected among the investigators; and in reality but a small portion has been thoroughly examined. The most searching work in this respect was done by Bleek in his articles *Ueber die Entstehung und Zusammensetzung der uns in 8 Büchern erhaltenen Sammlung Sibyllinischer Orakel* (*Theol. Zeitschrift, herausg. von Schleiermacher, de Wette, u. Lücke*, vol. i., 1819, pp. 120-246, vol. ii., 1820, pp. 172-239), and his conclusions have found general acceptance among scholars. The prophecies which we have here collected into one volume extend over a period of from five to six centuries. The majority of the books are of little or no importance historically. Religiously, however, as the index to a certain train of thought and spirit in certain times and places, they are not only interesting, but also instructive. The following results can be regarded as safe: book iii. (97-807) is the production of an Alexandrian Jew in the Maccabean period (170-160 B.C.), combined with two older poems of heathen origin (97-161, 433-488) and later Christian interpolations (36-92), and dates from the second triumvirate (40-30 B.C.). All the other books, with the exception of the fifth, which is yet *sub judice*, are of Christian origin. The third book is in every way the most important, and in it three sections can be traced (97-291, 295-188, 489-807). The first section, after an historical survey from Kronos to the Romans, begins with 161 to prophesy, that, after the seventh king of Hellenistic origin shall have ruled over Egypt, then the people of God will again come into power, and the evil nations of the earth will be destroyed. The second section pronounces a judgment on all nations who directly or indirectly have stood in opposition to the Israelites. The third section predicts the final judgment, and finishes with the promise of a messianic kingdom and glory. The statement about the seventh king, as well as the epithet *πολύκρανος* ("republican") applied in 176 to Rome, points to the days of Ptolemy VII. (Physkon), as the date of writing. This is thus pre-Christian, as are also lines 36-92. (Cf. DRUMMOND: *The Jewish Messiah*, 1877, pp. 14 sqq.) Since the prophecies concerning the Messiah and his rule in the other books are *vaticinia post eventum*, those of the third, being, as was seen, pre-Christian and of Jewish origin, are really the only ones of special value in the whole collection. As the *βασίλεια* of 286 refers to

Cyrus, and the *νῦν θεοῦ* of 775 should be *νῦν θεοῦ* (cf. SCHÜRER: *N. T. Ztg.*, p. 567), these two passages are not messianic. But the whole section (652-795) is messianic. God will send a king from the rising of the sun (*ἀπ' ἡλίου*), who will put an end to all war on earth. The Gentile rulers will rise up against him and the temple, but they will be destroyed around Jerusalem. God will then establish an eternal kingdom over all nations. Peace will reign over the whole earth, and the laws of God will be recognized and obeyed everywhere. The main stress lies on the establishment of this everlasting kingdom, the person of the Messiah as the medium of its establishment being of minor importance. The later and younger section (lines 36-72) finds its historical background in the career of Anthony and Cleopatra in Egypt. Vv. 46-50 read, "But when Rome will rule also over Egypt, then the greatest of kingdoms, that of the immortal king, will appear among men, and there will come a holy king (*ἅγιος ἀναξ*), who will rule all the lands of the earth for all times as long as time continues." This king is naturally God or the Messiah. Cf., in addition to the works mentioned, HILGENFELD: *Die jüd. Apokalyptik in ihrer geschichtl. Entwicklung*, 1857, pp. 51-90; *Ztschrift f. wiss. Theol.*, 1871, pp. 30-50; EWALD: *Abhandlung über Entstehung, etc., der Sibyl. Bücher*, 1859; LANGEN: *Das Judenthum in Palestina*, 1866, pp. 169-174; SCHÜRER, pp. 514 sqq.; DRUMMOND, pp. 10 sqq.; *Edinburgh Review*, July, 1877; SCHODDE, in *Lutheran Quarterly*, July, 1879; VERNES: *Histoire des Idées Messianiques*, pp. 43 sqq.; BADT: *Ursprung, Inhalt u. Text des vierten Buches der sibyllinischen Orakel*, Breslau, 1878, 24 pp.; A. C. BANG: *Voluspä u. d. sibyllin. Orakel* (from the Danish), Wien, 1880, 43 pp.; and art. by REUSS in first edition of *Herzog*, vol. xi. pp. 315-329. G. H. SCHODDE.

**SICARII** (*assassins*), a set of Jewish fanatics who did much to hasten the war which terminated so disastrously, and on the downfall of Masada went to Egypt, where they continued to resist the Roman power (Josephus: *Antiq.*, XX. 8, 5, 6; *War*, II. 13, 3, VII. 10, 1). See JUDAS OF GALILEE, ZEALOT.

**SICKINGEN, Franz von**, b. in the castle of Ebernburg, near Kreuznach, May 1, 1481; d. in the castle of Landstahl, near Zweibrücken, May 7, 1523; one of the heroes of feudalism, always at war with the powerful and arrogant, always defending the suppressed and meek, but specially famous for the great services he rendered to the Reformation. He enjoyed the confidence of Maximilian, and, in the beginning, also that of Charles V.; but in 1522, when he attacked the Archbishop of Treves, he openly declared in favor of the Lutherans. The undertaking proved too great for his means; and he was, in his turn, besieged in his own castle by the archbishop, and compelled to surrender the day before his death. Reuchlin, Ulrich von Hutten, Butzer, Oecolampadius, and numerous others, found at various times a refuge at Ebernburg; and his castles were justly called the "Asylums of Righteousness." His life was written by F. MÜNCH, Stuttgart, 1827, 2 vols. G. H. KLIPPEL.

**SIDNEY, Sir Philip**, b. at Penshurst in Kent, Nov. 9, 1554; d. at Arnheim in the Netherlands, Oct. 7, 1586; was educated at Shrewsbury, Ox-

ford, and Cambridge; went abroad in 1572, and narrowly escaped the Massacre of St. Bartholomew; became a courtier and diplomatist; was married and knighted, 1583; wished to join Drake's second expedition in 1585, but was forbidden by Elizabeth, who feared to "lose the jewel of her dominions;" was made governor of Flushing, and general of horse; and was mortally wounded at Zutphen, Sept. 22, 1586, marking the event by an illustrious act of humane magnanimity. This model gentleman did not omit religion from the list of his accomplishments, as may be seen by his noble sonnet, "Leave me, O love which reachest but to dust," and by the version of Psalms made in conjunction with his sister, the Countess of Pembroke. His poetic talent, if not lofty, was more than respectable. His *Works* appeared in 3 vols., 1725, 1739, etc. His *Poems* were edited by Mr. Grosart in 1873. His *Arcadia* and *Defence of Poesie*, once popular, are still famous. F. M. BIRD.

**SIDON.** See ZIDON.

**SIDONIUS, Michael**, b. at Esslingen in Baden, 1506; d. in Vienna, Sept. 30, 1561. He studied theology at Tübingen, entered the service of the Archbishop of Mayence, and was by Paul III. made bishop of Sidon in *paribus infidelium*, whence his surname Sidonius: his family name was Helling. He represented for some time the Archbishop of Mayence at the Council of Trent, and the emperor in the negotiations of Ulm. By the latter he was made bishop of Merseburg in 1550, and in the colloquy of Worms (1557) he took a prominent part. He was very active, though without exercising any influence, and the mediating position he tried to occupy between Romanism and the Reformation he had not strength enough to vindicate. He wrote the *Catechismus Moguntinus*. NEUDECKER.

**SIENA, Council of.** The Council of Constance ended in a general confession of incompetence to deal with the question of the reformation of the church. It strove to keep the matter open, of providing for the recurrence of general councils, and fixed Pavia for the meeting-place of the next, in five years' time. Accordingly, in 1423, Martin V. summoned a council at Pavia; but scarcely had it met, when the outbreak of a plague gave the Pope a pretext for transferring it to Siena, where it would be nearer Rome, and more under the Pope's influence. On July 2, 1423, the council assembled at Pavia. It was scantily attended; for European politics were disturbed, and few hoped that any thing would be done by a council held in Italy. The council began by a contest with Martin V. about the wording of his safe conduct, and negotiated with the citizens for greater security. Martin V. complained of this conduct as seditious, and the Papal party used personal pressure to intimidate the Reformers. The council agreed in condemning the heresies of Wiclif and Hus, and approving of negotiations for union with the Greek Church. The French then pressed for a consideration of the reforms projected at Constance. The Papal party took advantage of the small numbers present to throw the machinery of the council, which was organized by nations, into confusion. They contrived to have a disputed election to the office of president in the French nation, and urged the appointment of deputies to

fix the meeting-place of the next council. This question awakened national animosities, as the French wished to secure the choice of some place in France. Finally, on Feb. 19, 1121, Basel was chosen as the meeting-place of the next council, to be held in seven years. After this, the dissolution of the council was felt to be imminent. The citizens of Siena vainly offered their aid to any who would stay, and brave the Pope. The council slowly dwindled, till on March 7 the Papal legates, taking advantage of the solitude produced by the festivities of the Carnival, posted on the door of the cathedral a decree of its dissolution, and rode away from Siena. A few zealous Reformers still wished to stay; but on March 8 they agreed, that to avoid scandal to the church, and danger to themselves, it was better to disperse quietly. The council came to an end without any results. Really, it followed too soon on the Council of Constance. The position of affairs had not changed since then; the Pope had not recovered his possessions in Italy; those who had been at Constance were not prepared to renew their labors when there was no hope of success. The only achievement of the Council of Siena was that it fixed the meeting-place of the Council of Basel.

LIT.—The chief authority is JOHN OF RAGUSA: *Initium et Proseculio Basilienſis Concilii*, in vol. i. of *Monumenta Conciliorum Generalium Seculi XVI.*, Vienna, 1857; he is supplemented by the documents in RAYNALDUS (*Annales Ecclesiastici*, sub annis 1123-94; latest ed., Bois-le-Duc, 1874) and MANZI (*Concilia*, Florence, 1757, vol. xxviii.). From the point of view of the Siennese citizens we have the chronicle of FRANCESCO DI TOMMASEO, in MURATORI: *Rerum Italicarum Scriptores*, Milan, 1731, vol. xx. Of modern writers, the only one who has used the authority of John of Ragusa is HEFELE: *Concilienſgeschichte*, 1867, vol. vii.

M. CREIGHTON.

**SIEVEKING, Amalie**, a distinguished philanthropist of noble birth; was b. in Hamburg in 1794; d. in Hamburg, April 1, 1859. Left an orphan at an early age, she took up her home with an elderly relative, and began at a tender age works of charity, by instructing a girl living in the house. From this beginning there grew a school, which enjoyed an enviable reputation in Hamburg. Her mind was deeply interested in the organization of a Protestant sisterhood, but was diverted from the realization of her plans, for a time, by the aversion of her relative. At the outbreak of the cholera in 1831 she offered her services to the hospital at Hamburg, and remained in attendance upon the sick for eight weeks, when the plague had abated, winning for herself general esteem by her courage and devotion. The year following, 1832, she realized her design, and formed the female society for the care of the sick and the poor. The society grew rapidly, and became the mother-institution of similar organizations in other parts of Germany. A careful record was kept of each case: those with whom poverty was a chronic disease were not aided. Money was never distributed: orders on the butcher, grocer, etc., were given instead. While the primary object of the society was to alleviate physical ills, it did not overlook the needs of the soul. See *Denkwürdigkeiten aus d. Leben von A. Sieveking*,

*in deren Auftrage von einer Freundin derselben verfaßt*, etc., Hamburg, 1860.

KÖSTER.

**SIGEBERT OF GEMBLOURS**, a distinguished ecclesiastical writer; was b. in Belgium about 1030; was educated at the convent of Gemblours; became monk; in 1048 went to Metz as master of the school at St. Vincent's Convent; returned to Gemblours, 1070, and, after laboring there as teacher for forty years, died Oct. 5, 1112. He was a man of simple piety and integrity, as well as of distinguished scholarship. Although he was himself devoted to the monastic life, he opposed the view that the masses of married priests were invalid, and wrote against Gregory's celebrated letter to Hermann of Metz, claiming for the Pope the right to pronounce the ban upon the emperor. Siebert gives a list of his writings in his book *De viris illustribus*, a work of not much value. His most famous and last work is the *Chronicon*, which appeared for the first time before 1106, and for the second time, with the author's corrections and additions to 1111. It is a rather dry chronicle, after the model of Eusebius and Bede. It was the author's aim to give a chronological survey of the world's history, and to gather together the legends of the saints. Taking up his work at 351, where Jerome and Prosper had left off, he gives no matter of any value till 1023; but the history from 1024 to 1111 is to be regarded as original and important. Siebert never wittingly misrepresented facts. For a long time his work was the principal text-book of church history in the convents of Belgium and Northern France. See *Monumenta Germ.*, SS. vi. 268-374, iv. 461-483, etc.; HIRSCH: *De vita et scriptis Sieberti*, Berol., 1811.

JULIUS WEIZSACKER.

**SIGISMUND, Johann**, Elector of Brandenburg, 1608-19; was educated in the Lutheran faith, but converted to the Reformed, and partook for the first time, together with his brother and the English ambassador, in the Lord's Supper, administered according to the Reformed rule, in the Cathedral of Berlin, on Christmas Day, 1613. Shortly after, he published his confession of faith, which accepted the Heidelberg Catechism and the *Confessio Augustana*, but rejected the *Formula Concordia*, and various later Lutheran additions, such as the passion of the divine nature of Christ and the omnipotence of his human nature, the ubiquity of Christ's body, etc. In a country which was strictly Lutheran, among whose inhabitants it was quite common to call a dog "Calvin," and whose theologians had at their fingers' ends no less than three hundred arguments to prove that the Reformed doctrine was worse than any which could have been invented by the Devil, the step which the elector made was not without danger. Nevertheless, he succeeded in gradually allaying the commotion, and placing the Reformed denomination on equal terms in the state with the Lutheran. Before he died, Reformed theologians were appointed professors in the university of Francfort-on-the-Oder. [REISER: *Reformation d. Sigismund*, ed. Bohm, Leipzig, 1876.]

W. HOLLENBERG.

**SIGN OF THE CROSS.** See CROSS, p. 573.

**SIGOURNEY, Lydia Howard Huntley**, b. at Norwich, Conn., Sept. 1, 1791; d. at Hartford, June 10, 1865; started a private school at Norwich, 1809, and at Hartford, 1814; and in 1819



married a merchant of Hartford. She began to write verse at seven, and published in 1815 her first book, *Moral Pieces in Prose and Verse*. Her *Poems, Religious and Elegiac*, a selection from former books, appeared in London, 1841, during or after her visit there. In all, she published fifty-nine volumes, largely poetical, and chiefly on sacred or moral themes. She was long counted the first of American female poets. Many hymns by her, some of them from Nettleton's *Village Hymns* (1821), may be found in the various collections; but none is of the first merit or the highest popularity. Her autobiography appeared as *Letters of Life* in 1866. She was a Baptist. F. M. BIRD.

**SI'HOR**, i.e., "the dark," is a name common to three rivers. (1) The *Nile* (Isa. xxiii. 3; Jer. ii. 18), called by Greeks and Romans, "the black," from the black mud which it carries along during the time of the inundation. (2) The *river of Egypt* (Num. xxxiv. 5; Josh. xv. 4, 47; 1 Kings viii. 65; 2 Kings xxiv. 7; 2 Chron. vii. 8; Isa. xxvii. 12), the "Sihor which is before Egypt" (Josh. xiii. 3), "Shihor of Egypt" (1 Chron. xiii. 5), "the river to the great sea" (Ezek. xlvi. 19, xlviii. 28), which, formed through the confluence of many wadys, falls into the Mediterranean at the Wady el-Arish, between Pelusium and Gaza. During the summer it is almost dried up. Gesenius (*Thesaurus*, iii. 1393) thinks that this also refers to the Nile. (3) The *Sihor-libnath*, i.e., "black of whiteness," mentioned only Josh. xix. 26. The Vulgate and Septuagint take it as two rivers. Some think that it is the present *Nahr Naman* (the ancient *Belus*), which drains part of the plain of Akka. Reland conjectures that it means the *Crocodile River*, probably the *Nahr Zerka*. But this, however, is too far south; since Dor was not within the limits of Asher. Masius and Michaelis refer it to the Nile. LEYRER.

**SILO'AH**. See JERUSALEM, pp. 1162, 1163.

**SIME'ON**. See TRIBES.

**SIMEON IN BIBLE**. See SIMON, NAMES OF, IN BIBLE.

**SIMEON METAPHRASTES**. See METAPHRASTES.

**SIMEON STYLITES**. See STYLITES.

**SIMEON**, Archbishop of Thessalonica, a great scholar, an ardent friend of the monks, and a passionate adversary of the Church of Rome; lived at the close of the fourteenth and in the beginning of the fifteenth century, and left a great number of works, some of which have been printed (e.g., *Katà tūpōtōw*, Jassy, 1683); while extracts from others have been published by LEO ALLATIUS, in *De Simeonum scriptis*, Paris, 1661, and by JACOB GOAR, in *Euchologium Græcorum*, Paris, 1617. NEUDECKER.

**SIMEON**, Charles, Church of England; b. at Reading, Sept. 21, 1759; d. there Nov. 13, 1836. He was a fellow of King's College, Cambridge, and from 1783 incumbent of Trinity Church in the same city. He may be considered the founder of the Low-Church party. His "evangelical" preaching at first encountered opposition; but eventually he made many converts, and exerted a wide influence. He established a society for purchasing advowsons, and thereby was able to put his sympathizers at strategic points. He published a translation of Claude's *Essay on the Composition of a Sermon*; to which he added notes and a hum-

dred sermon-skeletons, and subsequently published such outlines (2,536 in number) upon the entire Bible (*Horæ Homileticæ*, London, 1819-28, 17 vols., new ed. with addition of remaining works, but all under the same title, 1832-33, 21 vols.). See his life by W. CARUS, London and New York, 1847.

**SIMLER, Josias**, b. at Cappel, in the canton of Zürich, 1530; d. in the city of Zürich, July 2, 1576. He studied at Basel and Strassburg, and was in 1552 appointed professor at Zürich in New-Testament exegesis. Besides his *De republica Helvetiorum*, which was translated into foreign languages and often reprinted, he published several christological treatises, partly against the Polish freethinkers, partly against the Anabaptists, — *Responsio ad F. S. M. librum*, etc., *De filio Domino et Servatore nostra*, etc., etc. His life was written by J. W. STUCKI, Zürich, 1577.

**SIMON BEN YOCHAI**, the celebrated rabbin to whom the authorship of the book *Zohar* is generally ascribed; lived in the second century of our era. After the miserable failure of the rising under Bar-Cocheba, the rabbins gathered at Jamnia, where a school was established; and Simon was sent to Rome in order to obtain from Antoninus Pius a greater freedom, both of teaching and worship, for his co-religionists. He was a man more feared than loved, learned but obscure, strict but harsh: but he had acquired a great fame, even among the Pagans, for secret knowledge; and his mission was successful. After his return, however, he denounced Roman religion and institutions with such a vehemence that he was impeached, and sentenced to death. He fled, and lived for several years as a hermit in a cave, until, after the death of Antoninus, he was allowed to settle as a teacher at Thekoa, whence he afterwards removed to Tiberias. During his hermit-life he is said to have written the *Zohar*; and though several parts of that book cannot belong to him, because mentioning teachers who were later than he, there can be no reasonable doubt that other parts were actually written by him. See CABALA. PRESSEL.

**SI'MON (hearing)**, the Name in Biblical History. The name Simon, or Simeon, has its origin in the patriarchal family of Jacob: it occurs very seldom in the pre-exilic Jewish history, but very often in Jewish history after the exile, and this, without doubt, on account of the theocratic signification which from that time on is attached to that name. The explanation lies in the history of Simon, the son of the patriarch (see TRIBES), and in the difference of opinion which prevailed about it before and afterwards.

**I. THE NAMES OF SIMEON IN THE FIRST POST-EXILE PERIOD.** — 1. *Simeon the Just* (Joseph.: *Antiq.*, XII. 2, 5), son and successor of the high priest Onias I., grandson of Jaddes. He held his office in the first decades after 300 B.C. In the Talmud he is greatly glorified. In his person the high priesthood and hierarchical authority were combined. The eulogy in Ecclus. i. 1 sq. refers, according to Hody, Jahn, Winer, to our Simeon.

2. *Simeon II., son of Onias II.*, lived in the time of Ptolemy Philopator (221 B.C.), and is said to have prevented the king from entering the temple and Holy of holies.

II. THE NAMES OF SIMEON IN THE MACCABEAN PERIOD.—1. *Simon*, the grandfather of Mattathias (1 Mace. ii. 1).

2. *Simeon*. The Benjaminite, a governor of the temple, who informed the Syrians, in the time of Seleucus Philopator (186 B.C.) and Antiochus Epiphanes (175 B.C., 2 Mace. iii.), concerning the treasures of the temple. Having quarrelled with the high priest, Onias III., he went to the Syrian Apollonius, informed him of the treasures of the temple, and caused the sending of Heliodor to rob the temple.

3. *Simeon*, surnamed "Thassi," second son of Mattathias, and last survivor of the Maccabean brothers. He deserved well of his people, which acknowledged his merits by appointing him prince and high priest. The document which mentions this fact throws a remarkable, though a little heeded, light upon the messianic hope of the people during the entire post-prophetic period, when it reads: "And it hath pleased well the Jews and the priests that Simon should be their prince and high priest forever, until there arise a trustworthy prophet" (1 Mace. xiv. 41). In the reserve at the end of the clause the theocratic conscience of the people and priests has evidently reserved the right of the Messiah, but with a disheartened expression; for to say that the advent of the Messiah was near at hand meant at that time to do away with the Maccabean dynasty. In accordance with this supposition of an exclusive opposition between the advent of the Messiah and the political dynasty, the Idumean Herod had all the children killed at Bethlehem. John the Baptist, however, preached the advent of the messianic kingdom mostly under the protection of the Roman Government.

III. THE NAMES OF SIMON IN THE GOSPEL HISTORY.—(1) *Simon Zelotes*, see below; (2) *Simon Peter* (q.v.); (3) *Simon*, father of Judas Iscariot (John vi. 71, xii. 4, xiii. 2, 26); (4) *Simon the Pharisee*, in whose house the penitent woman anointed the head and feet of Jesus (Luke vii. 36 sq.); (5) *Simon the leper* of Bethany, in whose house Mary of Bethany anointed Jesus (Matt. xxvi. 6 sq.; Mark xiv. 3 sq.; John xii. 1 sq.); (6) *Simon of Cyrene* (Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26). Mark describes him as the father of Alexander and Rufus. Besides these names, other Simeons are mentioned: (1) Simeon in the genealogy of Jesus (Luke iii. 30); (2) Old Simeon, who took the child Jesus upon his arms (Luke ii. 25); (3) Simeon usually designated Simon Peter; and (4) a Simeon the father of Gamaliel.

IV. THE NAMES OF SIMON IN THE APOSTOLIC HISTORY. (1) *Simeon Niger* (Acts xiii. 1); (2) *Simon Magus* (q.v.), the counterpart of Simon Peter; (3) *Simon*, the tanner of Joppa, in whose house Peter tarried many days (Acts ix. 43). The counterpart of Simon, the apostle and brother of the Lord, is Simon of Geraza, who plays a remarkable part in the Jewish war (Joseph.: *Jewish War*, II. 7, 4). It is worthy of notice that the blind Jewish people at Jerusalem rather followed a certain Simon and John in order to be destroyed, than the apostles John and Simon, who offered them the salvation in Christ, and who had to leave the city with the Christians.

V. SIMON ZELOTES (Luke vi. 15; Acts i. 13), otherwise called "the Canaanite" (Matt. x. 4;

Mark iii. 18). The term "zelotes," which is peculiar to Luke, is the Greek equivalent for the Hebrew term *kanan*, preserved by Matthew and Mark. As the surnames of the apostles express their characteristics, we see that this Simon already had the right name as Simon, inasmuch as the same reminded of the theocratic spirit of zealotry of olden times. It is characteristic that the zealot Simon is the brother of Judas Lebbæus or Thaddæus; and, if we may take into consideration the contrasts which we find so often among brothers, we may suppose, that, in the occurrence in Mark iii. 31 sq., James, and perhaps also Joses, who not even belonged to the apostolic circle, took a prominent part; whilst in the narrative telling us of the ambition on the side of Jesus' brethren, Simon and Judas took the lead. According to Eusebius (iii. 11) and Nicephorus (iii. 16), this Simon, after the death of James the Just, was made bishop of Jerusalem by the apostles. As this must have taken place soon after the destruction of Jerusalem, we may suppose that Simon already before that time led the Christians to Pella (Euseb., iii. 5). And since he was crucified at the age of a hundred and twenty (about 107 A.D., Hugesippus by Euseb., iii. 32, 1, Cotel. ed. *Const. apost.* 7, 46), we may surmise with certainty that as bishop he directed the affairs of the Jewish-Christian Church at Pella-Jerusalem in the spirit of union with the Gentile Christians, whilst Bishop John directed the Gentile-Christian Church of Asia Minor more in the spirit of union with the Jewish Christians. That Simon should have preached in Egypt, Cyrene, Mauritania, Lybia, and in the British Isles, where he is said to have been crucified, is mere fiction. J. P. LANGE.

SIMON MACCABÆUS. See MACCABEES.

SIMON MAGUS heads, in the early church, the list of heretics. From Irenæus (i. 30) on, he is known as the heresiarch, and is called by Ignatius (*Ad Trall.*) the first-born of Satan. In the middle age his name gave the designation to that lowest practice of the church, the sale of spiritual offices, *simony*. The biblical account of Simon is found in Acts viii. The sacred writer connects his name with dark and magical arts, and represents him as endeavoring, by means of them, to secure a large following. The impression he made upon the people is vouched for by the title they gave him, *ἡ δύναμις τοῦ θεοῦ ἡ καλομένη μεγάλη* ("The Power of God, which is called Great"), by which was meant that the highest divine potency was revealed in him. Under the influence of Philip's preaching and miracles he offered himself for baptism. But his request of Peter, to purchase the miraculous power of the apostles with money, abundantly proves that he wished to perpetuate his authority over the people. Condemned by Peter for his audacious and ungodly request, he craved the apostle's intercession; but, as most of the commentators hold, his last word breathes dread of the supernatural power which he did not possess, and not repentance. Turning to the ecclesiastical tradition, which represents Simon as the father of all those heresies with which men endeavored to corrupt the church, we must believe, that, in his subsequent history, he opposed Peter, sought to fan the opposition of the Samaritans to the Jews, and perhaps gave himself out as the

Messiah. We shall now give a survey of the accounts current amongst the Fathers concerning his personal fortunes and his system.

1. *Simon's Personal Fortunes.*—The first post-biblical author to mention Simon is Hegesippus (Euseb. *H. E.*, iv. 22), who states that he belonged to the Jewish sects with which the heretical corruption of the church originated, the Samaritans being counted among such sects. Justin Martyr, himself born in Samaria, has more to say about him; and his account, with that of the Acts, forms the firm foundation of all subsequent accounts. According to him, Simon was born at Gitton, Samaria, and was revered by the majority of the Samaritans as the most high God; and his attendant, Helena, whom he had found in a brothel at Tyre, was his *ἐνορία*. He visited Rome under Claudius, and created such an impression by his magical arts, that the Senate and people worshipped him as a god, and erected to him a statue bearing the inscription to the "Holy God Simon" (*Simoni Deo Sancto*). Hilgenfeld and others have supposed that Justin confounded a Samaritan village with Kittium in Cyprus, but without sufficient reason. The strange statue was explained by a discovery, in 1584, of a marble pedestal bearing the inscription, *Simoni sancto Deo pulvis sacrum Ser. Pompejus . . . donum dedit*. Justin, without doubt, was misled by this inscription. The Clementine Homilies speak of Simon's parents, and his education in Greek and magic at Alexandria, and represent him as originally one of the thirty disciples of John the Baptist. He travelled about with Helena, giving himself out as the highest power, superior to the Creator of the world, and representing Helena as having descended from the highest heaven, and being the mother of all and of wisdom. Many magical tricks are attributed to him. He commanded statues to walk, walked without injury in the fire, transformed himself into a serpent or goat, opened locked doors, etc. The relations between him and Peter are especially dwelt upon and elaborated. They held a disputation in Caesarea Stratonis, which lasted three days. Simon travelled from place to place, spreading calumnies about Peter, but ever pursued by the apostle, until finally, at Antioch, Simon was compelled by the latter to confess his own collusion with Satan, and the apostle's right to the claim of a true apostle of Christ. Another series of traditions cluster around Simon's sojourn at Rome. Grimm's statement, that the entire early church connected Peter with Rome, which he visited to oppose Simon, is not true of the first two centuries. Tertullian follows closely Justin and Irenæus, who do not connect Peter with Simon's sojourn there. The case is different in the third century, when Hippolytus speaks of Simon's controversy at Rome with the apostles Peter and Paul. The magician, seeing his influence waning, ordered himself to be buried alive, alleging he would rise again the third day. His disciples did as he desired, but found him dead on opening the grave. Here Simon's sojourn at Rome is put in the reign of Nero, while Justin puts it in the reign of Claudius. Henceforth the story of the Roman meeting between Peter and Simon is associated with the Clementine descriptions. Thither the magician fled, pursued by the apostle. His death is

differently related. According to some, he promised to fly to heaven, and in fact did succeed in flying, until, stopped by the prayer of Peter, he fell dead to the earth. According to others, overcome with shame and chagrin, he threw himself from a rock (*Const. Ap.*, vi. 8 sqq.; *Arnob.*: *Adv. gentes*, ii. 12; *Cyrril.*: *Hieros.*, vi. 15, etc.).

2. *Simon's System.*—The Fathers agree in representing Simon as the coryphæus of the heretics, from whom came the devilish poison of heresy. From Justin on, a communion or sect is spoken of who recognized him as leader, or worshipped him as God. Justin expressly speaks of the "Simonian system" (*1 Apol.*, ii. 14). Irenæus, Clemens Alexandrinus, Tertullian (*De an.*, 57), Origen, and even Celsus, speak of the sect of the Simonians. Epiphanius and Eusebius speak of its gradual disappearance, and Theodoret, of its extinction. The Simonian teachings gradually take on the form of an elaborate gnostic system. Simon is the highest power, the father over all. Helena is the prolific mother from whom he gets the idea of creating angels and archangels. She brings them forth; and they, in turn, create the world. These angels, which do not know their father, out of jealousy detain their mother in captivity. Confined for centuries, she passes from one female body to another, until she at last is found in a brothel at Tyre. Simon descended from heaven, and freed his lost sheep, and emancipated those who believed in him from the world and the service of the angels who created it. This is in general the view of Tertullian (*De an.*, 31), Hippolytus (v. 19 sqq.), Epiphanius, and, in part, Theodoret. Hippolytus (v. 7 sq.), however, speaks of another and quite different Simonian system, and mentions a writing by Simon, the *ἀπόφασις περὶ τῆς* (the *Great Denial*). Simon, as the great power above all, is called the *ἐσώς*, a designation which the Clementines and Clemens Alexandrinus also mention. Jerome (*Com. in Math.*, cxxiv.) preserves Simon's words to this effect: "I am the word of God, I am the light, the paraclete, the all of God."

The following may be said concerning the growth and development of the Simonian sect. Simon was originally the false Messiah. A sect of Samaritans sprung up who worshipped him as the most high God. Around his person was formed a gnostic system compounded of mythological and Christian elements. Baur (*Manich. Syst.*, 468 sqq.) was the first to show that the myth of Simon and Helena was a modification of the Phœnician mythology; the sun-god (Melquarth, Baal) representing the male, and the moon-god (Astarte) representing the female principle. These two principles are represented as a syzygy from which all things that exist have been developed. The fall is connected with the woman, and redemption with Simon, who descends from heaven, and makes the highest revelation. See MOSHEIM: *Institut. h. eccl. mai. sect.*, i. 389 sqq.; SIMON: *Leben u. Lehre Simon's d. Mag.*, in ILLGEN'S *Zeitschrift*, 1841; the different works upon Gnosticism; and MÖLLER: *Gesch. d. Kosmologie*, etc., Halle, 1860, pp. 281 sqq.; [LUCIUS: *Simon d. Magus*, in SCHENKEL'S *Bibel-Lexikon*, vol. v., 1875, pp. 391-321; SCHAFF: *Church History*, rev. ed., 1883, vol. ii. 461 sqq.; HILGENFELD: *Ketzergesch.*, 1884, 163 sqq.].

W. MÖLLER.

**SIMON, Richard**, the founder of biblical isagogics: b. at Dieppe, May 13, 1638; d. there April 11, 1712. He early became a novice of the Oratorians; but, as the prescribed ascetical practices embarrassed his studies, he left the order, and studied with private support in Paris. His connection, however, with the Oratorians, was not altogether dissolved. In 1662 he again entered the order as novice, having obtained permission to continue his studies; but he never felt at home in the order. The Oratorians were at that time rather successful competitors of the Jesuits in the field of education, and this circumstance drew them nearer towards the Jansenists. But Simon, so to speak, a rationalist by nature, felt averse to the Jansenists; and these conflicting tendencies made his position in the order somewhat difficult. He was first sent to Juilly to teach philosophy, but afterwards appointed at the library of the order in Paris to catalogue its Oriental manuscripts, — a task which was fully congenial to him, and of great advantage in his biblical studies. After the publication, however, of his great work on isagogics, he was again compelled to leave the order; and the latter part of his life he spent mostly in his native city, in literary retirement.

The earlier works of Simon have no special interest, — *Vides ecclesiarum orientalis* (1671), a translation from the Italian of Gaudini's "*Travels among the Maronites*" (1675), *Comparaison des cérémonies des juifs avec la discipline de l'Eglise* (1681), *Histoire de Corinne des revenus ecclésiastiques* (1684), etc. But in 1685 appeared his *Histoire critique du Vieux Testament*, and it was followed by his *Histoire critique du texte du N. T.* (1689), *Histoire critique des versions du N. T.* (1690), and *Histoire critique des principaux commentateurs du N. T.* (1693). The first part of the work was done in 1678. It was passed by the censor, and printed; but its publication was retarded on account of the dedication to the king. Meanwhile, some stray copies began to circulate, and attracted attention; and Bossuet, on this occasion acting in unison with the Jansenists, succeeded in having the work suppressed. The whole edition was destroyed; and only a few copies, in the possession of private persons, were saved. From one of those copies the Amsterdam bookseller, Elzevir, made a very incorrect edition in 1679; and from that edition Noël Aubert de Versé made his Latin translation, 1681. Finally, the author himself, who in the mean time had left the order of the Oratorians, published an authentic edition at Rotterdam, 1685. It was anonymous, but the other parts of the work bear the name of the author.

The work in its totality is the first scientific attempt at writing the history of the Bible considered as a literary product; and, in view of the immense amount of research which since that time has been bestowed on the subject, the idea of such an undertaking commands respect, both on account of its originality and on account of the courage it presupposes. The execution bears, of course, the marks of its time, of the scantiness of the materials and the insufficiency of the tools at the disposal of the author; but it cannot be denied that it also bears the marks of his narrowness and peculiarities, his hobbies, and his antipathies. The amount of criticism which the work called forth was enormous; and as Simon

was a somewhat ticklish person, of a not altogether lovely temper, he could overlook nothing. The first attacks, by Weil, a converted Jew from Metz, and Spanheim, Prussian ambassador in London, with the responses of Simon, are added as an appendix to the Rotterdam edition of the first part. But more vehement and more protracted controversies ensued, with Isaak Voss, Jean le Clerc (*Clericus*), and others. Generally speaking, the literary history of the work is very interesting, as most of the questions brought forward in the controversies were new; but it is also difficult, as Simon published most of his answers pseudonymously.

Having criticised so many other translations of the Bible, Simon at last undertook to make one himself. The works appeared in 1702, in four volumes, printed at Trévoux, without the name of the author. It was soon discovered, however; and Bossuet took pains to gather from the translation a sufficient number of heresies, especially of a Socinian color. The book was forbidden, first by episcopal authority in some single dioceses, then by royal authority in the whole kingdom. Simon did his utmost to avoid the verdict, but in vain. Among his later works are *Lettres choisies de M. Simon* (1700-05, 3 vols.), and *Bibliothèque critique* (1708, 3 vols.), both of which contained striking evidences of the immense learning of the author, and valuable contributions to the literary history of the time. His papers and his excellent library he bequeathed to the cathedral of Rouen, but during the Revolution most of them disappeared. See the elaborate and reliable biography of Richard Simon by K. H. GRAF, in *Strassburger theol. Beiträge*, 1817, pp. 158-242; [also G. MASSON: *Richard Simon*, London, 1867; and A. BERNUS: *Richard Simon et son Histoire critique du Vieux Testament*, Lausanne, 1869; the same: *Notice bibliographique sur Richard Simon*, Basel, 1882, 48 pp.]. ED. REUSS.

**SIMON OF TOURNAY** lived in the beginning of the thirteenth century as teacher of philosophy and theology in the university of Paris. He was the first who applied the Aristotelian philosophy to theology, which circumstance filled his lecture-room to overflowing, but also seems to have made him crazy from vanity. Matthew Paris tells us that one day he exclaimed, "O Jesus! what have I not done for the consolidation of thy doctrine, though I could have done so very much more for its destruction!" after which he lost the powers of speech and memory, and had to learn his letters over again; but he never reached farther than spelling the Creed and the Lord's Prayer. Thomas Cantimpratus ascribes the famous saying about the three impostors — Moses, Christ, and Mohammed — to him. But Henry of Ghent, who was a canon of Tournay, and doctor of the Sorbonne in 1280, and who, consequently, ought to know, says nothing of those stories in speaking of Simon. None of his works have been printed, but they are said to be in perfect harmony with the doctrinal system of the church. C. SCHMIDT.

**SIMONY** is, according to canon law, the heaviest of all ecclesiastical crimes (*delicta mere ecclesiastica*), and has found its most pregnant description in c. 21, § 1; c. 1, qu. 1. The name is derived from *Simon Magus* (Acts viii. 18); and by degrees, as the view developed of ordination by the laying-

on of hands by the bishop as a communication of the Holy Spirit, and the power of forgiving sin, the buying and selling of ordination naturally became a crime against the Holy Spirit. The idea gradually extended to the buying or selling of any ecclesiastical offices, and, in the controversy between the Pope and the emperor concerning investiture, it formed the principal weapon in the hands of the Pope. Later on, the idea extended still farther: it became simony to obtain admission to a monastic order by money, or to buy or sell the right of ecclesiastical patronage. SCHEURL.

**SIMPLICIUS**, Pope 468-483, was a friend of Acacius, patriarch of Constantinople, and took part in the Monophysite controversy by condemning Timotheus Ailurus, Petrus Mongus, John of Apamea, Paul of Ephesus, and Peter the Fuller. He is commemorated by the church on March 2. NEUDECKER.

**SIN**. 1. A city of Egypt, which is mentioned only in Ezek. xxx. 15, 16, in connection with Thebes and Memphis, and is described as "the strength of Egypt." It is identified in the Vulgate with Pelusium, "the clayey or muddy" town, and seems to be preserved in the Arabic Et-Tineh ("tineh" signifying *mud*). Pelusium is famous for the many battles fought here. Here Sethon drove back the army of Sennacherib, and here Cambyes defeated Psammenitus (Herod., II. 141, III. 10 sq.). The Persians defeated here also Nectanebos (Diod., 16, 42 sq.).

2. A wilderness between Elin and Rephidim, where the Israelites arrived on the fifteenth day of the second month after their departure out of the land of Egypt, and where they received quails and manna. It is generally held to be the region near the source of Markha, south of Ras Zelima, the northern part of the plain *el ka*, which reaches from the south end of the Red Sea to the mouth of the Wady Taiyibeh in the north. Its desolate aspect appears to have produced a most depressing effect upon the Israelites. [Cf. Exod. xvi. 3.] LEYER.

**SIN**. Though Scripture gives no definition of the idea of sin, it leaves no elements of the doctrine of sin unnoticed, but gives a full account of how sin penetrated into human nature by the fall of man, how it develops into special acts through the self-determination of man, and how its power is finally broken by the atoning sacrifice of God. This account is the basis of the whole historical development of the Christian dogma of sin: the impulses which pushed on the development it derived from the steadily increasing clearness and depth with which the ideas of freedom and necessity, and their reciprocal relation, were conceived.

The older Fathers, the apologists, Justin Martyr, Tatian, Athenagoras, and Theophilus of Antioch, as well as Irenæus, Clement of Alexandria, Athanasius, the two Gregories, Chrysostom, Cyril of Jerusalem, and Methodius, defined sin as opposition to the holy will of God, and affirmed that such an iniquity involved death as its necessary consequence. But, though they were well aware that sin had spread throughout the whole human race without leaving one single human being as an exception, they did not put that universal state of iniquity in any necessary connection with the fall of Adam. Every single sin, they taught, is an act of free will, and, in its relation

to the sin of Adam, only a repetition; and consequently an infant is as incapable of committing a sin as unable to do any thing good. Even Tertullian, though he taught that the sinfulness of human nature, with death as its consequence, is propagated by generation (*corpus tradux animæ*), asserted that man in his natural state had still the power to do good, that the natural state of man was not one of sin and guilt. It was first during the controversy between Pelagius and Augustine that people became conscious of the contradiction between sin as an act of individual freedom and sin as the result of organic necessity. Pelagius and his adherents, Celestius, Julian of Eclanum, and others, held that the propagation of sin by generation is unthinkable; that good and evil are not born with us, but done by us; that man has now the same nature as Adam had when he was created; that sin is an act of free will, etc. Thus the *concupiscentia*, or that sensual movement from which, when not governed by man, sin originates, is not an effect of the sin of Adam, but, like death itself, an element of the very nature of man; and between the sins of Adam and those of his offspring there is no other connection than that of example and imitation: the power which sin exercises over man is simply the power of habit. Augustine, who in his earlier writings spoke with marked composure about Manicheism, but who afterwards absolutely submitted to the idea of a total change of human nature, spiritual and physical, as the result of the first sin, placed against the Pelagian views the following propositions: that the sin of self-vindication and disobedience which Adam committed with free self-determination completely corrupted his whole nature; that the corruption consists in *concupiscentia*, or the dominion of the lower sensual instincts over the spirit, which unfits man for good, and makes it impossible for him to escape sin by his own power; that the corruption and its consequence, death, are propagated by generation, which means that sin is hereditary sin (*vitium originis, peccatum originale*), and the offspring of Adam a *massa perditionis*: that the natural state of man is not only one of sin, but one of guilt and punishment, as sin and guilt are correlative ideas, etc. Between these two extremes Semi-Pelagianism reared its system, according to which man, though the victim of hereditary sin, and subject to death, has still a desire for good. His powers have been weakened; he is neither completely dead nor fully alive; he is sick. But the *liberum arbitrium* has not been lost. In vindicating the freedom of the will, however, Semi-Pelagianism actually oversteps the dividing-line between Pelagianism and Augustinism, and sides with the former; and it continued to incline that way, even in the milder forms which it developed after its condemnation.

In the East, John of Damascus, the systematizer of the theology of the Greek Church, taught that death, and the loss of communion with God and converse with the angels, are the necessary consequences of the first sin, and are propagated by generation and birth. But he knows nothing of an unfitness for good and an hereditary guilt propagated in the same manner: on the contrary, according to him, man is still as free as Adam was on the day of his creation; and the image of God, in which man was created, and which

consists in reason and a free will, has not been lost. The later Greek theologians, Theodorus, Studita, Theophylact, Euthymius Zigabenus, and others, followed in the same track. In the West the subject received a very peculiar treatment by John Scotus Erigena. In his system of Platonizing philosophy, he ascribed to sin, not as Augustine did, a relative, but an absolute, necessity; and thereby he really destroyed the sin idea. Sin, he said, is an element of human nature, just as evil is an element of the universe; and consequently sin is just as necessary for the perfect development of human nature, as evil for the perfect development of the universe. But by itself evil is only something negative, the mere negation of good, and has no positive existence, as little as sin. Erigena, however, exercised very little influence on this point; and, generally speaking, mediæval theology may be said to have left the subject nearly in the same state in which it received it. Of the schoolmen, Anselm of Canterbury, Peter the Lombard, and Thomas Aquinas expounded the dogma on the basis of the category of necessity; Abelard, Duns Scotus, and the Scotists generally, on the basis of the category of freedom. According to the former, sin is disobedience to God, caused by pride, and the sinfulness of the race is the effect of the fall of Adam. In Adam, the person corrupted nature (*peccatum originale originans*): in his offspring, nature corrupts the person (*peccatum originale originatum*). Consequently, although the senses are by themselves not of the character of sin, and only enter as an element into the single, actual sin, hereditary sin is, nevertheless, truly sin, and the unbaptized infant is justly damned. In this sense of the word, neither Abelard nor Duns Scotus recognized the existence of hereditary sin. That which was lost by the fall of Adam was, according to Duns Scotus, the *justitia originalis*; and the Scotists in general laid great emphasis on the free activity of man, a circumstance which aided them considerably in the defence of the doctrine of immaculate conception. In all essential points of the doctrine of sin the mystics of the middle ages agreed with the schoolmen. To them, too, sin had its root in the innermost core of the human personality, the self, the I, and consisted in the turning-away of the creature from his Creator; while the Cathari, the Albigenses, and other mediæval sects, sought the source of sin in the very body of man.

A deeper conception of the dogma was prepared by the Reformers through the clearer consciousness of sin to which they appealed. On the one side, Protestantism awakened a more vivid feeling of the unity of the race and the organic necessity of sin; on the other, it more strongly vindicated the individual person, and proclaimed the freedom of the will as one of its chief principles. A new and fuller mediation between the two opposite elements of the doctrine was necessary, and the change is already apparent in the symbolical books both of the Lutheran and the Reformed Church. The Lutheran theologians Gerhard, Quenstedt, and others, starting from the distinction between *peccatum originale originans* (the fall) and the *peccatum originale originatum* (hereditary sin), defined the latter as a loss of the original perfection, entailing a lack of true knowledge, love, and fear of God; as a faulty *concupiscentia* rising from a com-

plete corruption of the body in all its qualities, so that the capacity for salvation is reduced to a mere possibility; as a *reatus* (guilt) which brings man, on account of the evil which is propagated in him, under the wrath and judgment of God. Calvin, although, on account of his supralapsarian views, he experienced some difficulties in refuting the charge that he made God the origin of evil, taught, nevertheless, that hereditary sin is connected with guilt; and the later Reformed theologians, Polanus, Alstedt, van Til, and others, defined the fall as a breach of the *fœdus naturæ*, and sin as a *defectus naturæ*. A transition to a stronger emphasizing and a more minute elaboration of the second element of the doctrine, the freedom of the will, became visible in Calixtus (who rejected the idea of hereditary sin as a guilt) and the syncretists in general; and during the period of rationalism and supernaturalism the movement was completed. The rationalists, who generally liked better to speak of the dignity of man than of his sin, argued that a transference of the guilt of Adam to his offspring contradicted the goodness, wisdom, and justice of God; and instead of hereditary sin, which term they hated, they spoke of a certain weakness of the will, a certain inclination towards the sensuous side of existence, a certain instinct for pleasure, etc., which was propagated by example, or perhaps by generation, but which formed part and parcel of human nature as created by God, and presented no insuperable obstacle to the absolute exercise of the freedom of the will. The principal representatives of these views were Henke, Steinbart, Eberhard, Wegscheider, and De Wette. The supernaturalists were, of course, very far from going this length. Nevertheless, Reusch explained the transference of guilt from Adam to his offspring by an *imputatio metaphysica*; God knowing that in Adam's place any and every man would have sinned like him. Reinhard explained the fall as a kind of poisoning, and hereditary sin as the inheritance of a poisoned constitution. Indeed, most of the supernaturalists, such as Michaelis, G. F. Seiler, Bretschneider, and others, taught that no man is declared guilty, and surrendered to punishment, on account of the sin of Adam and the sinfulness he has inherited from Adam, but only on account of those actual sins in which, with free self-determination, he allows his sinful disposition to realize itself.

It is apparent, that, in the whole process of development as above described, each onward step has been accomplished by a more or less one-sided emphasis on one of the two elements of the dogma.—the organic necessity, or the individual freedom. It is the characteristic of the theology of our age, that a perfect mediation between the two opposites is now demanded. Daub's attempt, in his *Judas Ischarioth*, at explaining the origin of evil as having taken place before the creation of man, found no favor; but, under the influence of the Hegelian philosophy, Marheineke, in his *Grundlinien der theol. Moral.*, defined sin as a contradiction between the finite and the infinite spirit, necessarily arising from the abstract, unconscious unity of God and man, and as necessarily resulting in a concrete and conscious unity; and this idea did not prove altogether sterile. By Vatke, Romany, and others, sin was represented as a necessary transition through evil,

without which man can neither fully know nor fully do that which is good; and generally the Hegelian school of theology taught the absolute necessity of sin as a condition of the development of the human spirit. Schleiermacher, however, abandoned this track. He sought to establish unity by explaining sin as a double fact, — a free deed of the subject on the one side, and a necessary result of the objective development on the other, — and the sinful state of man as a disturbance of his nature, not necessary to it; so that we become conscious of our sins, partly as something we ourselves have done, and partly as something which has its cause outside of our being. Later theologians generally show an influence either from Hegel or from Schleiermacher, and their treatment of the doctrine of sin is generally shaped after one of those two models. But hardly any of them can be said to have established a perfect balance between freedom and necessity in their solutions of the problem. Nitzsch, Martensen, and Rothe incline towards the absolute freedom of the will; Lange, Thomasius, and Philippi towards the absolute necessity of organic nature.

F. HÖRTENBACH.

LIT. — The greatest work in this department is JULIUS MÜLLER'S *Die Christliche Lehre von der Sünde*, Breslau, 1839-44, 2 vols., 6th ed., Stuttgart, 1877, 2 vols.; Eng. trans., *Christian Doctrine of Sin*, from 3d ed., Edinburgh, 1852, 2 vols., from 5th ed., 1877. Of recent treatments of the subject may be mentioned, JOHN TULLOCH: *Christian Doctrine of Sin*, Edinburgh, 1876; A. BROWN: *The Doctrine of Sin*, London, 1881. The doctrine is, of course, treated in every work upon systematic theology and in innumerable essays. The profound work of JONATHAN EDWARDS, *The Great Doctrine of Original Sin Defended*, deserves particular mention. See HAGENBACH'S *History of Doctrines*.

**SIN AGAINST THE HOLY SPIRIT** (Matt. xii. 31, 32). **The**, must be carefully distinguished from blasphemy against the Holy Spirit. The latter is unforgivable: the former is not. As Matthew Henry well says, "It is not all speaking against the person or essence of the Holy Spirit, or some of his more private operations, or merely the resisting of his internal working in the sinner himself, that is here meant; for who, then, should be saved?" But blasphemy against the Holy Spirit implies complete deadness to spiritual things; so that holiness is hateful and hated. Wherever there is apprehension felt that the "unpardonable sin" has been committed, there has been no commission of it; for he who really sins in this way feels no contrition. And the latter fact is the reason why it is never forgiven. The sinner continues obstinate and malignant till his death. It is therefore equivalent to final impenitence. Cf. LANGE on *Matthew* (Am. ed., p. 227); PHILIP SCHIAFF: *Die Sünde wider den heiligen Geist*, Halle, 1841; A. VON OETTINGEN: *De peccato in spiritum sanctum*, Dorpat, 1856; LEMME: *Die Sünde wider d. heiligen Geist*, Breslau, 1883; and art. by HERMANN WEISS, in *HERZOG* 1, vol. xxi. 182-190.

**SIN-OFFERINGS.** See OFFERINGS.

**SINS, The Forgiveness of**, is the negative effect of justification, which in conception precedes the positive, adoption, and rests as the subjective im-

partation of the work of Christ upon the atonement as the objective fact. The doctrine is found in the Old Testament (Num. iv. 14, xviii. 19; 2 Chron. vii. 14; Ps. ciii. 10, 12, 13, cxxx. 4; Isa. lii.; Mic. vii. 18, 19, etc.), where, however, it rests upon sacrifices (see OFFERINGS); but in the New Testament it is frequently represented as the immediate result of Christ's death (Matt. xxvi. 28; Rom. iv. 25; 2 Cor. v. 19, 21; Eph. i. 7; Col. i. 13; cf. Heb. ix. 14; 1 Pet. i. 18, 19), and again as the result of the acceptance of the atonement on the part of the individual (Matt. vi. 12, ix. 2; Luke vii. 47; Acts ii. 38, xiii. 38; Rom. iii. 25; Col. ii. 13). Man, renouncing all works and all merits, is forgiven out of God's grace, for the sake of Christ's merits, through faith (Matt. ix. 2; Rom. iii. 25, iv. 4, 5). Righteousness is, however, reckoned as the condition of faith (Acts xiii. 39; Gal. ii. 16). Forgiveness, which removes guilt and its attendant punishment (Rom. v. 19), and sin itself (Rom. viii. 2 sqq.) is granted to all believers (cf. Rom. v. 12-21; 1 Cor. xv. 21, 22). See SIN AGAINST THE HOLY SPIRIT.

In the historical development of the doctrine, there was at first no clear understanding of the relations of God and man in the act of forgiveness; and so the apostolic Fathers represented it simply as the result of the atonement, and conditioned it upon a better life. Clement of Rome conditions it upon "faith," i.e., in the conception of the time, mere reception of the truths of Christianity, and obedience to the divine commands; the Shepherd of Hermas, upon "faith" and repentance, only once possible; Justin Martyr, upon "faith," baptism, and a righteous life; Clement of Alexandria, upon "faith" and good works; Origen, in his commentary upon Romans, upon "faith," but in other places adds good works, which he enumerates, — baptism, martyrdom, repentance, virtue, alms, forgiveness of sins against us, conversion of a sinner, brotherly love. The Latin Fathers — Irenæus, Tertullian, and Cyprian — attribute forgiving efficacy to baptism and to good works, as alms, and lay great stress upon penance. So the Greek Fathers — Cyril of Jerusalem, Basil the Great, Gregory Nazianzen, Theodoret, Chrysostom — condition forgiveness upon the "new life," and good deeds (martyrdom, fasting, alms, etc.). Augustine made an advance in the development of the doctrine, in that he represented forgiveness as a declarative act of God. He maintained that the works which justify follow, not precede, justification. But Pelagian teaching, that forgiveness was only a work of the general divine grace, and Catholic teaching respecting works of supererogation, prevented any immediate use from Augustine's advance. John of Damascus, it is true, distinguished two kinds of faith, — one mere acceptance of truth, the other firm confidence upon God's promises, but did not attain to a perception of the connection between the latter and forgiveness. Scotus Erigena denied forgiveness, since all that man needed to be reconciled with God was intellectual perception of the evil. The scholastic theologians were Semi-Pelagians. They taught that penance, which atoned for actual sin, consisted in contrition of the heart, confession of the mouth, and works of satisfaction, which were such as fasting, prayers, alms, flagellation, pilgrimaging. They taught also, in

favor of the doctrine of purgatory, that, although guilt could be forgiven, punishment followed sin until the soul was cleansed by the purgatorial fire. They emphasized auricular confession and indulgences, the equivalent for penance, and thus perverted the doctrine of forgiveness. The mystics of the middle ages emphasized the inward connection between God and the heart. The Roman-Catholic doctrine, since the Council of Trent, is that forgiveness is received by man along with faith, hope, and love through Christ, in whom he is planted. It designates baptism as the only instrumental cause of justification, and hence of forgiveness. Roman-Catholic theologians, like Bellarmine, eliminate yet more decidedly from their systems the doctrine of forgiveness as removal of guilt.

The Lutheran theologians first lay the emphasis upon God's side, in that they teach that sin is atoned for by the vicarious death of Jesus Christ. The removal of guilt is the first effect of the declaratory and forensic act of justification. Faith (assent) in connection with baptism is the only condition of participation in the work of Christ. Among Reformed theologians Zwingli and Calvin present forgiveness as an act of God's grace to the objects of his electing love. The Reformed symbols, however, agree with the Lutheran in connecting forgiveness immediately with justification. The Socinians and Arminians emphasize the human side. They represent justification as forgiveness, and that God forgives sins when he sees faith in him, and obedience to his commands. The rationalists of the eighteenth and nineteenth centuries maintained that forgiveness depended upon repentance, and return to virtue. The supranaturalists re-affirmed the necessary connection between the objective fact of Christ's death and forgiveness, but weakened their doctrine respecting the latter by representing that its principal effect was removal of punishment.

The speculative theologians have endeavored to find how correctly to unite the human and divine factors in the work of forgiveness. Schleiermacher finds the unity thus: forgiveness (1) is an effect of justification, (2) exists whenever man in repentance and faith enters into fellowship with Christ, and (3) is no result of a divine decree; but every act of conversion which includes the consciousness of deliverance from guilt, and desert of punishment, is only a declaration of the general decree to justify for Christ's sake. Martensen and Rothe deny that forgiveness is possible out of Christ. Nitzsch considers forgiveness as a direct act of God, resultant upon faith in the atoning death of Christ. Lange also holds fast to the objectivity of the act, which, according to him, is judicial.

DÖRTENBACH.

**SINAI**, i.e., "sharp-pointed," "toothed," or "notched" (Exod. xvi. 1; Deut. xxxiii. 2), also Mount Sinai (Exod. xix. 11, 18, 20, 23, xxiv. 16, xxxi. 18, xxxiv. 2, 4, 29, 32; Lev. vii. 38, xxv. 1, xxvi. 46, xxvii. 31; Num. xxviii. 6), also Horeb, i.e., "dry," "dried up" (Exod. iii. 1, xvii. 6, xxxiii. 6), also "the mountain of God," and "mount of the Lord" (Exod. iii. 1, iv. 27, xviii. 5; Num. x. 33), denote, in the narrower sense, a single mountain, the historic mountain on which God revealed the law unto Moses, but, in a wider sense, the mountain range in the peninsula formed by

the Gullis of Suez and Akabah. On the north it is bounded by the upland plain of Er-Rabah, and on the south by the Um-Shaumer mount. A distinction has been made between Sinai and Horeb; and Hengstenberg (*Authentic Pentateuch*, ii. pp. 396 sq.), with whom Robinson (*Researches in Palestine*) agrees, explains the change in the names, in that he makes Horeb the mountain ridge, and Sinai the individual summit from which the Ten Commandments were given. Gesenius suggested that Sinai might be the more general name, and Horeb a particular peak; and in this conjecture he was followed by Rosenmüller. Ewald sees not a local, but a temporal, difference in the use of both names (*Geschichte*, ii. 89, note). According to Ewald, Sinai is the older name, therefore it occurs in the ancient song of Deborah (Judge. v. 5); whereas Horeb is not discoverable before the time of the fourth narrator, in whose time, however, it had become quite prevalent. But there really seems to be no local difference between Horeb and Sinai; but it rather belongs to the peculiarity of the author using the name. Josephus and the New Testament (Acts vii. 30, 35; Gal. iv. 21 sq.) only speak of Sinai; and modern Arabs call the whole mountain range in the peninsula Jebel-et-Tûr, sometimes with the addition of Sina, though Robinson says extremely rarely.

As to the locality, it is very difficult to designate a certain spot. Some, as Burckhardt and Lepsius, have claimed that the mountain on which the law was given was the Jebel Serbâl. But the nature of the country around Serbâl is against this hypothesis (comp. Dieterici: *Reisebilder*, ii. 54 sq.). A second hypothesis is the one which claims the Ras es-Sûsâfeh to be the Sinai of the Bible. This hypothesis was advocated by no less an authority than Robinson, who was followed by all writers and travellers till Léon de Laborde (in his *Commentaire sur l'Exode Apocryph.*, pp. 1, 41 sq.), who advocated the old tradition in favor of Jebel Mûsâ, and was followed by Krafft, Strauss, Graul, Ritter, and in part, also, by Tischendorf. Above all things, it is necessary to pay attention to the notices of the Bible. According to Exod. xix. 2 sq., the Israelites, after their departure from Rephidim, came into the wilderness of Sinai, and encamped before the mount. God sends his message by Moses unto the people out of the mount, to tell them how he will receive them as his covenant people. Barriers are put up, to prevent any of the people from approaching or touching the mount. "On the third day there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire. And the Lord came down upon Mount Sinai, on the top of the mount; and the Lord called Moses up to the top of the mount, and Moses went up." And in Exod. xx. 18 sq. we read, "And all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it, they removed, and stood afar off." And



Moses said unto the people, Fear not; for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness, where God was." And in Exod. xxiv. 1 sq. Moses is called up into the mountain with Aaron, Nadab, and Abihu, and seventy of the elders of Israel. Moses alone was to come near to the Lord: the rest were to worship afar off. Moses does according to God's commandment, and then continues alone on the mountain forty days and forty nights. In the mean time Aaron makes the golden calf. On going down from the mount Moses hears the rejoicing of the people; and as he came nigh unto the camp, and saw the calf and the dancing, his anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. From this description we must infer that immediately at the base of the mount there was a large plain, where the camp of the Israelites was, and from which the mount ascended immediately, because barriers were put up to prevent any of the people from approaching or touching the mount. Robinson and those who follow him find this plain in the plain Er-Râhah, from which the granite wall of Sinai rises with the three-toothed peak Ras es-Sufsâfeh, asserting at the same time that no such plain is found on the south side. Others, who are in favor of the Jebel Mûsa, claim the Wady Sebafyeh to be that plain, which has been overlooked by Robinson, and from which, also, the cone of Sinai immediately rises like a gigantic altar of God. The plain Er-Râhah they claim as that spot of the camp from which Moses brought forth the people to meet with God, through the Wady Sebafyeh, and through which the people fled back into the camp.

It is remarkable that Sinai never became a place of Jewish pilgrimage. Elijah went there to escape the vengeance of Jezebel (1 Kings xix. 3-8). At a very early period, however, in the Christian era, Sinai began to be an object of reverence. It appears that refugees from persecution in Egypt first sought an asylum amid the mountains. Anchorets consequently flocked to it, and convents were at length founded. In the early part of the sixth century the Emperor Justinian caused a church to be erected, and a fortified convent [the present Convent of St. Catharine] to be built round it. The number of resident monks is now usually about twenty-four. They are ruled by a prior (Wakil), but there is an archbishop who always resides at Cairo. The library of the convent contains some fifteen hundred (according to Lepsius sixteen hundred) printed books, and about seven hundred manuscripts. [Among them Tischendorf discovered, in the year 1859, the celebrated *Codex Sinaiticus*.]

LIT. — NIEBUHR: *Reisebeschreibung*, i. pp. 213 sq.; SEETZEN: *Reisen*, iii. pp. 80 sq.; BURCKHARDT: *Reisen in Syrien*, ii. pp. 870 sq.; SCHUBERT: *Reise in das Morgenland*, ii. pp. 307 sq.; RÜPPEL: *Reise in Nubien*, pp. 257 sq.; *Reise in Abyssinien*, i. pp. 117 sq.; LÉON DE LABORDE: *Voyage de l'Arabie Pétrée*, Paris, 1830-34; ROBINSON: *Researches in Palestine*; RUSSEGER: *Reisen*, iii. pp. 34 sq.; WELLSTED: *Reisen in Arabien*, ii. pp. 69 sq.; LEPSIUS: *Reise von Theben nach der Halbinsel Sinai*, Berlin, 1845; STRAUSS: *Sinai und Golgotha*, 7th ed., Berlin, 1859, pp. 130

sq.; TISCHENDORF: *Reise in den Orient*, Leipzig, 1846, vol. i. pp. 218 sq.; STANLEY: *Sinai and Palestine*, London, 1855, [rev. ed., 1881]; BRÄM: *Israel's Wanderung von Gosen bis zum Sinai*, Elberfeld, 1859; UNRUH: *Der Zug der Israeliten aus Ägypten nach Kanaan*, Langensalza, 1860; B. BAUSMAN: *Sinai to Zion*, Philadelphia, 1861; GAUSSEN: *From Egypt to Sinai*, London, 1869; EBERS: *Durch Gosen zum Sinai*, Leipzig, 1872, 2d ed., 1881; E. H. PALMER: *The Desert of the Exodus*, London and New York, 1872; EDERSHEIM: *The Exodus and the Wanderings in the Wilderness*, London, 1876; C. BEKE: *Discoveries of Sinai in Arabia and of Midian*, Lond., 1878; H. S. PALMER: *Sinai from the Fourth Egyptian Dynasty to the present Time*, London, 1878; SCHAFF: *Through Bible Lands*, New York, 1878; BARTLETT: *From Egypt to Palestine, through Sinai, the Wilderness, and the South Country*, New York, 1879; FIELD: *On the Desert*, New York, 1883]. ARNOLD.

**SINAITA.** See JOHN SCHOLASTICUS.

**SINAITICUS, Codex.** See BIBLE TEXT, p. 270.

**SINCING.** See HYMNOLOGY, MUSIC, PSALM-ODY.

**SINTRAM**, monk, afterwards deacon, and finally presbyter, in the monastery of St. Gall; lived in the tenth century, and was so celebrated as a copyist, that every place of note was eager to have a manuscript by him. The so-called *Evangelium longum*, bound between the tablets of Charlemagne, is his work. He was, however, not a simple copyist, but a real artist, and combined in his art the vigorous but somewhat rough and awkward Lombard style with the refined and elegant style of the Irish monks. E. T. GELPKKE.

**SION COLLEGE**, or the college of the London clergy, which has been a religious house from the earliest times, under the domination of a priory or of a hospital, was dissolved under Henry VIII., but again organized. It now exists under charter of 1631, and is both a clergy house, and a hospital for ten poor men and ten poor women. See *Dict. of the Church*.

**SIRACH.** See APOCRYPHA.

**SIRICIUS**, Pope 384-398; condemned the monk Jovinian and Bishop Bonosus of Sardica, and suppressed the Manicheans and the Priscillianists in Rome. His *Epistola ad Himerium Episcopum Tarraconsensem* is the first decretal concerning celibacy.

**SIRMOND, Jacques**, b. at Riom, Oct. 12, 1559; d. in Paris, Oct. 7, 1651. He was educated by the Jesuits at Billom; entered the order in 1576; was in 1590 called to Rome as secretary to the general; returned in 1608 to Paris; became rector of the Jesuit college in Paris in 1617, and was appointed confessor to Louis XIII. in 1637. He edited works of Ennodius, Flodoardus, Fulgentius of Ruspe, Petrus Cellensis, Apollonius Sidonius, Paschasius Radbertus, Hincmar of Rheims, and others.

**SISTERS OF CHARITY.** See CHARITY, SISTERS OF.

**SISTERS OF MERCY.** See MERCY, SISTERS OF.

**SISTERHOODS.** See DEACONESSSES.

**SIVA.** See BRAHMANISM.

**SIX ARTICLES, The**, passed by the English Parliament, June 25, 1539, mark the retrograde movement of Henry VIII. from the principles of

the Reformation. They imposed upon the English people the doctrines of transubstantiation, the usefulness of private masses, auricular confession, the celibacy of the clergy, and the communion in one kind. They were popularly called the "Bloody Articles" and the "Whip with six strings." See ARTICLES OF RELIGION.

**SIX-PRINCIPLE BAPTISTS**, so called from their six doctrines, contained in Heb. iv. 1, 2; viz., (1) repentance from dead works, (2) faith toward God, (3) the doctrine of baptisms, (4) the laying-on of hands, (5) the resurrection of the dead, (6) eternal judgment. Their "laying-on of hands" is similar to episcopal confirmation. They refuse to fellowship with those who do not practise it. Their general type of theology is Arminian. They claim to date, as an organization, from 1639, and have always been, for the most part, confined to Rhode Island. In 1700 they formed a Yearly Meeting. In 1880 they had not more than a dozen (very weak) churches in New England, all but two in Rhode Island. They have no periodical organ, and no institutions or societies. See CATHCART'S *Baptist Encyclopedia*, s. v.

**SIXTUS**, the name of five Popes. — **Sixtus I.**, the successor of Alexander I., ascended the Papal throne either 116 or 119, and died a martyr's death, by decapitation, 128 or 139. He introduced the celebration of Easter at Rome, and was the author of the law prohibiting women touching the vessels on the altar. — **Sixtus II.** (Pope 257-258) was executed in the reign of Valerian. — **Sixtus III.** (432-440) was appealed to by the metropolitans of Tyana and Tarsus, who were afraid of being deposed. The erection of several churches is ascribed to him, especially the Basilica of St. Maria Maggiore. — **Sixtus IV.** (1471-84), whose family name was François d'Albescola della Rovere, a man of humble origin, was b. July 22, 1414, at Celle, near Savona; d. Aug. 14, 1484, at Rome. Entering the Franciscan order, he became its general, was elevated to the cardinalate by Paul III., and chosen pope, Aug. 9, 1471. He was one of those popes who showed a deep interest in art and church architecture, and promoted the interests of the conventual orders, but who, incited by ambition and lust, filled Italy with blood, wrought confusion in the church, and secured the contempt of their own generation. He studied to raise the fortunes of his family, [and made five of his nephews cardinals]. Peter Riario, who was looked upon as the Pope's son, an immoral and extravagant fellow, was made cardinal; and for another supposed son, Hieronymus, he sought to secure a princely inheritance. In order to accomplish this, and out of jealousy and hatred for the house of Medici, he was an accessory to the plot of the Pazzi to murder Julian and Lorenzo Medici in the St. Reparata Church at Florence. Julius was killed; Lorenzo escaped with a harmless wound. The Florentines fell upon the murderers, and put to death some priests who had participated in the plot. Sixtus hurled the ban at all who had taken part in the uproar against the conspirators, and laid the province of Florence under the interdict. The Florentine clergy appealed to a general council; the corporation sent a vigorous letter to the Pope (July 21, 1478); and Bishop Gentilis of

Arezzo declared him to have been in collusion with the conspirators. Louis XI. of France sent a deputation to Rome, accusing the Pope of stirring up strife, and calling upon him to summon a general council. The Pope refused to call a council, but the demand was again made by a synod of French prelates at Lyons (1479). Other princes expressed themselves in positive language; and, threatened with an invasion of the Turks, Sixtus concluded peace with Florence. The fear of the Turkish invasion led him to the resolve to emigrate to Avignon. He, however, did not carry out this resolution. The danger was hardly over, before he again began to intrigue in the interests of his relations. Seeking to secure the possessions of the house of Este in Ferrara for Girolamo Rimio, he concluded an alliance with Venice against Ferrara. When King Ferdinand, who was an ally of Ferrara, made a treaty with Rimio, Sixtus endeavored to induce Venice to relinquish its conquests. Failing in this, he laid the interdict upon the city (May 23, 1483). The wars which Sixtus began in the hope of promoting the interests of his family and favorites led him to exact tithes from the prelates, to sell ecclesiastical positions, etc. He built the chapel named after him, founded churches, beautified Rome with magnificent structures, built the bridge over the Tiber; but the damage he did the church by his ambition overbalanced the good that accrued from these works. In a bull of 1477 he recommended the celebration of the feast of the Immaculate Conception, confirmed the Franciscans and Dominicans in their privileges in two bulls (1474), which these orders call their *mare magnum* (great sea), etc. — **Sixtus V.** (1585-90) combined with unusual energy and vigor great and statesmanlike versatility and foresight, revived the glory of the Roman chair, built splendid buildings, and filled the Papal treasury, but subordinated religious to political interests. He, without doubt, is one of the most distinguished of the bishops of Rome. He was a descendant of a family of Slaves which had emigrated to Italy, and settled at Montalto. Felix Peretti, who later became Sixtus V., was b. Dec. 18, 1521, at Grotte-a-Mare, a village near Fermo; d. Aug. 24, 1590, at Rome. He visited the universities of Ferrara and Bologna, and was made professor of canon law at Rimini in 1544, and at Siena in 1546. He was a Franciscan. From Siena he went to Rome, became noted as a preacher, secured the friendship of men in power, but, on account of complications, went to Venice (1556), where he held high positions in the Franciscan order. Paul IV. showed him favor; and in 1565 he accompanied the Papal legate to Spain, where he secured the confidence of Philip II. by his preaching. Paul V. also showed him favor, and appointed him vicar-general of the Franciscan order. His success won for him the bishopric of Agatha de Goti, which he administered well, attempting to reform the morals of the clergy. Honored with a cardinal's hat in 1579, he retired to Montalto, lived a solitary life, expended his means in deeds of charity, engaged in the preparation of an edition of Ambrose (1580), and gave the appearance of disinterested and saintly humility. This policy disarmed the cardinals, who, at the death of Gregory XIII., elected him Pope (April 24, 1585). An unreliable tradition states.

that, as soon as the majority of the votes had been given in his favor, he arose in the conclave, erect and resolute, threw away the staff with which he had been wont to support himself, and sang the *Te Deum* with great energy, so that the cardinals, carried away with astonishment, could hardly trust their eyes. Sixtus laid hold of power with a firm hand, suppressed the banditti bands, insisted upon the execution of the laws, promoted commerce, the manufacture of silk and wool, sought to drain the Pontine marshes, etc. By the bull *Immensa* (1587) he appointed fifteen congregations, made up of cardinals, for the more expeditious transaction of business, fixed the number of cardinals at seventy, ordered that all bishops should appear at Rome once in three years, etc. His administration was frugal, and left a well filled treasury to his successor. He did much for the adornment of Rome,—built the dome of St. Peter's, placed the obelisk in its present position, built the Lateran Palace, removed the Vatican Library to new and splendid quarters, and ordered an edition of the Septuagint (1587) and the received edition of the Vulgate. He was also involved in political matters. He supported the Duke of Guise, the author of the league for the extermination of the Huguenots, declared Henry of Navarre a heretic (Sept. 9, 1585), later, pronounced the ban upon Henry III. of France, and, when that sovereign was murdered (Aug. 1, 1589) by the Dominican Clement, approved of the bloody deed. He encouraged Philip II. in the war with Elizabeth, but refused Philip's request to pronounce the ban upon Henry IV. of France. The people of Rome hated Sixtus, and tore down the monument the Senate erected to his memory on the Capitol. [See LEOPOLD RANKE: *History of the Popes*; LETI: *Vita di San Sisto V.*, Lausanne, 1669, Eng. trans., Lond., 1766; TEMPESTI: *Storia della vita e geste di San Sisto V.*, Rome, 1751; HÜBNER: *Sixte Quint, sa vie et son siècle*, Paris, 1871, 2 vols., Eng. trans. by Jerningham, Lond., 1872.]

**SKELTON**, Philip, Church of Ireland; b. in the parish of Derryaghy, near Lisburn, Ireland, February, 1707; d. in Dublin, May 4, 1787. He was educated at Trinity College, Dublin; entered holy orders, and held various livings. He was noted for his benevolence, and his assiduity as a pastor. See life by SAMUEL BURDY, prefixed to SKELTON'S *Complete Works*, London, 1824, 6 vols.

**SKINNER**, Thomas Harvey, D.D., LL.D., b. near Harvey's Neck, N.C., March 7, 1791; d. at New York, Feb. 1, 1871. He was successively a Presbyterian pastor in Philadelphia, professor of sacred rhetoric at Andover, pastor of the Mercer-street Presbyterian Church, New York, and, from 1848 to his death, professor of sacred rhetoric and pastoral theology in the Union Theological Seminary, New York. He wrote *Aids to Preaching and Hearing* (1839), *Hints to Christians* (1841), *Life of Francis Markoe*, *Discussions in Theology* (1868); he also translated and edited Vinet's *Pastoral Theology and Homiletics* (1854). Dr. Skinner was a leader in the New-School branch of the Presbyterian Church, a preacher of great spiritual power, an able theologian, and a pattern of saintly goodness. See Dr. PRENTISS: *A Discourse in Memory of T. H. Skinner*, N.Y., 1871. G. L. PRENTISS.

**SLATER FUND FOR THE EDUCATION OF FREEDMEN.** In the spring of 1882 a fund of one million dollars was given to trustees by John F. Slater of Norwich, Conn., for the purposes of educating and uplifting the freedmen of the United States, and preparing them for the duties of citizenship. The trustees were incorporated by the State of New York, and were organized with ex-President Hayes as their chairman, and Chief Justice Waite as their vice-president. It is expected that the income only of the fund will be distributed, and that schools which combine industrial training with mental and moral instruction will receive particular encouragement. The donor of the fund is a descendant of William Slater, to whom is largely due the establishment of cotton manufactures in this country; and he acquired a fortune by business-pursuits in Connecticut and Rhode Island.

**SLAVERY AMONG THE HEBREWS.** According to the Old Testament, which ascribes to man the inalienable trait of his nature, because of his being created in the image of God, and which presents the brotherhood of mankind, because originating from one blood, slavery as it appears among Gentile nations is inadmissible from the very beginning. That one tribe, however, at the very beginning of the history of men, is dedicated to slavery (Gen. ix. 27), is only because of a curse effected through a special depravity. Yet the Old Testament presupposes slavery, according to which servants, like other possessions, formed a part of property (Gen. xxiv. 35, xxvi. 14; Job i. 3); and also the sale of slaves, as something which was customary in the patriarchal age. The servants of the patriarchs were of two kinds,—those "born in the house" (Gen. xiv. 14), and those "bought with money" (Gen. xvii. 13). Abraham appears to have had a large number of servants. At one time he armed three hundred and eighteen young men "born in his house." The servants born in the house were, perhaps, entitled to greater privileges than the others, and were honored with the most intimate confidence of the masters, as may be seen in the case of Eliezer (Gen. xxiv. 1 sq.), who would have been Abraham's heir, should the latter have died without issue (Gen. xv. 2 sq.). The servants of Abraham were admitted to the same religious privileges with their master, and received the seal of the covenant (Gen. xvii. 9, 11, 24, 27). Slavery, as far as it was allowed by the Mosaic law, was regulated by laws, which, on account of their humane character, form a contrast to that degradation of human nature which was so prominent in heathenism. The laws regulating slavery may be divided into two classes,—such as relate to the Hebrew slaves, and such as relate to non-Hebrew slaves.

1. *Hebrew Slaves.*—The circumstances under which a Hebrew might be reduced to servitude were, (a) poverty (Lev. xxv. 39, 47), (b) the commission of theft (Exod. xxii. 1, 3—in that case the thief could not be sold to a foreigner, Jos. : *Antt.*, XV 8, 27), and (c) the exercise of paternal authority (Exod. xxi. 7—and in that case the authority was only limited to the sale of a daughter). The servitude of a Hebrew might be terminated in three ways, (a) by the satisfaction or the remission of all claims against him, (b) by

the recurrence of the year of jubilee (Lev. xxv. 40), which might arrive at any period of his servitude, and, (c) failing either of these, by expiration of six years from the time that his servitude commenced (Exod. xxi. 2; Deut. xv. 12). There can be no doubt that this last regulation applied equally to the cases of poverty and theft. The period of seven years has reference to the sabbatical principle in general, but not to the sabbatical year. We have a single instance, indeed, of the sabbatical year being celebrated by a general manumission of Hebrew slaves (Jer. xxxiv. 14). If a servant did not desire to avail himself of the opportunity of leaving his service, he was to signify his intention in a formal manner before the judges; and then the master was to take him to the door-post, and to bore his ear through with an awl, thus establishing a connection between the servant and the house in which he was to serve. A servant who had submitted to this operation remained a servant "forever" (Exod. xxi. 6). The condition of a Hebrew servant was by no means intolerable. His master was admonished to treat him, not "as a bond-servant, but as a hired servant and as a sojourner;" and again, "not to rule over him with rigor" (Lev. xxv. 39, 40, 43). At the termination of his servitude the master was enjoined not to "let him go away empty," but to remunerate him liberally out of his flock, his floor, and his wine-press (Deut. xv. 13, 14). In the event of a Hebrew becoming the servant of a "stranger" (i.e., a non-Hebrew), the servitude could be terminated only by the arrival of the year of jubilee, or by repayment to the master of the purchase-money paid for the servant, after deducting a sum for the value of his services proportioned to the length of his servitude (Lev. xxv. 47-55). The servant might be redeemed either by himself or by one of his relations. A Hebrew woman might enter into voluntary servitude on the score of poverty; and in this case she was entitled to her freedom after six years' service, together with the usual gratuity at leaving, just as in the case of a man (Deut. xv. 12 sq.). Different is the case with a young daughter whom a father sold to a Hebrew with a view either of the latter's marrying her himself, or of his giving her to his son. Should the master be willing to fulfil the object for which he had purchased her, she remained with her master forever; if not, she was subject to the following regulations: (1) Should he not wish to marry her, he should call upon her friends to procure her release by the repayment of the purchase-money; (2) If he betrothed her to his son, he was bound to keep her as one of his own daughters; (3) If either he or his son, having married her, took a second wife, it should not be to the prejudice of the first. If neither of the three above-specified alternatives took place, the maid was entitled to immediate and gratuitous liberty (Exod. xxi. 7-11).

II. NON-HEBREW SLAVES. — The majority of non-Hebrew slaves were war-captives. — either the Canaanites who had survived the general extermination of their race under Joshua, or such as were conquered from the other surrounding nations (Num. xxxi. 26 sq.). Besides these, many were obtained by purchase from foreign slave-dealers. That the law in general did not favor the increase of foreign slaves may be seen from the

enactment in Deut. xxiii. 16 sq.; and after the return from Babylon the Jews had only 7,337 slaves, or about one to six of the free population (Ez. ii. 65).

The position of the slave in regard to religious privileges was favorable. He was to be circumcised, and hence was entitled to partake of the paschal sacrifice (Exod. xii. 41), as well as of the other religious festivals (Deut. xii. 12, 18, xvi. 11, 14). He was to rest on the sabbath-day (Deut. v. 14); and, in case the master had no male issue, he could give him his daughter in marriage (1 Chron. ii. 35). As to the treatment of female slaves, see Deut. xxi. 10 sq. The master had no power over the life of a slave (Exod. xxi. 20). Willful murder of a slave entailed the same punishment as in the case of a freeman (Lev. xxiv. 17, 22); but no punishment at all was imposed if the slave survived the punishment for a day or two (Exod. xxi. 20), because he is his master's "money" (Exod. xxi. 21). A minor personal injury, such as the loss of an eye or a tooth, was to be recompensed by giving the servant his liberty (Exod. xxi. 26, 27). The general treatment of slaves appears to have been gentle, occasionally too gentle, as we infer from Solomon's advice (Prov. xxix. 19, 21). The slave was considered as entitled to justice (Job xxxi. 13-15). The Essenes entirely abolished slavery. Cf. PHILO: *Quod omnis probus* (Mangey's ed.), ii. 457.

LIT. — Comp. MIELZINER: *Die Verhältnisse der Sklaven bei den alten Hebräern nach biblischen und talmudischen Quellen dargestellt*, Copenhagen and Leipzig, 1859, [Eng. trans., by Professor Schmidt, in the (Gettysburg) *Evangelical Review*, January, 1862, pp. 311-355; BARNES: *Scriptural Views of Slavery*, Philad., 1846; SCHAFF: *Slavery and the Bible*, Mercersb., 1860; RAPHAEL: *Bible View of Slavery*, N.Y., 1861].

SLAVERY IN THE NEW TESTAMENT. The New Covenant declares all mankind equal sharers in salvation (Tit. ii. 11; 1 Tim. ii. 4); and this principle was in itself sufficient to determine the view concerning slavery (Gal. iii. 28; Col. iii. 11), and to bring about its extinction. Since Christianity does not deal with nations, and masses of people, but with individuals, whom it severally invites, exhorts, and receives into its communion, by setting forth faith as an inward, liberating life-principle (John viii. 36) through which the individual lays hold on Christ, and becomes united with him, it recognizes the rights of the inner man (Acts ii. 41, xiii. 46; Gal. ii. 19-21), which the heathen nations never apprehended, and which were veiled in the Old Testament, but which, in their progress and complete realization under Protestantism, must ultimately bring about the utter extirpation of slavery from the earth. Christ postulated the law of liberty, and made freedom the privilege of believers (John viii. 32; Jas. i. 25, ii. 12; Rom. viii. 2), thereby accomplishing the predictions of the Old Testament (Luke iv. 18-21; Isa. lxi. 1 sq.); and, though the proclamation of liberty by the apostles had primary reference to the inward states of the soul (1 Cor. vii. 23; Gal. v. 1; 1 Pet. ii. 16; comp. Gal. ii. 4, v. 13; 2 Pet. ii. 19), it necessarily led to the great principle, that, with Christ, liberty in general had come to man (Luke i. 79; 2 Cor. iii. 17), which, like a leaven, was to permeate all relations of life.

With regard to slavery, the passage in 1 Cor. vii. 21 is of especial importance; and, whatever explanation may be given, certain it is that Paul did not intend to subvert by force the then existing condition, however adverse to the spirit of Christianity, but that first the inner freedom was to be implanted in the human heart, from which, in the course of time, the outer freedom was to proceed. It is evident from Rom. xiii. 1 sq., that a disposition to refuse obedience to government existed, to some extent, in apostolic times, and, from the case of Onesimus, that bondmen sometimes broke away from their masters' rule. In the latter instance Paul succeeded in effecting the voluntary return of the fugitive Christian slave by imparting to him a deeper and more correct knowledge of the nature and aims of Christianity (Philem. 10-16).

Similar tendencies we find among the slaves at Corinth, where many had no doubt become converts to Christianity (1 Cor. i. 20, 26-28). The apostle, therefore, laid it down as a rule, that converts to Christianity were to continue in the station and condition of life to which the providence of God had assigned them (1 Cor. vii. 17, 20). The argument by which that rule is enforced—that the present is a time of distress, in which it becomes prudent for the unmarried to retain their virgin state, and the slave to remain contentedly in his bondage—indicates its primary reference to the Corinthian Christians of that day; but the further considerations adduced—that the time is short, and the grand catastrophe through which the world's conditions shall be changed is drawing near—have universal force, and adapt the rule to the conditions of all Christians. It is, however, evident that the apostle does not strike at the right to liberty and personal independence in these instructions. 1 Cor. vii. 23 asserts that right most forcibly, and shows that the saving grace of the Lord involves a setting-aside of all human bondage. A denial of that right would bring him into conflict with his own claim to freedom (1 Cor. ix. 1) and with his fundamental statement, that in Christ all things must become new (2 Cor. v. 17). The principles of Christian liberty were already then exhibited in such a manner that Christian masters, even if they were not to give freedom to their slaves, as Philemon to Onesimus, were exhorted to treat their slaves kindly and as brothers (Eph. vi. 6; Col. iv. 1; Philem. 16). [Bishop Lightfoot says, "The gospel never directly attacks slavery as an institution; the apostles never command the liberation of slaves as an absolute duty. It is a remarkable fact that St. Paul in this Epistle (Philemon) stops short of any positive injunction. He tells him (Philemon) to do very much more than emancipate his slave, but this one thing he does not directly enjoin" (p. 389).]

J. G. VAHINGER.

LIT.—Commentaries on Philemon, especially by LANGE (American edition) and LIGHTFOOT; H. WALLON: *Histoire de l'esclavage dans l'antiquité*, Paris, 1837, 3 vols., new ed., 1879; MÖHLER: *Bruchstücke aus der Geschichte der Aufhebung der Sklaverei*, 1834 (Förmische Schriften, vol. ii. p. 51); HAGUE: *Christianity and Slavery*, Boston, 1852; SCHMIDT: *Essai historique sur la société civile dans le monde romain, et sur sa transformation par le Christianisme*, Strassburg, 1851, pp. 81 sq., 332 sq.,

431 sq., 462 sq.; PHILIP SCHAFF: *Slavery and the Bible*, Mercersburg, 1860; and his "Christianity and Slavery," in *History of the Christian Church*, rev. ed., 1882 sqq., vol. i. pp. 444 sq., vol. ii. pp. 444 sqq.; OZANAM: *La civilisation au cinquième siècle*, 1862, i. pp. 200 sq.; A. COCHIN: *L'abolition de l'esclavage*, Paris, 1862, 2 vols.; HEFELE: *Sklaverei und Christenthum; Beiträge zur Kirchengeschichte*, Tübingen, 1864, i. pp. 212 sq.; RIVIERE: *L'Eglise et l'esclavage*, 1864; I. A. MONOD: *Saint Paul et l'esclavage*, Paris, 1866; H. WISEMANN: *Die Sklaverei*, Leiden, 1866; G. HAVEN: *National Sermons; Sermons, Speeches, and Letters on Slavery and its War*, Bost., 1869; BUCHMANN: *D. unfreie u. freie Kirche in ihr. Beziehung z. Sklaverei*, Breslau, 1873; OVERBECK: *Studien*, Hft. 1, Schloss-Chemnitz, 1875, pp. 158-230 ("Ueber das Verhältniss der alten Kirche zur Sklaverei im römischen Reiche"); ALLARD: *Les esclaves chrétiens depuis les premiers temps de l'église jusqu'à la fin de la domination romaine en Occident*, Paris, 1876; G. V. LECHLER: *Sklaverei u. Christenthum*, Leip., 1877 (30 pp.); T. ZAHN: *Sklaverei u. Christenthum in der alten Welt*, Heidelb., 1879 (48 pp.); HAYGOOD: *Our Brother in Black, his Freedom and his Future*, N.Y., 1881.—On Negro Slavery and the Slave-trade see C. B. WADSTROM: *Observations on the Slave-trade*, London, 1789; THOMAS CLARKSON: *History of the Abolition of the Slave-trade*, London, 1808, 2 vols.; HÜNE: *Vollständige historische Darstellung aller Veränderung. d. Neger-Sklavenhandels*, Göttingen, 1820; BURKHARD: *Die evangelische Mission unter den Negeren in Westafrika*, Bielef., 1859; WILLIAMS: *History of the Negro Race*, N.Y., 1883, 2 vols.

**SLAVERY AND CHRISTIANITY.** Christianity and slavery seem to the present generation, with its settled opinions concerning natural rights and the teachings of the New Testament, to form the opposite poles of the moral sphere; and yet it is certain that society in antiquity was based on slavery, and that at no period of history was the slave system more completely organized than in the Roman Empire during the life of Christ in this world. It may be affirmed, also, that the Master never commanded that slavery as it then existed should be abolished, like other evils,—idolatry, for instance,—by the direct act of his followers; and further, that, for three hundred years after his advent, no writer among either the defenders or the enemies of Christianity ever spoke of the abolition of slavery as a consequence of the new doctrine (Biot, 126). It seems, however, equally clear that the total change which has since taken place in the opinion of the civilized world in regard to slavery has been mainly due to the gradual outgrowth of Christian doctrine, morals, and example. This inconsistency can only be explained by a view of the history of the opinion of the church on this subject.

1. *Relations of Christianity towards Slavery to the Reign of Constantine.*—Among the early converts there were, of course, masters and slaves. The apostle Paul preaches liberty to the individual; because the gospel fully sets forth the folly of human distinctions in a race which had a common Father, and were the subjects of a common redemption. He insisted, also, that in the new kingdom all men were equal in the sight of God, who was no respecter of persons, whatever they

might be as subjects of the Roman emperor: nevertheless, he maintained the duty of obedience on the part of the slave, and the claim of authority on the part of the master, as not only sanctioned, but commanded, by the new doctrine. The apostle, and his followers during the first three centuries, accepted slavery as a fact, a settled condition of Roman society which they were as powerless to change, had they so desired, as to change the imperial government itself. The object, the only object which was then practicable, was to remedy moral evils under existing institutions. The apostles and fathers addressed their exhortations to the heart rather than to the intellect of the down-trodden classes. They taught meekness and humility, and consecrated for the first time in history the servile virtues. They seem to have regarded the service of God by slaves as conferring upon them, in an important sense, perfect freedom, and as placing them on a footing of equality with their masters in the new "City of God." In this city *all*, slaves and free, worshipped the same Father; they were bound by the same law; their religion taught them that they were all brethren, sharing in the offices of the church and the administration of its charities, members of the same collegium in the old Roman sense, with equal rights as such, and, above all, with the same hope of a common reward in the life to come.

Doubtless there were many evils in Roman society, established by law or usage, which shocked the moral sense of the early Christians quite as much as slavery ought, we think, to have done; but all these evils the Christians met with submission and resignation and by their own example of good works and virtues. When the Roman law came in conflict with their Christian duties, they made no futile attempts at change by revolutionary force and violence. An illustration of their position is found in the history of the Quakers, who gained all their early strength by protesting by voice and example against the iniquities of society in the reign of Charles II.; and yet they remained loyal subjects of the king.

2. *Opinions of the Christian Fathers in regard to Slavery.*—It cannot be doubted that the opinions of many of the Fathers on this subject were derived from the moral philosophy of the stoics of the empire. "Liberty," says Epictetus, "does not consist in the enjoyment of the things we desire, but in our having no desires." Marcus Aurelius made the question of true liberty dependent upon the mind and the will of the individual. The Fathers taught, after the example of St. Paul, that the true slavery was the slavery of sin. St. Jerome insists that there is no true freedom except in the knowledge of the truth. St. Ambrose sees above all conception of liberty a more noble servitude, in which freemen and slaves may unite, and where both may work together for the good of others. According to St. Augustine, the inferior position of woman relatively to man, as well as slavery, was introduced into the world at the same time and by the same means,—the sin of Adam. So Chrysostom thinks that the apostle did not recommend the suppression of slavery, lest men should lose an opportunity of seeing how nobly liberty of soul could be preserved in the body of the slave. And yet, with these opin-

ions of the advantages of the existing system, the Fathers speak of the original equality of mankind, of the fraternal love which should bind all men together, of that great human family of which tyranny, and not nature, had made two races, of the dignity of man created in the image of God, and, above all, of the noble destiny of man, who, while he became a slave through the sin of Adam, becomes a freeman through the sacrifice of Jesus Christ. (See Wallon: *Histoire de l'Esclavage dans l'Antiquité*, vol. iii., for full details on this point.)

While Christianity did not attack what may be called the principle of slavery in the Roman Empire, it did not content itself with preaching merely moderation to the masters, and resignation to the slaves: it favored the manumission of slaves (*Const. apost.*, iv. q. t. l. p. 297), and strove to suppress or mitigate those features of slavery which made men forget that they were all children of the same Father, and heirs of the same promises (see Wallon, iii. 384 sq.); it sought to narrow the area of slavery by restricting as far as possible the sources of supply; it redeemed captives taken in war; it purchased the freedom of debtors about to be sold into slavery; and it strove by its charity to succor those families who had been reduced to the condition of slaves by the misfortunes of their fathers (Ambrose: *De Officiis Ministr.*; Greg. Magnus: *Dial.*, iii.); above all, it brought into the Roman world a principle which had been unknown there for ages,—the dignity of human labor. There is no more striking difference between Roman and modern society than that caused by the different ideas prevailing at the two periods in regard to the social *status* of the workman. In Rome, as soon as she began to conquer the world, all labor became servile, and laborers were despised outcasts, because they were slaves. Christianity changed all this. It dignified and ennobled labor. The obligation to labor was inseparable from the law of love. The early Christians followed the example of the Master and his apostles in this respect, working and doing good at the same time and from the same motive. Work was regarded as quite as indispensable to the perfection of Christian character as prayer itself (*Laborare est orare*).

Under the Christian emperors, Constantine and his successors, the principle of slavery was still maintained, and no slave-code ever existed which defined more sharply the line separating freemen from slaves than that of Justinian (A.D. 529). The Christian Fathers, at the Council of Nicæa and afterwards, procured some legislation which forbade the employment of slaves as gladiators, and of women as actresses; but in practice these prohibitions were of no avail, such was the passion of the populace for theatrical spectacles. By the same influences, Constantine was moved to direct that manumissions should be thenceforth made in the church, in the presence of the bishop, rather than in that of the prætor, in order to give greater sacredness to the act. This custom was transmitted to the mediæval church.

So Constantine gave the right to the parents of new-born children to sell them into slavery; and this law, which was in direct opposition to the provisions of the old Roman code, was, it is said, rendered necessary by the increasing misery of the times, and was adopted as an alternative

against permitting the children to perish from neglect and starvation.

From the time of Constantine to that of Alexis Comnenus (1095), there was, it is now apparent, in the Eastern Empire, a secret conflict of opinion between the Christian authorities and the imperial government concerning slavery. A strong illustration of the nature of this conflict is found in the general opinion that the marriage of a slave in the church made him *ipso facto* a freeman. Up to the time of Basil the Macedonian, no such marriage was permitted to take place; the union of male and female slaves being still regarded as *contubernium*, not having the sanction of the *connubium*, essential to the valid, legal marriage of the Romans. Basil (867-886) directed that the priestly benediction should hallow the marriage of slaves. This enactment met with violent opposition from the deeply rooted prejudices of centuries, and was often evaded. Alexis Comnenus renewed the edict, invoking for its support the Christian maxim, "one God, one faith, one baptism," and directed that all slaves whose masters forbade that they should be married in the church should become at once free. See Wallon, iii. 162, and Milman's *History of Latin Christianity*, i. p. 491.

In the Western Empire, after it was conquered by the Teutonic tribes, domestic slaves were still to be found; although the vast majority of the bondmen were serfs, who, like the Roman *coloni*, were *adscripti glebæ*, and could not be sold apart from the land, of which they formed, in legal phrase, an incident. Many of the harshest features of the slave-code of the empire and of the Barbarians were kept up for the government of these serfs. The tendency, under the feudal system during the middle age, was to replace slavery by serfage; and this last form of servitude died out gradually in Europe, when the employers of labor, from a variety of motives, chiefly economic and selfish, found it to their advantage to pay wages, and to agree with their serfs that they should hold their lands on condition of rendering services therefor, certain in kind, and fixed in amount.

We are not to suppose that either the church or the clergy (who were all, in the earlier period, of the conquered races) were unmindful of the treatment of the serfs and bond-laborers during this age. The church did not attack mere slaveholding, — indeed, under the operation of the feudal system, churches and monasteries became, by the gifts of the faithful, among the largest slaveholders and proprietors of serfs, — but it constantly protested against abuses of the system, and in favor of humane measures. Charles L. Brace (*Gesta Christi*, p. 229) says that thirty-seven church councils passed acts favorable to slaves. In the middle age no Christian captives were permitted to be sold into slavery; the right of asylum in the churches was offered to fugitive slaves; large sums were spent for their ransom; manumissions were frequent, and were encouraged by the church as acts inspired "by the love of God" for the benefit of the soul of the master. Still, the noble declaration of Pope Gregory the Great, towards the close of the sixth century, "that slaves should be freed because Christ became man in order to redeem us," does not seem to have been the guide if the church's policy during the middle age. Larroque (*L'Esclavage chez les Nations Chrétiennes*,

65-116), indeed, gives a list of fifteen councils of the church, whose decrees, he claims, were unfavorable to the freedom of the slave.

Personal slavery having disappeared in Europe in the fourteenth century, it was revived upon a gigantic scale on this continent shortly after the discovery of America. The scarcity of labor in the New World, and the necessity for it, seem to have overcome all objections to the system, whether founded upon motives of Christian duty, or upon economic considerations. All the European nations, Catholic and Protestant, who had colonies in America, engaged in transporting slaves from the coast of Africa to this continent. The result was, that, according to the calculation of Sir Arthur Helps, there were carried between the years 1579 and 1807 more than five millions of human beings from Africa to America, where they and their descendants became slaves. For more than two centuries and a half no voice, either in the church or out of it, was publicly heard against the slave-trade and its consequences. About the middle of the eighteenth century, however, two distinct movements become apparent. They are distinct; because one was based on philosophical, and the other on Christian, grounds, and because one was confined to France, and the other to England. Upon one or the other of them, modern opinion and legislation in regard to negro slavery have been based. The philosophical basis is found in that portion of the celebrated work of Rousseau, *Emile*, called *Profession de foi d'un Vicaire Savoyard*. The views there laid down made a profound impression upon all writers on theories of government during the remainder of the century, and formed the element of strength in the French Revolution. According to Rousseau, man is a being by nature good, loving justice and order. In an ideal state of society each member would be free, and the equal of every other, — equal, because no person, or family, or class, would seek for any rights or privileges of which any other was deprived; and free, because each one would have his share in determining the rule common to all.

These doctrines, and the vast system which grew out of them, were, for various reasons, embraced with the utmost enthusiasm in France. People looked for the *millennium* as a consequence of their adoption to an age, when, according to Condorcet, "the sun shall shine only on freemen, when tyrants and slaves and priests shall survive only in history and on the stage." It is curious that the first public official document in which these opinions are clearly set forth should be our own Declaration of Independence; for it is there proclaimed that all men are "equal," and that "they are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness." So in France, the first article of "The Declaration of the Rights of Man and of the Citizen," adopted in 1789 at the beginning of the Revolution, asserts, "Men are born free and equal, and have the same rights." And as a logical result of this declaration, based upon the teaching of Rousseau, the French Convention (Feb. 4, 1791) decreed that negro slavery should be abolished in all the French colonies, and that all men therein should have the rights of French citizens. Two things are worthy of

remark concerning this decree: (1) That it was the first act by which any nation in Europe decreed the abolition of slavery; and, (2) That the men and the nation adopting it were so far from being Christians, that they had, only three months before its date, enthroned and worshipped a woman as the goddess of reason in the Cathedral of Notre Dame at Paris.

By the side of these attacks of the French philosophers on slavery as a violation of natural rights, there began a movement about the same time, chiefly in England and in this country, having the same object in view, but founded wholly upon convictions of Christian duty. Conscience was here substituted for mere sentiment, as the impulse to action; and the result was that earnest, persistent, and personal work which is prompted by deep, conscientious conviction of duty. The African slave-trade was made at first the main point of attack by the abolitionists. In 1772 Granville Sharp urged its suppression on religious grounds. Just before the Revolution, Virginia petitioned that no more African slaves should be sent into the Colony; a few years later, Clarkson, a man of deeply religious nature, gave up his whole life to efforts to convince his countrymen that they should prohibit the slave-trade by law, as violating every principle of Christian humanity. The only religious denomination which as a body took an active part in this work was the Quakers, who presented to the House of Commons a petition for the abolition of the slave-trade in 1781. By incessant work, and constant agitation of the subject in the press and at public meetings, the little band of abolitionists gained the support of many prominent public men in England, Wilberforce, Pitt, Fox, and Burke among the rest. Such was the feeling roused by the discussion of the subject, and especially the general conviction of the violation of Christian duty in maintaining the traffic, that, forced at last by the outcry of the public conscience, Parliament abolished the slave-trade in 1807. This movement in England may be considered as directed wholly by Christian sentiment.

In the United States the foreign slave-trade was prohibited in 1808 by virtue of a power conferred upon Congress by the Constitution. Shortly afterwards, all the maritime nations of Europe followed the example of England and of this country; and the work was fittingly crowned by the declaration of the European Congress of Vienna in 1815, engaging all the powers to discourage the traffic, as one "reproved by the law of religion and of nature;" thus recognizing the two forces, religion and philosophy, which had combined to bring about the result.

In this country the testimony of the Quakers, as a religious body, against slavery has been uniform from the beginning. In 1658 the German Friends residing in Germantown, now a part of Philadelphia, petitioned the Yearly Meeting to take measures against slaveholding. From 1696 to 1776, the society nearly every year declared "the importing, purchase, or sale of slaves" by its members to be a "disownable offence." John Woolman and Anthony Benezet, illustrious as Quaker philanthropists, were the pioneer abolitionists of modern times. In 1776 the holding of slaves was prohibited by the discipline of the Society of

Friends, and since that time its members have always been conspicuous in supporting antislavery opinions and legislation.

The highest judicatory of the Presbyterian Church in this country is said (Stanton: *The Church and the Rebellion*, p. 398) to have made a formal declaration in favor of the abolition of slavery no less than six times between 1787 and 1836; viz., in 1787; in 1793, re-affirming its action in 1787; in 1795, by expressing "the deepest concern that any vestiges of slavery remained in the country;" in 1815, and again in 1818, denouncing slavery "as utterly inconsistent with the law of God." In 1815 and in 1819 the General Assembly (Old School) in its action, without avowing any change of opinion as to the sinfulness of slavery, dwelt more particularly upon the formidable obstacles to the practical work of emancipation. In 1861, during the Rebellion, that body being no longer hampered by complications of this kind, proclaimed openly "the evil and guilt of slavery," and its earnest desire for its extirpation.

The Methodist-Episcopal Church has been opposed to slavery from the beginning. At the organization of the General Conference in 1781, a general rule of its discipline was adopted, declaring slavery contrary "to the golden law of God and the inalienable rights of mankind," and directing that preachers holding slaves should be expelled. Still, the rule was often evaded, and not executed, out of regard for the position of the Southern members of the denomination. After 1808 slaveholding among the private members of the society was not made a subject of discipline, notwithstanding that the old rule affirming slavery to be a great evil, and that slaveholding should be a bar to office in the church, was still unrepealed.

The aggressive antislavery sentiment at the North was always very powerful among the Methodists; and in the General Conference of 1844 it was strong enough to effect the passage of a resolution by which Bishop Andrew, who had come into the possession of certain slaves in right of his wife, was requested to suspend the exercise of all episcopal functions until the slaves were freed. This led to the disruption of the conference, and the formation of two Methodist-Episcopal churches in this country,—one at the North, and the other at the South.

It must be remembered that there were, before the war, in the Northern States, vast multitudes of Christians of thoroughly anti-slavery sentiments who took no active part in the abolition movement, because they were restrained by conscientious convictions as to their duties as citizens; but when slavery was made the pretext of rebellion, and war against the government, and an attempt was made to found an empire the corner-stone of which was slavery, and especially when the National Government had decreed the emancipation of the slaves, every motive for its further toleration was removed.

LIT. — WALLON: *Hist. de l'Esclavage dans l'Antiquité*; FROSSARD: *La cause des Nègres*; BIOT: *L'abolition de l'esclavage dans l'Occident*; LARROQUE: *L'Esclavage chez les Nations Chrétiennes*; COPLECY: *Hist. of Slavery*; BRACE: *Gesta Christi*; MILMAN: *Hist. of Latin Christianity*; LEVASSEUR: *Hist. des classes ouvrières*; STANTON: *The Church*



and the Rebellion; WILSON: *Rise of the Slave-Power*; WILLIAMS: *Hist. of the Negro Race*; *Statement of the Rise and Progress of the Testimony of Friends in Regard to Slavery*, 1843. C. J. STILLE.

**SLAVIC BIBLE VERSIONS.** See BIBLE VERSIONS.

**SLEIDAN** (originally **PHILIPPSOHN**), Johannes, b. at Sleidan, near Aix-la-Chapelle, 1506; d. at Strassburg, Oct. 31, 1556. He studied ancient languages and literatures at Liege and Cologne, and afterwards jurisprudence and history in Paris; embraced the Reformation; settled at Strassburg, and was much used by the Protestant princes of Germany in diplomatic missions to England, the Council of Trent, etc. His celebrated work on the history of the Reformation in Germany (*De statu religionis et reipublice Carolo Quinto Cæsare commentarii*, Strassburg, 1553-56) he wrote at the instance of the leaders of the Schmalcaldian League. It was translated into German, Dutch, Italian, English (with his life, London, 1689), and Swedish, and appeared in eighty editions before 1780. His *De quatuor summis imperiis libri tres* (1557) was very much read. On the Roman-Catholic side, Fontaine, Gennep, Surius, and Maimburg wrote against him. [See BAUNGARTEN: *Ueber S's Leben u. Briefwechsel* (Strassburg, 1878), and *Briefwechsel* (1881).] NEUDECKER.

**SCHMALCALT ARTICLES AND LEAGUE.** See SCHMALCALT ARTICLES.

**SMALLEY, John, D.D.**, b. in Columbia, Conn., June 4, 1734; d. in New Britain, Conn., June 1, 1820, within three days of being eighty-six years old. He was prepared for Yale College by his pastor, Eleazer Wheelock, afterward president of Dartmouth; was befriended while at Yale by Ezra Stiles, afterward president of the college; was graduated in 1756. He was thought by Dr. Wheelock to have been converted in early childhood. At the age of six years he had been deeply affected by the preaching of Whitefield. In college, however, he began to doubt the genuineness of his conversion, became painfully despondent, and at length ascribed what he sometimes called his *actual*, and sometimes his *second*, conversion, to the reading of *Edwards on the Will*. This was one of the facts which led him through life to oppose all religious excitements which did not spring from the influence of religious doctrine. It led him to become a leader in the contest against the fanaticism of the Separatists, against the Half-way Covenant, — a leader in defence of the New-England theology.

Having pursued his theological studies with Dr. Joseph Bellamy, he was ordained April 19, 1758, over the Congregational Church in New Britain, Conn. He remained in this pastorate more than fifty-five years — without a colleague, more than fifty-one years. In the pulpit he fixed his eyes on his manuscript, read it with a harsh and nasal voice, with few, and those awkward, gestures; yet he chained the attention of his hearers by his exhibition of naked doctrines, — often the distinguishing doctrines of Calvinism. The marked success of his pastorate is a matter of historical interest. His success as a theological instructor was yet more remarkable. Twenty of his pupils can now be remembered. One of them was an eminent revivalist, and was accustomed to read in the pulpit a printed sermon of

Smalley, and to read it with such impressive elocution that the reports of its influence are well-nigh fabulous. Two of Smalley's pupils were Nathanael Emmons of Franklin, and Ebenezer Porter, who, as a professor at Andover, exerted a formative influence on the seminary. Two other theological pupils of Smalley turned their attention afterward from the ministerial to the legal profession. One of these was Oliver Ellsworth, who became chief justice of the United States; the other was Jeremiah Mason, to whom Daniel Webster ascribed much of his own success at the bar. The pupils of Smalley were charmed with his wit, but often awed by the severity of his criticisms. He studied fourteen hours a day, yet made no parade of learning. He was confident in his opinions, and impatient of contradiction, but was venerated for his profound and simple-hearted piety.

Four of his sermons had an epochal influence. Two of the four were on *Natural and Moral Inability*, published in 1769, republished in England. Two were entitled *Justification through Christ an Act of Free Grace*, and *None but Believers saved through the All-Sufficient Satisfaction of Christ*, 1786, 1787, repeatedly republished. In addition to other sermons in separate pamphlets, Dr. Smalley published in 1803 a volume of *Discourses*, and in 1814, when he was eighty years old, a second volume. EDWARDS A. PARK.

**SMARAGDUS**, abbot of the monastery of St. Michael, situated on the Meuse, in the diocese of Verdun, was one of the most learned theologians of the Carolingian age, and held in great esteem both by Charlemagne and Lewis the Pious. His writings, however, consisting of commentaries on the New Testament, on the rules of St. Benedict, etc., are mere compilations, altogether without originality. They are found in Migne: *Patrol. Lat.*, vol. 102. — Another **Smaragdus**, whose true name was Ardo, was a friend of Benedict of Aniane, and wrote his life. See *Act. Sanct.*, and Migne: *Patr. Lat.*, vol. 103. ZÜCKLER.

**SMART, Christopher**, b. at Shipbourne, Kent, 1722; d. in the King's Bench prison, 1771; fellow of Pembroke College, Cambridge, 1745; followed literature in London, and led a disorderly and dissipated life, which did not quench his religious feeling. Among his works are *The Parables of Christ done into Verse*, 1765; *On the Divine Attributes*; and *A Translation of the Psalms of David attempted in the Spirit of Christianity*, with *Hymns for the Fasts and Festivals*, 4to, 1765. These are piously intended, and curious, but met with no success. More memorable is his *Song to David*, written on the wall of a madhouse, or, according to the old tradition, indented with a key on the wainscot, he being debarred the use of pen, ink, and paper. F. M. BIRD.

**SMECTYMNUS**, a word made up of the initials of S(tephen) M(arshall), E(dmund) C(alamy), T(homas) Y(oung), M(atthew) N(ewcomen), and W(illiam) S(purstow), who composed in common a treatise in reply to Bishop Joseph Hall's *Humble remonstrance to the high court of Parliament*, London, 1610, under the title, *An answer to a booke entituled "A humble remonstrance, in which the originall of liturgy and episcopacy is discussed, 1641 (104 pp. 4to); and later in the same year, A vindication of the answer to the hum-*

*ble remonstrance from the unjust imputations of frivolousness and falsehood; wherein the cause of liturgy and episcopacy is further debated.* The debate was upon these two heads: (1) of the antiquity of liturgies, or forms of prayer; (2) of the apostolical institution of diocesan episcopacy. See NEALE: *Hist. Puritans*, vol. i. pt. ii. c. viii. Harper's ed., pp. 363 sqq.

**SMITH, Eli**, a distinguished American missionary, and translator of the Bible into Arabic; was b. at Northford, Conn., Sept. 15, 1801; d. at Beyrout, Syria, Jan. 11, 1857. He graduated at Yale College, 1821, and at Andover Seminary in 1826; and in May of the same year embarked as a missionary of the American Board to Malta. In 1827 he went to Beyrout, and in March, 1830, undertook with Mr. Dwight, under directions from the American Board, a journey through Persia, to get information concerning the Nestorian Christians. The expedition, which lasted a year, and during which the travellers visited the grave of Henry Martyn at Tocat, resulted in the establishment of a mission among that people. Smith published an account of the journey, in *Missionary Researches in Armenia, of the Rev. Eli Smith and H. G. O. Dwight*, etc. (Boston, 1833, 2 vols., London, 1834). In 1838 Dr. Smith accompanied Dr. Edward Robinson on a journey from Suez through the Sinaitic peninsula and up the Jordan. He accompanied the same scholar on his journey in 1852, and contributed materially to the accuracy and discoveries of Robinson's *Researches*. In 1846 he began his translation of the Bible into Arabic, having the assistance of Butrus el-Bistany and Nasif el-Yasijee. By August, 1853, he had completed the translation of the four Gospels. Before his death he succeeded in translating the entire New Testament, and the Pentateuch, historical books, Isaiah, Jeremiah, and other portions of the Old Testament. His labors have been supplemented by the scholarship of Dr. Van Dyke. Dr. Smith possessed eminent attainments in Arabic, and will always have a distinguished place in the annals of the American mission at Beyrout. For a good account of his life, see *Missionary Herald*, 1857, pp. 224-229.

**SMITH, George**, b. in England about 1825; d. at Aleppo, Aug. 19, 1876. He began life as bank-note, copper and steel plate engraver; taught himself the Oriental languages, and first came into prominence in 1866 by a contribution to *The London Athenaeum*, upon the *Tribute of Jehu*, which revealed his studies, assiduously carried on at leisure moments, of the Ninevite sculptures in the British Museum. In 1867 he was appointed a senior assistant of the Lower Section in the department of Egyptian and Oriental Antiquities in the British Museum, and from thence on stood in the first rank of Assyrian scholars. He made expeditions to Nineveh in 1873 at the expense of the *London Daily Telegraph* (newspaper), and in 1874 and 1875 on behalf of the British Museum, and obtained immense treasure in cuneiform inscriptions, etc. His popular works were *Assyrian Discoveries* (1875), *History of Assyria from the Monuments* (1875), *The Assyrian Epigraphic Canon* (1875), *Chaldean Account of Genesis* (1876, new ed. by Sayce, 1880), *History of Sennacherib*. See COOPER: *Bio-*

*graphical Dictionary*, supplement, s.v.; art. CUNEIFORM INSCRIPTIONS.

**SMITH, Henry Boynton, D.D., LL.D.**, an eminent American scholar and divine; b. in Portland, Me., Nov. 21, 1815; d. in New York, Feb. 7, 1877. He was graduated at Bowdoin College in the class of 1834; studied theology at Andover and Bangor, and then spent a year as tutor in Greek, and librarian, at Bowdoin. Late in 1837 he went abroad on account of ill-health, and passed the winter in Paris, hearing lectures at the Sorbonne, at the Institute, and at the Royal Academy. The next two years were spent chiefly at Halle and Berlin, in enriching his mind with the treasures of German thought and culture. The friendships formed at this time with Tholuck, Ulrich, Neander, Twisten, Baron von Kottwitz, Kahnis, Besser, Godet, and others, eminent then or since as theologians and men of faith, he counted among the greatest blessings of his life abroad. After a short visit to England, he returned home in the summer of 1840, and was at once licensed to preach the gospel. But his health again gave way, delaying his settlement until the close of 1842, when he was ordained as pastor of the Congregational Church at West Amesbury, Mass. Here he labored four years with zeal and success, supplying also during two winters the chair of Hebrew at Andover. In 1847 he became professor of mental and moral philosophy in Amherst College. In 1850 he accepted a call to the chair of church history in the Union Theological Seminary of New-York City. Three years later he was transferred to the chair of systematic theology. In both departments he wrought with the hand of a master, and, alike by his teaching and his writings, won a commanding position as one of the foremost scholars and divines of the country. His influence was soon felt throughout the Presbyterian Church, and was especially powerful in shaping opinion in the New School branch of it to which he belonged. He wrote a good deal for the editorial columns of *The New-York Evangelist*, on religious and ecclesiastical topics of the day; while in *The American Theological Review*, in *The American Presbyterian and Theological Review*, and, later, in *The Presbyterian Quarterly* and *Princeton Review*, he discussed the leading philosophical and theological questions of the age. Of the first-named review he was the sole editor, and of the other two he was joint editor. He contributed articles on Schelling, Hegel, Calvin, Pantheism, the Reformed Churches, and other subjects, to Appletons' *Cyclopædia*. In 1859 he published *Tables of Church History*, a work embodying the results of vast labor. In 1863 he was elected moderator of the General Assembly at Philadelphia, and the next year, at Dayton, preached a sermon before that body on *Christian Union and Ecclesiastical Re-union*, which did much to bring together again the two severed branches of the Presbyterian Church. He took a leading part in the memorable Union Convention at Philadelphia in 1867. During the war he wrote very ably in support of the national cause. In 1859 he revisited Europe, also in 1866, and again in 1869. The latter visit, which was caused by overwork and the breaking-down of his system, lasted a year and a half, and included a journey

to the East. After his return he resumed his labors in the seminary, but with health so greatly enfeebled, that early in 1874 he resigned his chair, and was made professor emeritus. After long struggles with disease, and severe suffering, he entered into rest.

Whether regarded as a theologian, as a philosophical thinker, or as a general scholar and critic, Dr. Smith was one of the most gifted and accomplished men of his time. Such was the opinion of him often expressed by those best qualified to judge, both at home and abroad. Unfortunately, with the exception of his invaluable *History of the Church of Christ, in Chronological Tables*, his writings consist chiefly of occasional discourses, essays, and reviews. But, although occasional, they discuss many of the most important and vital questions of the age; and they do it with such exhaustive power, that in several instances the discourse or essay might readily be enlarged into a book, with no other change than that of greater fulness of statement and illustration. His address at Andover in 1849, on *The Relations of Faith and Philosophy*, may serve as an example. The strong points are so vividly presented, the principles involved are set forth with such distinctness, the discussion is so luminous and complete, that a whole treatise on the subject could hardly add to the force of the argument. This address was greatly admired, and at once attracted to its author general attention. It was reprinted in Edinburgh, and elicited the highest praise from such men as Sir William Hamilton and Rev. Dr. John Brown. Referring to this address, and to the inaugural discourse on *Church History*, Mr. Bancroft, the eminent historian, wrote to Dr. Smith, "I know no one in the country but yourself who could have written them." It is not too much to say that the United States has produced no theologian who combined in a higher degree than Dr. Smith great learning, the best literary and philosophical culture, wise, discriminating thought, and absolute devotion to Christ and his kingdom.<sup>1</sup> It is deeply to be regretted that he was not spared to give to the public his theological system. It had been elaborated with the utmost care, contained the ripe fruit of his genius, as well as of his faith and his lifelong studies, and would have been a lasting boon to the world. Its informing idea is happily expressed in his early address at Andover; as, e.g., in the passage, "Christianity is not only an historic revelation and an internal experience, but also an organic, diffusive, plastic, and triumphant force in human history; and in this history, as in the revelation and as in the experience, the centre around which all revolves is the person of Jesus Christ." Professor Smith was specially gifted as a theological teacher, arousing enthusiasm in his students, inspiring them with reverence for the Holy Scriptures, fostering in them a devout, earnest, catholic spirit, dealing gently and wisely with their doubts; and impressing upon them continually, alike by example and instruction, the sovereign

claims of their Redeemer, the glory of his kingdom, and the blessedness of a life consecrated to him. His services to the Union Theological Seminary were varied and inestimable. The Presbyterian Church in the United States also owes him a lasting debt of gratitude. He has been called "the hero of re-union," and certainly no man better merited the praise. His genial influence as a teacher of divine truth was equally wide and strong, and, wherever felt, it was an ennobling and irenic influence, tending to exalt the faith once delivered to the saints, and to draw closer together all sincere disciples of Jesus. Nor did his influence cease with his death. His name continues to be spoken with love and reverence; his opinions are still full of vital force; and all schools of Christian thought appeal to him as to a master in Israel. A very full and admirable account of him will be found in *Henry Boynton Smith: his Life and Work*, edited by his wife, New York, 1881. See also *Faith and Philosophy, Discourses and Essays by Henry B. Smith*, edited by Dr. Prentiss, New York, 1877; *Apologetics, a Course of Lectures*, 1882; *Introduction to Christian Theology, comprising (I.) A General Introduction, (II.) Special Introduction, or the Prolegomena of Systematic Theology*, 1883 (both edited by Professor W. S. Karr, D.D.). GEORGE L. PRENTISS.

**SMITH, John**, the Cambridge Platonist; b. at Achurch, near Oundle, in Northamptonshire, 1618; entered Emmanuel College, Cambridge, April, 1638; chosen fellow of Queen's, 1644; d. there Aug. 7, 1652. His fame rests upon his posthumous *Select Discourses* (London, 1660, 4th ed., Cambridge, 1859), which "show an uncommon reach of understanding, and penetration, as well as an immense treasure of learning in their author." See his biography in the *Discourses*; JOHN TULLOCH: *Rational Theology*, vol. ii.; art. PLATONISTS (CAMBRIDGE).

**SMITH, John Cotton, D.D.**, Protestant-Episcopal; b. at Andover, Mass., Aug. 4, 1826; d. in New-York City, Monday, Jan. 9, 1882. He was a descendant of John Cotton and Cotton Mather, and a grandson of Dr. Leonard Woods; graduated at Bowdoin College in 1847; was from 1850 to 1852 rector of St. John's Church, Bangor, Me.; from 1852 to 1859, assistant minister in Trinity Church, Boston; and from 1860 till his death, rector of the Church of the Ascension, New-York City. He was an able scholar, an eloquent preacher, a most influential leader of thought in his church, and one of the originators of the "Church Congress;" while in his public relations he was a large-hearted philanthropist, ready to do all in his power for the general good; prominently connected with the Bible Society, the Evangelical Alliance, the Board of Missions, and particularly interested in temperance-house reform. He edited *Church and State*, was a frequent contributor to the press, and published *Miscellanies, Old and New* (New York, 1876), and *Brier Hill Lectures on Present Aspects of the Church*, New York, 1881. By his writings, sermons, and addresses, and by the attractive influence of his personal character, he did more, perhaps, than any one person of his time to develop a generous spirit of toleration between various schools of thought, and that state of harmony which now prevails in the Episcopal Church. G. F. FLICHTNER.

<sup>1</sup> "Ich habe HENRY B. SMITH als einen der ersten, wenn nicht als ersten amerikanischen Theologen der Gegenwart angesehen; fest gegründet im christlichen Glauben, frei und weiten Herzens und Blickes, philosophischen Geistes und für systematische Theologie ungewöhnlich begabt." — DR. DORNER of Berlin.

**SMITH, John Pye, D.D., LL.D.**, b. at Sheffield, May 25, 1774; d. at Guildford, Surrey (London), Feb. 5, 1851; an English Congregational divine and author; studied theology at Rotherham College, under Rev. Dr. Edward Williams; was professor of theology at Homerton College from 1805 to 1850. A man of unusual learning, and of most admirable Christian spirit. He was one of the earliest among dissenters to recognize the value of the contributions to theology made by German scholars, and to essay a reconciliation between modern science and divine revelation, bringing on himself thereby no small suspicion on the part of less enlightened brethren. His *Scripture Testimony to the Messiah* (London, 1818-21, 2 vols., 6th ed., 1868) is an elaborate exegetical study of all the passages of Scripture referring to Christ. In *Four Discourses on the Sacrifice and Priesthood of Jesus Christ* (London, 1828, 5th ed., Edinb., 1868) he defends the Evangelical against the Socinian doctrine. *Scripture and Geology* (London, 1839, 5th ed., 1854) was the Congregational Lecture for 1839. His *First Lines of Christian Theology* was published after his death (1854, 2d ed., 1860), and contains his lectures to his classes, in syllabus form. See J. MEDWAY: *Memoirs of the Life and Writings of John Pye Smith*, London, 1853. F. H. MARLING.

**SMITH, Joseph.** See MORMONS.

**SMITH, Samuel Stanhope, D.D., LL.D.**, Presbyterian; b. at Pequea, Penn., March 16, 1759; d. at Princeton, N.J., Aug. 21, 1819. He was graduated from Princeton College, 1767; tutor there, 1770-73; first president of Hampden Sidney College, 1775; professor of moral philosophy, 1779; and president, 1794-1812. In 1786 he was a member of the committee which drew up the *Form of Government* of the Presbyterian Church. He had a high reputation as a pulpit orator and a college president. He published *Sermons*, Newark, N.J., 1799; *Evidences of Christian Religion*, Phila., 1809; *Moral and Political Philosophy*, Trenton, N.J., 1812; *Principles of Natural and Revealed Religion*, New Brunswick, N.J., 1815; (posthumous) *Sermons*, with *Memoir*, Philadelphia, 1821, 2 vols. See SPRAGUE: *Annals*, iii. 335-345.

**SMITH, Sydney**, Church of England; b. at Woodford, Essex, June 3, 1771; d. in London, Feb. 22, 1845. He was graduated at Oxford, 1792; took holy orders, 1794; was minister of Charlotte Episcopal chapel, Edinburgh, 1797-1802; canon of Bristol, 1828; and canon residentiary of St. Paul's, 1831. He is one of the most famous of English wits; but he was also a forcible, earnest preacher, and a sagacious critic and reviewer. He was the first editor of *The Edinburgh Review*. Besides numerous *Sermons*, he published *Letters on the Subject of the Catholics* by Peter Plymley, London, 1808, which did much to promote Catholic emancipation, and *Elementary Sketches of Moral Philosophy*, 1850. See his *Memoir* by his daughter, Lady HOLLAND, London and New York, 1855, 2 vols., and the art. in ALLIBONE.

**SMITH, William Andrew, D.D.**, a leading minister of the Methodist-Episcopal Church South; b. at Fredericksburg, Va., Nov. 29, 1802; d. at Richmond, Va., March 1, 1870. His parents dying when he was quite young, he was kindly cared for and brought up in the family of Mr. Hill, a worthy merchant of Petersburg, Va. He professed

religion at seventeen years of age, prepared for the ministry, and was admitted into the Virginia Conference in 1825. He rose rapidly to eminence in the conference. In 1833 he was appointed agent for Randolph-Macon College, then in its infancy. In September of that year, by a painful accident, he was made a cripple for life. He continued to fill many of the most important stations in his conference until 1846, when he was called to the presidency of Randolph-Macon College, and while here he raised, largely by his own personal efforts, an endowment of one hundred thousand dollars. This position, as well as that of professor of mental and moral philosophy, he filled with great acceptability and efficiency until 1866, when he moved to St. Louis, Mo. After serving here as pastor of Centenary Church for two years, he became president of Central College, located at Fayette in that State, and raised for the institution at once, by his personal exertion, about a hundred thousand dollars. About this time he became the victim of a fatal malady, which two years later, while on a visit to Richmond, Va., terminated in his death. He was a member of every general conference from 1832 till his death. At the eventful general conference of 1844 he took a specially prominent part; and in the celebrated appeal of Rev. Francis A. Harding, and in the extra-judicial trial of Bishop James O. Andrew, he won a national reputation for deliberative and forensic eloquence and for rare powers of argument and debate. From that time he became one of the foremost men in Southern Methodism. He was a hard student and an earnest thinker. His sermons were clear, forcible, and instructive, being able discussions of the cardinal doctrines of the gospel. He was more of a logician than of an orator, yet his logic was not cold and dry, but steeped in emotion, and aglow with zeal. His ministry was blessed with powerful revivals. He was always bold to avow and defend his sentiments, regardless of consequences. The vigor and clearness of his intellect, his candor, independence, energy, and unquestioned ability, caused him to stand in the front rank of the leading minds in the Methodist-Episcopal Church South. (See biographical sketch by Bishop J. C. GRANBERY, in the *General Minutes* for 1870.) His *Philosophy and Practice of Slavery* (Nashville, 1857) attracted wide attention, and was universally recognized as one of the ablest presentations of the Southern side of the slavery question ever published. W. F. TILLET.

**SMYRNA**, situated on the Hærmæan Gulf on the coast of Lydia, became very prosperous after the time of Alexander the Great, and was, during the first two centuries of the Christian era, one of the principal commercial centres of the world, and the richest and most beautiful city of Asia Minor. It contained a Jewish and a Christian congregation, and the latter had occasion to prove its faith under persecutions instituted by the former (Rev. i. 11, ii. 8). Its venerable bishop, Polycarp, suffered martyrdom under Marcus Aurelius in 169. The city was almost totally destroyed by an earthquake in 178. It has now a mixed population of about 180,000.

**SMYTH, John**, founder of the General Baptists; date of birth unknown; d. in Holland in 1612. Like many of the separatists he was a

Cambridge man; matriculated as a prizeman of Christ's College, 1571, where John Milton afterwards studied; took his B.A. 1575-76; was elected a fellow, and commenced his M.A. 1579; afterwards he was lecturer at Lincoln, and then became vicar of Gainsborough, Lincolnshire, Eng. Seized by the time-spirit, he was restless, fervid, earnest, and thoroughgoing. At the university he was cited before the vice-chancellor for defending Sunday, and at Gainsborough he battled against the separatists in defence of the English Church. But his persistent pursuit of truth precluded content with Puritanism. For "nine months" he was perplexed about the "separation," and disputed with the chief Puritan leaders, but only to become pastor of a church of the separatist or independent type in the year 1602. How he became a Baptist is not clear. An old church book at Crowle, Lincolnshire, whose authentic character Dr. Dexter vehemently denies, says he was baptized in 1600, at midnight, in the River Don, by Elder John Morton. But his adversaries charged him with baptizing himself. Be that as it may, it is clear that he emigrated, along with his little flock, to Amsterdam, where "he was sometime pastor to a company of honest and godly men," forming "the Second English Church at Amsterdam," and sustaining himself by practising physic. Since 1591 James Arminius had been setting forth his theological theses in opposition to Gomarus; and the "First English Church," a Barrowist or separatist Church, of which Francis Johnson was pastor, and Henry Ainsworth teacher, was vigorously discussing the burning question of the hour, — the nature of a visible church. In these circumstances Smyth accepted Arminian doctrine, took an anti-Pædobaptist view of baptism, and, along with Thomas Helwys, published a "Confession of Faith" in twenty-six articles, of the General-Baptist pattern. Smyth died; but Helwys and some of his comrades came to London, and founded the General-Baptist Church of England. Smyth was a man of incorruptible sincerity, beautiful humility, glowing charity, a fair scholar, and a good preacher.

Smyth wrote *Principles and Inferences concerning the Visible Church* (Amsterdam, 1607), *Parallels, Censures, Observations* (1609), *Character of the Beast* (1609), *Differences of the Churches of the Separation*, Amsterdam.

LIT. — H. M. DEXTER: *The True Story of John Smyth the Se-Baptist*. Bost., 1881; *General Baptist Magazine*, Lond., 1882, pp. 119-150; JOHN CLIFFORD: *Leading English Baptists*, App. x., xiii., Lond., 1881; B. EVANS: *Early English Baptists*, vol. ii., Lond., 1862. JOHN CLIFFORD, M.A., D.D.

**General Baptists**, also called Arminian, Free-will, and Free Baptists. I. *Origin*. — Traces of churches of the General-Baptist type are found in the reign of Henry VIII., at Eyethorne, Kent, Eng., and Bocking, or Braintree, in Essex. But the organized life of the General Baptists dates from 1611 (that of the Particular or Calvinistic Baptists from 1633), and becomes a distinct historical and continuous force under the leadership of John Smyth (q.v.), Thomas Helwys, John Morton, Leonard Busher, Henry Denne, and Dr. Du Veil.

II. *Their Doctrinal Basis* embraced, (1) the universality of redemption, hence the name of

"General," (2) the obligation of baptism on all believers in Christ, (3) the essentially spiritual character of the church, and (4) the principle of absolute religious liberty, along with other doctrines common to the Reformed Faith of the opening years of the seventeenth century. Professor Masson, in his *Life of Milton*, vol. iii., states that the General Baptists were the first to pronounce with energy and distinctness in favor of the great modern idea of absolute liberty of conscience. Cf. Busher's book quoted at end.

III. Their *organization* embraced, (1) "assemblies," for the transaction of business common to the welfare of *all* the churches, not annual at first, but as occasion required; (2) "messengers," or "apostles," who visited the churches to "stir them up," and were also sent out to preach, not only in different parts of England, but also to Ireland, and even to Virginia and South Carolina (*MS. Proceedings of General Baptist Assembly*, vol. ii. 32); (3) "elders," or pastors of churches; (4) "deacons," or helps in government. The churches were not fixed to any one building, but consisted of members scattered over wide areas, meeting in several buildings, and sometimes having two or three "elders." The discipline was most rigid, and extended to speech and dress. In this and other matters they were closely akin to the early Friends, or Quakers.

IV. *Growth*. — The General Baptists spread rapidly in the first quarter of a century of their existence. In 1645 there were forty churches in London. During the Commonwealth they were planted in most of the midland and southern counties of England, and had grown so extensively, that Thomas Grantham (1634-92), author of *Christianismus Primitivus* (published 1678, London), describes a petition presented to Charles II. in 1662, as representing 20,000 General Baptists. Increased to 30,000 in 1692, they must have been one of the most numerous, as they were one of the most vigorous, of the English religious bodies.

V. *Decay*. — Several causes contributed to the rapid decline which followed. (1) They lacked organizers, like George Fox and John Wesley, and not a few General-Baptist churches passed over to the Quakers. (2) Men of culture and ability were rare in the ministry. An educated pastorate was slighted. (3) They made their centre *rural*, and not metropolitan. (4) But chiefly they fell under the blight of that negative and critical spirit which nearly destroyed English Presbyterianism, enervated the Particular Baptists, Independents, and Episcopalians, and made the eighteenth century one of feeble convictions and sharp debate, of acute reasoning and practical godlessness. Matthew Caffyn, one of the "messengers," and elder of Horsham Church, in Surrey, was charged with Arianism. Discussion concerning the person of Christ became heated and hurtful; and in 1696 a rupture took place, and a fresh body, called "The General Association," was formed, in repudiation of Arianism. Three years afterwards a reconciliation was effected on a seemingly orthodox basis; but it was not enduring, and in 1709 the friends of comprehension withdrew, and re-organized themselves on the "Six Principles" of Heb. vi. 1, 2, and the declarations of the Assembly of 1663. This division lasted till 1731, when they came together again on the understanding

that difference of opinion concerning the Trinity and the person of Christ should be allowed.

VI. *The New Connection*. — For the next forty years Arianism was quietly gaining sway, when in 1770 the New Connection of General Baptists was formed in Whitechapel, London, out of (1) ten churches, containing 659 members, belonging to the assembly, and located in the south; (2) five churches, embracing 870 members, in Leicestershire, Derbyshire, and Warwickshire, that had formed themselves on the General Baptist type solely by the study of the Scriptures; and (3) a community of 69 members, which arose in a similar fashion in Yorkshire under the Methodist Dan Taylor (q.v.), who forthwith became the leader of the New Connection. The object of this new federation was "to revive experimental religion or primitive Christianity in faith and practice;" and the basis of agreement added to the principles above named (§ ii.) the declaration that "our Lord Jesus is God and man united in one person, or possessed of divine perfection united to human nature in a way which we pretend not to explain, but think ourselves bound by the word of God firmly to believe." The 1,600 members were 3,178 in 1795, 7,673 in 1820, 17,913 in 1845, 21,066 in 1870, and 26,621 in 1883. A college (now at Nottingham, Rev. Thomas Goady, B.A., principal) was started in 1797 by Dan Taylor. It has two scholarships (value, £30 each), a large library, thirteen students, an income of £800 per annum, and is affiliated for classical and scientific tuition with the Nottingham University. Home-mission work was started in 1811, and last year received over £2,000. Missions to Orissa, India, sprang in 1816 from the impact of the earnest spirit of the Rev. J. G. Pike (1784-1851), author of *Persuasive to Early Piety*, etc., and were greatly promoted by Francis Sutton, D.D. (1802-54), author of the hymn "Hail, sweetest, dearest tie that binds," and originator of the missions of the Freewill Baptists of America to Northern Orissa, and of the Baptist mission to the Telegus. The society also works in Rome, Italy. Income, £8,000 per annum. The Building Fund, established in 1865, has a capital of £6,000. Four thousand pounds were spent on Sunday-school work in 1882. The *Messenger*, started in 1798, has a large circulation. Rev. John Clifford, M.A., D.D., editor. There are 191 churches in England, with 25,131 members, and 143 ministers; in Orissa, 9 churches, 16 mission-stations, 16 missionaries, 22 native ministers, 5 ministerial students, 1,175 church-members, and a native Christian community of 3,064; in Rome there is one church of 18 members, two mission-rooms, a missionary, and an evangelist.

VII. In the original body an unaggressive Arianism has gradually gained the ascendant; and for more than a century there has been a steady decline in numbers, interest, and power. Some of the churches have joined the new body; others have united with the Pedobaptists; but more have become defunct. In 1801 they were reduced to thirty-five churches and 1,300 members; in 1883 there is not half a score of churches, nor 500 members; and the only two churches that are thriving have pastors from the New Connection, who have been accepted without any surrender of belief.

VIII. *Present Numbers*. — In England, 25,431; Orissa, 1,175; Rome, 18; in America, — *Free-*

*will* (date from 1770), 78,000; *Church of God* (1830), 30,000; *Free Christian Baptists* of New Brunswick, and *Free Baptists* of Nova Scotia, 14,000; *Generals*, of the West (1824), 13,000; *Separate*, 7,000; the *Original Freewill or General Baptists* of North Carolina, 10,000; *Cumberland Free Baptists*, 1,000; the *Goldsborough Baptists*, 4,000. Total, over 183,000.

IX. *Lit.* — *John Smyth's Confession*. See B. EVANS, D.D., *Early English Baptists*, London, 1862; LEONARD BUSHER, *Religious Peace, a Plea for Liberty of Conscience*, reprinted in Dr. UNDERHILL'S *Tracts on Liberty of Conscience*, London, 1816; *The Faith and Practice of Thirty Congregations*, 1651, published by Taylor, Northampton, 1881; *Humble Representation and Vindication, Confessions of Faith*, Hanserd Knollys Soc., p. 327, London, 1851; *Fenstanton Records (1644-1720)*, edited by Dr. UNDERHILL, Hanserd Knollys Soc., London, 1854; *English General Baptists*, by ADAM TAYLOR, Lond., 1818; *English General Baptists*, by H. WOOD, Lond., 1847; *Eye-Witness of Baptist History*, by J. J. GOADBY, London, 1871; *Baptists and Quakers in Northamptonshire*, by J. J. GOADBY, London, 1882; BARCLAY'S *Inner Life of the Religious Societies of the Commonwealth*, London, 1878; *The English Baptists, who they are and what they have done* (eight lectures), edited by J. CLIFFORD, M.A., London, 1881. JOHN CLIFFORD, M.A., D.D.

SNETHEN, Nicholas, Methodist-Protestant; b. at Fresh Pond (Glen Cove), Long Island, N.Y., Nov. 15, 1769; d. at Princeton, Ind., May 30, 1845. From 1794 until 1830 he was a minister of the Methodist-Episcopal Church; but in 1830 he joined in the organization of the Methodist-Protestant Church, and took thenceforth a prominent position in it. He preached in all parts of the country, and was much admired for his eloquence. He published *Reply to O'Kelly's Apology*, 1800; *Lectures on preaching the Gospel*, 1822; *Sermons* (posthumous edition, W. G. Snethen), 1846. See ALLIBONE, s. v., DRAKE, s. v.

**SOCIALISM.** This word, of modern origin, does not explain itself fully. By its connection with *social*, *socialize*, it ought to denote a doctrine or system which aims to make men social, or, more exactly, to bring about the ends involved in the social nature of man; or, if we give prominence to the supposed abuses of society, the system of equity and equality by which the abuses which are found in society, especially in old, established societies, may be removed. Giving to it some such definition, we find it to be a broader term than *communism*, which, by rules freely adopted, or by public force, aims at a common life on principles of equality, as far as their application is possible amid the natural differences of human beings. But communistic experiments, although numerous if we glean them carefully out of the history of mankind, are all on the small scale, and, for the most part, are tried for particular purposes, such as for the pursuit of a religious life; or they are merely philosophical speculations, which seldom are put into practice. They are *temporary*, like the early Christian community at Jerusalem, where the exceptional poverty of many believers led to an equality of goods; or they are sanctioned by political communities, owing to a pervading opinion of their religious character, or for some other use, like monastic brotherhoods;

or, whatever be the principle of their unions, they need the consent of the government and society to their existence, and thus depend on the general will of the great community around them, as well as on the permanent will of a succession of members, to keep up the same forms of common life. Thus, unless the society which surrounds them, although constructed on wholly different principles, defends and protects them, they will dwindle away, or will disband of themselves. Where they have been tolerably successful, their success seems to be partly due to an abridgment of the rights of the families of which they are composed, and to a mode of life, which, if adopted by all, would be far from promoting the ends of human brotherhood.

Communism, then, is no cure, on any theory, for the evils or corruptions of society. If it had a cure within itself, it could be of little avail, inasmuch as it withdraws its healing influences from society, and yet depends on society for protection. All separate communities, therefore, contain an anti-social principle. They are in spirit unlike families, and to a certain extent there is an opposition between their feeling and that of families. The family is so small a society, that it is obliged to look for the supply of a multitude of wants to the outside world, and feels the protection of society in all things and continually. "The union of family life and communal life," as we have elsewhere remarked, "is not fitted to make the community system flourish. The two are different, and, to an extent, hostile principles. The family must draw off the interests of its members from the larger or communistic body which encloses it, and concentrate them on itself." "The family implies a sort of privacy and seclusion from the world, without separation: the community implies separation from the world, and a new unity, inconsistent with, or controlling, the family union." Plato, in his republic, would not let the citizens of the warrior class know who their own children were, because they would thus have separate and personal interests. The communistic spirit, as distinguished from the socialistic, is indifferent to the good of the family, or hostile to it, and makes use of the power of society for its own protection, without doing any thing for society in return. If a whole nation were divided up into communities, the national strength and the family tie both would be weakened. A state so constituted would resemble, in important respects, one consisting of small brotherhoods, or *gentes*, or septs, but with much less of the family tie than is found in the latter when general society is as yet undeveloped.

We now come to consider the essence and genius of *socialism*: and here at the outset we labor under a serious difficulty; it has never been tried, and remains as yet a theory. Communistic systems have been tried, and one system learns from the failures and follies of an earlier system, without doing any great harm to society and the state; or it may remain untried, a beautiful vision, serving to show the distance of society at present from the perfect idea of a commonwealth. But a socialistic theory cannot be put to the test without becoming part of the public law, or, rather, without having a power given to a government, by which the state exercises control over labor and capital, and over every thing into which they

enter. And, in order to do this, the existing capital must be prevented from doing what it does now: hence as capital, through the rights of testament and inheritance, now presents a firm front to sweeping changes of laws, and has continued to do this for ages, there must be a sudden or a gradual crippling of these rights, and a destruction of capital on a scale such as the world has never seen. No conquest of civilized lands by barbarians ever swept from a land its motives to industry, its landowners, its manufacturers, its capital in general, to such an extent as such a system of reform. A revolution in industry, in property, in ownership, more thorough than has ever been known, must be the preface of this new social system; and the principles on which the revolution would be begun would prevent the system of free competition, free movement and choice of work, free use of capital, from appearing again, except by a similar revolution long afterwards, begun on the ruins of a vast social experiment.

It is evident, that, in order to bring about such a revolution in the relations of capital to labor, the government itself must be invested with new power, such as no constitutional government has ever had, and no people has ever favored. The necessity of absolute power in the state has been acknowledged by socialists to be indispensable, as a means of overthrowing the existing relations of capital to labor. And, indeed, the necessity is too apparent to be doubted. If the state itself is to take the office of being sole capitalist, all other proprietors must be sooner or later "*expropriated*." If it is to be the sole producer, through its capital invested in machinery and land, it can have, of course, no competitor. If, for instance, it decides what kinds of stuffs for wear shall be made, of course no others from abroad can be imported and sold in the land. It must determine the quality and quantity of things made. It must own the manufactories, it must put an end to all money-lending by private persons. Its power is shown to be tremendous by the single consideration that it must be authorized to remove laborers *en masse* from place to place, and to decide practically what objects shall be made in all the employments of life.

The experiment of modern times which comes nearest to socialism is that initiated by Louis Blanc, who has recently died, after winning distinction by his historical writings, and who was so prominent in his party at the downfall of Louis Philippe, in 1848, as to be chosen a member of the Provisional Government in France. He had, however, but a brief opportunity to put his plan of organizing labor into practice. Being compromised in the disturbances of May, 1848, he fled to England, where he lived many years. His social starting-point is not a new one.

"It is not the man who is responsible for his wrong-doings, but society; and hence a society which is strong, and settled on a good basis, will make the individual good. The evils of slavery flow from inequality, and that from property. Property, then [i.e., personal or family property], is the great scourge of society: it is the veritable public crime.

"Government should be the supreme regulator of production, and be invested with power enough to accomplish its task. It should raise money, which should be appropriated without payment of interest, for the creation of social workshops (*ateliers*) in the most important branches of national industry. In

these workshops there should be the same wages for all. They should form a solidarity among themselves, and thus, when united with agricultural labor, would consolidate in one the whole industry of the country. The funds necessary for this organization of labor could be in part derived from lapsed collateral inheritances. The effect of thus aiding the *ateliers* would obviously be to render it impossible for private undertakers to compete with the national shops. Thus concurrence would cease, and private work would yield to the public, or socialistic system.

"In 1848 this system of Louis Blanc was so far put to the test that public *ateliers* were opened; and in Paris a hundred and fifty thousand workmen were employed in them at a daily expense of fifty thousand dollars. National ruin was near, if the system should continue. The workmen proved to be a dangerous element in the population. The *emeute* of May and that of June, in which many of the workmen in these national *ateliers* took part, furnished a pretext for putting an end to the experiment."—See COMMUNISM AND SOCIALISM, pp. 123, 124, by the writer of this article.

The importance of what Louis Blanc projected lay, not in the novelty of his suggestions, but in his bringing the minds of men to a practical point, where the transformation of society could begin without any preparatory overturning. It was also instructive in showing what could be easily foretold,—that the difficulties of a transition from a condition of individual property and free acquisition to the abolition of individual property is no easy one. In fact, a change like this could not be accomplished without a struggle of classes and interests such as has seldom, if ever, been known in the world; and, if it should succeed in a single country, every contiguous country, every civilized country, would feel the necessity of resisting it to preserve its own prosperity, its commerce, its safety against the strife of classes, its good hopes for the future. Yet the danger in a number of European states from socialistic doctrines was soon shown to be serious. A class of society, which was now called the *proletariat*, or the laboring-class, began to take an attitude of hostility to the *bourgeoisie*, or class of employers, in many parts of Europe, and a division of society began to arise which had been unknown on so large a scale and in such favorable circumstances before. One peculiarity of the new movement was that the modern science of political economy had come to be propagated among the operatives of the towns; another was the free movement of opinions from one country to another; a third, the increasing decay of religious faith and the spread of free thinking; another still, the impunity with which demagogues could spread revolutionary opinions through the lower strata of society, and, again, the greater ease of co-operation, not only among the laborers of the same crafts in the same centres of industry, but also among workmen of all civilized lands. These causes, appearing not suddenly, but by slow degrees, together with the increased communication between different lands, with the growth of individual liberty, and, to an extent, with the progress of education, seemed to be leading society into new breakers on a great scale, and to be bringing on an antagonism between governments and large masses of their subjects.

Before the February revolution in 1848, there had been workmen's associations in several countries of Europe, and some very able leaders

began their career before that period, such as, among the Germans, Marx (recently dead), Engels, and Liebknecht; but the *International Workingmen's Association* was not formed until 1864. Long before this, Marx aided in a manifesto of the communist party, which called on the *proletariats* of all lands to unite. "It demanded the abolition of private property in the soil, centralization of credit in a state bank, union of the means of intercourse in the hands of the state, national workshops, fertilizing and tilling the soil on a common prescribed plan, and gratuitous instruction." The plan of the General Association contemplated an annual congress of deputies, consisting of one from each branch association, section, or group, or of two when the members of the primaries amounted to more than five hundred. A general council of fifty was to meet at London, and every subordinate union, also, was to have a committee or council. The union spread through nearly all the countries of Europe, except in the German lands and in Austria, where the *Workingmen's Union*, founded by Lassalle, had pre-occupied the field.

Our limits forbid us to speak of the proceedings of this union at any length. At the congress of Lausanne, in 1867, it was maintained that "modern production on a great scale renders co-operative industry a necessity," and "that the state ought to be made the holder of the means of transport and circulation in order to annihilate the powerful monopoly of great companies." At the congresses of 1868 and 1869 a report on property revealed a difference of opinion, proving that the extreme theorists had not yet got complete ascendancy. In 1868 it was decided that the ways of communication, and forests, soil, mines, coal-pits, and railroads ought to be common property. Dupont, general secretary of the *International*, used at this congress the following language: "We want no governments any longer, for governments oppress us by taxes; we want no armies any more, for armies butcher and murder us; we want no religion any longer, for religion stifles the understanding." At the congress of Basel, in 1869, it was moved and carried that society may abolish individual property, putting collective property in its place in the soil. On the same occasion a motion that the right of inheritance ought to be completely and "radically" abolished did not meet with entire acceptance.

In consequence of the outbreak of the Franco-Prussian war, no congress of this union was held in 1870; and the horrors during the siege of Paris in 1871, which were, without due cause, ascribed to the members of the *International* as originators, put the *International* under the ban of Europe. Socialism could not stand under the crimes of those with whom it sympathized.

The *Workingmen's Union* was founded a little after the *International*, by a brilliant and accomplished man, Ferdinand Lassalle, whose early death was followed by the division of his adherents. Universal suffrage adopted by the North German Confederation weakened it again by satisfying the more moderate of the German socialists. In 1869 Liebknecht, an old socialist, founded the Social Democratic Workingmen's Party; and this was succeeded by the Socialistic Workingmen's Party, at Gotha, in 1875. The extreme principles



of the International prevailed in this new organization, as they have done in Germany ever since, over the more moderate form of socialism that was in vogue before.

Meanwhile, in 1871, the new empire was established; and, in the Reichstag, socialistic representatives, few, yet in increasing numbers, have had an opportunity to ventilate their opinions. Outside of the political arena, several professors of political economy have some leaning toward socialistic doctrines, although disagreeing among themselves. Such are Brentano, Schmoller, Schaeffle, F. A. Lange. The socialistic party is also extremely active in propagating its opinions through the press. Its strength at the polls has been estimated as being in 1877 from six to eight hundred thousand.

We close our sketch of socialism with considering some of the results to society from the system, if it should ever become predominant.

1. At present the instruments of work belong to the class of the capitalists. The dependence of the working-class, due to this fact, is held to be a cause of misery and servitude in all its forms. To liberate work, the means of production must be converted into the common property of society. Thus all land and instruments must cease to belong to private persons. All capitalists must be stripped of their possessions, however small in extent. The incomes of the present owners may be converted into terminable annuities, if states are able to take on them such a burden.

2. The reward of work, or wages, is, according to the doctrine of Marx, to be measured by time spent in work. Whether this principle would not ruin the whole plan is doubtful; for a sense of injustice on the part of the faithful would be roused against the idle, and thus some other measure of comparative wages would be demanded.

3. Tickets of work are to be given to each workman, which will entitle him to the value of his day's work, estimated in the productions which he needs. As all production is for the state, and all wants supplied by the state, there is an infinite complication in the process, when the government takes the work of supply into its own hands.

4. By this process all money is superseded, except so far as dealings with foreign lands, where barter cannot be made use of, are concerned. Drafts must be issued by the government, and be payable in so many tickets of work.

5. The government, being the only employer, is free from all competition. But what is to prevent over-production, which is checked at present by want of sale? What is to prevent comparative over-production of articles in great use; for instance if too little food were produced to meet the amount of things manufactured?

6. The government, being the only transporter and distributor, will be liable to an infinity of mistakes, which are at present reduced to their minimum by individual caution. Wants of one thing, or in one place, cannot be supplied in another place, or of another thing, by competition; for competition is excluded by the system. Every change must be provided for by the government, and new wants be met by new supplies, according to its judgment. The present rapid movements of industry would be retarded by the clogs and breaks necessary in the action of central power.

Could so vast a city as London, or even as New York, be sure of not being exposed to famines on the plan of destroying private capital?

7. International exchanges would add to the difficulties of a socialistic state. It must own vessels, collect things produced elsewhere, and pay for them by barter of productions not needed at home, or by purchasing gold and silver. Here, again, the stimulus of competition being necessarily absent, the agents of a government would be brought into straits which might be of most serious injury.

8. It must not be supposed that all the final results of labor will accrue to the laborer. The certificates of work will amount to an immense sum; but the deductions from them must be immense also. The expenses of governments, the support of all transporters, of education, of the poor, the sick, the disabled, the police, of legislation, official salaries, — which in such a state would include the payment to all who buy, sell, or carry, — the prevention, trial, and punishment of crime, the care of roads, protection of every sort, would still continue, and would of course involve an amount of certificates of work, which must be deducted from the reward of work, to an extent which no one can foresee. Lawyers, it is true, would, for the most part, cease. Inheritance would, or might, cease also, — at least the savings from labor invested in certificates of work would be, no doubt, small; and the absence of private means of acquisition would take away a principal stimulus to work beyond the supply of pressing wants. A general equality just above the subsistence-point would, it is probable, prevail, and take away another most important stimulus.

But perhaps we have indulged in a useless method of looking at socialism on the industrial side, when there is so much uncertainty in the action of causes under new conditions. We turn to another side of the subject, — to its relations to the family, the state, to individual character and the progress of society. Here, whatever side we take, we can form opinions only which may prove to be wide of the mark. And first as to the family: if we judged from the free thoughts of many socialists in regard to marriage, divorce, free-love, and the like, we should not feel very hopeful that socialism would long retain in its purity the Christian idea of the family tie; nor should we be ready to think that a system which cut off the middle class of society altogether from existence would preserve the best models for a wholly new system. Yet there is at least no light or especial hope drawn from the prospect which socialism holds out. I can believe, that, in some places, every thing would be hopeful, while elsewhere the phalansteries of Fourierism would be realized with the fewest redeeming features.

The state, as we have seen, must be invested, in socialism, with all power over industry; which thus may be called practically unfree. It must be a state of serfs with a democratic government over them. Is it harsh or unjust to say that the slaves on a Southern plantation, under a slave-driver, were in some respects better off; for the master himself, over against the driver, might represent clemency and kindness?

Religion will not stand very high in the regard of socialists. Schaeffle says, in his *Quintessence*

of *Socialism*, that it is "through and through irreligious, and hostile to the church." But perhaps this may be owing to the fact that the religious institutions of society have hitherto been bulwarks against revolutionary causes like socialism, and that religious feeling involves a spirit of subordination to existing order, except when such order strikes at the roots of religion itself. In the social state it would be wholly uncertain whether a nation of laborers could or would restore religious brotherhood on the foundation of the New Testament, when once state churches should be overthrown.

And again: how would socialism affect individual character? Here we notice, first, that mere equality, with no power to rise above the condition of birth, — a form of life where competition, and advantage from special energy or ability are cut off, — would deaden nearly all the motives by which human nature is at present carried forward. Do we not thus come back again to a state of serfdom? And, if all have an equal voice in the choice of the governors of society, are not all equally under a government most absolute? The monotony, listlessness, and want of hope, of such a state of things, are not likely to improve human nature, or become a remedy for evils handed down from the past.

But we may ask whether the system of socialism in which the destruction of private capital, entire equality, the government's absolute control, are essential features, can ever become a reality. Certainly not, we should say, unless it can be shown that society on its present basis is incapable of becoming better, or unless there is an inevitable tendency in every change, toward the point aimed at by socialism; for otherwise, society as at present constituted would rise *en masse* against the movement. The spirit of the household, the spirit of capital, all that is interested in the present, every landholder down to the smallest farmer, every one who has property, would resist to the death. And all governments would form a mutual insurance against the theorists who should demand universal change. If freedom of opinion on the most practical of subjects became explosive, it would be met everywhere by common resistance; for all have a common interest to shield each other from ruin. In such a case, there would be no middle ground between the ruin of socialists and the ruin of society.

LIT.—We give a very brief notice of the literature of this subject. On Plato's republic, consult GROTE's *Plato*, etc., 1865, and ARISTOTLE's *Politics*, especially ii. ch. 2. On the Buddhist monks, RHYS DAVID: *Buddhism*. On the Essenes, LIGHTFOOT, Bishop of Durham, on *Colossians*, 1875. Christian monastic system, the church historians, as NEANDER, etc. On the Anabaptists of Münster, RANKE: *Gesch. Deutschland's*, etc., book v. On the American communities, NOYES: *History of American Socialism*, 1875; NORDHOFF: *Communist Societies of the United States*, 1874; HIND: *American Communists*, 1878; Sir T. MORE: *Utopia*; CAMPANELLA: *Civitas solis*, 1623; MORELLY: *Code de la Nature*, 1755. The theoretical communism in the works of St. SIMON and his followers; of FOURIER, as the theory of the four movements; CABET: *Voyage d'Icaria*, etc.; LOUIS BLANC: *Organisation de travail*, etc., 1840, etc.; PIERRE

LEROUX. LORENZ STEIN has written in German a valuable history of socialism and communism in France, 1841. JÄGER's *Moderne Socialismus* includes with France, Germany, etc. There have been numerous other writers on German socialism, of whom we name, CONTZEN: *Gesch. d. Soc. Fragen*; MEHRING: *Soziale Democ.*; SCHAEFFLE: *Quintessenz des Socialismus*; J. S. MILL's chapters in the *Fortnightly Review* (1879), published after his death, with the writings of half-socialists, as LASSALLE, F. A. LANGE (*Arbeiterfrage*, etc.), and MARX (*Capital*, 1872, 2d ed.), the leading spirit of the movement. [Cf. R. D. HITCHCOCK: *Socialism*, N.Y., 1878; T. D. WOOLSEY: *Communism and Socialism*, 1880.] T. D. WOOLSEY.

**SOCIÉTÉ ÉVANGÉLIQUE DE GENÈVE** (*the Evangelical Society of Geneva*), the oldest of the Continental evangelical societies, was founded in 1831 for the spread of sound apostolic doctrine throughout Switzerland and France. It has a theological school at Geneva, supports numerous missionaries, pastors, and colportors, and is entirely dependent upon the funds yearly collected, not only in Switzerland, but in different parts of Europe, and from the United States of America. It is undenominational, having as its confession of faith substantially the creed of the Evangelical Alliance. It is the product of the revival of gospel truth which attended the labors of Robert Haldane (see art.). In the society's theological school, Gaussen, Malan, Pronier, and Merle D'Aubigné have taught. In the year from March, 1881 to March, 1882, the receipts were, from gifts and sales, 251,187 francs. In 1881 it celebrated its fiftieth anniversary, and issued a memorial volume, *Récits et Souvenirs de quelques-uns de ses ouvriers*. See its Annual Reports.

**SOCIÉTÉ CENTRALE PROTESTANTE D'ÉVANGÉLISATION**. This society, connected with the Reformed Church of France, was founded in 1852. Its centre is Paris, but it operates in all parts of France. Its object is to develop the faith of Protestants, and in every way advance the Protestant cause. It supports theological schools at Tournon and Batignolles, and numerous churches, preaching-stations, and schools. It has also so fostered forty-two churches, that now they are independent of its help. During 1882 its receipts were 281,029 francs.

**SOCINUS (Faustus) AND THE SOCINIANS**. Faustus Socinus, or Fausto Sozzini, was b. at Siena, 1539; d. at Luclawice in Poland, 1604. Left an orphan at a tender age, his early education was neglected. Following the example of his ancestors, he at first devoted himself to the study of law, but corresponded with his uncle Lelio Sozzini about religious questions. In 1559 the misfortunes of his family forced him to leave Italy; and he went to Lyons, and then to Zürich, where he spent three years examining the manuscripts of his uncle. It was from there, as he himself says, that Socinus got the suggestion of some of the characteristic features of his later system. His literary activity was inaugurated with an exposition of the first part of the first chapter of John (1562), which appeared anonymously. From 1562 to 1574 he was again in Italy, and at the court of Francesco de Medici in Florence, who heaped honors and offices upon him. The most of the time between 1574 and 1578 he spent

in Basel, occupied with the elaboration of his system and disputations. The latter were the occasion of two of his principal writings, — *De Jesu Christo servatore*, against the Protestant preacher Covet, and *De statu primi hominis ante lapsum*, against the Florentine Pucci. In 1579 he went to Poland, where the name of his uncle was still held in honor, and remained there till his death. At Cracow, Socinus applied for admission to the society of Unitarians, but was refused, except on condition of his being rebaptized, the Unitarians being leavened with Anabaptist notions. Socinus, not accepting admission on these grounds, employed his powers and influence to have the law changed in this regard. He was active with his pen and at synods, and he lived to see his view accepted at the synod of Rakow in 1603. In 1583 he married into a Polish family of noble birth. He was not free from abuse and persecutions, and in 1598, while ill, was taken out of his bed by Cracow students who had been incited by Roman-Catholic priests, dragged half naked through the city, and scourged, but was rescued by a university professor, Martin Vadovita. On this occasion, all of his books, papers, and manuscripts were burned in the market-place.

In 1605, immediately after Socinus' death, the so-called Rakow or Socinian Catechism appeared in the Polish language, for which he had made preparations. It was completed, upon the basis of these and his writings, by Statorius, Schmalz, Moscorovius, and Völkcl. A German translation was made in 1608, and a Latin one in 1609, of which a second, third, and fourth edition appeared at Amsterdam in 1665, 1680, 1684. This catechism is a very good compendium of the Socinian theology. At Socinus' death there were a number of Unitarian congregations in Poland, made up largely of noblemen. Good schools were connected with them. The city of Rakow was the chief citadel of Unitarianism, and the excellent institution of learning was attended at one time by nearly a thousand students, three hundred of whom were of noble birth. The general synod of the Socinians met there every year. Many of their theologians and preachers were celebrated. Among these were Schmalz (d. 1622), who wrote fifty-two works in defence of Socinianism; Völkcl (d. 1618), a student of Wittenberg, and for a time amanuensis of Socinus, whose work, *De vera religione*, is a systematic presentation of the Socinian theology; Ostorodt (d. 1611), who advocated the specific Anabaptist principles of refusing to do military duty, serve in public offices, etc.; and Moscorovius (d. 1595), who, amongst other things, wrote the *Defence of the Socinians*, which he sent to the king. Among the more distinguished men of the succeeding generation were Crell (d. 1631), a very prolific author, whose biblical commentaries, two books *De uno Deo patre* (the keenest Socinian attack upon the doctrine of the Trinity), and other works, fill vols. iii. and iv. of the *Bibl. fratrum Polonorum*; Schlichting (d. 1661), the author of a confession of faith (1612), *De trinitate, de moralibus V. et N. T. itemque de eucharistiæ et baptismi ritibus* (1637), etc.; Ludwig von Wolzogen (d. 1661), a distinguished exegete, and author of *Compendium rel. christ.*; Wiszowaty (d. 1678), author of sixty-two works, editor of the *Bibl. frat. Polon.*, etc.; and Morskowski, author of

*Politia ecclesiastica* (1646). In the reign of Sigismund III., and his son Wladislav IV., who were completely under the influence of the Jesuits, the Socinian congregations were persecuted and legally abolished. By a decree of 1638 the school at Rakow was suppressed, and the church taken away from "the Arians;" the immediate occasion of these harsh measures being the blasphemy of some of the students in stoning a wooden crucifix outside of the precincts of the city. Rakow, forsaken of the Socinians, is now a poverty-stricken village. John Casimir, who ascended the Polish throne in 1648, treated the remaining Socinians who dared to show their faces at the approach of the king of Sweden as traitors; and at the diet of Warsaw (1658) it was decreed that the confession and promotion of Socinianism should be punished with death. Two years were allowed to intervene before the execution of the edict, and during that time many Socinians emigrated. A fresh edict in 1661 confirmed the preceding one. In Germany, Socinian doctrines were first taught by Ernst Söner, professor of medicine and physics at Altdorf. He taught clandestinely, but with success, till his death, in 1612. His principal writing is a treatise upon the eternal duration of future punishment. Altdorf became the hearthstone of Socinianism, but the Council of Nürnberg forbade the publication of Socinian views there. Socinian synods were held in Kreuzburg in 1661 and 1663. Some of the Polish exiles were permitted to remain for a while at Mannheim. In Germany the movement was always very weak and insignificant. In Holland it was more successful; and, in spite of persecutions, the Socinians increased. In 1653 the States-General demanded a pledge of the University of Leyden that it would not tolerate Socinian teaching. Some of the Polish exiles found their way to Holland. Among them three especially deserve mention: Felbinger (b. 1616), Sand (d. at Amsterdam, 1680), who wrote the *Bibliotheca Antitrinitariorum* (1684), a full literary history of his sect, and Zwicker (d. at Amsterdam, 1678), whose work, *Irenicum Irenicorum*, produced a great excitement. The Socinians finally were identified with the Remonstrants. For the history of the movement in England and the United States, see art. UNITARIANS.

The doctrines of Socinianism are not to be regarded as identical with the doctrines of modern Unitarianism, and are laid down in the writings of Socinus, the Rakow Catechism, and the works of the principal Socinian writers down to the middle of the seventeenth century. The genuine Socinians held firmly to the authority of the Scriptures and to a very positive supranaturalism. The Rakow Catechism begins with the question, "What is the Christian religion?" *Answer*. "The Christian religion is the way revealed by God for securing eternal life." Christianity is a special revelation. It is made known in the Scriptures, which, clothed with divine authority, is the only source of religious knowledge. The authority of the Old Testament, which only has an historical value, rests upon the testimony of the New Testament. Both the Testaments are inspired documents. The sacred writers wrote under the impulse and dictation of the Divine Spirit (*divino Spiritu impulsu eoque dictante*). The Socinians,

however, taught that only the essential parts, those pertaining to doctrine, were of immediate divine inspiration. The views concerning the relation of reason to revelation differ somewhat from those of orthodox Protestants. Reason is man's spiritual eye; and, in all controverted matters, it is judge, and not the Pope or the believing Christian. The truths of revelation are above reason, but never contrary to it. Miracles are above reason, and credible. The doctrines of the trinity and divinity of Christ are contrary to reason, and therefore incredible. Wiszowaty, in his *Religio rationalis*, went so far as to teach the agreement between the true philosophy and religion. Thus the latent rationalism in genuine Socinianism became more and more prominent.

In the department of theology proper the usual attributes are attributed to God. His omniscience is defined in such a way that it does not conflict with the contingency of events and the freedom of the will. God does not know in such a way that whatsoever he knows will surely come to pass. If God's knowledge, says Crell, were to make every thing to happen necessarily, which does happen, then there would be no real sin, or guilt of sin. In the doctrine of the mode of the divine existence, it is taught that God is one. This proposition is based upon such passages as Deut. vi. 4, Mark xii. 29, Gal. iii. 20, Eph. iv. 6, etc. The antagonism to the threefold personality of God forms the centre of the Socinian opposition to historical Christianity, and it is the special and single aim of many Socinian works to prove the doctrine of the Trinity irrational and unscriptural. The plural *Elohim*, Socinus explained, with Beza, as the plural of majesty. The thrice-repeated "holy" (Isa. vi. 3) is properly explained to be used for the sake of emphasis. In the case of the three men who appeared to Abraham (Gen. xviii.), it is shown that only one of them was called "Lord." To the argument from passages in the New Testament in which the Son and Holy Spirit seem to be placed on an equality with the Father, as in the formula of baptism (Matt. xxviii. 19), it is replied that he in whose name believers are baptized is not necessarily God, as appears from the case of Moses (1 Cor. x. 2), etc. In regard to the apostolical benediction (2 Cor. xiii. 14), it is asserted that the Son and Holy Ghost are distinguished from the Father. The genuineness of the passage of the three witnesses in 1 John is denied. The rational argument against the Trinity is specially emphasized, as would naturally be expected.

Man was created in God's image. That image consists essentially in the dominion which was given him over all creatures. Mind and reason are included under this head, as they are the efficient cause of this dominion. Socinus denied that immortality was a constituent in this image. Man was created mortal. The passage in Rom. v. 12 means that Adam's sin involved eternal death. Socinus expressly said that Adam would have died if he had not sinned. The first sin is treated almost exclusively as the result of ignorance and inexperience. So far as Adam's knowledge was concerned, he was armed against temptation. Original righteousness was not a created attribute, but subject to man's volition and voluntary activity. The reason was not absolute mistress of the sensual nature. Sin is an act of

the free will, and as such it was not even known in advance by God. The sin of Adam did not entail upon his posterity the loss of freedom; that is, the ability to choose between the right and the wrong. So far as the doctrine of original sin is in opposition to this view, the Socinians most positively denied it. The *ἐφ' ᾧ* of Rom. v. 12 is explained to mean *quoniam*, *quatenus*. The doctrine of original sin is opposed to the Scripture which calls upon men to repent and be converted. The mere inclination to sin, Socinus held, might exist in all, but did not necessarily so exist. But this inclination is not a consequence of the sin of Adam; and, if this were the case, it would cease to be sin, for sin exists only where there is guilt. Hence no corruption came upon the human family by Adam's sin.

In the Socinian system, Christ is not divine. He was more than a mere man. His attributes were extra-human, but he was not of divine nature. He had to be a man in order to redeem. Immortality, the goal of the Christian religion, was mediated by the resurrection of Christ. If, on the other hand, his superiority to men had consisted in his divinity, he could not have died. The argument from Scripture and reason is pressed. The divinity of Christ cannot be derived from the affirmation that he was God's Son, for all men are called the sons of God (Rom. ix. 26); and, when Christ is called the only-begotten Son, it is simply meant that he was the chief and highest of the sons of God, as Isaac and Solomon are also known by this designation. The expression "I and my Father are one" (John x. 30) refers to unity of will and power, as in John xvii. 22. The passages referring to Christ's pre-existence are explained away easily. In John i. 1, the expression "in the beginning" is declared to mean "in the beginning of the gospel," or the Christian dispensation. The statement that "all things" were made by Christ (John i. 3; Col. i. 16) refers simply to all things pertaining to the gospel; and the statement, "the world" was made by him (John i. 10), has reference either to the reformation of mankind by the gospel, or to the future world. From such passages as John iii. 13, 31, vi. 36, xvi. 28, the conclusion is drawn, that Christ was caught up into the heavens for a season, like Paul. Stress is laid, in the argument against Christ's deity, on his habit of praying to the Father, his being sent by the Father, his ignorance of the day of judgment, etc. Christ, however, was more than man. He had superior endowments to the mass of mankind. He was (1) conceived of a virgin, (2) was perfectly holy, and (3) was exalted to absolute power, all things being made subject unto him.

Christ's work is treated in the Catechism under his threefold office of prophet, priest, and king. As prophet, Christ ordained the Lord's Supper, which is simply a memorial feast, a declaration of that which we already possess by faith. He also promised the Holy Ghost, who is not a person, but a power or activity of God, and eternal life. Looking at the priestly office, Christ is regarded as a mediator; but the view that salvation was secured by his sufferings and death is declared to be false and pernicious. The Scripture teaches very often that God forgives sins gratuitously (2 Cor. v. 19, etc.), and the idea of satisfaction is

at complete variance with a free gift (Eph. ii. 8, etc.). It is the resurrection upon which the stress is laid; and Socinus expressly declares, that it is the head and ground of all our faith and salvation in the person of Christ (*caput et tanquam fundamentum totius fidei et salutis nostræ in Christi persona*). The obedience Christ rendered to the law was due from him, for God had commanded him to obey. But the guilt and punishment of one cannot be borne by another. Christ had to obey for himself, and could not obey or suffer for others. The word "redemption" in the New Testament does not contain the notion of satisfaction, but simply means emancipation. The reconciliation accomplished by Christ consists simply in this, that to us who were enemies of God he showed the way to become converted, and return to God. The meaning of the atonement is, that God in Christ has shown himself to be above measure gracious (*propitius*). Christ's high-priestly office consists in the help he gives us. He delivers us from the punishments of sin by reason of the absolute power which he received from the Father, and which protects us. He delivers us from the bondage of sin by keeping us from all manner of sins. This he does by presenting to our thought his own person, which remained sinless in temptation. Predestination is nothing more than the divine decree to give eternal life to as many as believe on Christ. Faith consists of assent to the doctrine of Christ, trust in God through Christ, and obedience to God's commandments. Justification consists in this, that God treats us as righteous; and it is not an imputation of Christ's righteousness. The theory of an apprehension of his righteousness is a human fiction.

In the Socinian theology scriptural and unscriptural elements strangely meet. It was the real forerunner of modern rationalism, and in this consideration lies its chief claim to prolonged attention.

LIT. — The complete *Works of Socinus* are contained in the *Bibliot. Fratrum Polonorum*, vols. i., ii.: they consist of commentaries, polemic tracts against Catholics, Protestants, and Unitarians, etc. The principal of these writings are, *Prolectiones theologicæ; Christianæ religionis brevissima institutio per interrogationes et responsiones, quam catechismum vulgo vocant*. OTTO FOCK: *D. Socinianismus*, Kiel, 1847: [HURST: *History of Rationalism*, ch. xxiii.]. See UNITARIANISM. HERZOG.

**SOCINUS**, Lælius, uncle of Faustus: b. at Siena in 1525; d. at Zürich, May 16, 1562. He was an antitrinitarian.

**SOCRATES**. The life and death, teaching and influence, of Socrates, were so remarkable, that although he was known as "the moral philosopher of Athens," and has always been known as "the parent of philosophy," he is also entitled to a scarcely less conspicuous place in the history of religion.

The events in the life of Socrates are so few and so familiar, that we need not dwell upon them. The following epitome will suffice for the purposes of this article. He was born in Paeania, a deme of Attica, 469 B.C. His father, Sophroniscus, was a sculptor; his mother, Phænarete, was a midwife; and as in youth he followed successfully, if we may believe Pausanias, the occupation of his father, so, as he playfully remarked, he

devoted his manhood, even till old age, to the assiduous practice of the profession of his mother, in bringing to birth, like a spiritual midwife, the thoughts and characters of his youthful countrymen. In three battles — at Potidæa, at Delium, and at Amphipolis — he proved himself a brave and efficient citizen-soldier. At the age of sixty, as a senator (member of the *βουλῇ*), — the only instance in which he accepted office, — he showed his moral and political heroism by withstanding alone the excited passions, and for the time thwarting the perverse and vindictive purpose, of the people in their popular assembly. At the age of seventy (B.C. 399) he was accused of corrupting the youth, and not worshipping the gods of his country, tried before the popular dicastery, condemned by a small majority of votes, and died by drinking hemlock.

The philosophy of Socrates is not so much a system of doctrines as a spirit of inquiry, and a method of search for the truth. That method, the method of question and answer, was so characteristic of Socrates, and at the same time so full of life and power, that it was adopted more or less by all his disciples, and has ever since been known as the Socratic method. It is seen in its perfection in the *Dialogues* of Plato, which are the idealized conversations of the idealized Socrates. The subject-matter of the Socratic philosophy is ethics in contradistinction to physics; its aim is practical to the exclusion of barren speculation; and conscious ignorance, modesty, moderation, pure and high morality, humble inquiry at the oracles of God about humble "human things," in a word, that childlike spirit, which, as Lord Bacon says, is the key both to "the kingdom of science and the kingdom of heaven," is among its most marked characteristics.

The chief good, our being's end and aim, according to the Socratic ethics, is happiness; not, however, that which most men call happiness; not *εὐτυχία*, but *εὐπραγία* and *εὐδαιμονία*; not the pleasure which springs from the possession of riches, honor, power, and the gifts of fortune, but that *well being* which results from *well doing* in obedience to the will of God and with the blessing of Heaven. The true, the beautiful, and the good are all essentially identical with each other, since they all consist in the useful and the fitting; and that which is good for nothing is neither good nor beautiful nor true. Xenophon and Plato agree in making Socrates teach that he who *knows* justice is just, and the man who *understands* virtue is virtuous: in other words, he resolves all virtue into knowledge. But it is plain from both these writers that he used knowledge in a high and comprehensive sense unusual in ethical treatises, but strikingly analogous to that in which it is used in the Scriptures. He makes knowledge identical with wisdom, and ignorance with folly and sin, just as in the Bible piety is wisdom, and sin is folly: the wicked have no knowledge, while the righteous know all things. He who is truly *master* of the science or profession of virtue will be truly virtuous. In this high sense, knowledge is virtue, since really to know is certainly to do, and to do is the only way truly to know.

Socrates believed in the existence of one supreme Divinity, the Creator and Disposer of the

universe, the Maker and Father of mankind, the Ruler and Governor among the nations, invisible, all-powerful, omniscient, and omnipresent, perfectly wise and just and good. His method of demonstrating the existence of such a being was strictly Baconian, the same argument which Paley uses in his *Natural Theology*: indeed, we almost seem to be reading Paley when we read the chapters in which Xenophon records his master's arguments in proof of the divine existence and benevolence. And when we read, in the same author, of those unwritten laws in the soul of man which execute themselves, and make it impossible for any man to be unjust, or impure, or licentious, without paying the penalty (which proves a greater and better than any human law-giver), we seem to be sitting at the feet of Bishop Butler himself.

The doctrine of Socrates touching the inferior deities, whose existence he admits, and whose agency he recognizes, particularly in the providential care of human affairs, probably did not differ essentially from the Christian doctrine of the angels; though it marks the greater elevation of the Christian revelation and the Christian consciousness, that what the most enlightened heathen called gods, and worshipped, Christians consider as only ministers of God, whom to worship were idolatry.

We have not space to enlarge upon the teaching of Socrates respecting providence and prayer. He believed himself to be under the constant guidance of a divine voice, which always warned him when he was in danger of going or doing wrong, and thus, indirectly, always led him in the right way; and he taught that every man might have the same divine guidance; and he could not but wonder at the folly and madness of men who preferred a blind and ignorant guide to one who was unerring, and perfectly acquainted with the way in which they should go. Hence his one only and constant prayer was, that God would guide him, and give him, not riches, pleasure, honor, power, which were as likely to prove a bane as a blessing, but what was best for him; since God only knew what was for his true and highest good.

Socrates held the doctrine of the immortality of the soul and the future life as strenuously as Plato did, but without those dreams and chimeras of its pre-existence and successive transmigrations, by which the creed of the latter was disfigured; and, with these exceptions, he doubtless relied on the same arguments in proof of the doctrine which have been stated in the article on Plato and Christianity: and—what has been usually wanting in heathen philosophers, and too often in the lives of Christians also—it was the beauty and glory of Socrates' character, that his doctrine of providence and prayer and a future state was the controlling principle of his life. And so he died a martyr's death with a cheerful composure, in the full persuasion that it was God's will and the consummation of his mission, and that it was better for him to die than to live; not in the certainty, but in the belief, that death was not an evil, but the highest good and the richest blessing. "Bury my body as you please," he said to his friends, "but do not mourn as if you were burying Socrates. Think of me, rather, as gone to be with the

wise and the good, and with God, the fountain of wisdom and goodness, in that world where alone wisdom is to be found.' Such teachings, illustrated by a conscientious, unselfish, heroic, missionary life, and sealed by a martyr's death—these are the main secret of his power, and these exhibit him in his true relation to Christianity. It would not be difficult, on the one hand, to point out defects in his teaching, and imperfections in his life, nor, on the other, to magnify the points of resemblance between him and the founder of our holy religion. Such comparisons have been elaborately made by Priestley, for example, in his tract, *Socrates and Jesus Compared*, and by Baur, in his *Sokrates und Christus*, the second of those three treatises (*Drei Abhandlungen*), which were re-edited by Zeller in 1876. But the disparity is so great as to forbid comparison. The intuitions of Rousseau, sceptic as he was, taught him this: "What prejudice," he says (*Émile*, bk. iv.), "what blindness, must it be to compare the son of Sophroniscus to the son of Mary!" If the life and death of Socrates were those of a sage, the life and death of Jesus are those of a God." Socrates himself would have aspired to no higher honor than that of being a forerunner of Christ among the Greeks. That honor justly belongs to him; and his propædæutic influence can easily be traced, like that of Plato, and largely through him and his followers, in the history and philosophy of the Greeks and Romans before and after Christ, while the power of his teaching and his life is still felt in the literature, the philosophy, and the religion of all Christian nations.

LIT. — The sources are, XENOPHON: *Memorab. Socr.*, *Apol. Socr.*, *Sympos.*, and a passage or two in the *Hellenica*; PLATO, especially *Apol. Socr.*, *Crit.*, *Phædo*, and *Sympos.*; and ARISTOTLE, especially the ethical treatises. See also PLUTARCH: *De Genio Socr.*; and DIOGENES LAERTIUS: *Lives of Philosophers*. Of the moderns, GROTE (*History of Greece*, ch. lxviii.) and ZELLER (*Socrates and Socratic Schools*) are particularly valuable. See also RITTER: *History of Philosophy*; LEWES: *Biographical History of Philosophy*; BUTLER: *Lectures on Ancient Philosophy*; MAURICE: *Ancient Philosophy*; and *Manual of Philosophy*, by French Academy; graphic sketches of the philosopher, in R. W. EMERSON'S *Representative Men* (under Plato), T. STARR KING'S *Substance and Show*, W. S. TYLER'S *Socrates as a Teacher*, Bibl. Sac., vol. x., Andover. (Anonymous): *A day in Athens with Socrates*, N.Y., 1884. W. S. TYLER.

**SOCRATES**, the Greek church historian, was born in Constantinople about 380, and lived there as *scholasticus*. His work is a continuation of that of Eusebius, and encompasses the period from 306 to 439. It is a simple and natural report of facts, supported by rich extracts from the sources, and marred by comparatively few mistakes; but it is not distinguished by an artistic form, nor is the author above his time with respect to a critical sifting of miraculous stories. It has been edited (Greek and Latin) by Valesius, Paris, 1659, together with the histories of Eusebius and Sozomen; by R. Hussey, Oxford, 1853, 3 vols., Greek text separately, with Introduction by W. Bright, Oxford, 1878. See DUPIN, in his *Nouvelle Bibliothèque*, iv.; HOLZHAUSEN: *De fontibus quibus S. et* *usi sunt*, Göttingen, 1825; and BAUR:

*Epochen der kirchl. Geschichtschreibung*, Tübingen, 1852.

**SOD'OM**, the most important of four cities (Gomorrhah, Admah, Zeboiim, and Sodom) in the vale of Siddim, which were destroyed by "brimstone and fire" out of heaven, on account of the great wickedness of their inhabitants (Gen. xix. 24). Lot lived there (Gen. xiii. 12, xix. 2), and there his daughters married (Gen. xix. 14). Chedorlaomer and his allies plundered the cities, but the captives and spoils were recovered by Abraham (Gen. xiv.). The fate of Sodom and the other cities of the plain is held up in the Bible as a warning (Deut. xxix. 23; Isa. i. 9, 10; Amos iv. 11; Matt. x. 15; 2 Pet. ii. 6-8; Rev. xi. 8), and so deeply impressed itself upon the neighboring peoples, that Strabo, in his description of the Dead Sea (16, 2), which he erroneously calls the Sirbonian Sea, and Tacitus (*Hist.* 5, 7), relate, that, according to tradition, there once were cities and fruitful plains where then there was death. The question, whether these cities of the plain were upon the southern or northern end of the Dead Sea,—for the old opinion, that the sea covers the site of the cities, is given up as contradicted by geology,—is one of the most vexed in biblical geography. For the *southern* end the arguments are: (1) Tradition from the time of Josephus (*Antiq.* I., 11, 4; *War.* IV., 8, 4), Eusebius (*Onomast.*, s.v.), and Jerome (*Ep.* cviii. 11; *Comm.* in *Esa.*, xv. 5); (2) The mountain of salt at that end is called *Jebel Usdum*, apparently an echo of *Sodom*; (3) Pillars of salt detached from the great salt cliffs at that end have been called "Lot's Wife;" (4) Abraham, standing near Hebron, saw the smoke of their burning (Gen. xix. 27, 28); (5) Numerous slime-pits, i.e., bitumen (Gen. xiv. 10) are found at that end; (6) The portion of the sea south of the Lisan Peninsula is very shallow, as if it were beyond its original limits. If the sea now covered the site of the cities, this would be the case. This view has been advocated by Robinson, Lynch, Porter, Baedeker, Schaff, and many others. For the *northern* end, the arguments are, (1) Lot chose the Plain of Jordan (Gen. xiii. 11), which must have been at the northern end, for in that case only could Abraham and Lot have seen it from Bethel; (2) Since the hill near Hebron was midway between the two ends of the sea, Abraham could just as well have seen the burning if it was at the northern end as if it was at the southern; (3) The presence of numerous slime-pits in the vale of Siddim, at the northern end; (4) The account of Chedorlaomer's attack fits best with the northern site for Sodom. Prominent advocates for the northern site are Grove, Tristram, and Merrill.

The destruction of the cities of the plain was probably the result of natural causes under divine control. The explosion of gas would easily account for it all. The soil, soaked with bitumen, would easily convey the fire until all the cities were destroyed.

**SODOR AND MAN**, an English bishopric (Sodor comes from *Suduregar*, Southern Isles, corresponding to *Norduregar*, Northern Isles), is the name applied to the western islands of Scotland, especially to those contiguous to the Isle of Man; and hence the name of the bishopric. The income of the bishop is £2,000.

**SOHN, Georg**, b. at Rossbach, Dec. 31, 1551; d. at Heidelberg, April 23, 1589. He studied theology at Marburg and Wittenberg, and was appointed professor at Marburg in 1574, and at Heidelberg in 1584. He was a pupil of the Melancthonian school, and considered himself a member and teacher of the Reformed Church. His works,—the principal of which are *Synopsis corporis doctrine Phil. Melancthonis, De verbo Dei, Methodus theologiae*, etc.—appeared in a collected edition at Herborn, in 4 vols., 1591. HEPPE.

**SOISSONS**, a town of France in the department of Aisne, was the seat of a number of important synods.—I. The synod of 743 was convened by Pepin the Short, and presided over by Boniface, Archbishop of Mayence. Besides a number of secular lords, twenty-three bishops were present; and the canons issued by Carloman in 742 were confirmed, forbidding the clergy to hunt, to marry, etc., prohibiting unknown persons from performing ecclesiastical duties, enjoining the counts to suppress Paganism, etc.—II. The synod of 852 numbered twenty-six bishops, and Charles the Bald was present. The Archbishop of Rheims, Ebbo, had some time previously been deposed for participation in a revolt against the king,—a quite frequent accusation against the Frankish bishops,—and Hincmar had been made his successor. As Ebbo, however, shortly after, was appointed bishop of Hildesheim by Lewis the German, and confirmed by the Pope, he continued to ordain priests. But there was a canon forbidding the transference of a bishop from one diocese to another, unless with the consent of his brother-bishops; and the validity of Ebbo's ordinations was now impeached on account of that canon. The synod declared them invalid.—III., IV., and V. The synods of 861, 862, and 866 treated the same subject.—VI. The synod of 1092 was convened to decide in the controversy between Anselm of Canterbury and Roscelin. The former accused the latter of tritheism, and the latter was compelled to recant.—VII. The synod of 1121 was convened by the Papal legate, Bishop Conon of Preneste, to examine the writings of Abelard. As Abelard refused to attempt any defence of what he had written, he was compelled to throw his works into the fire with his own hands.—VIII. The synod of 1201 was convened by the Papal legate, Octavian, for the purpose of cancelling the permission to a second marriage which the French bishop had given King Philip August, and compelling the king to take back his first wife, the Danish princess Ingeborg, whom he had repudiated.—IX. The synod of 1449, finally, was convened by the Archbishop of Rheims, John Juvenal Ursinus. It adopted the decrees of the Council of Basel concerning liturgy, and treated a number of misuses which had crept into the church. See CHR. W. FR. WALCH: *Entwurf einer vollständigen Historie der Kirchenversammlungen*, Leipzig, 1759. NEUDECKER.

**SOLEMN LEAGUE AND COVENANT.** See COVENANT.

**SOLITARIUS, Philip**, a Greek monk who lived in the latter part of the eleventh century in Constantinople, wrote a work in verse and in the form of a dialogue, under the title *Διόπτρα*, "the mirror:" it is a representation of the ascetic views of the Greek mysticism of the time. It found

much favor, was commented by Michael Psellus, and translated into Latin prose by the Jesuit, Jacob Pontanus. Ingolstadt, 1601; but the translation, which is also found in the *Bibl. Mar. patr. Lugd.*, vol. xxi., is very incorrect. Of the Greek text, only a few fragments have been printed by Oudin, Lambecius, and Cotelierius. GASS.

**SOLOMON**, second son of David by Bathsheba, his successor upon the throne, and third king over Israel, who reigned forty years (1015-975 B.C.; according to Ewald, 1025-986). Compare 1 Kings i.-xi.; 2 Chron. i.-ix.; Joseph., *Ant.*, VIII. 1-7. His early education was intrusted to the prophet Nathan, who called him Jedidiah, i.e., the beloved of Jehovah (2 Sam. xii. 24, 25). Through the influence of his mother, Nathan, and Zadok the priest, Solomon, at the age of twenty, was made king while his father was yet alive. Riding on the mule, attended by Nathan and Zadok, and by the king's special company of the thirty mighty men, and the body-guard under the command of Benaiah, he went down to Gihon, and was proclaimed and anointed king. His first acts, showing moderation, prudence, and energy, were well adapted to gain for him the esteem and confidence of his people. The death of Joab, who had insidiously killed Abner and Amasa, and who had openly sided with Adonijah, combined justice with prudence, fulfilling at the same time David's dying counsels. Shimei also is killed at David's wish; Adonijah is put to death; Abiathar is deposed and exiled, sent to a life of poverty and shame, and the high-priesthood transferred to another family, that of Zadok. To the descendants of Barzillai he shows kindness. Such a firm and circumspect appearance secured to the new king general obedience. Soon he displayed signs of wisdom which made him known throughout the country; and, as it was the king's intention to walk in all the ways of Jehovah, the God of his father granted his desire, and endowed him with true royal wisdom.

His name and his deeds made Solomon a *prince of peace*, under whose sceptre the people and the country prospered. But at the beginning and towards the end of his reign, in the south, north, and west some princes rose. Hadad the Edomite, who had fled into Egypt, when he had heard that David and Joab were dead, returned into his country, of which he takes possession (1 Kings xi. 21, 22, 25). Rezon, also, gathered some men unto him, and took Danascus; but he had at last to yield to Solomon. The little kingdom of Gazer, or Geshur, between Israel and Philistea, rose also, but fell into the hands of the king of Egypt, who gave it to Solomon when he married his daughter. Solomon's success against the usurpers was sufficient to secure his authority, even beyond the confines of his own country; and for a long time peace reigned throughout his kingdom. In the beginning of his reign he married the daughter of King Psuchennes of Egypt.

Many structures which Solomon had erected made his name very famous in the east and in the west. Like his father, he secured builders from Hiram, king of Tyre. For the lower menial work he used at first the "strangers," the remnant of the Canaanitish races; afterwards his own people, too, had to help in the work. The first great building was the magnificent temple,

built after the pattern of the tabernacle, but executed in accordance with the plans which David had received from the hand of the Lord (1 Chron. xxviii. 11, 19). After seven years and a half the work on the temple was completed. About the time of the feast of tabernacles, the temple was dedicated with great solemnities: the king himself addressed the assembly (1 Kings viii.). As the temple, like the Holly of hollies, was intended to be the habitation of God, the "cloud," "the glory of the Lord," filled the house of the Lord. With the building of the temple a new organization of the order of the priests and Levites, which was made by David, undoubtedly took place. He appointed twenty-four orders for the service at the temple, and the same number for the choir of the temple-music. The second great building was his palace, which was built south of the temple (Neh. iii. 25). It consisted of many divisions, which served partly as magazines, partly as rooms for the king and his queens. The main building was a hundred cubits long, fifty cubits wide, and thirty cubits high. In the porch stood a great throne of ivory, and overlaid with the best gold. It stood on six steps, and twelve lions stood on each side of the same, while two lions stood beside the stays (1 Kings x. 18-20; 2 Chron. ix. 17-19). The palace was connected with the temple by steps. A special seat was reserved for the king. That he also erected many other buildings, etc., we infer from 1 Kings ix. 1, 19; Eccles. ii. 4-6; Song of Songs viii. 11. He also fortified the capital, and many fortresses were built. In the organization of his army he imitated the Egyptians. He had a thousand and four hundred chariots and twelve thousand horsemen, whom he bestowed in the cities for chariots, or put them in small cities. The inner administration of the kingdom was also regulated. The highest officer was the chancellor; next to him was the "scribe," who also regulated the finances. Besides he had a captain over his body-guard. The king's enormous household was supplied with provisions by the provinces of his domain.

Trade and commerce became also very flourishing under Solomon, and the revenues from these commercial enterprises by land and by sea enriched the royal treasury. Besides these direct revenues, the kings and princes of the subject-provinces paid tribute in the form of gift, in money and in kind, "at a fixed rate year by year" (1 Kings x. 25).

Thus Solomon's reign marks the entrance of Israel on a nearer intercourse with the Asiatic peoples. That such an intercourse was not without an influence upon the intellect of the Jewish people, is certain. A special *wisdom*, whose most prominent representative Solomon himself was, was cultivated. The Queen of Sheba, attracted by his wisdom, came to his court to hear him. He also cultivated poetry (he himself is said to have composed a thousand and five hymns, besides three thousand proverbs); and historiography, no doubt, found in him a great patron.

In spite of his greatnesses, Solomon had his blemishes. Nathan his teacher was dead, without leaving another person in his stead to protect and guide the king. Outwardly Solomon appeared to have fulfilled the duties of the theocratic ruler, without exactly needing such a support as David



had in Nathan and Gad. By and by the consciousness that such royal glory was incompatible with the advancement of the true theocracy was awake and alive: the prophets Ahijah of Shilo, Shemaja, and Iddo were not favorably disposed toward the king; the first sees the coming of the ruin. The people was dissatisfied on account of the many oppressive contributions which were laid upon it. The greatest stumbling-block, by which he wounded the religious feeling of the people, was his harem; for, whatever might have been the number of his wives, the harem was in opposition to the spirit of true Jehovah-religion, and the more so as most of these women were foreigners, "who turned away his heart after other gods." It was not Solomon's intention to change or abandon the religion of Jehovah, but "his heart was not perfect with the Lord his God" (1 Kings xi. 4). Beside the worship of Jehovah, he allowed the worship of strange gods, and built altars for Ashtaroah, Milcom, and Chemosh. Thus Solomon came more and more in opposition with the true patriotic spirit of the people; and the pious Jew connects, therefore, his highest hopes, not with his name, but with that of his father David, whilst among heathen and Mohammedans Suleiman is still highly celebrated. Comp. KORAN; *Sura* 27; HOTTINGER: *Hist. Orient.*, pp. 97 sq.; HERBELOT: *Bibl. Orient.*, iii. 335 sq.; OTHO: *Lex. Rabbin.*, pp. 668 sq.; WEIL: *Bibl. Legenden der Muselmänner*, pp. 225-279.

LIT.—EWALD: *Gesch. des Volkes Israel*, iii. 258-408; *Jahrbücher für bibl. Wiss.*, x. 32-46; EWALD: *Salomo, Versuch einer psychol.-biogr. Darstellung* (Gera, 1800); J. DE PINEDA: *De rebb. Salom.* libb. 8, Colon., 1686; BERTHEAU: *Zur Israhel. Geschichte* (Göttingen, 1842), pp. 318-325; NIEMEYER: *Charakterist. der Bibel*, iv. 562 sq.; [HESS: *Gesch. Salomons* (Zürich, 1785); MILLER: *Lectures on Solomon* (London, 1838); STANLEY: *Hist. of the Jewish Church*, ii. pp. 181 sq.; BARING-GOULD: *Legends of the Patriarchs and Prophets* (N.Y., 1872), pp. 347-369]. L. DIESTEL.

**SOMASCHIANS**, The Order of the (or *Christi regulares S. Majoli Papie congregationis Somasche*), the most important institution resulting from the anti-reformatory revival within the Roman-Catholic Church in the first half of the sixteenth century, received its name from the village Somascho, between Milan and Bergamo, in which its founder, Girolamo Miani, or *Hieronymus Emilianus*, first established the association, and wrote its rules. Miani was born in 1481, and descended from a rich and distinguished family. He served in the campaigns against Charles VIII. and Louis XII.; but having been taken prisoner at the storming of Castelnuovo (1508), and shut up in a German dungeon, he was converted, and, after his release, he devoted himself to the nursing and education of poor orphans and the conversion of fallen women. In 1525 he formed the first orphan-asylum, and in 1532 the first Magdalen asylum in Venice; and soon similar institutions were established in Milan, Bergamo, Pavia, and other cities. In 1533 he founded an association to administer his institutions, and before his death (Feb. 8, 1537), the association had grown into a regular monastic order. It was confirmed by Paul III. in 1540, and by Paul IV. in 1563, and adopted the rules of St. Augustine. It was for a short time united with

that of the Theatines (1546-55), and with that of the Fathers of the Christian Doctrine (1616-47), but succeeded best when alone. In 1661, under Alexander VII., it comprised three provinces. See HOLSTENIUS: *Cod. regul. mon.*, vol. iii., and *Vita Hieronymi Emiliani*, in *Acta Sanctorum*, February, vol. ii. ZÖCKLER.

**SOOTHSAYER**. Soothsaying and oracles owe their origin to the natural human desire to know the future, or, in doubtful cases, the best. This desire, in turn, springs partly from unwillingness to think deeply, and partly from the notion that the divine intention can be found out or influenced; that it is directed haphazardly and arbitrarily at men. Soothsaying is therefore characteristic of nature-religions. It was forbidden in the sternest manner in the Mosaic law, and punished with death by stoning, as essentially idolatrous (Lev. xix. 26, 31, xx. 6, 27; Jer. xxvii. 9), particularly because the divine will had been distinctly revealed to Israel in its history. Yet there were legitimate ways by which the divine will could be known; e.g., by the Urim and Thummim, and by the seers. Soothsaying existed in Israel notwithstanding the law, and in one case Saul had recourse to a witch at En-dor. Here it was in the form of necromancy. The deceit practised is plainly revealed in the straightforward narrative (1 Sam. xxviii. 7-25). The king did not see the apparition of Samuel. The witch was apparently behind a curtain; and only after she had uttered her curse upon the king, who had done his utmost to extinguish her trade, did she come out. In some cases ventriloquism was perhaps employed. The Hebrews also employed the teraphim in soothsaying. In the New Testament a soothsaying slave-girl is spoken of in Acts xvi. 16 sqq. This form was Greek, and characterized by raving and convulsions. See DIVINATION, NECROMANCY; SAALSCHÜTZ: *Mosaisches Recht*, Berlin, 1852, pp. 510 sqq., and the commentaries. L. DIESTEL.

**SOPHIA** (Gr., *wisdom*), a name which occurs very often in the catalogues of saints and martyrs in the ancient church; but the stories told there can in no case be verified. — One Sophia, a Christian widow, is said to have suffered martyrdom in Rome under Hadrian, about 120, together with her three daughters, Fides (*faith*), Spes (*hope*), and Caritas (*love*); but the very names of the daughters make the story suspicious. See *Act. Sanct.*, Sept. 30. — Another Sophia, **Sophia Senatrix**, was married to a Byzantine senator, but retired, after the death of her husband and their six children, to the monastery of Aenos in Thracia, became a nun, and devoted herself to deeds of charity. See *Act. Sanct.*, June 4. — For other Sophias, see *Act. Sanct.*, April 30 and June 4, and *Martyrolog. Roman.*, Sept. 8. GASS.

**SOPHIA**, St., Church, now mosque, of. See ARCHITECTURE, p. 131.

**SOPHRONIUS**, a native of Greece; made the acquaintance of Jerome in Palestine, and is mentioned in *De viris illustribus* (cap. 134). He translated parts of the Old Testament, and some of Jerome's works, from Latin into Greek. His name has excited most interest, however, in connection with the Greek translation of *De viris illustribus*, which Erasmus and Fabricius ascribed to him, while Vossius simply considered it a Greek exercise of Erasmus. The translation is men-

tioned by Suidas, however, but can hardly be the work of Sophronius. See Vallarsius, in his edition of the works of Jerome, vol. ii. part 2, p. 818. — Another Sophronius, a monk from Damascus, is known from the Monothelite controversies as a violent adversary of the mediating attempts of the Emperor Heraclius. For a time he yielded to the admonitions of Sergius, patriarch of Constantinople; but when, in 634, he was elected patriarch of Jerusalem, he issued an *Epistola encyclicæ* (see Harduin: *Acta Conc.*, iii.), in which he rejected all concessions to the Monophysites, and caused thereby the emperor to promulgate the *Ekthesis*. Other writings by him exist in manuscript. GASS.

**SORBONNE**, The, was originally simply a college for poor students, connected with an elementary school for the philological and philosophical education of ecclesiastics, but succeeded so well, developed so great an energy, and exercised so decisive an influence, that in course of time it came to be quite generally identified, not only with the theological faculty, but even with the university itself.

The origin of the university of Paris may be dated back to the time of Charlemagne; but a real *Corpus Universitatis*, with distinct faculties and nations, and a sufficient number of colleges, was not in active operation until the twelfth century. When John of Salisbury arrived in Paris (1136), he found two flourishing faculties in the university, — *artes* (rhetoric and philosophy, or rather dialectics) and *theologia* (Scripture, the Fathers, the councils, and canon law). After Gratian's compilation of decretals had been accepted and confirmed by Eugenius III., in 1151, a faculty of law was established; and its professors, though theologians, lectured not only on canon law, but also on civil law, especially after the discovery of the pandects of Justinian by the surrender of Amalfi. A faculty of medicine was not founded until 1180. In 1160 people who wanted to study medicine were still compelled to go from Paris to Montpellier. Celibacy was obligatory on all professors, also the medical.

A college was originally destined only for the material wants of the students: it was their home. They lived there under strict rules, yet with more freedom than in a monastery. The lectures were given in the schools; the theological generally in the *Domus*, the archiepiscopal palace, though William of Champeaux lectured in St. Victor, and Abelard in Ste. Geneviève. The oldest college in Paris was founded by Robert de Dreux, a son of Louis the Fat, under the name of S. Thomas du Louvre. But as a course of theology comprised from seven to nine years, and the custom soon arose that the older students in a college instructed the younger, and as *doctors* issuing from a certain college often continued to reside there for a long time, and a library generally was formed in connection with the institution, the college naturally became a kind of minor university. Such was more especially the case with that of the Sorbonne, founded by Robert of Sorbon, or Sorbonne, in Champagne (d. 1277). He was chaplain to Louis IX., and very zealous for the promotion of the study of theology. From the king he obtained a suitable site in the *Coupe-gorge* ("Cut-throat" Street), — a rather significant name; and there he built a magnificent college for his *Con-*

*gregatio pauperum magistrorum studentium in theologica facultate*, which congregation was confirmed by Clement IV. in 1268.

After the example of the Franciscan and Dominican orders, a teacher of theology was also appointed at the Sorbonne; and the happy choice of the first teachers — William of Saint-Amour, Eudes of Donai, and Laurent l'Anglois — contributed much to increase the reputation of the establishment. Afterwards a considerable number of great doctors took up their abode in the college; and, when the regular lectures of the faculty were removed from the archiepiscopal palace to the Sorbonne, it was quite natural that people in general should identify the college with the faculty; so much the more natural as its theology really determined the character of the theology of the faculty. The general tendency of that theology was that which must underlie all true theology, — a perfect mediation between faith and knowledge, religion and science, theology and philosophy; but, in pursuing that tendency, the Sorbonne always kept its doctrines pure, that is, in harmony with the teachings of the church, though without submitting in a slavish manner to ecclesiastical misuses or sacerdotal eccentricities. It was the Sorbonne which drove the scandalous Feast of the Fools out of the church; and it was also the Sorbonne which successfully opposed the introduction of the Peter's-pence and of the Inquisition into France. Among its other merits may also be mentioned, that it established the first printing-press in Paris, 1470; and, as an indication of the high rank it held in the world's estimation, it may be added that it represented the university of Paris at the councils.

The decadence of the Sorbonne began when it fell into the hands of the Guises, and became the handmaid of Ultramontanism; and the public soon discovered the antiquated and re-actionary tendencies of its activity. In 1624 it obtained an edict of the Parliament forbidding, under penalty of corporal punishment, and even death, to teach any thing against the accepted authorities. The edict was directed against Descartes; and the Sorbonne was so far from learning any thing from Malebranche, Fénelon, or Leibnitz, that it wanted to have the edict renewed in 1671. The president of the Parliament, Lamoignon, found it difficult to refuse, until, one day, he found on his table Boileau's burlesque, *Arrêt donné en la Grande Chambre du Parnasse*. That decided the case. In 1751 appeared Voltaire's *Le tombeau de la Sorbonne*; and no voice was raised in its defence, when, in 1790, the state seized all its property, as belonging to the nation; and disposed of it for other purposes.

LIT. — BULEUS: *Hist. Universitatis Parisiensis*, Paris, 1665, 6 vols.; DUVERNET: *Hist. de la Sorbonne*, Paris, 1790, 2 vols.; DUBARLE: *Hist. de l'Université de Paris*, Paris, 1841, 2 vols. MATTER.

**SOTER** (pope 168–176 or 177), a native of Campania, is said to have written a work against the Montanists, which was refuted by Tertullian; but the work is lost, as is also his *Epistle to the Corinthians*, which was not uncommonly read in the congregations at Sunday service. The decretals bearing his name are spurious. NEUDECKER.

**SOTERIOLOGY** (ΣΩΤΗΡ, σωτήριον) is that branch of Christian theology which treats of the

work of the Saviour, — the doctrine of salvation, so far as such salvation has been wrought out by the second person in the Holy Trinity. It is to be carefully distinguished from soteriology, or christology (v. CHRISTOLOGY), which treats solely of the *person* of the Redeemer, — his incarnation, his divinity, and his humanity, and the combination of these two elements in his single and perfect personality. Yet it should be borne in mind always, that any adequate conception of his soteriological work must be based on right views, antecedently obtained and established, respecting the Christ as he is in himself, — the appointed and qualified Saviour of men.

Soteriology does not include the concurrent work of the Son of God in other spheres, such as creation, or providence, or moral administration. Nor does it include those aspects of salvation which involve, on the one side, the elective purpose and love of the Father, or, on the other, the interior ministry of the Spirit in the application of saving grace. While the Son is concerned with the Father in the original plan of redemption and in the selection of those in whom that plan becomes effectual (v. PREDESTINATION), his specific work lies rather in the execution of that plan, and in the actual securing of redemption to all who believe. While, again, the Son is concerned with the Holy Spirit in the conviction of sinners, and in bringing them, through regeneration and sanctification, into the full enjoyment of the salvation provided (v. HOLY SPIRIT), his primary work is rather the provision itself on which, as a divine foundation, this subsequent work of spiritual restoration must be based. The Father creates, preserves, governs, plans, elects, as introductory; the Spirit enlightens, educates, sanctifies, and completes the saving process in the individual soul; the Son, acting as intermediate, represents, reveals, instructs, atones for sin, placates law, and lays a foundation in justice, whereby, under an economy of grace, every one who believes in him, the Father and the Spirit concurring, may be saved.

The most general conception of this specific work of the Son of God is expressed in the term mediation (v. MEDIATOR, MEDIATION). His peculiar mission is to interpose, in the temper of grace and for the purpose of both forensic and spiritual reconciliation, between man as a sinner, and the Deity against whom man has offended, and with whom he is morally at variance. As a mediator, the Son of God, who was also the Son of man, was amply qualified, both by inherent endowment and through official appointment; and in his work of mediation he is actually successful in removing alienation, in restoring the lost harmony between God and the sinner, and in securing to man a complete and blessed and eternal at-one-ment with his heavenly Father. This generic work of mediation is generally described by Calvinistic theologians under the three specific forms indicated in the terms prophet, priest, and king (v. JESUS CHRIST, THREE OFFICES OF). It has been questioned whether this distribution is in all respects desirable; whether, by the division of the one work into these three parts or offices, our sense of the essential unity of that work is not impaired; and whether the underlying idea of mediation is not weakened by such multiplicity

of particular functions and relations. (VAN OOSTERZEE: *Christian Dogmatics*, see cviii.) Is this central idea adequately expressed in these three forms? Do they contain neither more nor less than the underlying conception? And, where the distribution is made, are these three offices always kept in their proportionate place, and severally invested with their proper dignity and value in the one mediatorial work? Whatever answer may be given to these questions on exegetical or speculative grounds, there is no adequate reason for rejecting an analytic presentation which has gained such definite expression in current evangelical creeds (*Heidelberg Catechism*, Ans. 31; *Westminster Confession*, chap. viii.), and which has been so extensively adopted as a regulative guide in modern theology.

Studying soteriology in this triple aspect, we may first note the prophetic function of the Saviour, as including that entire revelation of saving truth which he, as the divine Logos, came among men to make (v. PROPHET, PROPHECY). All religious, and especially all inspired, teachers who were prior to him as revealers of sacred doctrine or duty, were only messengers to prepare the way before him; and all who followed after had it as their mission simply to elucidate and expand what he taught. Christ was the one perfect Logos, in virtue both of his eternal relationship within the Trinity (v. TRINITY) and of his specific appointment as the Word of the Godhead to man. In him resided all the qualifications requisite to the complete fulfilment of this prophetic work, and from him came in highest form, and with most commanding power, all the truth which man needs to know in order to his salvation. This prophetic function may be subdivided into direct and indirect, — direct teaching through the formal enunciation of saving truths, and indirect teaching through the superadded power of example and personality. Christ, as teacher and prophet, becomes an enduring pattern also. In himself, as well as in his message, was light; and the light was the life of men. It may be queried, whether, in consequence of the strong inclination of evangelical Protestantism to exalt the priestly work of our Lord as central, this prophetic mission has not been relatively too much ignored, and, more specifically, whether the biblical view of him as the true norm and example of our humanity has not been surrendered too much to the uses of those who altogether reject his priestly character and mission.

Concerning this priestly function, it is needless to repeat what has been said elsewhere (v. ATONEMENT, JUSTIFICATION, JESUS CHRIST (THREE OFFICES OF), PRIESTS, PRIESTHOOD, OFFERINGS IN THE OLD TESTAMENT, etc.). The essential fact in the case is the voluntary and vicarious surrender of himself by our Lord as a sacrifice before God for sinners, on account of their sin, and in order to expiate sin, and to render possible the reconciliation and restoration of man as sinful. As a sacrifice, Christ was inherently and judicially perfect, a lamb without blemish and without spot: as a priest, he was in every way qualified for the sacrificial work in which he was thus engaged; and his administration of the priestly office was voluntary, official, and acceptable. In him both the Aaronic priesthood and the peculiar

priesthood of Melchisedec were singularly blended. He was, in his own person, the absolute culmination of the priestly as well as the prophetic order and idea. As priest and as sacrifice he was perfect.

That this vicarious intervention and offering of himself in behalf of sinners and for sin was an essential part of the mediatorial work of our Saviour, is too clearly revealed in Scripture to be questioned by any who receive its testimony in the case as conclusive. It was not a merely arbitrary scheme, resting on no recognizable necessity: it was rather a scheme imperatively demanded by the ethical nature of both God and man, and by the character of the salvation which man as sinful needed. The exigencies of that moral government against which the sinner had rebelled, the requisitions of justice as an eternal principle in the Deity, and the needs of the soul itself in order to its spiritual recovery, alike required — as the Bible in multiplied ways asserts — such a sacrifice of himself, even unto death, on the part of our Redeemer. Without this, mediation would have been both inadmissible and ineffectual.

Whatever may be the precise method or methods in which that sacrifice in the divine economy becomes efficacious in satisfying justice, in placating law, in revealing grace, and making that grace potential, there can be no question in believing minds as to the fact. It must needs be that Christ to this end must suffer; and it must needs be that through his suffering, vicarious and substitutional, we are saved.

The nature and the extent of the atonement, as thus exhibited specifically in the priestly work of Christ, are matters respecting which wide differences of opinion have long existed within evangelical circles. Whether he personally assumed our guilt, and became, by the direct imputation of that guilt, a transgressor, deserving the infliction of actual penalty, or simply took our sin upon him as a weight to be carried and removed, meanwhile himself remaining sinless, alike in person and before the law; whether he endured the actual penalty of human transgression, being literally made in his representative relation a curse for us, or simply suffered what might be equitably regarded as an equivalent for penalty remitted, and a sufficient ground for the bestowal of pardon and all other spiritual blessings; whether his work was an actual and special provision for the redemption of the elect only, or was rather a generic arrangement of which all men may, through grace, alike avail themselves, a salvation offered implying in the fullest sense a salvation provided, — these are questions respecting which evangelical minds have differed, and which need no discussion here. Whatever may be the views of believers as to either the nature, or the extent and scope, of this sacrificial work of Christ, all are agreed in regarding the fact itself as both unquestionable and vital. That our Lord suffered as well as taught, and that he suffered on account of our sin and in order to save us from it, and that through his suffering we are actually saved from both the condemnation and the power of evil, and that this salvation is immediate and certain, and will be complete at last, — these are the great facts of grace which lie at the basis of the evan-

gelical system, and which constitute the foundation of all evangelical hope.

Justification is the divine act of pardoning sin, and accepting sinners as if they were righteous, on the ground generically of all that Christ has done in the *Munus Triplex* of mediation, and specifically on the ground of what he has suffered as well as done in our behalf as our great high priest and sacrifice. The unconditional pardon of sin, with no appropriate regard for the nature of moral government and the claims of justice, would be an act unworthy of God. To accept the sinner as if he were righteous, and to adopt him (v. *ADOPTION*) into the family of God, and make him an heir of spiritual privileges and blessings, without requiring from him repentance, and return to loyalty, as conditions, and with no provision for his deliverance from the legal penalties incurred by his sin, would be a transaction still more unworthy. And the only adequate warrant for such pardon, acceptance, and adoption, must be found, not in any worthiness inherent in the nature of man or any merit seen in his life, nor even in his faith and repentance viewed as concomitants or consequences, but simply in the mediatorial, and especially in the sacrificial, work of Christ only. Our justification is in him, and in him alone.

The kingly office of the Saviour is a necessary element in his broad work of mediation. He is king because he has been prophet and priest; he is also king inherently, as divine. His kingdom commences in the believing heart, and is essentially spiritual: it is an authority exercised in love, and for the purpose of salvation. His church, as composed of those who have thus submitted to him personally, is his gracious empire; and over that empire he is the supreme head, everywhere and always. Within that church there can be no authority to supersede, or even, in the papal sense, to represent his: all its laws, officers, administration, activities, are subject entirely to him. This kingdom was founded by him before his earthly advent; it has been extended through many lands and centuries by his grace and power; it will continue to increase, through the agency of the forces now incorporated in it, until it has filled the earth. The notion, that, as a kingdom of love, it will ere long be supplanted by a kingdom of power, in which Christ will visibly appear as an earthly monarch, subduing his enemies by irresistible strength, and exalting his saints with him to a species of temporal domination (v. *MILLENNARIANISM*), is at variance with the view here presented. Beyond this earthly empire of our Lord as already defined, we discern his princely exaltation even now, at the right hand of the Father, to be advocate and intercessor for his people. This advocacy and intercession are to continue until all who are his are finally brought together with him into what is literally the kingdom of heaven.

Returning from this survey of the specific functions or offices of Christ to the underlying idea of mediation, we are able to comprehend in one view the full doctrine of salvation as wrought out by him on our behalf. There is indeed a subjective soteriology, which includes especially the work wrought within the soul of man by our Saviour through his spirit, and which is expressed in the terms regeneration and sanctification. But

objective soteriology, such as we are considering, is summed up rather in the triple phrase of Aquinas, — *Christus Legislator, Sacerdos, Rex*. To the Protestant mind it is pictured forth essentially in the term justification, which, equally with regeneration and sanctification, shows us wherein the divine salvation consists.

For the literature of the subject, in addition to the specific references already made in this article, see the treatises on systematic divinity mentioned under DOGMATICS. E. D. MORRIS.

**SOTO, Dominicus de**, b. at Segovia in 1494; d. at Salamanca, Nov. 15, 1560. He studied at Alcalá and in Paris; began in 1520 to teach philosophy at Alcalá, where he re-established realism in its old rights as the true principle of philosophy, and published *Commentarii in Aristotelis Dialecticam* (Salamanca, 1544), *Categorías* (Venice, 1583), *Libris viii. physicorum* (Salamanca, 1545), etc. In 1524 he entered the Dominican order, on which occasion he changed his baptismal name Francisus for that of Dominicus; and in 1532 he was appointed teacher of theology at Salamanca. By Charles V. he was sent as a deputy to the Council of Trent in 1545; and there, too, he appeared as a staunch champion of realism, publishing *De natura et gratia* (Venice, 1547), *Apologia* (Venice, 1547), etc.; but, after the transference in 1547 of the council to Bologna, he returned to the court, where he was appointed confessor to the emperor. In 1550 he resigned that position, and retired to Salamanca, where he spent the rest of his life, partly as teacher in the university, and partly as prior in a monastery. Among his works from this last part of his life, are commentaries on the Epistle to the Romans (against the Protestants) and on the Gospel of St. Matthew (unprinted), and *De iustitia et iure*, Salamanca, 1556, etc. NEUDECKER.

**SOTO, Petrus de**, a passionate adversary of the Reformation; b. at Cordova; d. at Trent, April 20, 1563. He entered the Dominican order in 1519, and accompanied Charles V. as confessor to Germany, where he was appointed teacher of theology at Dillingen. Afterwards he went with Philip to England, and taught theology at Oxford; but after the death of Mary, in 1558, he returned to Dillingen, whence he was called in 1561 to the re-opened Council of Trent, by Pius IV. He wrote *Institutiones Christianæ*, Augsburg, 1548; *Methodus confessionis*, Dillingen, 1553; *Compendium doctrinæ catholicæ*, Antwerp, 1556; *Tractatus de institutione sacerdotum*, Dillingen, 1558, etc. NEUDECKER.

**SOUL-SLEEP, or PSYCHOPANNYCHISM** (from *soul-sleep*), denotes a peculiar view of the state of the soul between the death and the resurrection of the body, according to which the soul is asleep. It somewhat resembles the still grosser error of soul-death, or thnetopsychism, which was defended by Petrus Pomponatius (d. 1525), and according to which the soul is actually dead from the death of the body to the day of the last judgment. The idea of soul-sleep originated among the Arabian and Armenian sects, but found also some favor in the west: traces of it occur in the writings of the Fathers. It was condemned by the councils of Lyons (1274), Ferrara (1438), Florence (1439), and Trent (1545-63); though Pope John XXII. (d. 1304) accepted

it and openly advocated it. In the period of the Reformation it was revived by the Socinians and Arminians, and fully developed by the Anabaptists. Calvin wrote against it in his *De psychopannychia*, 1534, and in his *Tract. var.*, vol. ii. See C. F. GÖSCHEL: *Zur Lehre von den letzten Dingen*, Berlin, 1850, and *Der Mensch nach Leib, Seele, und Geist*, Leipzig, 1856. C. F. GÖSCHEL.

**SOULE, Joshua, D.D.**, a bishop of the Methodist-Episcopal Church South; b. at Bristol, Hancock County, Me., Aug. 1, 1781; d. at Nashville, Tenn., March 6, 1867. He was converted in June, 1797, was licensed to preach the following year, and in 1799 was admitted into the New-England Conference. In 1804 he was appointed presiding elder, and served as such, with one year's exception, until 1816, when he was appointed Book Agent in New-York City. He was the author of the plan for a delegated general conference of the church, which was accepted at Baltimore in 1808. He was editor of the *Methodist Magazine* from 1816 to 1819. In 1820 he was elected to the episcopacy, but declined to accept the office on the ground that the office of presiding elder had been made, by the General Conference of that year, elective, rather than subject to the appointment of the presiding bishop. In 1820-22 he preached in New-York City, and in 1822-24 in Baltimore. In 1824 he was again elected bishop, and accepted, as the office of presiding elder had now been made again subject to episcopal appointment. After his election to the episcopacy, he resided for some time at Lebanon, O. In 1842 he went as a fraternal delegate to the British Wesleyan Conference. At the division of the church in 1844, he adhered to the Methodist-Episcopal Church South, and thereupon moved to Nashville, Tenn. He continued active in the discharge of his episcopal duties until about ten years before his death, which occurred in the eighty-sixth year of his age. He was a presiding officer of great executive ability. In the graver and more important councils of the church he had no superior for discreet judgment, and prudence in counsel. He was eminently fitted in mind and character for controlling wisely and successfully measures and men. As a preacher he was slow and deliberate, but always sound in doctrine, strong in argument, and vigorous in style. His discourses evinced both breadth and depth, and are said to have been at times overwhelmingly impressive. He was a man of remarkable strength, both of character and of intellect. W. F. TILLET.

**SOUTH, Robert**, b. at Hackney, a suburb of London, in 1633; d. in London, July 8, 1716. His father was a wealthy London merchant, who afforded his son every advantage for a thorough education. His preparatory studies were pursued in the Westminster School, where he became a king's scholar, under the famous master, Dr. Busby. South is said to have read the Latin prayers in the school on the day of the execution of Charles I., and prayed for him by name; thus early showing that attachment to the established government and religion which ever afterwards distinguished him. In 1651 he was admitted as a student of Christ Church, Oxford, at the same time with John Locke. In 1655 he took the degree of bachelor of arts. During this year he composed a Latin poem congratulating Oliver

Cromwell on the peace which he had concluded between England and Holland. As this was a prescribed university exercise, it is not necessary to infer that South was ever a Cromwellian at heart. Indeed, he appears to have been unpopular, even at that early day, with the Puritan party then in power; for when, in 1657, he obtained the degree of master of arts, John Owen, then dean of Christ Church, opposed his application. South was ordained in 1658 by one of the bishops who had been deprived of his bishopric during the Protectorate. In 1660, the year of the restoration of the monarchy, South was elected orator to the university of Oxford, and preached before the royal commission a sermon entitled the *Scribe instructed*, which immediately placed him in the front rank of English preachers. He delivered the university oration when Clarendon was installed Chancellor of Oxford, — a discourse which so impressed Clarendon, that he appointed him his domestic chaplain. This led to his installation, in 1663, as the Prebendary of St. Peter's, Westminster. In the same year he took the degree of doctor in divinity; and in 1670 he was made a canon of Christ Church, Oxford. In 1677 South accompanied the son of the Earl of Clarendon, Lawrence Hyde, on an embassy to congratulate John Sobieski upon his election to the crown of Poland. He gave an interesting account of what he saw abroad in a letter to Pococke, the professor of Hebrew at Oxford, and a fellow-canon. Soon after his return to England, in 1678, he was presented to the rectory of Islip in Oxfordshire, the revenue of which, some two hundred pounds, he applied, half to the payment of his curate, and half to educating and apprenticing the poorer children of the parish. South soon became one of the king's chaplains, and preached a sermon before Charles II., marked by invective against Cromwell, and, what is not very common with South, violation of good taste. This recommended him to the monarch, who suggested his appointment to the next vacant bishopric. But South declined all such offers, both in this reign and in that of James II. While he was a strenuous defender of the English Church, he was a determined enemy of the Roman-Catholic. The concealed Popery of Charles and the open Popery of James met with no support, but with determined opposition, from South. His stiff loyalty led him to refuse to sign the invitation, drawn up by the archbishop and bishops, to the Prince of Orange to assume the throne, saying, that "his religion taught him to bear all things; and, however it should please God that he should suffer, he would, by the divine assistance, continue to abide by his allegiance, and use no other weapons but his prayers and tears for the recovery of his sovereign from the wicked and unadvised councils wherewith he was entangled." But subsequently, when James had formally abdicated the throne, and the crown was settled upon William and Mary, South gave in his allegiance to the new government. He would, however, accept no bishopric from it, though his friends exerted themselves in this behalf. And he continued to be of this mind, when in the next reign, that of Anne, the same effort was repeated to raise him to what is the height of worldly ambition for many churchmen. But, while he did not seek the honors of the

Establishment, he was the determined enemy of Dissent, and preached against it. He opposed the Act of Toleration. When an attempt was made, through a royal commission, to unite the Dissenters with the Established Church, by modifying the Liturgy, South entreated them to part with none of its ceremonial. In 1693 he had a controversy with Dr. William Sherlock, a fellow-churchman, and dean of St. Paul's, who, in his construction of the doctrine of the Trinity, fell into tritheism. South advocated the Nicene view with "great power of argument, and infinite wit and humor; more, indeed, than suited the solemnity of the subject."

The last part of South's life was clouded with sickness and debility which laid him aside from the active duties of his calling. His life was prolonged; and Dean Swift, it is said, waited impatiently, with other aspirants, for his decease, that he might get his prebendary and rectory. South died at the age of eighty-three, and was buried beside his old master, Dr. Busby, in Westminster Abbey.

South's distinction is that of a preacher, and he is second to none in any language. No one has combined and blended logic and rhetoric in more perfect proportions. Every sermon is founded upon a clear and clean plan that can be analyzed, and presented in its parts; and yet every sermon moves forward, from beginning to end, like a flowing stream, without break. He argues closely and rigorously; but the argument never interferes with the fluency and impetuosity of the discourse. The fire of his intellect kindles into a flame all his materials, however heavy and unwieldy. Even such subjects as predestination and the trinity are made popular and interesting by his powerful grasp and handling. And all this is heightened by his remarkable style. His mastery of English is almost unrivalled. The closeness and intimacy of the connection between the thought and the word is hardly excelled even by Shakspeare himself.

South was a Calvinist at a time when the drift of the High-Church Episcopacy, which he favored, set strongly towards Arminianism. Though anti-Puritan, and bitterly so, in regard to polity, both civil and ecclesiastical, he was a Puritan in theology. John Owen was not a higher predestinarian than he, and Richard Baxter was a lower one. It must have been from an intense conviction of the truth of this type of doctrine, that South, in the face of all his prejudices and of his ecclesiastical and courtly connections, defended it with might and main. For this reason, the great anti-Puritan has had, and always will have, warm admirers among Puritans and Nonconformists.

South's *Sermons* have been often reprinted; e.g., Oxford (1823, 7 vols.), Boston (1867-71, 5 vols.), London (1878, 2 vols.); and in these editions memoirs will be found. A volume of selections, with a memoir entitled *The Wisdom of the Fathers*, appeared in London, 1867. W. G. T. SHEDD.

**SOUTHCOTT, Johanna.** See SABBATARIANS.

**SOUTH-SEA ISLANDS.** See FIJI ISLANDS.

**SOUTHWELL, Robert,** poet and martyr; was b. at Horsham, St. Faith's, Norfolk, about 1562; and hanged at Tyburn, Feb. 22, 1595. He was educated at Paris, Douay, Tournay, and Rome; received into the Society of Jesus, Oct. 17, 1578,

when not yet seventeen; ordained, 1584, and made prefect of the English college at Rome; sent as a missionary to England, 1586; chaplain to the Countess of Arundel; betrayed to the government, 1592, imprisoned for three years in the Tower, found guilty of "constructive treason," and executed. According to Cecil, he, though "thirteen times most cruelly tortured, cannot be induced to confess any thing, not even the color of the horse whereon, on a certain day, he rode, lest" thereby his friends might fall into the same trouble. His poems were published shortly after his death, and a complete edition appeared 1856, edited by W. B. Turnbull. Some of them, since then widely copied, are of a very high order, and no less philosophic than Christian. F. M. BIRD.

**SOZOMENOS**, *Salamanes Hermias*, a contemporary of Socrates; lived, like him, as a *scholasticus* in Constantinople, and wrote, like him, a history of the church from 323 to 439, edited by Valesius (1659), together with the histories of Eusebius and Socrates, and found in Dupin, *Nouvelle Bibliothèque*. He seems to have known and used the work by Socrates. What he adds of his own, concerning hermits and monks, is of no great interest. But his style is better than Socrates'.

**SPAIN.** Christianity penetrated into Spain from North Africa. It is uncertain whether St. Paul carried out his intention to visit Spain. The first Christians were found in Andalusia. The story of the martyrdom of the apostle James at Compostella dates from the ninth century. Towards the end of the fourth century the whole country was Christianized, and divided into ecclesiastical provinces. The Council of Elvira (306) was attended by nineteen bishops and twenty-six presbyters, under the lead of Hosius. The councils and synods were presided over by the oldest bishop, afterwards by the metropolitan, of the province. Communications with Rome began during the Priscillianist controversy, and became more frequent and intimate after the conquest of Spain by the Visigoths, in 456. The Goths were Arians, and the Orthodox Church naturally sought for support from without. Nevertheless, when the Goths adopted the Catholic faith, at the Third Council of Toledo (589), the Spanish Church at once assumed a proud and reserved attitude with respect to Rome. The pallium was not asked for in Rome; and, when Gregory the Great sent it to Leander, the reason was simply that the latter was an intimate friend of his.

Towards the end of the seventh century Spain numbered sixty-six bishops. They were originally elected by the congregations, but afterwards appointed by the king on the presentation of the churches of the diocese, and finally by the king alone with the concurrence of the Archbishop of Toledo. They could be deposed only by a council, just as a minister could be deposed only by a synod. The oldest monasteries date from the sixth century. They had rules of their own, and multiplied rapidly after the victory of the Catholic Church. They stood at first under the absolute control of the bishops; but, on account of the frequent complaints, the episcopal authority was afterwards limited. The clergy were subject to the secular jurisdiction in all cases but the ecclesiastical ones, which were decided in the bishop's court. The general standard of the Spanish

clergy seems to have been rather low; though several brilliant names occur, such as Orosius, Leander and Isidore of Hispalis, Ildefons, and Julian of Toledo, and others.

During the rule of the Visigoth kings (456-711) the Jews were kept under strict ecclesiastical supervision, on account of their dangerous connections with their co-religionists in Africa; but, under the Arabian dominion (711-1492), all spiritual and political pressure was removed, and they prospered very much. They produced men of consequence in almost every department of life; and by their wealth and commercial talent they exercised great influence, even in the Christian states of the country, though they generally excited the hatred of the people by their avarice. As soon, however, as the Christians gained the ascendancy, persecutions were instituted; and in 1492, the year of the conquest of Granada, all Jews were expelled from Spain. Many were converted to Christianity, and remained in the country; but their conversion was generally nothing but a mask; and, whenever the Inquisition detected the fraud, it was cruelly punished.

Under Arabian rule (711-1492) the Christians were allowed to retain their faith; though very heavy taxes were levied on them, — one-tenth of their revenue on those who submitted without resistance, and one-fifth on those who were subjugated by armed force. They were commanded not to speak disparagingly of the Koran and the Prophet, not to marry a Mohammedan woman, not to try to convert a Moslem to Christianity, not to make alliances with the enemies of Islam, etc. They were requested not to wear the same dress as the Mohammedans, not to build their houses higher than the Moslem, not to let their bells be heard, nor their cross be seen, in the street, not to drink wine or eat pork in public, etc. In the north-eastern part of the country, which, since the days of Charlemagne, stood under Christian rule, a peculiar liturgy, the so-called Mozarabic, was in use, until the Roman Liturgy was introduced in Aragonia in 1071, and in Castile in 1086. Between the twelfth and the sixteenth centuries, monasticism spread widely in the country. The Franciscans, who came to Spain in 1206, had a hundred and twenty-one monasteries there in 1400, and a hundred and ninety in 1506.

The revival of letters in Italy in the fifteenth century was soon transplanted to Spain; and there, as everywhere, it effectively prepared the way for the Reformation. The Protestant doctrines found from the very first many adherents among the Spaniards, especially among the higher classes; and several Spanish translations of the Bible were published, — by Francisco Enzinas (Dryander) in 1543, Juan Perez in 1556, Cassiodoro de Reyna in 1569, and Cypriano de Valera in 1596. King Philip II., however, and Pope Paul IV., supported by the Inquisition and the Jesuits, finally succeeded in completely suppressing the movement. But the means they employed are among the greatest horrors history ever heard of. The first *auto-da-fé* took place at Valladolid, May 21, 1559: when Charles II. celebrated his marriage with Louise of Orléans in 1679, an *auto-da-fé* formed part of the solemnities, and for fourteen hours the young couple sat looking at the burning of twenty-three heretics. During the latter part of the eigh-

teenth and the first part of the nineteenth century, various moves were made in a more liberal direction. In 1780 the Inquisition performed the last *auto-da-fé*, and its office was reduced to the mere censorship of books. In 1835 the Jesuits were expelled, and all monasteries numbering less than twelve monks were closed. But with the concordat of 1851 a heavy re-action set in. The Virgin was appointed generalissimo of the Spanish army in 1854; and in 1861 a number of persons engaged in the Protestant propaganda, which had its seat in Gibraltar, were seized, and condemned to the galleys. It proved impossible, however, for Queen Isabella to carry out the concordat: it finally cost her the throne. [The new constitution of 1876 grants toleration, and makes all civil and political rights independent of denomination. The number of Protestants is hardly 60,000, of a population of nearly 17,000,000.] KLOSE.

LIT. — J. A. LLORENTE (Roman-Catholic): *Histoire critique de l'inquisition d'Espagne*, Paris, 1817, 4 vols.; abridged Eng. trans., London, 1826; THOMAS MCRIE: *History of the Progress and Suppression of the Reformation in Spain*, London, 1829; GEORGE BORROW: *The Bible in Spain*, 1843; ADOLFO DE CASTRO: *Historia de los protestantes Españoles*, Cadiz, 1851; A. HELFFRICH: *Der Westgothische Arianismus und d. spanische Ketzer-Geschichte*, Berlin, 1860; GAMS: *Die Kirchengesch. von Spanien*, Regensburg, 1862 sqq., 3d vol. 5th part, 1879 (this is the great work); P. ROUSSELOT: *Les mystiques espagnols*, Paris, 2d ed., 1869; E. BOEHMER: *Die spanische Reformation*, Strassburg and London, 1847-83, 2 vols.; H. BAUMGARTEN: *Die religiöse Entwicklung Spaniens*, Strassburg, 1875; F. PRISSER: *Das Evangelium in Spanien*, Freienwaide, 1877; M. DE JAN: *Histoire de la réformation en Espagne*, Lausanne, 1880 sqq.; M. M. PELAYO: *Historia de los heterodoxos Españoles*, Madrid, 1880-82, 3 vols.; J. STOUGHTON: *The Spanish Reformers, their Memories and Dwelling-places*, London, 1883; J. LASALLE: *La réforme en Espagne au XVI<sup>e</sup> siècle*, Paris, 1883.

**SPALATIN, Georg**, b. at Spalt in the diocese of Eichstädt, 1484; d. at Altenburg Jan. 16, 1545. He studied at Erfurt and Wittenberg; was ordained a priest in 1507, and appointed librarian, secretary, and chaplain to the Elector Frederick the Wise in 1512, and superintendent of Altenburg in 1525. As he was an intimate friend of Luther and the other Reformers, and enjoyed the full confidence of Frederick the Wise and his successors, he exercised a very great influence on the course of the Reformation. See his life by CHR. SCHLEGEL, Jena, 1693 (Latin), and by J. WAGNER, Altenburg, 1830 (German). NEUDECKER.

**SPALDING, Johann Joachim**, b. at Tribsees in Pommerania, Nov. 1, 1714; d. in Berlin, May 26, 1804. He studied theology at Rostock and Halle, and was appointed pastor of Lassahn in 1749, of Barth in 1757, and of the Church of St. Nicholas in Berlin in 1764, from which last office he retired in 1788, after the promulgation of the Wölner edict. He early abandoned the old-fashioned, scholastically developed Lutheran orthodoxy of his time, and occupied a position between the rationalism of the Wolfian philosophy and the sentimentalism of the pietists, from which stand-point he fought with vigor and success

against the deism and atheism, which, from France and England, penetrated into Germany. His principal works are *Über die Bestimmung des Menschen* (1748), *Über den Werth der Gefühle im Christenthum* (1761), *Über die Nutzbarkeit des Predigamts* (1773), *Vertrauten Briefe, die Religion betreffend* (1781), etc., most of which were several times reprinted, and translated into French. He also left an interesting autobiography, published by his son, Berlin, 1801. HAGENBACH.

**SPANGENBERG, Augustus Gottlieb**, b. July 15, 1701, at Klettenberg, Prussia; d. Sept. 18, 1792, in the eighty-ninth year of his age, at Berthelsdorf, Saxony; was a bishop of the Moravian Church, and, next to Count Zinzendorf (q.v.), its most illustrious leader. He attended the grammar-school at Ilfeld, and the university of Jena, where an exegetical lecture of Buddeus, at which he happened to be present, induced him to give up the study of law, and devote himself to theology. He graduated in 1726 as master of arts, and soon after began to lecture in the university, and occasionally to preach. The free schools in the suburbs of Jena, established by a circle of pious students to which he belonged, enlisted his ardent support; and he was particularly active in training teachers for this work. In 1727 he met Zinzendorf, who made a deep impression upon him. Their acquaintance soon ripened into a warm friendship; and, on the occasion of a visit to Herrnhut (1730), Spangenberg formed a very close fellowship with the Brethren. His labors at Jena continued to be crowned with great success. After having declined various advantageous offers, he was induced, in 1732, to accept the position of adjunct of the theological faculty of the university of Halle, and superintendent of the schools connected with Francke's Orphan-House. But it soon became evident that he was not in sympathy with his colleagues. They took offence at some of his doctrinal views, at his association with separatists, and especially at the intimate connection which he persisted in keeping up with the Brethren. Complaints were lodged against him, and in 1733 he was dismissed from the university by a royal mandate. He immediately went to Herrnhut, and entered the service of the Moravian Church, laboring in various parts of Germany, in America, in the West Indies, and in England, where he organized (1711) the Society for the Furtherance of the Gospel among the Heathen; which association still exists. His work in America was particularly distinguished. After having been consecrated a bishop in 1741, he stood at the head of the Moravian Church in this country, with occasional interruptions, until 1762. He showed himself to be a wise ruler, a faithful pastor, an ardent evangelist. So prudent was the forethought with which he cared for his brethren, both in temporal and spiritual things, that they gave him the name of "Joseph," which he adopted, often signing official documents in this way. Nor was his work confined to his own church. The settlers in various Colonies, and especially the Indians, learned to know and revere him as a faithful messenger of the gospel. In 1762 he returned to Europe, took an active part in framing the new constitution of the Brethren's Church, and became the most prominent member



of its governing board. The enthusiasm of Zinzendorf, which sometimes led him beyond bounds, was supplemented by the prudence and wisdom of Spangenberg. Among his numerous writings the most important are *Idea Fidei Fratrum, oder Kurzer Begriff der christl. Lehre in den evangel. Brüdergemeinen*, Barby, 1782, translated into English by La Trole, and entitled *Exposition of Christian Doctrine*, London, 1784; and *Leben des Grafen von Zinzendorf*, 1775, in 3 vols., abridged English translation by Jackson, London, 1838. Spangenberg composed many hymns, some of which are known and used wherever the German tongue is spoken; for instance, *Die Kirche Christi die Er geweiht* (Eng. trans., Moravian Hymnal, No. 612, "The Church of Christ, that he hath hallowed here"), and *Heil'ge Einfalt, Gnadenwunder* (Eng. trans., abridged, Moravian Hymnal, No. 432, "When simplicity we cherish"). The two most important biographies of him are, *Leben Spangenbergs, von JEREMIAS RISLER*, Barby, 1794. French trans., Neuchâtel, 1835, and LEDDERHOSE'S *Leben Spangenbergs*, Heidelberg, 1846, Eng. trans., London, 1855.

BISHOP E. DE SCHWEINITZ.

**SPANGENBERG, Cyriacus**, b. at Nordhausen, June 7, 1528; d. at Strassburg, Feb. 10, 1604. He studied theology at Wittenberg, and was in 1551 appointed court-preacher to the Count of Mansfield. As a passionate adherent of Flacius, he became implicated in the controversy concerning hereditary sin, and was in 1575 compelled to flee from Mansfield, disguised as a midwife. Appointed pastor of Schlitzsee-on-the-Fulda shortly after, his stubborn advocacy of the Flacian views once more disturbed the peace of the congregation, and again drove him into exile, in 1590. He found refuge at Vacha in Hesse, but only for a time, finally returning to Strassburg. His writings are devotional, polemical, and historical. See his life by J. G. LEUCKFELD, Quedlinburg, 1712.

G. H. KLIPPEL.

**SPANHEIM** is the name of a family which has produced several noticeable theologians. — **Friedrich Spanheim**, b. at Amberg in the Upper Palatinate, Jan. 1, 1600; d. at Leyden, April 30, 1648. He studied at Heidelberg and Geneva, visited Paris and England, and was in 1631 appointed professor of theology at Geneva, and in 1641 at Leyden. He was a very prolific writer, and wrote in the controversy with Amyraut, *Disputatio de gratia universali*, 1644; *Exercitationes de gratia universali*, 1646; *Epistola ad Matthæum Cottierium*, 1648; *Vindicia exercitationum*, 1649. — **Friedrich Spanheim**, son of the preceding; b. at Geneva, May 1, 1632; d. at Leyden, May 18, 1701. He studied theology and philosophy at Leyden, and was appointed professor of theology at Heidelberg in 1655 and at Leyden in 1670. He wrote in defence of Calvin against Descartes and Cocceius. His collected works appeared at Leyden, 1701–03, 3 vols.

**SPARROW, William**, an eminent theologian of the Protestant-Episcopal Church, United States; descended from a highly respectable Irish family; b. in Massachusetts, March 12, 1801. His parents returning to Ireland in 1805, he attended boarding-school in the Vale of Avoca. Returned to America, 1817. In his seventeenth year was appointed principal of Utica Academy; student at Columbia College, New York, 1819–21; professor

of Latin and Greek at Miami University, 1824–25; ordained in 1826; collaborer with Bishop Chase in founding Kenyon College; eleven years Milnor professor at Gambier; professor of systematic divinity and Christian evidences in the Theological Seminary of Virginia, 1840–74; for thirty years delegate to General Convention from Virginia, and chairman of standing committee. Died at Alexandria, Va., Jan. 17, 1874.

During the civil war (1861–64) he carried on the work of the seminary in the interior of Virginia. At its close his unique relations to both sections enabled him to exert important influence in restoring the church in Virginia to its former ecclesiastical relations. As he had by the fame of his powers raised the Virginia seminary to an important position, so now his hand was chiefly concerned in its restoration.

Dr. Sparrow was recognized as the ablest theologian and the most original thinker of the evangelical school in the Protestant-Episcopal Church. His acute and powerful intellect, enriched by accurate learning, and strengthened by patient thought, moved with freedom among the profoundest questions of metaphysics and of theology. He bowed with unquestioning faith to the supremacy of Scripture, yet he welcomed modern criticism as an ally; and all his thinking proceeded on the conviction of the ultimate harmony of revelation and science. An earnest evangelical and a zealous Protestant, he was usually classed as Arminian in theology; yet he abhorred the narrowness of theological systems, and led his pupils up into the pure atmosphere of independent thought and rational inquiry. By the hundreds of young men who sat at his feet at Gambier and at Alexandria he was looked up to as a great teacher; and many of the best minds in the church have acknowledged their indebtedness to his suggestive and stimulating instruction. He was an earnest Episcopalian, but he put doctrine before order: hence he felt himself at one with Protestant Christendom, and rejoiced in the Evangelical Alliance as an expression of Protestant unity. He earnestly maintained the scriptural character of the Prayer-Book, but desired a revision, to remove ambiguities, and to relieve weak consciences. Accordingly, though he sympathized with the *difficulties* of Bishop Cummins, he deprecated his secession, and remained firm in his adhesion to the church. Perhaps no man of his time in America did more to check the spread of the tractarian theology.

He was also an earnest antagonist of the dogma of a tactual apostolical succession, holding it to be essentially unscriptural and anti-Protestant. To his great intellectual powers he added the influence of exalted piety, a character of great modesty and humility, and a life of simplicity and self-denial. He sealed his deep interest in Christian missions by the cheerful surrender to the Chinese mission of a daughter of remarkable talents. His lifelong feebleness of health, combined with an almost morbid aversion to appearing in print, unhappily prevented his entering the field of authorship; but a number of his occasional sermons and addresses saw the light, and a posthumous volume of *Sermons* appeared in 1876, New York (T. Whittaker).

The spirit of his teaching and of his life is well

summed up in words of his own, graven on his tomb: "SEEK THE TRUTH, COME WHENCE IT MAY, COST WHAT IT WILL." See his *Life and Correspondence*, by Rev. C. WALKER, D.D., New York, 1876.

**SPEE, Friedrich von**, b. at Kaiserswerth in 1591; d. at Treves, Aug. 7, 1635. He entered the Society of Jesus in 1610; taught grammar, philosophy, and morals in the Jesuit college in Cologne; was for several years engaged in the persecution of witches, and led more than two hundred of them to the stake; and worked during the last years of his life as a missionary among the Protestants of Northern Germany. He published a book, *Cautio criminalis*, against the common method of trying witches, but is chiefly known as a religious poet, — *Trutz-Nachtligal*, Cologne, 1649 (edited by Huppe u. Junkman, 1841), and *Göldene Tugendbach*, probably published in the same year (last ed., Coblenz, 1850). Selections from those two collections of poems have been made by W. Smets and Karl Forster. [See *DIEL: Spéc. Esquisse biographique et littéraire*, 1873.] PALMER.

**SPENCER, John, D.D.**, Church of England; b. at Borton-under-Blean, Kent, 1630; d. at Cambridge, May 27, 1695. He was graduated M.A. at Corpus Christi College, Cambridge, 1652, and elected fellow 1655. Ten years later he became D.D.; on Aug. 3, 1667, master of his college, and in the same year archdeacon of Sudbury. In 1672 he was made prebendary of Ely, and dean of Ely 1677. His fame rests upon his *De legibus Hebræorum ritualibus et earum rationibus*, Cambridge, 1685, 2 vols. fol.; reprinted, The Hague (1686), Leipzig (1705), Cambridge (1727), edited by L. Chappelow; reprinted, Tübingen, 1732, ed. C. M. Pfaff. In the two editions last-mentioned the fourth book, left in manuscript by the author, for the first time appears. The object of this very learned book is to show that Jewish law and ritual are in origin independent of those of surrounding nations, and expressly designed to fix a gulf between the Jews and their neighbors. Yet Spencer has been accused by Witsius, in his *Ægyptiaca*, and by Archbishop Magee, in his *Atonement*, of maintaining the hypothesis of the Egyptian origin of the Jewish ritual. Besides this famous work, Spencer wrote *A discourse concerning prodigies*, London, 1663, 2d ed. with *Discourse concerning vulgar prodigies*, 1665; *Dissertatio de Urin et Thummin*, Cambridge, 1669 (a comprehensive work upon several obscure Bible matters, e.g., Hebrew lustrations and purifications, circumcision, music, dancing, and burials).

**SPENER, Philipp Jakob**. Among the theologians of the Lutheran Church of the seventeenth century, Spener was the purest and most spotless in character, and the most successful in his work. He was born Jan. 13, 1635, in Rappoltsweller, in Upper Alsace, and d. at Berlin, Feb. 5, 1705. But as both father and mother came from Strassburg, and he himself was chiefly educated in that city, Spener usually called himself a Strassburger. With justice he is counted among those who retained their baptismal grace, and in it harmoniously continued to develop their Christian life. This natural piety was nourished by congenial family associations, by his relations to the noble widow of the Count of Rappoltstein, and by his study of the ascetic productions of Arndt, as also

of Sonthhom, Baile, Dykes, Baxter, and other English writers at that time much read along the Rhine. His principal instructor, and the spiritual forerunner of the Spener period, was the court-preacher at Rappoltstein, Joachim Stoll, who in 1615 became his brother-in-law. "I owe to him among men the first sparks of Christianity," says Spener. On Stoll, cf. Rohrich: *Mittheilungen aus der evang. Kirche des Elssasses*, 1855, iii. p. 321.

After being thus privately prepared, the pious youth in 1651 entered the university of Strassburg. According to his own statements, he lived a very retired life, devoting himself entirely to his books. His theological leaders were Dorsche, Dannhauer, Johann Schmid, Sebastian Schmid. The first-named, a strict Lutheran theologian, Spener called his "preceptor;" the last-named was the most famous exegete of his day; and in Johann Schmid Spener saw his "father in Christ." In accordance with the custom of the day, a *peregrinatio academica* completed his course of studies. He first went to Basel to sit at the feet of the younger Buxtorf, at that time the most celebrated teacher of Hebrew. Then he spent a year in Geneva, which long stay tended to widen the mental horizon of the young Lutheran theologian; and he found much to praise in the organization of the Reformed Church as there represented. Labadie's fiery eloquence so influenced him, that he translated his *Manuel de prière* into German.

In 1661, in company with his pupil, the young Count of Rappoltstein, he paid a visit to Württemberg, and remained there five months. His qualities of mind and heart gained him many friendships in Stuttgart and Tübingen; and his permanent employment in Württemberg was only frustrated by a call to become pastor in Strassburg in 1663. He secured a situation which gave him leisure as a magister to deliver various courses of lectures at the university on history and philosophy.

In 1666 he received a call to become pastor and senior in Frankfurt-am-Main; and, after consultation with his political and ecclesiastical superiors, he accepted this vocation, so honorable for a man but thirty-one years of age. He endeavored to awaken a consistent and live Christianity in the Frankfurt churches, but was prevented to a great extent by the senate and city government. Cf. *Bedenken*, iii. pp. 105, 215, iv. 66. He first attempted to revive a thorough system of catechetical instructions, which had sadly fallen into decay. Mechanical memorizing was the first object of his attack; and, to effect his reformation in this regard, he published his *Einfältige Erklärung der christl. Lehre*, 1677, and his *Tabulæ catechetice*, in 108 tablets, in 1683. In his sermons his chief object was to inculcate purity of doctrine; but he no longer considered himself bound to confine himself to the pericopes, his endeavors being to make his congregation acquainted with the contents of the whole Scriptures. Then he brought about a more thorough preparation for the first reception of the Lord's Supper in connection with confirmation. He was successful, however, only in the country congregations. Cf. *Bedenken*, iii. 395. For a reformation of church discipline he could do little or nothing. His sermons, always mild, exerted a vast power. Although chiefly of a didactic character, yet they

were marked by experience, and a deep knowledge of Scriptures; and his influence began to extend far beyond the boundaries of Frankfurt. Even his polemics against mechanical Christianity were not aggressive or challenging. Yet in 1669 a sermon on the false righteousness of the Pharisees caused a division between the earnest and the careless members of his flock, and in 1670 the former effected a closer union among themselves. The result was an organization, at first only of a few, for practical religious purposes. It met at first in Spener's study, and read different ascetic works, considered the last sermon, and the like. Soon assemblages were held in other houses also. In 1682 Spener succeeded in receiving permission to hold these meetings in the church, which somewhat changed their character.

Spener's days in Frankfurt were pleasant. He says, "In the honorable ministerium of Frankfurt, during the twenty years I was its senior, the God of peace kept us in brotherly harmony." His own character and nature contributed most to bring about this state of affairs. He continued to abide by his strict theological views, and thus did not as yet give any offence. In 1675 he published his famous *Pia Desideria*. In them he laments the corruption of the Evangelical Church, and recommends six different remedies. His *Desideria* were an earnest word to his church, and found an echo in many hearts in Germany. Only in Strassburg did they meet with a cool reception. More injurious to Spener's reputation were his *collegia pietatis*. Such private associations for religious purposes had before this already found favor, even with the heads of orthodoxy; but after their multiplication they also developed peculiarities looking toward a separation from the church, and thus "Pietists" gradually was regarded as the name of a sect. Among others, Spener's former friend, Mentzer, the court-preacher in Darmstadt, now also became his enemy. Dilfeld, in Nordhausen, in 1679, published his *Theosophia Horbio-Speneriana*, in which he maintained that regeneration was not necessary for true theology. Spener answers in his *Gottesgelahrtheit*, etc., and this controversy ended. Spener himself strongly opposed the separatistic tendency among his followers, especially in his *Die Klagen über das verdorbene Christenthum, Missbrauch und rechter Gebrauch*, 1684.

Spener had thus labored with great success in Frankfurt for twenty years, when in 1686 a call to become court-preacher, and member of the consistory at Dresden, usually regarded at that time as the highest ecclesiastical position in Germany, was extended to him. This was done at the especial request of the elector, George III., who had seen and heard Spener in Frankfurt, and learned his upright character through personal experience. The latter modestly put a low estimate on his Frankfurt work, and had no great plans for his labors at the Saxon court. His departure from Frankfurt on the 10th of July, 1686, was a day of sorrow for the whole city.

The new position indeed offered the possibility of greater influence and power than he exerted in Frankfurt, but this was measured by the personal influence over the elector. To gain this over the warlike George III. was not an easy task, as Spener soon discovered (*Andenken*, ii. 702). The

first opposition to Spener came from Leipzig. The theologians at this university — such as Olearius, Carpzov, and Alberti — were indeed no longer representatives of the iron-clad orthodoxy in vogue at the beginning of the century, and even were anxious for practical piety; but many reasons aroused them against Spener. He was a stranger, and had obtained a situation which was the object of high ambition; and he had induced the consistory to censure the theological faculty for neglecting exegetical studies. When, then, the *collegium philobiblicum*, commenced in Leipzig for the purpose of studying the Scriptures in the original tongues, through Francke, Anton, Schade, and others, developed into German *collegia biblica*, in which laymen also took part, and which entered into closer relationship with Spener, Carpzov began to preach against the "Pietists." He was seconded by Alberti, formerly Spener's good friend; and when, in 1688, Spener's relative, Thomasius, published satires on the clergy, — and especially on Carpzov, Alberti, and Pfeifer, — Spener was accused of being responsible for these.

In Dresden itself, Spener's zeal and conscientious firmness as confessor of the wild elector caused him trouble, and finally brought about his removal to Berlin. He attempted to re-introduce catechetical instructions extensively, instructed the children himself, and for this reaped ridicule and abuse. The elector soon lost his interest in his court-preacher, seldom listened to his sermons, and avoided confession. When Spener, in his concern for his prince's spiritual welfare, wrote a letter to him, the displeasure of the sovereign fell upon him. The prince declared that "he could not longer endure the sight of Spener, and would have to change his residence on his account." The sudden death of George soon after opened the way for Spener's acceptance of a call to Berlin to become a member of the consistory of Brandenburg, and probst of St. Nicolai. When the displeasure of the elector first became known, the opposition to Spener began to assume large proportions, especially under the leadership of the Leipzig Carpzov, who assisted Roth, pastor in Halle, in editing his abusive pamphlet *Imago pietismi*. Spener's position in Berlin was in some respects more pleasant than that in Dresden. The Elector Frederick III. indeed showed no interest in his work; and his wife, Sophia Charlotte of Hanover, was an acknowledged sceptic, and hostile to him: but Spener's congregation was larger; and among the councillors of the throne he found at least one sympathetic person, Herr von Schweinitz, — *vir pietate nulli secundus*, as Spener says. Schade, his Leipzig friend, also soon came to Berlin; and in him he found a congenial soul. Here again, as in Frankfurt and Dresden, Spener immediately began his work with catechetical instructions, and the establishment of a *collegium philobiblicum*. He sought also to secure appointments for earnest pastors; and, chiefly through his influence, Breithaupt, Francke, and Anton, the later leaders of the pietistic movement, were made members of the theological faculty at Halle. In all church troubles, not only at Berlin, but also elsewhere, his voice was ever in favor of peace. His colleague Schade, through his inability to distinguish between use and abuse, had in blind zeal

condemned private confessions *in toto*, and it was with great difficulty that Spener could allay the storm. Later he complains that his greatest sorrows had been caused, not by his enemies, but by his inconsiderate friends. And from abroad now come the accusations that Spener was the source of the many fanatical sects springing up everywhere. The war made upon him, in contrast with the thorough theological discussions of previous decades, was entirely of a personal and rancorous character: no means were too low for the purpose. The masterpiece among these libels is the *Christlutherische Vorstellung*, etc., published by the entire Wittenberg faculty in 1695. No less than two hundred and eighty-three heterodox views are here catalogued against Spener. This document, the production of the mentally weak senior of the faculty, Deutschmann, proved harmless fabrication; which fact Spener attributes to the influence of a kind Providence. This and the many other polemical writings, Spener answered in a becoming spirit. His principal work in this department is his *Aufrichtige Uebereinstimmung mit der Augsburgerischen Confession*, directed against the Wittenberg faculty. These answers show learning, research, and a deep piety.

In an indirect way he was drawn into another controversy of the church. The movement inaugurated by Calixtus had assumed a Romeward tendency; and several prominent teachers in Königsberg, and others, were strongly inclining in that direction. The elector authorized Spener, in conjunction with two other prominent theologians, to defend the Evangelical Church against the accusations of this new movement. This he did in a thorough manner in his *Der ewangel. Kirche Rettung vor falschen Beschuldigungen*, 1695; which work produced a marked effect. Two years later, however, Spener experienced the grief of seeing his former pupil, Frederick August of Saxony, join the Roman Church.

Spener did not live to see the victory in Berlin of the movement he represented. This took place when the king of Prussia in 1705 took as his third wife Sophia Louisa von Mecklenburg. Under the leadership of the court-preacher, Porst, prayer-meetings were held even in the royal castle, in which the king at times would participate. Just after having finished his work on dogmatics, entitled *Von der ewigen Gottheit Christi*, the noble teacher, who had been the guide for so many unto righteousness, himself entered into his final rest, Feb. 5, 1705. His death-bed scene and end are described by the eye-witness v. Canstein. Blankenburg, his former assistant, was appointed his successor.

Spener's wife, a lady from Strassburg, was one with him in mind and soul. Of his eleven children, eight survived him; but not all of these caused him joy.

In theological culture Spener was equal to any of his contemporaries. His sermons and polemical works show that he was a thorough exegete. In systematic theology he rivalled the best of his day, but did not depart from the formalistic and logical method of treating the dogmas so common at that time. Of the defects in his style and rhetoric, he himself was conscious. It was his principle to submit to the confessions of the church. Calovius himself acknowledged that he

had found nothing heterodox in Spener; and, in fact, such is the case: he is in perfect harmony with the great Lutheran theologians, Gerhard, Meissner, Meyfart, V. Andrea, etc., whom he constantly cites. Only the abuses in the church, such as confidence in the *opus operatum*, the misuse of the confessional, the one-sided doctrine of faith and justification by faith, did he attack. He came to the conviction that purity of doctrine and pureness of life did not always go together, although he did not deny that departure from the truth would bring with it a departure from a proper Christian life. He saw in the Reformed Church errors, "in theory rather than in practice" (*Bedenken*, iv. 496), and hence was charitable in his judgment of it. Further, it was Spener's endeavor to bring the so-called third estate, the laity, into active co-operation in the service and government of the church. This was, indeed, the theory of the Reformation, but had not been practised. Personally, Spener cannot but excite admiration. Mildness, humility, and love may be regarded as the chief features of his character; but with these he joined manliness and courage. Even over against his bitterest enemies he preserves his dignity and equanimity. He himself declares that "the attacks of his opponents had never caused him even a single sleepless night." Spener cannot be called the father of pietism as it was developed later at Halle and elsewhere. Cf. THOLUCK's *Lebenszeugen der luth. Kirche* and *Akademisches Leben*, etc., vol. ii. He was indeed the most influential centre of this movement, but chiefly through his marked personality and moderation of his theological stand-point. In literature he was very active. Canstein's list of his works embraces seven volumes folio, sixty-three in quarto, seven in octavo, and forty-six in duodecimo.

SOURCES.—The best is WALCH: *Streitigkeiten innerhalb der luth. Kirche*, vols. i, ii, iv, v.; VON CANSTEIN: *Lebensbeschreibung Spener's*, 1740; STEINMEIZ, in his edition of Spener's minor works, 1746; HOSS-BACH: *Leben Spener's*, 1827, 3d ed., 1861; KNAPP: *Leben und Character einiger frommen Männer des vorigen Jahrhunderts*, 1829; THULO: *Spener als Katechet*, 1841. [WILDENHAHN's popular *Life of Spener*, translated by G. A. WENZEL, was published in Philadelphia, 1881.] THOLUCK, (G. H. SCHODDE.)

SPENCER, Lazarus, b. at Nuremberg, March 13, 1479; d. there Nov. 7, 1534. He studied philosophy and jurisprudence at Leipzig, and held throughout life various important positions in the civil service of his native city. He joined Luther immediately on his appearance as a Reformer, was present at the Diet of Worms, stood in intimate relation with all the Reformers, and was very active for the consolidation and establishment of the Reformation. His life was written by Urban Gottlieb Haussdorff, Nuremberg, 1741. NEUDECKER.

SPENSER, Edmund, b. at East Smithfield, probably in 1553; d. at Westminster, Jan. 16, 1599; has a place in sacred literature by his *Faerie Queene* (1590-96), wherein religion, though subordinated to poetry, is by no means absent, and more definitely by his *Hymnes of Heavenly Love and Beauty* (1596), in which "may be found the germ of *Paradise Lost*, including the epitome

of Milton's 'great argument.' He graduated at Pembroke Hall, Cambridge, 1573; issued *The Shepheard's Calendar*, 1579; was intimate with Sidney and Raleigh; held offices, and received an estate in Ireland; was expelled and ruined by the insurgents in Tyrone's rebellion, 1598, and ended his life miserably in London. His works, whether read or not, continue to be printed and praised; and his rank among the poets of that great age is next to Shakspeare. F. M. BIRD.

**SPERATUS**, Paulus, an active Reformer and much esteemed hymn-writer; b. at Rottweil, Franconia (whence the surname a **Rubilis**), Dec. 13, 1484; d. at Marienwerder, Aug. 12, 1551. He studied theology in Paris and Italy, but embraced the Reformation, and preached its ideas at Dinkelsbühl, Würzburg, Salzburg, and Vienna, whence he was compelled to flee, in 1521, on account of a sermon against the monastic vows: *Von dem hohen Gelübde der Tauff*, Königsberg, 1524. Appointed preacher at Iglau, he became middle-man between Luther and the Moravian Brethren, and made so deep an impression on the inhabitants, that he was arrested by Bishop Thurzo of Olmütz, and accused of heresy. Released at the instance of Margrave Albrecht of Brandenburg, he went to Wittenberg, where he aided Luther in his collection of German hymns, and was in 1525 made court-preacher to Duke Albrecht of Prussia. To this period belong most of his own hymns, original and translated; and in 1529 he was made bishop of Pomerania, in which position he was very zealous for the consolidation of the Protestant Church in Prussia. His life has been written by COSACK (1861), [PRESSEL (1862), and TRAUTENBERGER (1868)]. D. ERDMANN.

**SPICE AMONG THE HEBREWS.** By spice, especially aromatics are meant, which the Israelites used in common life. The common word for these aromatics is *besamin*: another term seems to be *neshek* (1 Kings x. 25). The terms *rokuch*, *rikuchim*, *merkachah*, *mirkachath*, signify more especially salves prepared from aromatics; whilst *merkach* seems to be the general term for aromatic plants. In the gardens of kings and nobles, such exotic plants were often raised (Cant. i. 12, iv. 13 sq., v. 13); but the gums, wood, etc., for the preparation of incense and salves, were mostly imported to Palestine and Egypt from the south of Arabia, Sabaa, and India, and negotiated by the Phœnicians (Ezek. xxvii. 22) and Ishmaelites (Gen. xxxvii. 25). Some of the species belonging here have already been treated, as BALM (q.v.), BELLUM (q.v.), FRANKINCENSE (q.v.), GALBANUM (q.v.), MYRRH (q.v.). We must not omit the *ladanum* and *spikenard*. As to the former, which is mentioned in Gen. xxxvii. 25 and xliii. 11 (Authorized Version, "myrrh"), it is the name of a bitter, aromatic, slimy, and sticky resin, flowing from the juice of cistus, of which there are several species. It was gathered from the beards of goats, where it is found sticking. The ancient versions, knowing the meaning of the Hebrew word no more, rendered it "stacte," — pistachionut, or chestnuts. As to *spikenard*, the far-famed perfume of the East, there were several kinds, one a very precious, the other less valuable. The former was gathered from a plant growing in North and East India, South Arabia, and Gedrosia, and belonging to the family *valeriana*. It still

grows at the foot of the Himalayan Mountains. The Phœnicians imported this perfume to the West, and thus it came also to Palestine. Less precious than the Indian was the Syrian (especially well prepared at Tarsus), which was composed of oils, most of which also belonged to aromatic plants of the *valeriana* family. It was sold in small alabaster boxes (Mark xiv. 3), and was carried in smelling-bottles. It was used not only as salve, but also for seasoning the wine. With such precious nard, Mary of Bethany anointed the Saviour six days before the passover (John xii. 1). This oil was also used for the purpose of preserving the dead. The name "nard" is of Sanscrit origin, and points to the home of the plant: it denotes "giving an odor." Besides these different species, the Bible also mentions the following spices. *Aloes* (Num. xxiv. 6; Prov. vii. 17; Cant. iv. 14; Ps. xlv. 8; John xix. 39), a fragrant wood (hence aloë-wood) growing in India, where it is called *aghil*. The Europeans call it *lignum aquilæ* [i.e., eagle-wood]. The wood is resinous, of a dark color, heavy. The Indians regard the aloë-trees as holy. Another aromatic wood is the *algum*, from Ophir (1 Kings x. 11 sq.; 2 Chron. ii. 8, ix. 10); also *almug*, not "pearls," as the rabbis explain, but probably *sandal-wood*. Besides the wood we must also mention the *bark* of different trees growing in India, and which the Hebrews at a very early period counted among the spices; thus especially the *cinnamon* (Exod. xxx. 23, where it is enumerated as one of the ingredients employed for the preparation of the holy anointing oil). It also occurs Prov. vii. 17; Cant. iv. 14; Rev. xviii. 13. The home of the cinnamon is Ceylon. According to Nees von Esenbeck (*Disp. de cinnamomo*, Bonn, 1825), the *cassia* was not a distinct species, but only a wild or original form of the *Cinnamomum Ceylonicum*. There are two Hebrew words rendered "cassia," — *kiddah* and *ketsiah*, — which were among the ingredients of the holy incense, according to the rabbis. To these ingredients the Talmud adds also the *koshet*, the costus-root. Another ingredient was the *calamus* (*kaneh bosesem*, also *kaneh ha-tob*, Exod. xxx. 23; Jer. vi. 20; Isa. xliii. 24) and *karkom*, or saffron, only mentioned in Cant. iv. 14. To the *resinous and balsmy spices* already mentioned we may perhaps add the *nekoth* (Gen. xxxvii. 25, xliii. 11), some kind of gum; the *libneh*, or poplar (Gen. xxx. 37), by some regarded as the *storax-tree*; the *mastic* (Susan. v. 54), a tree growing in Greece, Asia Minor, and Palestine, — the *Pistacia lentiscus*. It is extensively used in the East in the preparation of spirits, as a sweetmeat, as a masticatory for preserving the gums and teeth, as an anti-spasmodic in medicine. To the spices we may also add the *cypress-branch* (*kopher*, A.V., camphire, but in the margin cypress, Cant. i. 14, iv. 13), carried by the Mohammedan women in the bosom. The powdered leaves, which are mixed with the juice of citrons, are used to stain therewith the hair and nails. The *sicpard*, in Isa. lv. 13, translated "brier," is, according to some (Eichhorn, Ewald), the *white mustard*. Finally, we mention the *gourd* (*kikayon*, Jon. iv. 6-10), whose growth was miraculous: it is the *Ricinus communis*, or castor-oil plant. In the Talmud the *kik-oil* is mentioned, prepared from the seed of the *ricinus*.

LEYRER.

**SPIERA, Francesco**, the unfortunate man, who, for worldly considerations, denied his Protestant profession, and in consequence died in a condition of maddened despair and remorse; was b. at Citadella, near Padua, Italy, about 1498; d. there December, 1548. A lawyer and public official in his native city, greatly honored, rich, and ardently devoted to the pursuit of wealth, he accepted the message of the Reformation; and experiencing peace, comfort, and joy in a remarkable degree, according to his own account, he preached everywhere, on the streets and in private, to his fellow-townsmen. He studied the Scriptures carefully. His change of life produced a great excitement. He was accused by the priest of the town at Rome. When Spiera learned that he was about to be summoned to appear before the papal authorities, he lost courage, and went of his own free will, but only after a terrible struggle with his conscience, to Venice, to confess repentance to the papal legate, della Casa. He subscribed a penitential document which the legate drew up, and read a similar document, recanting the doctrines of the Reformation, in the church of Citadella, before two thousand people. No sooner, however, had he arrived at his own home than he was overcome by the most terrible fears of the judgment and eternal condemnation. He could not leave his bed, lost his appetite, attempted several times to take his own life, was carried to Padua, but brought back to Citadella, and died a few days afterwards in despair. These experiences, and the manner of Spiera's death, produced an intense excitement. Spiera believed he had committed the sin against the Holy Ghost, and refused all the consolations drawn from the consideration of the divine mercy. He held he belonged to the number of those who were lost, and lost eternally. "Oh, if I were only greater than God! for I know he will not have mercy upon me," he exclaimed. In his assurance that God had forsaken him, he had the most painful visions. Devils surrounded him, stuck needles into his pillow; a fly buzzed about his head, which was sent by Beelzebub; and, in his terrible consciousness of sin, he often roared like a lion, causing those about him to tremble.

Criticising the history of Spiera, we come to the conclusion, that in spite of his preaching the gospel, and laying claim to the finest Christian experiences, he was never truly penitent for his sins. He professed to accept the doctrine of justification by faith, but did not accompany his profession by a forsaking of sin. Calvin and the other Reformers took a deep interest in the case; and Calvin, who wrote a preface (December, 1549) to the account of Henricus Scotus, regarded his sufferings and remorse as a terrible judgment of God, sent to awaken Italy. He regarded Spiera as one of those who deceive themselves with the belief that they are of the predestinate, when they are not. There have been other cases similar to that of Spiera, as Henry IV. of France. Other cases are mentioned in CONQUEREL: *Hist. des Eglises du Desert*. Spiera is to be looked upon as one of the negative evidences for the truth of Protestantism. We have no instance of any pervert from the Roman-Catholic Church to Protestantism having a similar experience. There are several accounts of Spiera's life and death. Those of VERGERIUS,

GRIBALDUS (professor of law at Padua), HENRICUS SCOTUS, and GELOUS (professor of philosophy at Padua), are contained in the work *Francisci Spiera . . . historia, a quatuor summis viris summa fide composita, cum clariss. virorum præfationibus, Calii S. C. et Jo. Calvini, et Petri Pauli Vergerii Apologia, accessit quoque Martini Borrhæi de usu, quem Spiera tum exemplum, tum doctrina afferat, judicium*. See ROTH: *Francesco Spiera's Lebensende*, Nürnberg, 1829; [BACON: *Francis Spira*, Lond., 1665, 1710; SCHAFF: *Sünde wider den heiligen Geist*, Halle, 1841, Appendix]. HERZOG.

**SPIFAME, Jacques Paul, Sieur de Passy**, b. in Paris, 1502; beheaded at Geneva, March 23, 1566. He studied law in his native city, and was in the course of a brilliant career as councillor to the Parliament, when he suddenly broke off, and entered the service of the Church. In this field, too, he made a brilliant career; became vicar-general to the Cardinal of Lorraine, whom he accompanied to the Council of Trent; and was in 1548 made bishop of Nevers. But in 1559 he resigned his see in favor of his nephew, and went to Geneva, where he embraced the Reformation. One of the reasons for this move was his relation to Catherine de Gasperne, a married woman whom he had seduced, and who lived with him after the death of her husband. At Geneva they were married; and Spifame was ordained a minister of the Reformed Church, and appointed pastor of Issoudun. In 1562 he went to Francfort as the ambassador of the Prince of Condé; and in 1564 he went to Pau as an agent of the Queen of Navarre, Jeanne d'Albret. But he made the queen his irreconcilable enemy by saying that her son, Henry IV., was not the son of Anton of Bourbon, but of Merlin; and on his return to Geneva he was arrested. During the investigation, some forgery with respect to his own marriage was proved against him; and he was sentenced to death, and beheaded. THEODOR SCHOTT.

**SPINA, Alphonso de**, a Christian apologist of Jewish descent; lived in Spain in the fifteenth century; entered the Franciscan order after his conversion; was for some time rector of the school of Salamanca, and became finally bishop of Orense in Galicia. His celebrated work,  *Fortalitium fidei contra Judæos, Saracenos, etc.*, was written in 1458, but not printed until 1484; especially the part against the Mohammedans is of great historical interest. H. MAILLET.

**SPINOLA, Cristoval Rojas de**, a Roman-Catholic unionist; d. March 12, 1695; a native of Spain, and general of the Franciscan order in Madrid; came to Vienna as confessor to the wife of Leopold I., a Spanish princess, and was made bishop of Wienerisch-Neustadt in 1685. A peaceable union between the Protestant churches and the Church of Rome was the great idea of his life; and the religious indifference of the Protestant courts in Germany, the disgust of the higher classes at confessional controversies, the mild character of the school of Helmstädt, etc., made, for a time his exertions look successful. A conference took place in 1683. Spinola presented his *Regulæ circa Christianorum omnium ecclesiasticam reunionem*, and the Helmstädt theologians, their *Methodus reducendæ unionis*, etc. But, though the Emperor and the Pope were in favor of the scheme, serious Roman Catholics considered Spinola a

fool, and serious Protestants were scandalized at Molanus. The negotiations, however, continued after the death of Spinola. See LEIBNITZ and MOLANUS.  
H. MAILLET.

**SPINOZA, Baruch de**, b. at Amsterdam, Nov. 24, 1632; d. at The Hague, Feb. 21, 1677. His parents were Jews who had been driven from Portugal by religious persecution. His teacher in Hebrew was the celebrated rabbi, Saul Levi Morteira, who introduced him to the study of the Bible and the Talmud; besides, he studied Latin under the celebrated physician, Franz van der Ende. Differences between his views and the Jewish doctrine were soon noticed, and so he was expelled from the Jewish communion on account of "frightful heresies." He left Amsterdam, and lived in the vicinity from 1656 to 1660, then at Rhynsburg and Voorburg, near The Hague. Finally he settled at The Hague; residing there to the end of his life, and supporting himself by grinding lenses. In 1673 he refused to take a call as professor of philosophy to Heidelberg, saying that he might be hindered there in his liberty of philosophizing.

Clearness and calmness are the main features of his character. He was never seen laughing, nor very sad, but kind and gentle to all. Free from hypocrisy, a man of few wants, he was the image of a true sage.

His writings are, *Renati Descartes Principiorum philosophiæ, pars i. et ii.*, etc., Amstelodami apud Joh. Rieuwertsz, 1663; *Tractatus theologico-politicus*, Hamburgi apud Henricum Künraht, 1670; *Baruch de Spinoza's Opera posthuma*, Amsterdam, apud Joh. Rieuwertsz, 1677, containing *Ethica ordine geometrico demonstrata*, etc., *Tractatus politicus*, *Tractatus de intellectus emendatione*, *Epistolæ*; *Baruch de Spinoza tract. de Deo et homine ejusque felicitate* (recently discovered); *The unfinished Essays of Spinoza*, ed. Hugo Ginsberg, Heidelberg, 1882. We shall only consider here the *Ethics* and the *Tractatus theologico-politicus* as the most important works for philosophy and theology.

Spinoza, the second great philosopher in the course of the purely rationalistic development of modern philosophy, stands in very close connection to his great predecessor, Descartes. The fundamental notion of Spinoza's system is the notion of *substance*, which is thus defined: "By substance I understand that which is in itself, and which is conceived by itself; i.e., the conception of which does not need the conception of another thing in order to be formed. There is but *one substance*, which is identical with *God*. We cannot predicate any thing of it, as *omnis determinatio est negatio*, and the infinite cannot contain any negation, because it is the absolute affirmation of existence." All predicates used by Spinoza to define its nature are therefore but a circumlocution of the first definition.

In order to comprehend something of the infinite substance, we must look to the second important notion in the system, — the notion of the *attributes*. Substance cannot be comprehended by its mere existence, but only by attributes, which are what reason perceives as constituting the essence of substance. The attributes, therefore, belong only to our mind, not to substance itself, which cannot admit any determination, i.e., negation. Our mind may therefore ascribe

a number of attributes to substance. Spinoza, however, considers substance only under the attributes of *thought* and *extension*. The cause of these two attributes is not in God, but in the human mind, which finds both thought and extension in itself. The attributes are independent of each other, and must be comprehended *per se*, not by substance; as the notion of attributes is not dependent on the notion of substance, which excludes every determination. *Res cogitans* and *res extensa* are the same thing, i.e., considered from different stand-points; but it is indifferent to substance how it is considered.

The notion of substance, being but one, seems to imply that substance = every thing existing, i.e., the world. But how can the finite proceed from the infinite? This question is senseless according to Spinoza, because the finite, as the finite, does not exist; for all determination is *non esse*, and the finite is determination. The finite things have real being only as far as they are in God, in whom *omnia sunt simul natura*. This produces the third important notion, — the notion of the *modes* or *affections*. Modes are the accidents of substance, or that which is in something else, i.e., in God, by whom, also, they are conceived. For modes are nothing in themselves: they are like the waves of the ocean. There is nothing existing outside of God, and it would be absurd to say that God was composed of modes. It is false, therefore, to say of Spinoza that he taught God and the world were identical, because we can conceive of the world only as being composed of single objects. Single objects do, therefore, not exist as such, but only as modifications and accidents of substance.

There is a threefold mode of considering things. The first kind of cognition, which he calls *opinio* or *imaginatio*, is cognition through unregulated experience or signs, by which we connect certain ideas. The second kind of cognition, ratio, is cognition through the peculiarities of things, and *notiones communes*. The third kind of cognition is the intuitive knowledge of the mind, or true knowledge. Looking at the world through imagination, it appears to us as being composed of real things; and so we have the idea of a *natura naturata*, i.e., of a world. But it is the nature of our mind to know things as necessary or external; and substance considered in this way, i.e., the true way, produces the idea of a *natura naturans*.

There is no relation between both, not even the relation of causality. Spinoza, speaking, however, of causality, means an immanency of causality. God is therefore only the substance, or the substratum of objects.

As will is but a mode, it is self-evident that God cannot act with free will: everything follows from his necessity, i.e., his nature being his power. It is foolish to assume that God acts according to aims, for this means to subject him to something else. The basis of his being is the basis of his acting. The law of causality rules, however, in the *natura naturata*.

In like manner as substance is conceived under the modes of thought and extension, single objects must be conceived, because they are modes of thought and extension; for the world is either a material world, or a world of ideas. Being modes of the same substance, they must stand in

accordance, so that the order and connection of ideas is identical with the order and connection of things. A thing is, however, caused only by a thing, and an idea by an idea; not a thing by an idea, or an idea by a thing. This is true of all single modes, which are things or ideas according to the way they are considered. All things are therefore animated, but they differ in the grade of animation. Body and soul are, according to this, identical, considered under different modes. It is self-evident that the mind cannot act upon the body, and the body cannot act upon the mind. But, as there is an idea of the human body, there is also an idea of the soul, or the idea of the idea.

The individual man is therefore nothing but a mode of the divine substance. The human mind may thus be called a part of the divine reason, and we can say that all intellects together form the infinite intellect. Man, being only a mode of substance, stands in an endless series of causes. His will as a modification of the body is therefore also determined. Men think to be free because they are not conscious of the determining causes. Will is the faculty to affirm or deny: this is again determined by the idea of that which is to be affirmed or denied. Will and intellect are therefore identical. We are active when any thing happens of which we are the adequate cause; passive, however, if any thing happens of which we are not, or only partly, the cause. The mind is therefore active only when having adequate ideas; passive, when having inadequate ideas, or being under the influence of the imagination. The endeavor to become free from this, and to reach a state of perfection, is called will, or, speaking of the body, appetite. The transition of the mind to greater perfection is joy: the opposite is sadness. Joy accompanied by the idea of its external cause is love: sadness accompanied by its external cause is hate. All other passions are derived from these. The servitude of man consists in his inability to control his passions. The common conceptions of good and evil are wrong. These terms denote nothing positive which exists in themselves, but are conceptions and notions which result from our comparing of things. The evil, or sin, is nothing positive; for nothing happens against the will of God. It is therefore a negation which appears to be something only in our conception. There is no idea of the evil in God; for, if sin was something real, then God would certainly be its author. In order to get a precise notion of the terms "good" and "evil," he defines good to be that of which we know with certainty that it is useful to us, and evil, that of which we know with like certainty that it hinders us in the attainment of any good.

Virtue is nothing but the power to produce that which is according to one's nature. I do not sin against all laws, or approve crimes, because it is against my nature; and reason does not require any thing which is against nature. That is of real usefulness which brings man to a greater perfection. But as the true nature of reason is knowledge, then nothing is useful but that which serves knowledge. The highest good is the knowledge of God. Joy is something good; sadness, something bad; likewise all passions which involve sadness, like compassion, meek-

ness, or repentance. A passion ceases to be a passion, i.e., a state of suffering, as soon as we have a clear idea of it. Every man may thus free himself of his passions, because he is able to have a clear idea of the passions of his body. This is possible by looking at things as being necessary. He who knows his passions rejoices, and has at the same time the idea of God; i.e., he loves God. This love, or the intellectual love of God, results from the third kind of cognition, — the cognition *sub specie eternitatis*, by which we know God as an eternal being. God, being superior to all passions, can, strictly taken, neither love nor hate; and whosoever wishes to be loved by God wishes that God should cease to be God. But, as our ideas are really thoughts of God, we may say that our love to God is a part of God's infinite love to himself. Our blessedness and freedom consist in this eternal love of God, and in this sense we may say that man is eternal (immortal). The idea of eternity has nothing to do with time or duration. Knowing things under the third form of cognition, man will be free of his passions, and will not fear death, because his spirit is eternal. This eternal part of the spirit is the reason; the part disappearing, his imagination. Even if we knew nothing of our eternity, virtue and piety would be our aim, for blessedness is not the reward of virtue, but virtue in itself is blessedness.

These are the outlines of Spinoza's philosophy as contained in his *Ethics*, the principal work of his life.

The *Tractatus theologico-politicus*, one of his earlier essays, was probably caused by his personal experience, and is very important as a defence of liberty of thought.

The difference of men is nowhere more distinctly shown than in their opinions, especially their religious opinions. It must be left, therefore, to the judgment of every individual to believe whatever he wants, as long as his belief produces good works; for the State has not to care for the opinions of men, but for their actions. Faith, religion, and theology have no theoretical importance or truth: their object is an entirely practical one, i.e., to bring those men who are not ruled by reason to obedience, virtue, and blessedness. It is the object of philosophy to give truth. Philosophy and theology have nothing in common. The reason for their difference is the following: God as the object of religion is a human being, i.e., he is represented in his relation to man; while God as the object of philosophy is not a human being, i.e., he is considered in relation to himself. Holy Scripture does not give a definition of God: it only reveals to us the attributes of justice and love. This is a clear proof that philosophical knowledge of God cannot serve as a model for human life. God is represented in Scripture to the imagination as a ruler, as just, gracious, etc. Philosophy, which deals with clear notions, cannot make use of these attributes. Theology has, therefore, no right to rule over philosophy, as the result of such a dominion will be fanaticism without peace. That will, of course, undermine the foundations of the State, and the State should not allow the encroachments of theology.

His biblical criticisms and views on the person



of Christ, contained in this essay, are also of great interest.

The logical fallacies and other defects in the system of Spinoza have been frequently pointed out. The principal objections to be made are the following. The idea of substance is motionless, and insufficient for an explanation of growth and life: the modes stand, therefore, in hardly any connection with substance, and thus do not fulfil what they are intended for. The practical philosophy, although grandly drawn, does not cover the whole realm of the social, artistic, and ethical life of man: nevertheless, the system, and especially the sublime idea of substance, has had the greatest influence upon modern philosophy. Fichte, Schelling, Schleiermacher, Hegel, and many others, owe very much to Spinoza. And many of the thoughts expressed in the *Tractatus theologico-politicus*, for which he was persecuted by the theologians of his time, are to-day accepted as true by theology. The old reproach of atheism and pantheism, so often made by ignorance, will disappear more and more by a thorough knowledge of his writings. And, while the scholars at present disagree as to the influence of Descartes and the old Jewish philosophers upon Spinoza, they should not forget the consumptive state of the philosopher's health; for our sublimest thoughts are not reached by the syllogism of the reason, but are born in the depth of the soul. Spinoza's influence upon poetry (Goethe, Schefer, Auerbach, etc.) has therefore been almost equal to his influence on philosophy.

LIT. — Editions of Spinoza's works have been published by PAULUS (Jena, 1802-03), GFÖRER (Stuttgart, 1830), and BRÜDER (Leipzig, 1843-46); but the edition which supersedes all others is by J. VLOTEN and J. P. N. LAND, The Hague, 1882 sqq. For biography and criticism, see AMAND SAINTES: *Hist. de la vie et des ouvrages de Baruch de Spinoza*, Paris, 1812; ANT. VAN DER LINDE: *Spinoza's Lehre*, etc., Göttingen, 1862; KUNO FISCHER: *Geschichte der neuern Phil.*, Bd. i.; H. GINSBERG: *Leben und Charakterbild Baruch Spinoza's*, Leipzig, 1876; J. A. VOIGTLÄNDER: "Spinoza nicht Pantheist sond. Theist," in *Theol. Stud. und Krit.*, 1841-42; A. TRENDLENBURG: *Ueber Spinoza's Grundgedanken. Hist. Beiträge zur Phil.*, Bd. ii., Berlin, 1855; A. V. OETTINGEN: *Spinoza's Ethik und der mod. Material.*, Dorpat ("Zeitschr. f. Theol. u. Kirche"), 1866; P. SCHMIDT: *Schleiermacher und Spinoza*, Berlin, 1868; T. CAMERER: *Die Lehre Spinoza's*, Stuttgart, 1877. In English, R. WILLIS: *Benedict de Spinoza*, London, 1870; FRED. POLLOCK: *Spinoza, his Life and Philosophy*, London, 1880; KNIGHT: *Spinoza, Four Essays by J. P. N. Land, Kuno Fischer, J. Van Vloten, and Ernest Renan*, London, 1883; JAMES MARTINEAU: *Spinoza*, London and New York, 1882, 2d ed., 1883. Spinoza's works were translated into German by B. AUERBACH (Stuttgart, 1840, 5 vols.), and into French by SAISSET (Paris, 1842, 2d ed., 1861); the *Tractatus theologico-politicus*, into English, 2d ed., London, 1868; and the *Ethics* [by D. D. SMITH], New York, 1876, and by W. H. WHITE, 1883.

DR. JULIUS GOEDEL.

**SPIRES**, a city of Bavaria on the Rhine, is noticeable in church history as the seat of four diets concerning the Reformation. — I. The first diet was opened June 26, 1526. The situation

was very trying to the emperor. Francis I. had just broken the peace of Madrid with the consent of the Pope, and the Turks were threatening in the East. Under those circumstances the emperor dropped the religious question altogether, and left to the states to manage it as they could best defend before God, until a council, œcumenical or national, should finally settle it. — II. The second diet was opened March 15, 1529, under very different circumstances. Francis I. was suing for peace, and the Turkish hordes had retired. The Roman-Catholic majority consequently decreed that the mass should be restored wherever it had been abolished, that a rigid censorship of books should be established, and that every preacher who did not recognize the real presence in the sacrament should be excluded from the pulpit. Against these decrees the evangelical minority entered a formal protest, whence their name, *Protestants*. — III. The third diet was opened Feb. 9, 1542; and the emperor confirmed the peace of Ratisbon (1541) in order to get the necessary subsidies against the Turks. — IV. The fourth diet was opened by the emperor in person, Feb. 20, 1544; and again the Turkish affairs compelled the emperor to concede toleration in religious matters. See SLEIDAN: *De statu religionis*, etc., Frankfort, 1786, xv. pp. 328-350; [C. JAGER: *Die Protestation zu Speyer, 19 April, 1529*, Strassburg, 1879 (28 pp.); J. NEY: *Geschichte des Reichstages zu Speyer im Jahre 1529*, Hamburg, 1880.]

NEI DECKER.

**SPIRIT, Holy.** See HOLY SPIRIT.

**SPIRITUAL GIFTS.** See GIFTS, SPIRITUAL.

**SPIRIT, the Human, in the Biblical Sense.**

The biblical terms for "soul" are שֵׁנַּי, *psychē*; and for "spirit," רוּחַ, *pneuma*. We owe the conception of the human spirit, as, indeed, of spirit in general, to the Sacred Scriptures, to the religion of revelation. It is peculiar to these to speak of *pneuma* in the psychological sense as the cause of the human existence, particularly of his personal life. Where the Scriptures speak of the spirit of man in its widest acceptation, that is, of life (as in Job x. 12, xvii. 1; Ezek. xxxvii. 8; Zech. xii. 1), and ascribe to men and animals the same spirit (as in Eccles. iii. 19 sqq.; cf. Gen. vi. 17, vii. 15, 22; Ps. civ. 30; Isa. xlii. 5), they do this under the idea that this gift of life, which conditions the existence of the creature, comes from God, and binds it to God (cf. Job xii. 10, xxxiii. 4, xxxiv. 14; Ps. civ. 29). God is a god of the spirits of all flesh (Num. xvi. 22, xxvii. 16), towards man "the father of spirits," in distinction from "the fathers of our flesh" (Heb. xii. 9). Where life is, there is spirit, and the spirit points to God; for it is God's sign and God's possession, and the point at which God and the creature meet. And we thus understand how and what the Bible speaks by the spirit of man. Soul and spirit are in a number of passages interchangeable (Gen. xlv. 27, cf. Ps. cxix. 175; 1 Sam. xxx. 12, cf. 1 Kings xvii. 21 sq.; Ps. cxlvi. 4, cf. Gen. xxxv. 18; Ps. lxxvii. 3, cf. Ps. cvii. 5; Ps. xxxi. 5, cf. 2 Sam. iv. 9; Ezek. xxxvii. 8, cf. Acts xx. 10); because, in these, both are used in their primary significance, i.e., of the breath, that by which man lives, and which lives in him. Yet the Bible does make a distinction between these terms. Thus, dying is both a giving-up of the spirit and of the soul;

it is never said that the spirit dies, but that the soul dies (Num. xxxi. 19; Judg. xvi. 30; Matt. x. 28; Mark iii. 4). Only the soul is the subject of will and desire, inclination and aversion, pleasure and disgust (cf. Deut. xii. 20, xiv. 26; 1 Sam. ii. 16; Job xxiii. 13; Ps. xlii. 2, lxiii. 1; Prov. xxi. 10; Isa. xxvi. 8; Mic. vii. 1, etc.); but soul and spirit are alike the subject of perception, self-consciousness. It must not, however, be overlooked, that consciousness, perception, willing, are attributed to the heart; and soul and spirit are spoken of only as they concern the hidden state to which these functions and phenomena belong, and because some weight would be laid upon it. Again: the dead are spoken of as spirits (Luke xxiv. 37, 39; Acts xxiii. 8 sq.; Heb. xii. 23; 1 Pet. iii. 19), but the living as souls, for the soul as such outlasts death. Finally, and this is the most important difference in the Bible use of these words, whereas soul is applied to the individual, the subject of life, spirit is never so used. Spirit as an independent subject is always something different from the human spirit.

This latter distinction rests upon the original difference of the terms: *πνεῦμα*, "spirit," is the condition, while *ψυχή*, "soul," is the manifestation, of life. But for the explanation of this and the other peculiarities of usage, it is, of course, not sufficient always to call to mind the different points of view from which the inner being of man is described, now as spirit, and now as soul. One must go a step beyond the original relation of the two descriptions. Granted that spirit and soul are related as vital principle and life, still it is possible to distinguish them, not only in conception, but in fact; because the spirit, the principle of the soul, is the divine vital principle, immanent in, but not identical with, the individual life. Soul and spirit cannot be separated as soul and body, but they can be distinguished. Spirit is the principle of the soul; and it cannot be said of the spirit, which proceeds from God, and always bears the divine vital principle, that it sins or dies.

It is the knowledge of God and of the fall which leads us to make the distinction between the present actuality of life and its divine original creation. Spirit is wherever life is; and this spirit is the spirit of God, but in a peculiar manner. This spirit belongs to man. Not by the mere fact of creation does the holy spirit come to man, for this spirit is something different from the human spirit. The holy spirit is the cause of the soul, not identical with it. Sin has broken the connection between the human spirit and the spirit of God. So death came in as the opposite of the spirit wrought and filled eternal life, which was man's before the fall. Man now has a consciousness of guilt. He feels the pressure of law, and his inability to obey it. Through the impartation of the spirit, man is, however, renewed. He has life in its true sense. And this renewal affects his whole being in all its relations (Rom. viii. 11; 2 Cor. v. 5; Eph. iv. 23, 30; 1 Thess. v. 23).

The distinction between spirit and soul is the peculiar characteristic of the Bible's idea of the nature of man. But this is not saying that the Bible teaches a trichotomy. On the contrary, nothing is farther from it than such a trichotomy

as, for instance, the Platonic. The biblical trichotomy, as we find it in 1 Thess. v. 23, Heb. iv. 12, and which there rests upon the knowledge of sin and the experience of salvation, does not exclude a decidedly dichotomic expression, as 1 Pet. ii. 11, where the soul is regarded simply according to her spiritual determination as the bearer of the divine life-principle (cf. Phil. i. 27).

LIT. — BECK: *Outlines of Biblical Psychology*, [Eng. trans., Edinb., 1877]; DELITZSCH: *A System of Biblical Psychology*, [Eng. trans., Edinb., 1867]; OEHLER: *Old-Testament Theology*, [Eng. revis. trans., ed. Day, N.Y., 1883]; WEISS: *Biblical Theology of the New Testament*, [Eng. trans., Edinburgh, 1882, 2 vols.]; WENDT: *Die Begriffe Fleisch und Geist im biblischen Sprachgebrauch*; CREMER: *Biblio-theological Lexicon of New-Testament Greek*, [Eng. trans., 2d ed., Edinburgh and New York, 1880, s.v.]; WILLIAM P. DICKSON: *St. Paul's Use of the Terms Flesh and Spirit*, Glasgow, 1883]. II. CREMER.

**SPIRITUALISM** is a term, which, in its wider sense, is often applied to various forms of mysticism and quietism, as represented by Jacob Boehme, De Molinos, Mme. Guyon, and others; while in its narrower, but now more common, sense, it simply denotes a belief in a natural communication between this and the other world. A leading Spiritualist paper, *Spiritual Magazine*, established in London in 1860, defines Spiritualism as "based on the cardinal fact of spirit communion and influx;" as an "effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare, and destiny;" as aiming, "through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe, of the relations of spirit to matter, and of man to God and the spiritual world." In this sense of the term the phenomenon has attracted more physiological than theological interest; though its devotees pronounce it an indispensable weapon in the contest with the religious indifference, materialism, and atheism of our age.

Spiritualism, or, as it is sometimes called, Spiritism, dates back only to 1848. In that year it was discovered that certain rappings which were heard in the house of John D. Fox in Hydeville, Wayne County, N.Y., and which could not be accounted for in any ordinary way, conveyed intelligent communications. In 1850 the two girls Margaret and Kate Fox came to New York; and soon "spirit-rapping," the moving of heavy bodies without any mechanical agency, involuntary writing, etc., were phenomena which everybody had witnessed, or heard discussed by witnesses. Still more powerful mediums — that is, persons of such sensitive organization that the spirits can act upon them or through them — appeared. One of the most remarkable of these was Daniel Douglas Home, a lad of seventeen years, who gave sittings before Napoleon III. in Paris, and Alexander II. in St. Petersburg. Greater things were now accomplished, — speaking in foreign languages; lighting of a phosphorescent light in the dark; producing of drawings, pictures, and photographs; and, finally, the complete embodiment of a departed spirit, at least so far as to make him recognizable to friends and relatives. Numerous books were written for and against, and a multitude of prose-

lytes were made; but a sect or party, properly so speaking, was not formed.

The Spiritualists generally reject the doctrine of the Trinity, considering Christ simply as one of the great teachers of mankind, not in any essential point different from the founders of the other great historical religions. They also generally reject the doctrine of a personal devil, though they believe in evil spirits, ascribing to them a power over man which may amount to possession. But they all believe in a future life, and in a natural, not miraculous, communication between that life and life on earth. The idea of miracles they have completely discarded, and the miracles of Scripture they accept as natural though unexplained facts. Life on earth they consider as a preparation for the life to come; but, when the transition from the one phase of life to the other takes place through death, no very great change occurs. The new life is only a supplement to the old, and in its initial state almost wholly determined by the character of that. Communications between these two spheres of life have always been possible, though under certain conditions of which we as yet have only very slight knowledge; but the motives which bring the spirits to reveal themselves to us are simply love and mercy, a desire to convince man of the existence of a future life.

LIT.—R. D. OWEN: *Footfalls on the Boundary of Another World* (Phila., 1860) and *The Debatable Land between this World and the Next*, N.Y., 1872; HOME: *Incidents in my Life*, N.Y., i., 1862, ii., 1872, iii., 1875; DE MORGAN: *From Matter to Spirit*, London, 1863; SARGENT: *Planchette, or the Despair of Science*, Boston, 1869; CROOKES: *Researches in the Phenomena of Spiritualism*, London, 1874; WALLACE: *On Miracles and Modern Spiritualism*, London, 1875.

**SPITTA, Karl Johann Philipp**, a distinguished German hymn-writer; was b. in Hanover, Aug. 1, 1801; d. in Burgdorf, Sept. 28, 1859. His mother, a converted Jewess, was left a widow in 1805. Sent to school, Spitta's studies were interrupted for four years by a dangerous sickness. At the close of this period he was apprenticed to a clock-maker. Continuing his study of Latin and Greek in private, he again entered school in 1818, and in 1821 passed to the university of Göttingen, where he studied theology. His faith wavered for a time, and he associated with the circle to which Heinrich Heine belonged. It was re-assured by the perusal of the works of Tholuck and De Wette. From 1824 to 1828 he acted as private tutor at Lüne, near Lüneburg, then became co-pastor at Sudwald; and after holding pastorates at Hameln (1830) and Wechholt (1837), he was made *superintendent* at Wittingen, Lüneburg (1853), and at Burgdorf (1859). His success as a pastor and preacher brought him calls in 1844 and 1846 to Bremen, Barmen, and Elberfeld. In 1855 he was made doctor of divinity by the university of Göttingen. Spitta was a man of deep piety, and earnestness of faith. He excelled as a pastor. His fame rests upon his hymns. In May, 1826, he wrote to a friend, "In the way that I used to sing, I now sing no more. I consecrate my life and my love, and also my song, to the Lord. His love is the one great theme of all my songs, and it is the longing of the Christian hymnist to praise

and magnify him adequately." He stands alongside of Albert Knapp as the best and sweetest of the recent German hymn-writers. It was not till 1833 that he acceded to the repeated requests of friends, and published a collection of hymns in *Psalter und Harfe* (Psaltery and Harp), which has gone through many editions. A second collection appeared in 1843, and a third in 1861 (edited by Professor Adolf Peters. [Among Spitta's best hymns are *Ein lieblich Loos ist uns gefallen* ("Our lot is fallen in pleasant places"), *O Jesu meine Sonne* ("O blessed Son, whose splendor"), *O selig Haus wo man dich aufgenommen* ("O happy house! O home supremely blest"), all translated by MASSIE, 1860.] See *Life of Spitta* by MÜNKELE, Leipzig, 1861, and PETERS's edition of the *Psalter und Harfe*. G. H. KLITTEL.

**SPONDANUS (Henri de Sponde)**, b. at Mauléon, Jan. 6, 1568; d. at Toulouse, May 18, 1643. He was educated in the Reformed faith at Orthez; studied law, and entered the service of Henry IV., but was, by the writings of Bellarmine and Du Perron, induced to embrace Romanism in 1595; went to Rome; was ordained a priest in 1606, and was in 1626 made bishop of Pamiers. He published an abbreviation of BARONIUS's *Annales*, Paris, 1612, which was often reprinted, and translated into other languages; also a continuation from 1127 to 1622. NEUDECKER.

**SPONSORS.** See BAPTISM, p. 202.

**SPORTS**, Book of, a royal proclamation drawn up by Bishop Morton for James I., issued by that king in 1618; republished by Charles I., under the direction of Laud, in the ninth year of his reign. Its object was to encourage those people who had attended divine service to spend the remainder of Sunday after evening prayers in such "lawful recreation" as dancing, archery, leaping, vaulting, May games, Whitsun ales, Morris dances, setting of May-poles, etc. The proclamation was aimed at the Puritans, and Charles required it to be read in every parish church. The majority of the Puritan ministers refused to obey, and some were in consequence suspended. See EADIE: *Eccles. Cyclop.*, s.v., where the full text is given.

**SPOTSWOOD (SPOTISWOOD), John**, Scotch prelate; b. at Mid-Calder, near Edinburgh, 1565; d. in London, Dec. 26, 1639. He was educated at Glasgow University, and succeeded his father as parson at Calder, in 1583, when only eighteen. In 1601 he accompanied the Duke of Lennox as chaplain in his embassy to France, and in 1603 James VI. to England. In 1603 he was made archbishop of Glasgow, and privy-councillor for Scotland. In 1615 he was transferred to St. Andrews, so that he became primate and metropolitan. On June 18, 1633, he crowned Charles I. at Holyrood. In 1635 he was made chancellor of Scotland. He was the leader in the movement to introduce the Liturgy into the Church of Scotland, which occasioned the rebellion (1637). When the Covenant was signed (1638), he retired in disappointment to London. He wrote *The History of the Church and State of Scotland* (203-1625), London, 1655; best ed., Edinburgh, 1847-51, 3 vols., with life of the author.

**SPRAGUE, William Buell, D.D., LL.D.**, b. in Andover, Conn., Oct. 16, 1795; d. at Flushing, L.I., N.Y., May 7, 1876. He was graduated with honor from Yale College in 1815; was tutor for

about a year in the family of Major Lewis (whose wife was the adopted daughter of Washington), at Woodlawn, near Mount Vernon; entered the Princeton Theological Seminary in the fall of 1816; was graduated in 1819, and immediately settled over the Congregational Church in West Springfield, Mass., as colleague with the Rev. Dr. Joseph Lathrop, who was then eighty-eight years of age, and had spent his whole professional life of sixty-three years in that parish. Dr. Lathrop died in the following year, and Mr. Sprague was left sole pastor. In 1829 he accepted the call of the Second Presbyterian Church of Albany to become its pastor; and here he passed the succeeding forty years of his life, and closed the period of active labor by resignation of his charge in 1869. He then removed his residence from Albany to Flushing, L.I., where he died in the eighty-first year of his age. In 1828 Columbia College conferred upon him the degree of D.D.; he received the same honor from Harvard in 1848, and the degree of LL.D. from Princeton in 1869.

Among the preachers and public speakers of this country, Dr. Sprague attained very high eminence. In 1848 he delivered the oration before the Phi Beta Kappa Society at Harvard, in 1860 the annual address to the Yale alumni, and in 1862 the discourse to the alumni of the Princeton Seminary upon the semi-centennial anniversary of that institution. More than one hundred and fifty of his sermons and occasional discourses were published by request. He was a voluminous author. He published more than a dozen separate works, among which may be mentioned *Letters from Europe* (1828), *Lectures on Revivals* (1832), *Life of Rev. Dr. E. D. Griffin* (1838), *Aids to Early Religion* (1847), *Words to a Young Man's Conscience* (1848), *Visits to European Celebrities* (1855), *Memoirs of the Rev. Drs. John and William A. McDowell* (1864), *Life of Rev. Dr. Jedidiah Morse* (1874).

The great literary work of his life, however, which earned for him the title of "biographer of the church," was the *Annals of the American Pulpit*, begun in 1852, when he was fifty-seven years of age, of which nine large octavo volumes were published, and the manuscript of the tenth and concluding volume completed for publication, before his death. Vols. i. and ii. are devoted to the Trinitarian Congregationalists; vols. iii. and iv., to the Presbyterians; vol. v., to the Episcopalians; vol. vi., to the Baptists; vol. vii., to the Methodists; vol. viii., to the Unitarians; vol. ix., to the Lutheran, Reformed, Associate, Associate Reformed, and Reformed Presbyterian; and the unpublished volume includes Quakers, German Reformed, Moravian, Cumberland Presbyterian, Freewill Baptist, Swedenborgian, and Universalist. The volumes are made up of biographical sketches of all the prominent clergymen of each denomination, from the earliest settlement of the country to the close of the year 1855. The work contains about fifteen hundred of these sketches; and to each sketch are appended, as far as practicable, letters of personal recollections contributed by writers who had intimately known the clergymen commemorated. In the preparation of this work, Dr. Sprague received cordial assistance from the eminent clergymen and laymen of each denomination, and probably had a more extended

acquaintance throughout the churches of this country than any other man of his time. His successor at Albany, Rev. Dr. A. J. Upson, in his commemorative discourse, referred to the *Annals* as follows:—

"This book of our venerated friend is successful. It may have yielded no adequate pecuniary compensation; it may not be drawn from the circulating libraries, nor sold at the book-stalls; but it is so peculiar, it fills its own sphere so completely, it can never be supplanted. It is a treasury of Christian examples. It is the testimony of a cloud of witnesses. It is a chronicle of the everlasting church. Its author has identified himself with God as his agent in fulfilling his promise, that 'the righteous shall be in everlasting remembrance.'"

Dr. Sprague was thus described by an old and intimate friend, Rev. Dr. Ray Palmer, in the *Congregationalist* of May 24, 1876:—

"In his personal appearance Dr. Sprague was a very notable man. More than six feet in stature, erect, large-framed, and well-proportioned, with a grand head and dark-brown hair (which was unchanged to the day of his death, in his eighty-second year), he was sure to be observed in almost any assembly. His bearing was natural, as of one entirely self-possessed, and the expression of his countenance pleasing; so that, while he impressed by his dignity, he yet attracted by a certain kindness and simplicity of manner which at once set even a stranger entirely at ease with him. In conversation one was sure to find him animated, cheerful, rich in material derived from reading, travel, and intercourse with men, yet as ready to listen as to talk, and chiefly intent on imparting the utmost possible pleasure to his friend or visitor. He had come into personal contact with many distinguished men, both at home and abroad; and he liked to describe them, to relate anecdotes of their peculiarities, and to repeat what they had finely said, or eloquent passages from their writings. He did this with great felicity. No one could spend an hour with him, and not be conscious of having enjoyed a rare pleasure. Of all that makes a Christian gentleman he was certainly a rare example."

EDWARD E. SPRAGUE.

**SPRENG, Jakob** (generally called **Probst**, from his being *prepositus* in an Augustine convent in Antwerp), d. at Bremen, June 30, 1562. He was one of Luther's first adherents in the Netherlands; preached his views in Antwerp, and founded a Lutheran congregation there, but was arrested, and compelled to recant; went to Spem, his native city, and continued to preach the Reformation; was arrested a second time, but escaped to Wittenberg; and was in 1524 appointed preacher at Bremen, where the Reformation was established in 1525. He left some minor treatises. See J. G. Neumann's preface to Spreng's edition: *M. Lutheri Commentarius in Joannis epistolam*, etc., Leipzig, 1708; and especially the rare book of SELLEN: *De vita J. Præpositi*, Lübeck, 1747. KLOSE.

**SPRING, Gardiner, D.D., LL.D.**, Presbyterian, b. at Newburyport, Mass., Feb. 24, 1785; d. in New-York City, Aug. 18, 1873. He was graduated from Yale College, 1805; taught in Bermuda until 1807; admitted to the bar, 1808; abandoned law for theology, and studied at Andover Theological Seminary, 1809-10; ordained pastor of the Brick (Presbyterian) Church, Aug. 8, 1810, and held the position till his death. The first four years of his ministry were years of steady, quiet growth; but from 1814 to 1834 there were frequent revivals, the result of God's blessing upon his faithful preaching, and utterly independent

of machinery. During this period he took part in the formation of the American Bible Society (1816), American Tract Society (1825), and American Home Missionary Society (1826). From 1834 to the close of his ministry, there were no revivals; but there was steady growth, and in himself great increase in his power as a preacher. It was then that he used the press to extend his usefulness, and published a number of volumes of connected discourses. His congregation first met in Beekman Street, but in 1856 removed to their present church, Fifth Avenue and Thirty-sixth Street. After 1861 he had a colleague. His ministry, both for length and power, is remarkable. His principal publications are *Essays on the Distinguishing Traits of Christian Character*, New York, 1813; *Fragments from the Study of a Pastor*, 1838; *Obligations of the World to the Bible*, 1839; *The Attraction of the Cross*, 1846; *The Bible not of Man*, 1847; *The Power of the Pulpit*, 1848; *The Mercy-Seat*, 1850; *First Things*, 1851, 2 vols.; *The Glory of Christ*, 1852, 2 vols.; *The Contrast between Good and Bad Men*, 1853, 2 vols.; *Pulpit Ministration*, 1864, 2 vols.; and *Personal Reminiscences of the Life and Times of Gardiner Spring*, 1866, 2 vols. (his autobiography). See the *Memorial Discourse* by Rev. Dr. J. O. MURRAY, New York, [1873].

**SPRING, Samuel, D.D.**, b. in Northbridge, Mass., Feb. 27, 1716; d. in Newburyport, Mass., March 4, 1819, in the seventy-fourth year of his age. A graduate of Princeton College in 1771; a classmate and room-mate there with President James Madison. The friendship between these two men remained uninterrupted through life; although Spring was an ardent Federalist, and a determined opposer of Madison's administration.

He began the study of theology with his particular friend, Dr. John Witherspoon, president of Nassau Hall. He continued the study with Dr. Joseph Bellamy, Dr. Samuel Hopkins, and Dr. Stephen West. With the three divines last named he became very intimate, as likewise with Dr. Jonathan Edwards, who had been Spring's tutor at Nassau Hall. He coincided, however, in his theological opinions, with his brother-in-law, Nathanael Emmons, more nearly than with any other man.

In 1775 he connected himself, as a chaplain of the Continental army, with a volunteer corps of eleven hundred men under the command of Benedict Arnold. With this corps he marched through the wilderness to Quebec. He stood with Col. Burr on the Plains of Abram when Gen. Montgomery fell. At Nassau Hall he had become interested in his college-mate, Aaron Burr. This interest was deepened as he became more intimate with Burr during the disastrous expedition to Canada. After the death of Hamilton, in 1804, Dr. Spring, although a distant relative of Burr, published a terrific sermon against duelling, and did not spare either the murderer or the murdered.

Dr. Spring was pastor of the Second Congregational Church in Newburyport, Mass., forty-one years and seven months. He was ordained Aug. 6, 1777; was a distinguished patriot during the war of the Revolution and that of 1812. He was eminently a doctrinal preacher, vigorous, dignified, commanding, subduing. He deserves the gratitude of the churches for the impulse which

he gave to the cause of theological education between the years 1777 and 1819. To him, as much as to any one man, may be traced the origin of at least four important institutions of learning. To him and Eliphalet Pearson may be ascribed the founding of Andover Theological Seminary. To him, more than to any one man, is due the formation of the Massachusetts Missionary Society, — a society which trained the principal men by whom the American Board of Commissioners for Foreign Missions was first conducted. To Dr. Spring or Dr. Worcester, or both united, is due the honor of having first suggested the idea of forming the American Board.

Twenty-six of Dr. Spring's published sermons are, some doctrinal, some political, some addressed to charitable societies, some to children. His most memorable theological treatises are his *Dialogue on the Nature of Duty*, 1784; his *Moral Disquisitions and Strictures on the Rev. [Professor] David Tappan's Letters* [in reply to the *Dialogue*], 2d ed., 1815. He also published *The Youth's Assistant, or a Series of Theological Questions and Answers*, 1818, and a large number of essays in *The Massachusetts Missionary Magazine*, of which he was an editor. EDWARDS A. PARK.

**STABAT MATER** are the first words of the famous hymn of Jacopone da Todi (d. 1306), and mean "The mother was standing." It is the most pathetic hymn of the middle ages, and, in spite of its adoration of the Virgin, is one of the softest, sweetest, and chastest lyrics in Christian literature. Suggested by the scene depicted in John xix. 25, it describes with tender feeling the piercing agony of Mary at the cross. It has furnished a theme for musical composition to Nanini (about 1620), Palestrina (whose music is the best, and is sung at Rome on Palm-Sunday), Astorga (about 1700), Pergolese (about 1736), Haydn, and Rossini (whose composition, according to Palmer, may be compared to a *mater dolorosa* painted standing under the cross, and clad in a Parisian court-dress). The original is in ten stanzas (WACKERNAGEL, i. 136, 162; MONE, ii. 147-154; DANIEL, ii. 133). Lisco (*Stabat Mater*, Berlin, 1843) gives fifty-three German and several Dutch translations. It has been translated into English by Lord Lindsay, Caswall, Mant, Coles, Benedict, etc. One of the best translations, "At the cross her station keeping," is found in SCHAFF's *Christ in Song*, p. 169. Dr. COLES's translation, beginning "Stood the afflicted mother weeping," is also very excellent. See JACOPONE DA TODI and the literature there given.

Another *Stabat Mater* celebrates the joy of the Virgin Mary at the birth of Christ, as the former celebrates her grief at the cross, and may be called the "*Mater speciosa*" as distinct from the "*Mater dolorosa*." It was published in the edition of the Italian poems of Jacopone at Brescia, 1495, but attracted no attention till Ozanam published a French translation in his work on the Franciscan poets (Paris, 1852), and John Mason Neale, an English translation shortly before his death (1866). It is not equal to the *Mater dolorosa*, and seems to be an imitation by another hand. It was discussed by P. Schaff in *Hours at Home* (a monthly magazine), New York, May, 1867, and translated again by Erastus C. Benedict, *Hymn of Hildebert*, etc., New York, 1869, p. 20.

**STACKHOUSE, Thomas**, (Church of England, b. 1680; became vicar of Beenhall, Berkshire, where he died, Oct. 11, 1752. He is remembered for his *New History of the Holy Bible, from the beginning of the world to the establishment of Christianity* (London, 1732, 2 vols. folio; frequently republished and reprinted; best ed. by G. Gleig and Dewar, 1836), and his *Complete body of divinity* (1729; 3d ed., 1755).

**STAHL, Friedrich Julius**, b. at Munich, Jan. 16, 1802; d. at Brückenau, Aug. 10, 1861. He was of Jewish parentage, but embraced Christianity in his seventeenth year; four years afterwards, his whole family followed his example. He studied jurisprudence at Würzburg, Heidelberg, and Erlangen; and was appointed professor at Erlangen in 1832, and in Berlin in 1840. In Berlin he gathered crowded audiences, not only of juridical students, but at times, also, of educated people in general: as, for instance, in 1850, when he lectured on *The Present Party-Position in Church and State*; which lectures were published after his death by W. Hertz, Berlin, 1863. He also held the highest positions in the state-government of the church, and took a very active part in Prussian politics. His brilliant parliamentary talent soon made him one of the most prominent leaders of the conservative party, both in political and ecclesiastical affairs. Democracy and free-thinking he understood, and was not afraid of; but he hated liberalism and rationalism. The former is revolution, he said; but the latter is dissolution. His ideas are clearly defined in his *Die Philosophie des Rechts*, 1830, thoroughly revised in 1847, vol. i., under the title, *Geschichte der Rechtsphilosophie*, vol. ii., *Rechts- und Staatslehre*. Of the fundamental problems of human life, he considered two solutions as possible, both philosophically and juridically,—one on the basis of pantheism, and one on the basis of faith in a personal God who has revealed himself to man; one giving the absolute power to the mass of the people, the majority, and one organizing the State after the idea of the highest personality, as a sphere of ethical action. What lay between those two extremes he despised as destitute of character. But he did not consider the two possible solutions as equally good: on the contrary, from the depths of his conviction he cried out, "No majority, but authority!" Nowhere, perhaps, has he set forth his ideas more forcibly and more pointedly than in the two *Sendschriften* he published in the Hengstenberg controversy in 1845. In 1840 appeared his *Die Kirchenverfassung nach Lehre und Recht der Protestanten*, in which he subjects the three systems prevailing in the Lutheran Church—the episcopal, the territorial, and the collegial system—to a searching examination, recommending the first. The constitution of the Reformed Church has not found an equal treatment. He was an able advocate of high Lutheran orthodoxy, and an intimate friend of Hengstenberg. In his *Die lutherische Kirche und die Union* (1860) he went so far in his opposition to the union of the two Protestant churches as to declare that Luther at Marburg, refusing to join hands with Zwingli, was as great as Luther at Worms. Among his other works are *Der christliche Staat und sein Verhältniss zu Deismus und Judenthum*, 1847; *Der Protestantismus als politisches Princip*, 1856, etc.

See GROEN VAN PRINSTERER: *Ter nagedachtenis van Stahl*, Hague.

RUDOLPH KÖGEL.

**STANCARO, Francesco**, b. at Mantua, 1501; d. at Stobnitz, Poland, Nov. 12, 1574. As a friend of the Reformation, he was in 1543 compelled to leave Italy. In 1546 he published a Hebrew grammar at Basel, and in 1550 he was appointed professor of Hebrew at Cracow. His relation, however, to the Reformation, was soon discovered, and he was arrested; but he escaped, and was in 1551 appointed professor of Hebrew at Königsberg, and the next year at Frankfurt-on-the-Oder. There he immediately entered into the Osiandrian controversy, and published his *Apologia contra Osiandrum*, in which he set forth his peculiar ideas of Christ as being the mediator between God and man, only on account of his human nature. The ideas caused great scandal; and Stancaro went first to Poland, then to Hungary, where he took active part in the controversy between the Lutherans and the Reformed. Having returned to Poland in 1558, he settled at Pinczow, and came naturally in contact with the Italian Antitrinitarians active in Poland,—Blandrata, Lismanini, and others. In the correspondence between the Polish Protestant and the German and Swiss Reformers concerning the Italian Unitarianism, which was spreading in the country, some regard was also paid to Stancaro and his anti-Osiandrian ideas; and he published in 1561 *De Trinitate*. But though he gathered some pupils, called "Stancarists," he soon fell into oblivion.

H. SCHMIDT.

**STANHOPE, Lady Hester Lucy**, daughter of Earl Stanhope, and niece of William Pitt, the great Earl of Chatham; b. in London, March 12, 1776; d. at Jun in the Lebanon, June 23, 1839. She was the private secretary and confidante of her distinguished uncle, and a member of his family from her twentieth year until his death, 1806, when, unable to live in her accustomed style upon the twelve hundred pounds yearly stipend granted her as the ward of the nation, she retired to a solitude in Wales, and in 1810 to Syria; and in 1813 she established herself at the deserted convent of Mar Elias, near Jun, and eight miles from Sidon, where she lived until her death, exerting a remarkable influence upon the Arabs around. Her servants were Albanians; her house, a fortress which afforded shelter to the persecuted. She dressed like an emir, ruled despotically, practised astrology, and preached a creed compounded of Bible and Koran. She was eccentric to the verge of insanity. See her *Memoirs*, London, 1845, 3 vols., 2d ed., 1846; *The Seven Years' Travels of Lady Hester Stanhope*, 1816, 3 vols.

**STANISLAUS**, Bishop of Cracow, the patron-saint of Poland; was b. near Cracow, July 26, 1030, and, after studying canonical law at Gnesen and Paris, entered the clerical profession. He was a stern ascetic, distributed his patrimony amongst the poor, and boldly denounced the cruelty and licentiousness of Boleslas II., king of Poland, whom he finally excommunicated. In revenge, the king had Stanislaus murdered while he was celebrating mass near Cracow, May 8, 1079. Miracles are ascribed to the bishop, both alive and dead. In 1251 Innocent IV. placed him among the saints. Many altars and churches were built to his memory in Poland. His day is May 7. See

*Stanislai vita*, Cologne, 1616. ROPELL: *Gesch. Polens*, Hamb., 1840, i. 199 sqq. NEUDECKER.

**STANISLAUS, St.**, was b. Oct. 20, 1550, at Kosteou, Poland; d. in Rome, Aug. 15, 1568. In his fourteenth year he went to Vienna; had a vision of two angels and the Virgin Mary, who urged him to become a Jesuit; sought admission to the order at Vienna, which was refused on account of his father's aversion to the step; and finally went to Rome, where he was admitted Oct. 28, 1567. He predicted the day of his death, and on account of his severe ascetic practices was beatified by Clement VIII. in 1604. NEUDECKER.

**STANLEY, Arthur Penrhyn**, b. Dec. 13, 1815, was son of Edward Stanley, at that time rector of Alderley, in Cheshire; d. in London, July 18, 1881. In the village made memorable from being his birthplace, he spent his childhood under the fostering care of his father and mother, whose admirable characters he has embalmed in a volume of family memoirs. Their influence on him for good was very great, and to this is to be added the effect of intercourse with the Lecesters, amiable and interesting relatives on the mother's side. The scenery of Alderley Edge, its pine-trees and beacon-tower, also the rectory-garden, with bird-cages hung among the roses, no doubt served to stimulate the child's active imagination. When eight years old he was remarkable for retentiveness of memory, — a faculty which was singularly powerful in after-life. But this was associated with an incapacity for mathematical studies, and even a sum in arithmetic puzzled him to the end of his days. In January, 1829, he was entered as a schoolboy at Rugby; and there he exhibited the amiableness and decision so well described in "Tom Brown," and came under the formative power of Dr. Thomas Arnold, prince of schoolmasters, to whom he owed much of the mental and moral strength which distinguished him in the whole of his subsequent career. He early showed a fondness for history, and, as he records, "got through all Mitford and all Gibbon, and several smaller" authors. Rugby became to Stanley a second home; and, when he had received the last of five prizes, his master said to him, "Thank you, Stanley: we have nothing more to give."

He was elected a scholar of Balliol at Oxford in 1833, and signalized his undergraduateship by a prize-poem entitled *The Gipsies*. His father was made Bishop of Norwich in 1837; and there, of course, he was wont to spend his vacations: in no other way did he become connected with the old East-Anglian city. He undertook a tour in Greece in 1840-41, and there, as was his wont, studied nature on its poetical side and in its historical relations, and returned to the university full of knowledge and inspiration derived from the acquaintance he formed with the classic scenery amidst which he wandered. He soon commenced as college-tutor, and the attachment he inspired in the hearts of his pupils foretold what was to be the result of his social intercourse in after-years. His lectures on history and divinity awakened much attention, and gave promise of what he subsequently accomplished as a popular lecturer and author. *Sermons and Essays on the Apostolic Age*, in which he broke up new ground by dwelling on the individual peculiarities of the

apostles, were published in 1846; but before that, in 1844, he made a mark on biographical literature by his *Life of Arnold*, a book said at the time to set everybody talking about the hero, rather than the author, — a sign of the wonderful success he had achieved. He was appointed secretary to the first Oxford Commission, which resulted in considerable improvements of university education; and, watching the progress of theological controversy, he wrote in 1850 an article on the Gorham Judgment, the harbinger of several successive criticisms on ecclesiastical questions, which he afterwards published.

In 1851 he became a canon of Canterbury, and then entered on the second stage of his public life. There he wrote his *Commentary on the Epistles to the Corinthians* and his *Memorials of Canterbury*; and, having already travelled in the East, he added to these his *Sinai and Palestine*. A tour in Russia was taken by him whilst he was a Canterbury canon, and this awakened in him a deep interest respecting the Eastern Church. Of this he availed himself in lectures on its history, after he entered upon the Regius professorship of ecclesiastical history at Oxford, in 1858. These lectures were published in 1861. It should further be recorded of his work at Canterbury, that there his influence was deeply felt by both clergy and laity; for he succeeded in breaking down walls of partition surrounding the intercourse of cathedral dignitaries, and brought together persons who had before stood aloof from each other.

In 1862 he accompanied the Prince of Wales during his tour in the East, and, after his return to England, published a volume of sermons preached to the royal party, from time to time, as they travelled over never-to-be-forgotten Bible lands. The death of Stanley's mother, to whom he was tenderly attached, occurred while he was absent from England. In 1863, soon after his return, he was appointed Dean of Westminster. That appointment was speedily followed by his marriage with Lady Augusta Bruce, who was "the light of his dwelling" to the day of her death. The fascination of her society, and the perfect sympathy she manifested in all his literary, religious, and social enterprises, contributed to the popularity of those gatherings in the deanery which will ever live in the recollection of those who were privileged to enjoy them; and she also strengthened her husband to perform those illustrious labors which rendered him most distinguished among all the Westminster deans of ancient or modern times. This brings us to the third and last stage of Stanley's public life.

His residence in Westminster, which opened up to him a new and wide sphere of exertion, he employed for the purpose of improving and popularizing the abbey, of promoting objects connected with the welfare of the neighborhood, and of advancing the interests of literature, charity, and religion in general. He really loved that ancient edifice, so grand and picturesque in itself, and so rich in its historical associations; and, when he had familiarized himself with its details, it was no common treat to wander through its aisles and chapels with him for a *cicerone*. This office he condescended to fill for the gratification of the poor as well as the rich. The hospital at Westminster and other local institutions found in him

a warm supporter; whilst his garden-parties, in connection with the encouragement of floral cultivation amongst the humbler classes, were attractive, not only to the gentry and nobility around, but to many living at a distance. As a lecturer, an advocate at public meetings, and especially as an abbey-preacher, he commanded large audiences, and delighted those who listened to his original remarks. A Broad-Churchman, and too often throwing into the background truths which evangelical Christians love to hear, he interested all classes by his earnest devoutness, his catholic spirit, and his abstinence from all factious combinations. He was a zealous son of the Church of England; and, making no secret of his strong attachment to the principle of an Establishment, he nevertheless conciliated Nonconformists, and delighted to cultivate among them some intimate friendships. He was busy with his pen throughout the whole period of his residence in the deanery. His *Lectures on the Jewish Church* appeared in three successive volumes under the dates of 1863, 1865, and 1879. *Historical Memorials of Westminster Abbey* was published in 1868; *Essays on Church and State* followed in 1870. *The History of the Church of Scotland*, delivered as lectures in Edinburgh, issued from the press in 1872. A number of minor works, including controversial letters, sermons, and lectures, were the product of his pen in this last and most important period of his life; and the publication of his final volume, a rather large one, on *Christian Institutes*, occurred in 1881. The death of his beloved wife in 1875 was a bereavement from the effect of which he never fully recovered. For a short time he could accomplish but little; but, gradually recovering his energy, he devoted himself anew to works of faith, and labors of love, and in 1880 found some relief by preparing for the press *Memoirs of Edward and Catherine Stanley*, his father and mother. It was a solace to go back to early days; and he also contemplated writing memorials of Lady Augusta, a work he did not accomplish.

He visited the United States in 1878, and returned home greatly refreshed, when his friends in England were gladdened by accounts he gave of his cordial reception by friends in America. His addresses and sermons delivered there were published in New York in 1879, and have since been republished in England. Always rather delicate, the state of his health in latter years often awakened anxiety; but, as he rallied from attacks, hopes were entertained of his life being prolonged for some years to come. However, in the summer of 1881, he felt ill after delivering a short lecture on one of the beatitudes, and then, after being confined to his bed a few days, died on Monday, the 18th of July. As in the case of his wife, so at his own funeral, all ranks of society, from the royal family down to the inmates of almshouses, and all denominations, Established and Nonconforming, united in paying honors to the deceased, not only as a public man, but as a lamented personal friend.

LIT.—See G. G. BRADLEY: *Recollections of A. P. Stanley*, London and New York, 1883. An adequate biography by Sir GEORGE GROVE has been announced (1883). JOHN STOUTIGTON.

STAPFER, the name of a gifted and erudite family of Bernese theologians. — I. Johann Fried-

rich was b. at Brugg in 1708; d. in 1775 at Diessbach, near Thun, where he settled in 1750. He studied at Bern and Marburg, and became a devoted Wolfian. He was a zealous and successful pastor. He wrote, amongst other works, *Institutiones theologicae, polemicae, universae*, Zürich, 1743, 5 vols. (4th ed. of vol. i., 1757); *Grundlegung zur wahren Religion*, 1746-53, 12 vols.; *Sittenlehre*, 1757-66, 6 vols. The first-named work is widely known as a most reliable compend. It is characterized by learning, insight, and a kindly spirit. Stapfer is careful always to state the opponent's views correctly. — II. Johannes, brother of the preceding, was b. 1719; d. 1801: is more especially remembered by his version of the Psalms. Of the seventy-one psalms introduced into the Bern Hymn-Book of 1853, forty-one are his. He published *Theolog. Analytica* (Bern, 1763), seven volumes of sermons, etc. — Philipp Albert, one of the most distinguished ornaments of French Protestantism, was b. at Bern, Sept. 23, 1766; d. in Paris, March 27, 1840. In 1792 he was appointed professor of the fine arts, and subsequently professor of philosophy and theology. In 1798 he was appointed minister of education of Switzerland. His generosity enabled Pestalozzi to give his method a fair trial in the castle at Burgdorf. After conspicuous services for his country, he retired to private life in 1804, and soon after went to Paris to reside. In a time of religious indifference he retained his evangelical fervor, and occupied a conspicuous position in religious circles in France. His *salon* was the meeting-place of great men, as Guizot, Cousin, and others. He also endeavored to introduce Kant to the knowledge of the French. He was president of a number of religious societies. Among his works, most of which were written in French, are *De vite immortalis spe*, etc., Bern, 1787; *La mission divine et la nature sublime de Jésus Christ, déductes de son caractère*, Lausanne, 1799. A volume containing some of his writings, and introduced by a biography from the pen of Vinet, appeared in 1841 under the title *Mélanges philosophiques, littéraires, historiques et religieux*.

STAPHYLUS, Friedrich, b. at Osnabrück, Aug. 17, 1512; d. at Ingolstadt, March 5, 1564. He studied theology at Wittenberg; became an intimate friend of Melancthon, and was, on his recommendation, appointed professor at Königsberg, in 1546. As he felt unable to carry through the controversy which he had begun with Osiannder, he resigned his position, went to Breslau, embraced Romanism, and entered the service of the Duke of Bavaria. The duke gave him a fief; the emperor, the title of nobility; the pope, a purse with one hundred gold crowns; and he was very active for the restoration of Romanism in Bavaria and Austria. Among his many polemical writings, the most noticeable are *Epitome Martini Lutheri theologiae trimembris: Defensio pro trimembris M. L. theologia*, etc. He also wrote a life of Charles V., and published a Latin translation of Diodorus Siculus. G. H. KLIPPEL.

STARK, Johann August, a well known Crypto-Catholic; was b. at Schwerin in 1741; studied at Göttingen; became an enthusiastic Freemason; was made professor of Oriental languages (1769) and theology (1776) at Königsberg; and died as court-preacher and councillor, in Darmstadt, in



1816. Among his works are *Hephastion* (1775) and *Gesch. d. Arianismus* (1783-81). Accused of being a Crypto-Catholic, he defended himself in a work, *Ueber Kryptokatholicismus*, etc. (Frankfort and Leipzig, 1787), and was protected and honored by the court. His anonymous book, *Theoduls Gastmahl*, 1809 (7th ed., 1828), was the occasion for renewed attacks, which the discovery, after his death, of a room in his house arranged for the celebration of the mass, and his order to be buried in cowl and in the Catholic churchyard, proved to be justified.

H. MALLETT.

**STATISTICS, Religious.** See RELIGIOUS STATISTICS.

**STAUDENMAIER, Franz Anton**, a distinguished Roman-Catholic theologian: was b. at Donzdorf, Württemberg, Sept. 11, 1800; d. in Freiburg, Breisgau, Jan. 19, 1856. He studied at the *Wilhelmsstift*, Tübingen, under Möhler; in 1827 was ordained priest; and in 1830 published, at Möhler's suggestion, a *History of Episcopal Elections* (*Gesch. d. Bischofs-wahlen*, Tübingen), and accepted a call to Giessen, as professor of theology in the Roman-Catholic faculty. In 1837 he exchanged this position for a similar one at the university of Freiburg-im-Breisgau, where he had Hug for a colleague. Staudenmaier was not the equal of his teacher, Möhler, in originality and profundity, but not behind him in the extent of his learning. Among his works, several of which remained unfinished, are *Johannes Scotus Eriugena u. d. Wissenschaft seiner Zeit*, Frankfurt, 1831 (2d part never written); *Die christl. Dogmatik*, Freiburg-im-Br., 1841-52, 4 vols. (not complete); *D. Geist d. Christenthums, dargestellt in d. heil. Zeiten*, etc., Mainz, 1831, 2 vols. [7th ed., 1866]; *D. Wesen d. kath. Kirche*, Freiburg, 1845. [He was a frequent contributor to the *Kirchenlexikon* of Wetzer and Welte. See MICHELIS: *Staudenmaier's wissenschaftl. Leistungen*, Freiburg-im-Br., 1877.]

HAMBERGER.

**STÄUDLIN, Karl Friedrich**, a fertile German theological author; was b. July 25, 1764, at Stuttgart; was educated at Tübingen; called to Göttingen University, 1790; d. at Göttingen, July 5, 1826. He was a believing theologian. Among his many works are *Grundriss d. Tugend- und Religions-lehre*, Götting., 1798-1800, 2 vols.; *Grundsätze d. Moral*, 1800; *Philos. u. biblische Moral*, 1805; *Lehrbuch d. Moral für Theologen*, 1815, 3d ed., 1825; *Gesch. d. Sittenlehre Jesu*, 1799-1822, 4 vols.; *Kirchengesch. von Grossbritannien*, Göttingen, 1819, 2 vols.; *Theolog. Encyclopädie u. Methodologie*, Hanover, 1821; *Geschichte und Lit. der Kirchengeschichte*, Hanover, 1827. His autobiography was edited by HEMSEN, Göttingen, 1826.

**STAUPITZ, Johann von**, the noble friend of Luther; d. at Salzburg, Dec. 28, 1524. The time and place of his birth are unknown. Entering the Augustinian order, he studied at several universities, at last in Tübingen, where in 1500, as prior of the Augustinian convent, he was made doctor of theology. Rejecting the scholastic theology, he had recourse to the Scriptures and the mystics, and was indeed a theologian not only of the school, but of the heart. His culture, practical ability, and courteous and manly bearing, won for him the favor of the Elector of Saxony, by whom he was invited to take part in the foundation of the new university at Wittenberg. In its interests he went to Rome to secure the Papal

permission, and in 1502 was settled in Wittenberg as professor and dean of the theological faculty. In 1503 he was chosen vicar-general of the Augustinians in Germany. In 1512 he substituted in the convents under his supervision the Scriptures for Augustine's writings, to be read during meals. The same year he acted as the substitute of the Archbishop of Salzburg at the Lateran Council. That which gives Staupitz a place in history is his relation to Luther. He became acquainted with the young monk at Erfurt in 1505, secured a higher position for him in the convent, and sought to turn his attention from ascetic thoughts and metaphysical speculations to the cross and the atoning love of God. "Your thoughts are not Christ," said he to Luther on one occasion, as the latter looked with a shudder at the elements which Staupitz was carrying in a funeral-procession; "for Christ does not terrify, but console." In 1508, at his recommendation, Luther was called to Wittenberg, and at his advice Luther entered the pulpit. In 1516, while absent on a mission in the Netherlands, Staupitz showed his confidence in Luther by making him temporary inspector of forty convents in Saxony and Thuringia. As late as October, 1518, he sympathized with his young friend, and was at his side in the discussion with Cajetan in Augsburg. On that occasion he said, "Remember, my brother, that thou hast begun this work in the name of Christ." He soon afterwards drew back from the Reformation; but he did not oppose it, like Erasmus. He was "a pious Christian mystic," who deplored the abuses of the church, but had not the heroism to be a Reformer. In 1519 he went to Salzburg (not because he had fallen into disfavor with the Elector of Saxony, as D'Aubigné supposes), became court-preacher in 1522, abbot of the Benedictine convent of St. Peter at Salzburg, having changed his order previously, and, later, vicar of the archbishop. In 1519 he wrote to Luther, offering him a refuge at Salzburg. But Luther was displeased with the course of his old friend, and wrote, Feb. 9, 1521 (De Wette, i. 556), "Your submission has saddened me very much, and shown me another Staupitz than the preacher of grace and the cross." In another letter, of Sept. 17, 1523 (De Wette, ii. 407), he writes to him as the one "through whom the light of the gospel was first made to shine from the darkness in our hearts" (*per quem primum coepit Evangelii lux de tenebris splendescere in cordibus nostris*). Some of Luther's writings which he took with him to Salzburg, and gave to the monks to read, were burned by one of his successors. Staupitz exercised a deep influence upon Luther; so that the latter, in his dedication of the first collection of his writings to Staupitz, in 1518, could call himself his disciple. In his letter of May 30, 1518, to accompany his *Theses* to Leo X., he says he heard from Staupitz, as "a voice from heaven," an explanation that true penance starts from love, and ends in righteousness. This truth, he said, acted like a sharp arrow in his heart until the word "repentance" became to him the sweetest word in the Bible.

Besides ten letters which Grimm edited, only one of which is to Luther, he left behind him some tracts, *Von d. Nachfolge d. willigen Sterbens Christi* (1516), *Von der holdseligen Liebe Gottes*

(1518), etc. See ULLMANN: *Reformers before the Reformation*, [a new edition of his works by KNAAKE, Gotha, 1807; KOLBE: *D. deutsche Augustinerorden und Johann von Staupitz*, Gotha, 1879].

H. MALLET.

**STEDINGERS**, The, a heroic German family living on the banks of the Weser, near its mouth, which offered a bold resistance to the presumption of the clergy in the latter part of the twelfth, and the beginning of the thirteenth, century. The conflict originated with the indignity of a priest to the wife of a nobleman, who, at the communion, instead of the host, put into her mouth the groschen which she had given him at the confessional. Her husband, taking up the case, and only receiving denunciation from the priest, murdered him. The deed stirred up the priesthood; and Hartwig II., archbishop of Bremen, demanded not only the delivery of the murderer, but a large indemnity. Being refused both, he put the district under the ban, and in 1207 led an army against the refractory Stedingers, who were supported by the powerful Duke Otto of Lüneburg, the bitter enemy of Bremen. The war lasted for a number of years, until, the Stedingers being victorious, the case was brought before Pope Gregory IX. The Stedingers were accused of being not only heretics, but in league with Satan, whom they worshipped under the image of an idol of Ammon, to whom they offered their children. When a candidate for admission to their mysteries appeared before them, a large frog entered the room, which the members kissed, a shudder passing through their system with the kiss; and with the shudder the memory of the Christian faith completely disappeared. These and other calumnies were taken up by the Papal inquisitor-general, Konrad of Marburg, who persuaded the Pope in 1233 to issue the ban against the Stedingers as cursed heretics. A crusade was preached against them. They raised an army of eleven thousand, and successfully resisted the Archbishop of Bremen and his allies till May 27, 1234, when the battle of Altenesch completely broke their resistance. Half the army was destroyed, and many of the survivors fled to Friesland. The territory of the Stedingers was divided between the Archbishop of Bremen and the Counts of Oldenburg. The defeat was celebrated in the archiepiscopal church of Bremen by a yearly festival on the fifth Sunday after Easter. All the writers of the middle ages speak disparagingly of the Stedingers as heretics. It remained for the impartial historian since the Reformation to honor their resistance as a just opposition to the oppression of a presumptuous priesthood. See SCHMICK: *De expeditione cruciata in Stedingos*, Marburg, 1722; RITTER: *De pago Steding et Stedingis sac. XIII. hereticis*, Viteb., 1751; LAPENBERG: *Vom Kreuzzuge gegen d. Stedinger*, Stadt, 1755, etc.

G. H. KLIPPEL.

**STEELE**, Anne, author of many popular and useful hymns; was the daughter of a Baptist minister at Broughton in Hampshire, where she was b. 1716, and d. November, 1778. She was always an invalid; and her *fiancé* was drowned on or just before the wedding-day. Her *Poems on Subjects chiefly Devotional*, by Theodosia, appeared in two volumes in 1760, and were reprinted, 1780, with a third volume of *Miscellaneous Pieces in Verse and*

*Prose*; the profits in each case being devoted to benevolent uses. The whole were re-issued at Boston in two volumes, 1808, and most of them in one volume by D. Sedgwick, 1863. Her hymns, to the number of sixty-five, were included in Ash and Evans's Collection, 1769, and were found to be accordant with the best taste of that period, and remarkably adapted to public worship. Dr. Rippon (1787) used fifty-six of them, and Dobell (1806), forty-five. To probably a majority of the hymn-books published in England and America she is the largest contributor after Watts, Doddridge, and C. Wesley, often preceding the latter, and sometimes standing next to Watts, though occasionally outnumbered by Newton. This implies an amount of influence in leading devotion, in moulding thought and character, and in assuaging sorrow, which any one might be proud to gain, and which can be attained by very few. On the other hand, James Montgomery, a discerning critic, relegated her to the tenth rank in his *Christian Psalmist* (1825), and said nothing about her in the Introductory Essay. She certainly had more elegance than force, and was less adapted to stand the test of time than her masculine rivals. Her hymns are a transcript of a deeply sensitive, humane, and pious mind, with little intellectual variety or strength; but they have a free and graceful lyrical flow, and no positive faults beyond a tendency to repetition and too many endearing epithets. A fragment of one of them, "Father, whatever of earthly bliss," may last as long as any thing of Watts or Doddridge.

F. M. BIRD.

**STEINHOFER**, Maximilian Friedrich Christoph, b. at Owen in Wurtemberg, Jan. 16, 1706; d. at Weinsberg, Feb. 11, 1761. He studied theology at Tübingen; entered into connection with the congregation of Herrnhut; became court-preacher at Ebersdorf early in 1731; joined the Moravian Brethren in 1746, but returned in 1749 to Wurtemberg, and held various minor pastoral charges, finally that of Weinsberg. He wrote a number of sermons and devotional books,—*Tägliche Nahrung des Glaubens*, 1743 (last edition, Ludwigsburg, 1859, with his autobiography); a commentary on 1 John; a collection of sermons on the life of Jesus, Frankfurt, 1764.

**STEITZ**, Georg Eduard, D.D., b. at Frankfort-on-the-Main, July 25, 1810; was pastor and d. there Jan. 1, 1879. He wrote *Die Privatbichte u. Privatabsolution d. luther. Kirche aus den Quellen des 16ten Jahrhunderts*, Frankfurt, 1854; *Das römische Bußsacrament*, 1851; and forty-one articles for the first edition of Herzog, most of which have been re-issued in the second edition, besides numerous contributions to the *Studien u. Kritiken* and elsewhere. He was a man of rare and accurate learning, and sound judgment. His articles in Herzog are very elaborate and valuable. See JUNG u. DECHENT: *Zur Erinnerung an Herrn Senior Dr. theol. G. E. Steitz*, Frankfort-on-the-Main, 1879.

**STENNETT**, Joseph, an English hymn-writer; was b. at Abingdon, Berks, 1663; d. at Knaphill, Bucks, July 11, 1713. In 1690 he was ordained pastor of a Baptist congregation in Devonshire Square, London, which he served till his death. He was the author of a reply to Russen's *Fundamentals without a Foundation, or a True Picture of*

the Anabaptists. His *Hymns for the Lord's Supper* appeared in 1697, and were increased from thirty-seven to fifty in the third edition, 1709. He also published a *Version of Solomon's Song with the Forty-Seventh Psalm*, 1700 (2d ed., 1709), and twelve hymns on the *Believers' Baptism*, 1712. A complete edition of his hymns, poems, sermons, and letters, was published, with a memoir, in 4 vols., 1732. Stennett is the author of the familiar hymn, "Another six days' work is done," which in the original had fourteen stanzas.

**STENNETT, Samuel**, an English hymnist, and grandson of the preceding; was b. 1727, in Exeter, where his father was pastor of the Baptist Church; d. in London, Aug. 24, 1795. He assisted his father as pastor of the Baptist Church in Little Wild Street, London, and in 1758 became his successor, remaining with the church till his death. He was a fine scholar, and was made D.D. by Aberdeen University, 1763. He was a man of influence among the dissenters, enjoyed the confidence of George III., and had John Howard for a frequent hearer. Writing from Smyrna under date of Aug. 11, 1786, the great prison-reformer speaks of the pleasure he experienced in reviewing his notes of Stennett's sermons. Stennett's works (*On Personal Religion*, 1769, 2 vols., 4th ed., 1801, being the most extensive) were published with a memoir in 1824, 3 vols. Thirty-four of his hymns are given at the end. Five others have been found in Rippon's Selection. His best hymns are "On Jordan's stormy banks I stand," "Majestic sweetness sits enthroned," "'Tis finished! so the Saviour cried."

**STEPHAN, Martin, and the Stephanists.** Martin Stephan (b. at Stranberg, Moravia, Aug. 13, 1777; d. in Randolph County in the State of Illinois, Feb. 21, 1816) was of humble parentage, and early apprenticed to a weaver. In 1798 he went to Breslau, where he soon became intimate with the pietist circles, and finally contrived to enter the gymnasium. From 1804 to 1809 he studied theology at Halle and Leipzig in a peculiarly narrow way, but not without energy; and in 1810 he was appointed pastor of the congregation of Bohemian exiles in Dresden. He was a Lutheran of the strictest type of orthodoxy. His success as a preacher and an organizer was very extraordinary. Though he severed his connection with the Moravian Brethren, and though the revival movement he started bore a decidedly separatistic character, his congregation grew rapidly, and gifted and serious men became exceedingly devoted to him. He maintained stations all through the valley of the Mulde; he sent out young missionaries whom he had educated; and he found followers, even in Wurtemberg and Baden. The separatistic tendency, however, of his work, and perhaps, also, the very success of his labor, brought him in manifold conflicts with the regular clergy of Dresden; and certain peculiarities in his personal habits and in his arrangements finally brought him into collision with the police. In the spring of 1838 the congregation for which he originally had been appointed pastor formally accused him of unchastity and fraud, and in the fall he secretly left the city for Bremen. In Bremen he was joined by no less than seven hundred followers; and at the head of this congregation, "the Stephanists," he sailed for America on Nov. 18. But,

if there previously had been something wrong in his conduct, it now became apparent that the root of the evil lay deep in his character. Before the vessel arrived at New Orleans, he had himself elected bishop, and made master of the emigration-fund; and at St. Louis, where the colony stopped for two months, he gave himself up entirely to a life of pleasure. A tract of land was finally bought at Wittenberg, Perry County, Mo.; and in April, 1839, the larger portion of the congregation, and the bishop, removed thither. Hardly one month elapsed, however, before the accusations from Dresden were renewed, but by other members of his congregation, and referring to later times; and, as the statements made were found to be correct, he was deprived of his dignity, and excommunicated. But the congregation, after passing through various vicissitudes and troubles, prospered, and became the nucleus of the "Missouri" type of High-Church Lutheranism, which adheres most closely to the symbolical books, and has its headquarters in the Concordia College at St. Louis. Among the writings of Martin Stephan the most important are *Der christliche Glaube* (a collection of sermons, Dresden, 1825) and *Gaben für unsere Zeit* (Nuremberg, 1834). See VON POLENZ: *Die öffentliche Meinung und der Pastor Stephan*, Dresden, 1840; VEHSE: *Die Stephan'sche Auswanderung nach America*, Dresden, 1840; and the elaborate art. by KUMMER, in HERZOG: *Real-Encyclopädie*, 1st ed. vol. xv. pp. 41-61.

**STEPHEN**, deacon of the congregation at Jerusalem, and first martyr of the Christian Church. It is only in our day that his influence upon the development of Christianity has been adequately brought out. All that we know of him is found in Acts vi., vii. He was chosen in an emergency deacon of the church; and no one doubts any more that he was a Hellenist, although this is not definitely stated. He did not confine himself to the duties of the diaconate, but devoted himself to preaching, and was especially successful in those synagogues of Jerusalem where the Greek language was used. In connection with him, we for the first time hear of discussions in the synagogues (Acts vi. 10). He was accused of blaspheming Moses and God, and was brought up for trial, false witnesses being suborned to testify against him. The people finally exercised lynch-law upon the accused. Stephen preached, as the apostles up to that time had not preached. He was accused of speaking against the Jewish religion, fathers, and temple. He had entered most deeply into the meaning of many of Christ's sayings about the difference between the law and the gospel, and especially the saying recorded in John ii. 19. Can there be any doubt that he had become convinced that the Mosaic institutions could not be combined with the spiritual contents of the gospel as a basis for the church and the kingdom of God? This is made certain, not only by the form of the accusation, but by the address of Stephen. At first sight the latter seems to be disconnected and irrelevant. Closer inspection, however, reveals that this is not the case. The speaker proves that God had revealed himself independently of the forms of the law, and that the history of revelation was progressive, and closes by showing the temporary nature of the temple, and the other forms of the law. Noth-

ing of the kind had ever been brought out by the apostles before. Stephen was not merely the protomartyr of the church. He was the first Christian preacher who fully understood the distinction which Christ taught between Judaism and Christianity, a forerunner of Paul; yea, perhaps, in the deepest sense the one who prepared the way for Paul's conversion. At any rate the extension of the gospel beyond the limits of the synagogue was, according to the statement of the Acts, the immediate consequence of his death, and not the planned work of the elder apostles. [Augustine said, "If Stephen had not prayed, the church would not have had Paul" (*Si Steph. non orasset, ecclesia Paulum non haberet*). Archdeacon Farrar calls him the "undeveloped St. Paul."] Tradition did not forget Stephen. The Fathers put him among the seventy disciples. The *Apocalypse of Stephen* will be found in FABRICIUS: *Cod. Apoc.*

ED. REUSS.

**STEPHEN**, the name of ten popes. — **Stephen I.** (253-257), a Roman by birth, is of importance on account of his relation to the controversy concerning heretical baptism. The majority of the churches in Asia Minor and Africa had declared in favor of the view that heretics baptized by heretics should be rebaptized on their entrance into the orthodox church. The Roman practice, however, had been to admit them without the repetition of the rite, and with a simple exhortation to repentance. The Eastern Church, and especially Cyprian, strongly opposed this practice; and the councils of Carthage (255, 256) again sanctioned the opposite view. A synodal letter informed Stephen of this action, and a heated epistolary controversy was opened between him and Cyprian. He finally broke off communion with the African Church. Tradition relates that Stephen suffered a martyr's death for refusing to sacrifice to the heathen gods. His day is Aug. 2. — **Stephen II.** ascended the Papal chair March 27, 752, but died a few days later; for which reason he is usually omitted from the list of popes. — **Stephen III. (II.)** was Pope from 752 to 757. Pushed by Astolph, king of the Longobards, he called in the aid of Pepin the Little, who defeated the enemy in two campaigns (754, 755), and raised the Pope to the dignity of patricius, and possessor of the exarchate of Ravenna. Stephen anointed Pepin king. — **Stephen IV. (III.)**, Pope from 768 to 772; had been made cardinal by Zacharias; condemned the Antipope Constantine, who was only a layman when chosen pope, and held a council in the Lateran in 769, which forbade, upon penalty of the ban, the election of a layman to the Papal dignity. — **Stephen V. (IV.)**, Pope for a few months between 816 and 817, was a Roman by birth; had been made cardinal-deacon by Leo III., and crowned Louis the Pious emperor. — **Stephen VI. (V.)**, Pope from 855 to 859; conducted negotiations with the Byzantine emperors, Basil and Leo, to restore peaceful relations between the Greek and Latin churches, which had been disturbed by Photius, and demanded that all the clergy consecrated by Photius should be deposed, and those deposed by him recalled. Leo satisfied the Pope. He crowned Duke Guido of Spoleto emperor before his death. — **Stephen VII. (VI.)**, Pope for a few months (896-897); was completely under the influence of the Tuscan and Roman

nobles; had the body of his predecessor and enemy exhumed, and thrown into the Tiber, and declared the episcopal and priestly consecration of Formosus invalid. Stephen was thrown into prison by his enemies, and strangled. John IX. condemned his conduct through a synod in Rome (898). — **Stephen VIII. (VII.)**, Pope from 929 to 931; was under the control of the notorious women, Theodora and Marozia. — **Stephen IX. (VIII.)**, Pope from 939 to 942; a German by birth and a relative of Otto the Great; was a creature and plaything of the contending parties. [See WATTENBORFF: *Papst Stephan IX.*, Paderborn, 1883, 60 pp.] — **Stephen X. (IX.)**, Pope for eight months (1057-58), was under Hildebrand's influence. As cardinal-deacon, appointed by Leo IX., he went with Cardinal Humbert to Constantinople in the interests of peace between that city and Rome. The mission was unsuccessful; and, returning to Rome, Stephen became monk, and later, abbot of Monte Casino. He opposed the licentiousness, especially the simony and concubinage, of the clergy.

NEUDECKER.

**STEPHEN DE VELLAVILLA**, Dominican at Lyons; d. 1261. His greatest work, *De septem donis Spiritus Sancti*, of which manuscripts are found in France, England, and Spain, has been printed only so far as it relates to the Cathari and Waldenses. (See QUÉRIF and ECHARD: *Scriptores ordinis prædicatorum*, i. pp. 190 sq.) In his youth he preached against the Cathari at Valence, and later became inquisitor. His account is one of the most reliable authorities on the heretics mentioned.

C. SCHMIDT.

**STEPHEN OF HUNGARY.** See HUNGARY.

**STEPHEN OF TOURNAY**, b. 1135, at Orleans; d. as Bishop of Tournay, in 1203; sought to secure a decree from Rome requiring greater uniformity of doctrinal teaching. His principal work is said to have been the *Summa de decretis*, of which only the preface remains. Two addresses and a number of letters are preserved. Best edition by Molinet, Paris, 1674.

**STEPHENS** (French, *Estienne*; Lat., *Stephanus*) is the name of a distinguished Parisian family of printers, which did most brilliant service in the interest of literature, and by their publications promoted the cause of the Reformation. They have a place here on account of their distinguished efforts in publishing theological works. — **I. Henry**, the first printer of this name, had an establishment of his own in Paris from 1503 to 1520. He was on friendly terms with some of the most learned men of the day, — Budé, Briçonnet, Le Fèvre d'Étaples, etc., — and had among his proof-readers Beatus Rhenanus. Among his publications were Le Fèvre's editions of Aristotle, the *Psalterium quincuplex*, and his Commentary on the Pauline Epistles. Henry left behind him three sons, — François, Robert, and Charles. François published a number of works between 1537 and 1548, which had no bearing upon theology. Charles studied medicine; wrote some works on natural history; in 1551 assumed control of the Paris printing-establishment, on Robert's departure to Geneva, and printed a number of works till 1561, using the title "royal typographer" (*typographus regius*). He published a number of smaller editions of Hebrew texts and targums, which were edited by J. Mercier.

II **Robert**, the second son of Henry, and the founder of the splendid reputation which the name of Stephens still enjoys, was born, according to the usual opinion, in 1503; died in Geneva, Sept. 7, 1559. He early became acquainted with the ancient languages, and entered the printing-establishment of Simon de Colines, who married his mother upon his father's death. He corrected the edition of the Latin New Testament of 1523. This work was the first occasion of the endless charges and criminations of the clerical party, especially the theological faculty of the Sorbonne, against him. In 1526 he began to print on his own account. In 1550 he emigrated to Geneva to escape the ceaseless opposition of the clergy. In 1539 he assumed the title of "royal typographer," and adopted as his devices an olive-branch around which a serpent was twined, and a man standing underneath an olive-tree, with grafts from which wild branches are falling to the ground, with the words of Rom. xi. 20, *Noli altum sapere* ("Be not high-minded"). The latter was called the *Olivea Stephanorum* ("the olive of the Stephens family"). The Paris establishment was made famous by its numerous editions of grammatical works and other school-books (among them many of Melancthon's), and old authors, as Dio Cassius, Eusebius, Cicero, Sallust, Cæsar, Justin, etc. Many of these, especially the Greek editions, were famous for their typographical elegance. Twice he published the Hebrew Bible entire, — in 1539 in four volumes, and 1543 sqq. in seventeen parts. Both of these editions are rare. Of more importance are his four editions of the Greek New Testament (1546, 1549, 1550, and 1551), the last in Geneva. The first two are among the neatest Greek texts known, and are called *O mirificam*: the third is a splendid masterpiece of typographical skill, and is known as the *editio regia*. The edition of 1551 contains the Latin translation of Erasmus and the Vulgate, is not nearly as fine as the other three, and is exceedingly rare. It was in this edition that the versicular division of the New Testament was for the first time introduced. Stephens is said to have made it on horseback, on his journey to Geneva. [See facsimile specimens of the last two editions, in Schaff's *Companion to the Greek Testament*, pp. 536-539.] A number of editions of the Vulgate also appeared from his presses, of which the principal are those of 1528, 1532, 1540 (one of the ornaments of his press), 1546. The text of the Vulgate was in a wretched condition, and Stephens's editions, especially that of 1545, containing a new translation at the side of the Vulgate, was the subject of sharp and acrimonious criticism from the clergy. On his arrival at Geneva, he published a defence against the attacks of the Sorbonne. He issued the French Bible in 1553, and many of Calvin's writings; the finest edition of the *Institutio* being that of 1553. His fine edition of the Latin Bible with glosses (1556) contained the translation of the Old Testament by Santes Pagninus, and the first edition of Beza's translation of Beza.

Three of Henry's sons — Henry, Robert, and François — became celebrated as printers. François (b. in 1510) printed on his own account in Geneva from 1562 to 1582, issuing a number of editions of the Bible in Latin and French. French writers identify him with a printer by the name

of Estienne in Normandy, whither he is supposed to have emigrated in 1582. **Robert** (b. in 1530; d. in 1571) began to print in Paris on his own account in 1556, and in 1561 received the title of *Imprimeur du Roy*; and his presses were busily employed in issuing civil documents. His edition of the New Testament of 1568-69 (copies with both dates being in existence) was a reprint of his father's first edition, is equal to it in elegance of execution, and is now exceedingly rare.

III. **Henry**, the eldest son of the great Robert, and without doubt the most distinguished member of the family, was b. in Paris, 1528; d. at Lyons, March, 1598. He displayed in his youth a genuine enthusiasm for the study of Greek, which he learned before Latin. In his nineteenth year he undertook a protracted journey to Italy, England, and Flanders. In 1554 he published at Paris his first independent work, the *Anacreon*. Then he went again to Italy, helping the Aldens at Venice, discovered a copy of Diodorus Siculus at Rome, and returned to Geneva in 1555. In 1557 he seems to have had a printing-establishment of his own, and, in the spirit of our own day, advertised himself as the "Parisian printer" (*typographus parisiensis*). The following year he assumed the title, *illustris viri Huldrici Fuggeri typographus*, from his patron, Fugger of Augsburg. In 1559 Henry assumed charge of his father's presses, and distinguished himself as the publisher, and also as the editor and collator, of manuscripts. Many of his editions were the first. Athenagoras, Maximus Tyrius, Æschylus, appeared in 1557; Diodorus Siculus, 1559; Xenophon, 1561, 1581; Thucydides, 1564, 1588; Sophocles, 1568; Herodotus, 1570, 1592, etc. He improved old translations, or made new Latin translations, of many Greek authors. According to the writer of the article "Estienne," in *La France Protestante*, Henry took a personal part in editing fifty-four publications. His most celebrated work, the *Thesaurus lingue græcæ*, which has served in our own century as the basis of Greek lexicography, appeared in 1572, 5 vols. Of the Greek editions of the New Testament that went forth from his presses, there deserve mention those of Beza, with his commentary, 1565, 1582, 1589, and the smaller editions of 1565, 1567, 1580. A triglot containing the Peshito appeared in 1569, of which some copies are in existence, bearing the date "Lyons, 1571." In 1565 a large French Bible was printed. Henry's own editions of the Greek New Testament of 1576 and 1587 deserve mention; the former containing the first scientific treatise of the language of the apostolic writers; the latter, a discussion of the ancient divisions of the text. In 1594 he published a concordance of the New Testament, the preparatory studies of which his father had made. Much earlier he translated Calvin's Catechism into Greek. It was printed in 1554 in his father's printing-room.

Henry was married three times, and had fourteen children, of whom three survived him. His son **Paul** (b. 1567), of whose life little is known, assumed control of the presses, which in 1626 were sold to the Chouet brothers. Two of Paul's sons were printers, — **Joseph** at La Rochelle, and **Antoine** (d. 1674), who became *Imprimeur du Roy* in Paris in 1613. Frouton Le Duc's *Chrysostom*, and Jean Morin's Greek Bible (1628, 3 vols.) were

issued from his presses. At his death the history of the family stops.

LIT.—TH. JANSONII AB ALMELOVEEN: *Dissert. epistologica de Sophonis*, 1683; MAITTAIRE: *l'Œtre Stephanorum*, 1730; RENOARD: *Annales de l'imprimerie des Estienne*, Paris, 1837, 2 vols.; CRAPELET: *Robert Estienne et la roi François I.*, 1839; [FEUGÈRE: *Essai sur la vie et les œuvres de H. E.*, Paris, 1853; FROMMANN: *Aufsatz zur Gesch. d. Buchhandels*, Jena, 1876]. ED. REUSS.

**STERCORANISTS** (from the Latin *stercora*, "excrements"), a term first used in 1054, by Cardinal Humbert against Nicetas Petoratus, and referring to a grossly sensualistic conception of the sacrament of the Lord's Supper, according to which the body of our Lord is eaten, digested, and evacuated, like any other food. The conception has been falsely ascribed to Origen, and also to Rhabanus Maurus; but it no doubt existed in the time of the latter. ZÖCKLER.

**STERNHOLD, Thomas**, b. probably at Hayfield, near Blakeney, Gloucestershire (or, according to another account, in Hampshire), about 1500; d. August, 1549; was groom of the chambers to Henry VIII. and Edward VI. He is said to have versified fifty-one psalms, of which nineteen appeared 1548, and thirty-seven the next year, immediately after his death. The work was continued by John Hopkins of the Woodend, Aure, Gloucestershire (B. A., Oxford, 1544; said to have held a living in Suffolk). *The Whole Booke of Psalms Collected into English Metre* appeared 1562, and was bound up with innumerable editions of the Prayer-Book; making for two centuries or more the only or chief metrical provision of the Church of England. Since 1700 or so, it has been called the "Old Version," in distinction from its rival, Tate and Brady. Of its contents about forty-one psalms bear the initials of Sternhold (the only notable sample of his skill being a few stanzas of Ps. xviii.), and sixty four, those of Hopkins. The rest are by Thomas Norton, a lawyer who translated Calvin's *Institutes*, etc., and d. about 1600; William Whittingham, b. at Chester, 1524; d. 1589; educated at Oxford; married Calvin's sister, and was from 1563 dean of Durham; and William Kethe, who was an exile with Knox at Geneva 1555, chaplain to the English forces at Havre 1563, and afterwards rector or vicar of Oxford in Dorsetshire. Some mention also Wisdome, archdeacon of Ely. Kethe is memorable as the author of the only rendering now much used of all these, "All people that on earth do dwell" (Ps. c.): it has a venerable solidity and quaintness. The Old Version as a whole has long been brayed with ridicule from many quarters, and is, of course, unsuited to modern use. Fuller (1662) said that its authors' "piety was better than their poetry, and they had drunk more of Jordan than of Helicon;" and Campbell, that they, "with the best intentions and the worst taste, degraded the spirit of Hebrew psalmody by flat and homely phraseology, and, mistaking vulgarity for simplicity, turned into bathos what they found sublime." But Keble and others have valued their work for its fidelity to the original, and it continued to be used in very many English parishes far into the present century. F. M. BIRD.

**STERRY, Peter, B.D.**, Puritan; b. in Surrey; d. Nov. 19, 1672. In 1636 he was chosen fellow

of Emmanuel's College, Cambridge, where he had been educated. He was one of Cronwell's chaplains, one of the fourteen divines proposed by the Lords in May, 1642, and sat as an Independent in the Westminster Assembly almost from the first. His works are of great rarity. He was called in his day a "high-flown mystical divine," and suffered abuse; but Dr. Stoughton finds his mysticism "pertaining more to his imaginative forms of conception and modes of expression than to any thing else. His doctrines of conversion and of religious life, of Christian experience, duty, and hope, are of the usual evangelical type; but his ideas are ever dressed in mystical phraseology. He quotes texts of Scripture in abundance, and then commonly runs out into some strain of allegorical interpretation." Among his works may be mentioned *The clouds in which Christ comes*, London, 1643; three Parliament sermons, — *The Spirit's conviction of sin* (Fast-Day sermon), 1645, *The coming forth of Christ in the power of his death* (delivered Thursday, Nov. 1, 1649), 1650, *The Way of God with his people in these nations* (Thursday, Nov. 5, 1656), 1657, — *Englands deliverance from the Northern Presbytery, compared with its deliverance from the Roman Papacy; or a Thanksgiving sermon on Jer. xvi. 14, 5*, 1652; *Discourse on the freedom of the will*, 1675; *The rise, race, and royalty of the kingdom of God in the soul of man* (sermons), together with an account of the state of a saint's soul and body in death, 1683; *The appearance of God to man in the gospel and the gospel change* (sermons), to which is added an explication of the Trinity, and a short catechism, 1710. See J. STOUGHTON: *Religion in England*, iv. pp. 348-350; DEXTER: *Congregationalism in Literature*, pp. 648 and 652.

**STEUDEL, Johann Christian Friedrich**, professor of theology at Tübingen, and the last representative of the elder Tübingen school of theology; was b. at Esslingen in Württemberg, Oct. 25, 1779; d. in Tübingen, Oct. 24, 1857. He studied at the Tübingen seminary; became vicar at Oberesslingen; in 1806 *reputant* at Tübingen; in 1808 went to Paris, where he spent eighteen months in the study of Persian; returning to Germany, was pastor in Canstatt and Tübingen, and became professor of theology at Tübingen in 1815. His department was the Old Testament till 1826, when he began to lecture upon systematic theology and apologetics. His *Lectures on the Theology of the Old Testament* were edited by Oehler after his death (Berlin, 1840). He wrote a number of articles for periodicals. He was an independent man, and thoroughly evangelical. "I will serve no other master than Christ," he said, "and I wish to belong to him more and more exclusively and fully." His style was involved and heavy, and obscured the matter.<sup>1</sup> He attacked Strauss's *Life of Christ*, a few weeks after the appearance of vol. i., in a little tract (1835), which stirred up the wrath of Strauss to appear in the polemic, *Herr Dr. Steudel oder d. Selbsttäuschungen des verständigen Supernaturalismus unserer Tage*. See the full article on Steudel by Oehler (his son-in-law), in HERZOG'S *Encyclopädie*, first edition, vol. xv. pp. 75-81.

<sup>1</sup> [He once began a prayer with this unique sentence: "O Du, der du den die das menschliche Geschlecht beglückende Religion verkündigenden Jesum in die Welt gesandt hast."]

**STEWART**, church-officer among the Methodists, whose duties are similar to those of deacons in the Presbyterian and Reformed churches, relating, generally speaking, to the care of the sick and of the moneys of the church. See the appropriate sections in *The Discipline of the Methodist Episcopal Church*, and the art. "Steward," in McClintock and Strong.

**STEWART**, Dugald, Professor of moral philosophy in the University of Edinburgh; was b. in Edinburgh, Nov. 22, 1753. He was the son of the professor of mathematics in the University of Edinburgh. The boy spent his winters in Edinburgh, his summers in Catrine, Ayrshire, where his father had a house. Dugald Stewart was educated at the high school of Edinburgh and at the universities of Edinburgh and Glasgow. From 1765 to 1769 he was a student in Edinburgh University, and was greatly influenced by Adam Ferguson, professor of moral philosophy, whose successor he became. He was a student in Glasgow University in 1771-72, and there came under the influence of Thomas Reid, professor of moral philosophy, whose teaching completely swayed his philosophic thought throughout his after-career. When Dugald Stewart returned to Edinburgh, he began immediately his course as a public teacher in the university, on account of his father requiring his assistance with the duties of the chair of mathematics. He continued assistant from 1772, and was elected professor, in succession to his father, in 1775. In 1778 he lectured for Adam Ferguson while the latter was acting as secretary to the commission sent to America to negotiate as to pending disputes. The chair of moral philosophy was the one for which Dugald Stewart was eminently qualified; and to that chair he was elected on the resignation of Ferguson, in 1785, holding it till 1820, though during the last ten years of this period the duties of the chair were performed by Thomas Brown, who had been appointed his colleague in 1810, and who died before Stewart. After Brown's death, Stewart resigned the chair, and John Wilson ("Christopher North") was elected. Dugald Stewart was the strenuous supporter, and elegant expounder, of Reid's philosophy, known as the "Scotch philosophy" and "the philosophy of common sense;" being a defence of the certainty of human knowledge and belief against the scepticism of Hume. For an exposition of the philosophy of common sense, see article on Thomas Reid. Stewart's contributions to philosophic literature are numerous. His collected works, edited by Hamilton, were published in Edinburgh and Boston, in eleven octavo volumes. His *Outlines of Moral Philosophy*, first published in 1793, containing a sketch of psychology and ethics, was long in circulation as a handbook for beginners in ethical science. An edition of it was prepared by Dr. McCosh of Princeton. Besides this, his works are the following: *Dissertation on the Progress of Metaphysical, Ethical, and Political Philosophy* (first published in *Encyclopædia Britannica*); *Elements of the Philosophy of the Human Mind*, of which an edition was published in Boston; *Philosophical Essays*; *Philosophy of the Active and Moral Powers*; and *Lectures on Political Economy*. As a professor he was very highly esteemed by his students. Lord Cockburn, who writes enthu-

siastically of him as a teacher, describes his lecturing as "gentlemanlike, calm, and expository." On account of his careful treatment of political science, along with moral philosophy, he attracted from England many who were destined for political life, including Lord Brougham, Lord Palmerston, and Earl Russell. Many who afterwards rose to eminence in public life acknowledged special indebtedness to him. The shrewd, sagacious, but somewhat cumbrous argumentation of Reid was thrown into a pleasing and attractive form by Stewart, through whose clearness of logic, literary taste, and power of eloquence, it secured a greatly extended influence. These two were the representatives of a philosophy which has largely governed the philosophic thought of Scotland since, and for a time exercised considerable influence in France through the teaching of Cousin and Jouffroy. Stewart, like Reid, was hesitating and unsatisfactory in his mode of stating the evidence for personal existence, making it matter of belief, rather than of direct knowledge. Thus he says, "We cannot properly be said to be conscious of our own existence; our knowledge of this fact being necessarily posterior, in the order of time, to the consciousness of those sensations by which it is suggested." In this way, he spoke of the knowledge of self rather as an acquired notion than as a fact of present consciousness. Stewart treated, with special fulness, of "conception" as a power of mind by which we are able to represent past sensations and perceptions. In his treatment of this subject his analysis was so careful as to recognize dependence on physical organism for this mental representation, in strict harmony with more recent physiological teaching. As the follower and expounder of Reid, Stewart was the resolute opponent of the theory that all knowledge comes from experience; maintaining, on the contrary, that intelligence itself is the source of all that is fundamental to intelligent procedure in dealing with the confused mass of our sensations and perceptions. Like Reid, he devoted special attention to the doctrine of external perception; making it his special aim to ascertain the amount of direct and certain knowledge we have of existence external to self. On account of growing infirmity, and in the midst of general regret, Dugald Stewart withdrew from active professional duty in 1810, and thereafter lived in comparative retirement at Kiuneil House, Linlithgowshire, a residence placed at his command by the Duke of Hamilton. He died in Edinburgh, when visiting a friend, on the 11th of June, 1829. His body lies in a covered and completely enclosed massive tomb in the lower portion of the Canongate Burying-ground, Edinburgh, the same cemetery in which is the grave of Adam Smith, professor of moral philosophy in Glasgow, and author of the *Wealth of Nations*. So profound and widespread was the admiration of Dugald Stewart, that, shortly after his death, a meeting was held in Edinburgh at which it was resolved to erect a monument to his memory. The result was the classic monument now standing on the Calton hill in the Scotch metropolis.

H. CALDERWOOD.

**STICHOMETRY.** The data of stichometry consist chiefly of subscriptions at the close of manuscripts, expressing the number of lines which

are contained in the book that has been copied; of marginal annotations from point to point, expressing the extent of the previous text; or of quotations and allusions which are found in various writers, which indicate either the locality of some passage in a quoted work, or the compass of the whole or part of the works of a given author. For example, at the close of Isocrates, Busiris, in *Codex Urbinas*, we have in the Archaic character the number 390; while on the margin of the same work, in the more recent character, we have on fol. 22<sup>v</sup>, 10 (§ 25), before *τούτων οἷτις*, the number 2 (B); and on 25<sup>v</sup>, 12 (§ 39), before *γεγονότας ἡ τους*, the number 3 (Γ); and these numbers represent the second and third hundreds of lines measured on some exemplar, either actual or ideal; Diogenes Laërtius quotes a passage from Chrysippus, *κατὰ τοὺς χιλίους στίχους*; and Galen estimates the extent of a certain portion of the works of Hippocrates at two hundred and forty verses; *τοῖ του τοῦ βιβλίου τὸ μὲν κατὰ τὸ ἐν γράμμα μέρος τὸ πρῶτον εἰς σμ' στίχους ἐξήκει* (Galen, in *Hippokratem de nat. hom.*, xv. p. 9).

Full collections of such data may be found in Ritschl: *Opusc. Philol.*, vol. i. pp. 74 sqq.; and Birt: *Das Antike Buchwesen*, c. 4.

Every thing in these data suggests that the numeration has reference to standard lines or copies; and since the actual number of lines in the manuscripts never tallies with the stichometric record, and we are unable to point to any copies which do furnish an agreement, it is evident that there is somewhere a common unit of measurement upon which these subscriptions and quotations are based: in other words, the *στίχος* must have an element of fixity in it, even if it be not absolutely fixed.

It is important, therefore, to determine in what direction the meaning of *στίχος* deflects from its normal indefinite sense of *line*, *row*, and *verse*.

The term *στίχος* is of itself extremely vague. It may be nothing more than row or line; as, e.g., the LXX. use it for the rows of stones in the high priest's breastplate; or, in a military sense, it may represent the number of men in a rank or file of soldiers, especially the latter; and so in other cases. But in literature it is easy to demonstrate that the *στίχος* is deflected in meaning in the direction of a hexameter line. In the first place, such a unit is convenient for the comparison of prose-works with poetry; in the next place, we have actual instances of prose-passages reduced to their equivalent verse-lengths; in the third place, we may actually find the term *στίχος* used of hexameter poetry, in distinction from any other; and, finally, we may actually divide any given work into hexameter rhythms, and compare our results with the transmitted numerical data. If we take these points in order, we may say that the prose-unit is more likely to be taken from poetry than the unit of measurement for poetry is likely to be adopted from prose; for the line of poetry is already measured in a sensibly constant unit, and no reason exists for a change of that unit. The only question that would arise here is whether we ought not to expect a variety of units of measurement; as, for instance, an iambic unit in distinction from a hexameter unit. It is sufficient to observe at this point, that such varieties of measurement, if they exist, are extremely rare.

In regard to the actual reduction of a prose-passage to its equivalent verse-length, we have an important case in Galen (v. 655, ed. Kühn), where, having quoted a sentence from Hippocrates, he continues:—

*εἰς μὲν οὗτος ὁ λόγος ἐννέα καὶ τριάκοντα συλλαβῶν ὅπερ ἐστὶ δυοῖν καὶ ἡμισίως ἐπὶν εξαμέτρων κτέ.*

If Galen then reckons thirty-nine syllables as being equivalent to two hexameters and a half, or, as he continues, eighty-two syllables to five hexameters, the hexameter can hardly be different from a sixteen-syllabled rhythm. We are invited, therefore, to the assumption that stichometric measurement is made by preference in syllables of which sixteen go to the hexameter, or unit-verse. The number 16 invites attention as being the number of syllables in the first line of the *Iliad*, and as being a square number, a peculiarity which always had a certain attractiveness for early calculators.

That the term *στίχος* deflects in the direction of hexameter verse as against any other line of poetry which might have been chosen for a proper unit of measurement, will appear from Montfaucon (*Bibl. Coislin*, p. 597), where there is quoted from a tenth-century manuscript the following catalogue of poets:—

*περὶ ποιητῶν*

*ὅσοι διὰ στίχων καὶ ἰάμβων ἔγραψαν.*

*\*Ὀμηρος στίχους, \*Ἀπολλώνιος στίχους, \*Θουκυδίδης ὁμοίως, \*Ἀράτος ὁμοίως, \*Νικανδρὸς ὁμοίως, \*Μένανδρος ἰάμβους κτλ.*

This broad division of poets into writers by *στίχοι* and writers of iambics can only have resulted from a specialization of the meaning of the term *στίχος* by constant use in a particular sense.

In the demonstration of the same point by actual measurement, the most important researches are those published by the late Ch. Graux, in the *Revue de Philologie*, April, 1878, in which he demonstrated, by an actual estimation of the number of letters in certain works, that the *στίχος* represented not a clause, nor a number of words, but a fixed quantity of writing. The average number of letters to the verse he found to vary between narrow limits, generally thirty-four to thirty-eight letters; and an enumeration of the letters in fifty lines of the *Iliad* opened at random supplied him with an average of 37.7 letters to the verse. This very important identification of the *στίχος* with the hexameter is the starting-point for a great many new critical investigations as to the integrity of transmitted texts, their early form, etc. Whether the unit of measurement is a certain number of syllables, or a certain number of letters, is not easy to decide. We may be tolerably certain that the measured line is, as above stated, a space-line, and not a sense-line; but to discriminate between a letter-line and a syllable-line is a more delicate matter. If we adopt the former, we must probably fix the unit at thirty-six letters, because this is the nearest symmetrical number to the average hexameter. We have very few instances, however, in which the actual letters of a line are found to be numbered; while we can readily trace the custom of limiting a line by the division of the syllables, in the earliest manuscripts. Moreover, we have the actual measurement in the passage quoted from Galen; and Pliny seems to allude to the custom of syllable-counting, when, in one of his epis-



ties, he demands an equally long reply from his correspondent, and threatens to count, not only the pages, but the verses on the page, and the syllables of each verse ("Ego non paginas tantum, sed versus etiam syllabasque numerabo."—Pliny, iv. 11). The preference must, therefore, be given to the syllable-line, though, perhaps, not entirely to the exclusion of the other. It is comparatively easy to count the compass of a book in sixteen-syllable rhythm, but a toilsome enough process to estimate with equal accuracy the number of thirty-six-letter lines.

It is interesting to compare the relative sizes of the two line-units. M. Graux deduces 37.7 as the average hexameter in letters, and Diels (*Hermes*, xvii. Bd.) makes the average of the first fifty lines in Homer to be 15.6 syllables. A verse of sixteen syllables is then equivalent to about 1.071 verses of thirty-six letters each. In precisely the same way as M. Graux determined the average number of letters to the verse from the total stichometry, in the manuscripts of Herodotus, Demosthenes, Eusebius, Gregory of Nazianzus, etc., we may proceed to examine the partial stichometry. This has been done for Isocrates by Fuhr (*Rhein. Mus.*, Bd. 37, p. 168); for the Plato manuscripts, by Schanz (*Hermes*, xvi. p. 309); and for the Demosthenes manuscripts, by W. v. Christ, in a very able discussion entitled *Die Atticusausgabe des Demosthenes*, München, 1882. The partial stichometry is of the highest value for the study of texts; and in every case the data which it supplies are found to accord very closely with our fundamental statements as to the paleographical meaning of the word *στίχοι*.

Some degree of confusion is introduced by the existence, apparently, in early times, of an alternative iambic verse of twelve syllables, as well as by the introduction of writing by *Cola* and *Commata*. The latter of these points has been an especial ground of combat, in consequence of the countenance which the custom seemed to lend to the theory of sense-lines in opposition to space-lines. The explanation of the matter seems to be as follows: when the earlier uncial form of writing was deserted for one more convenient for purposes of reading and recitation, the text was broken up into short sentences, named, according to their lengths, *Cola* and *Commata*; and in some instances an attempt was made, not only to number these *Cola*, so as to form a *colometry* similar to *stichometry*, and sharing the advantages which it offered for reference and book-measuring, but even to accommodate the arrangement of these *Cola* so as to reproduce the original number of verses. Thus we find the rhetorician Castor (*Waltz. Rhet. Gr.*, iii. 721) discussing the pseudo-oration of Demosthenes against Philip as follows: τοῦτον τὸν λόγον στίξομεν κατὰ κῶλον καταντήσαντες εἰς τὴν ποσότητα τῶν κῶλων κατὰ τὸν ἄριθμόν τῶν ἐγκείμενων ἐν τοῖς ὑπάρχουσιν βιβλίοις, ὡς ἐμέτρησεν αὐτὸς ὁ Δημοσθένης τὸν ἰδὼν λόγον. It seems also that this change of form took place first for those books which were publicly recited, or which had a semi-poetical structure; so that the oldest Bible manuscripts desert the continuous uncial writing in the Psalms, in Job, the Proverbs, Canticles, etc.; and St. Jerome proposed to imitate this peculiarly divided text in the prophets: "*Sed quod in Demosthene et Tullio solet fieri, ut per cola scribantur et*

*commata, qui utique prosa et non versibus conscripserunt, nos quoque utilitati legentium providentes, interpretationem novam novo scribendi genere distinximus*" (preface to Isaiah).

We shall now turn to the stichometry of the New Testament, and in particular to the Epistles: here we shall show that the theory already advanced is completely confirmed, and that we have a very powerful critical implement for the restoration of early New-Testament texts in the traditional data. As before, we have both total and partial stichometry. There is, however, a good deal of variation between the transmitted data, arising from various causes, such as variation in the text, variation in the unit employed in the measurement, difference in versions measured, and difference in the abbreviations employed. The greatest authority, however, for New-Testament stichometry, is found in the work of Euthalius, edited by Zacagni, *Collect. Mon. Antiq. Eccles. Græc.*, Rome, 1698; Migne, *Patrol., Græc.*, tom. 85. Euthalius was a deacon of the Church of Alexandria, and afterwards bishop of Sulca, supposed to be a small city in Upper Egypt. He has frequently but erroneously been credited with the introduction of stichometry to the New Testament, and these verses which he measured have been by many persons identified with the colon-writing previously described. There is very little ground for any such ideas; and we shall find that the *στίχοι* mentioned by Euthalius are hexameters of sixteen syllables, a very slight allowance being made for certain common abbreviations. The work of Euthalius consisted in editing the Acts and Catholic Epistles, with a complete system of prologues, prefaces, and quotations: every book was divided into lections, and to every lection, as well as to the greater part of the prefaces, was appended its numerical extent. The verses were also marked on the margin from fifty to fifty. We have thus a mine of stichometric information sufficient to test any theory in the closest manner. Moreover, the work has this importance, that Euthalius professes to have measured his verses accurately, and to have employed the best manuscripts; viz., those preserved in the Pamphilian Library at Cæsarea. It thus appears that we have the right to set a high value on the measurements made, on the ground of antiquity as well as of accuracy.

We shall now test these results given by Euthalius for the lections of the Acts of the Apostles; and, taking no account of the abbreviations which might have been found in the text, we shall divide the text of the Acts in Westcott and Hort's New Testament into sixteen-syllabled rhythms. If we had allowed for abbreviation, the results would have been somewhat less, as we might subtract a syllable at every occurrence of the words *θεὸς* and *χριστός*, and two syllables for each occurrence of *ἰησοῦς* and *κύριος*, with perhaps a few other rarely recurring words, as *πατήρ*, *οὐρανός*. Our data for Euthalius are taken from *Cod. Escorial*, ψ. iii. 6, as there are some errors in Zacagni's figures.

Allowing for one or two obvious corruptions, such as the dropping of the figure ρ in lection 6, the agreement is very complete.

The lines of the following table are nearly hexameters, so that the table affords a picture of the arrangement of an early bicolumnar Codex:—

Lection.	Begin.	Cod. Esc.	Westcott and Hort.
1	1.1	40	40
2	1.15	30	30
3	2.1	109	111
4	3.1	136	143
5	4.32	100	121
6	6.1	88	190
7	8.1 (ἐγένετο)	92	94
8	9.1	75	77
9	9.23	216	210
10	11.27	283	272
11	15.1	193	201
12	17.1	164	161
13	19.1	239	242
14	21.15	293	307
15	24.27	168	160
16	27.1	198	192

Still more remarkable is the harmony between the measured text of Westcott and Hort and the Euthalian figures, when we allow for the abbreviations previously mentioned. We give the results for the Epistles in a form suitable for comparison. The first column represents the stichometric number supplied by Euthalius and the best manuscripts; the second gives the result of the actual subdivision of the text of Westcott and Hort into sixteen-syllabled verses; and the third expresses the same result with the proper deduction made for four leading abbreviations.

James	237 or 242	240	237
1 Peter	236 or 242	245	240
2 Peter	154	162	158
1 John	274	268	262
2 John	30	31	30
3 John	32	31	31
Jude	68	70	68
Romans	920	942	919
1 Corinthians	870	897	874
2 Corinthians	590	610	596
Galatians	293	304	296
Ephesians	312	325	314
Philippians	218	218	209
Colossians	208	215	209
1 Thessalonians	193	202	194
2 Thessalonians	106	112	106
Hebrews	703	714	705
1 Timothy	230	239	231
2 Timothy	172	177	170
Titus	97	98	97
Philemon	38	42	40

The agreement between the first and third columns is very complete and decisive as a test of the hypothesis proposed with regard to the nature of the Euthalian *στίχοι*.

In the Gospels the data may be handled in a similar manner; but the difficulties arising from variety of text, etc., are great: moreover, many manuscripts transmit not only the number of verses, but also another number corresponding to the *ῥήματα* of the separate books. We have from a large group of cursive manuscripts the following numbers for the four Gospels:—

	Matthew.	Mark.	Luke.	John.
<i>ῥήματα</i>	2524	1675	3803	1938
<i>στίχοι</i>	2500	1616	2740	2024

From this it appears that the number of *ῥήματα* is sometimes in excess, and sometimes in defect, of the number of verses. What these *ῥήματα* are is a hard question. Some persons have identified them with the *στίχοι*,—a supposition that will scarcely bear scrutiny. It is doubtful, moreover, whether the verses of the Gospels are measured by the same unit as we found employed in the Acts and Epistles. A fifteen-syllabled hexameter seems to agree best with the traditional figure. The Gospel of John, in the text of Westcott and Hort, is 2,025 abbreviated fifteen-syllabled hexameters, an almost absolute agreement with the result given above (2,024). For the other Gospels the matter must be left for more extended investigation.

LIT.—BIRT: *Das Antike Buchwesen*, 1882; BLASS: "Zur Frage über die Stichometrie," *Rhein. Mus.*, N.F., xxiv., 1869; "Stichometrie u. Kolometrie," *Rhein. Mus.*, N.F., xxxiv., 1879; CHRIST: *Attikus-Ausgabe des Demosthenes*, München, 1882; DIELS: "Stichometrisches," *Hermes*, xvii.; FUHR: "Stichometrisches," *Rhein. Mus.*, xxxvii., 1882; GRAUX: "Stichometrie," *Revue de Philologie*, Avril, 1878; HARRIS: *American Journal of Philology*, No. xii. Supplement, and Nos. xiv., xv.; RITSCHL: *Opuscula Philologica*, vol. i.; SCHANZ: "Stichometrie," *Hermes*, xvi. p. 309, 1881; SCRIVENNER: *Prolegomena to Coler Beza*, etc.; TISCHENDORF: *Monumenta Sacra Inedita*, Nov. coll., i. p. xvii., etc.; VÖMEL: *Rhein. Mus.*, N.F., ii.; WACHSMUTH: "Stichometrisches u. Bibliothekarisches," *Rhein. Mus.*, N.F., xxxiv., 1879; "Stichometrie und kein Ende," *Rhein. Mus.*, N.F., xxxiv., 1879; ZACAGNI: *Collectanea monumentorum veterum Ecclesie Græcæ*, Rome, 1698. J. RENDEL HARRIS.

STIEFEL (STIFEL), Michael, a distinguished arithmetician of the Reformation; was b. at Esslingen, April 19, 1486; entered the Augustinian convent there, left it for Wittenberg in 1520; stood on friendly terms with Luther; after holding several pastorates, was appointed in 1558 professor of mathematics at Jena, with a salary of forty florins (afterwards increased to sixty florins); d. in Jena, April 19, 1567. In 1532 he published *Ein Rechenbüchlein vom End Christi*, in which, upon the basis of the figures in Daniel, he set the day of judgment at eight o'clock in the morning of Oct. 19, 1533. His arithmetical studies and works (*Rechenbuch von d. weischen und deutschen Pracktick*, 1546, etc.) did much to promote the study of mathematics in Germany. Luther called Stiefel a "pious, learned, moral, and industrious man." C. SCHWARZ.

STIEKNA (or DE STEKEN), Conrad, also called Conradus ab Austria, one of the forerunners of John Hus; d. at Prague, 1369. Balbinus speaks of him as preacher in the Tein church, Prague. He zealously condemned the hypocrisy, simony, and licentiousness of the priests, which he described in dark colors. In his larger work, *Accusationes Mendicantium*, he attacked with great heat the orders of begging friars, and did not spare the bishops. See BOHUSLAV BALBINUS: *Epitome historica rerum Bohemicarum*, Prag, 1677; ZITTE: *Lebensbeschreibungen d. drey ausgezeichnetsten Vorläufer d. berühmten M. J. Hus*, Prag, 1786 (to be used with caution); JORDAN: *D. Vorläufer d. Hussitentums in Böhmen*, Leipzig, 1846. NEUDECKER.

**STIER, Rudolf Ewald**, a distinguished German exegete; was b. at Fraustadt, March 17, 1800; d. at Eisleben, Dec. 16, 1862. Set apart for the study of law, he entered the university of Jena in 1815, but the year following enrolled himself among the students of theology. His ideals at that time were Jahn and Jean Paul, with the latter of whom he carried on a correspondence. In 1818 he went to Halle, where he was chosen president of the Halle *Burschenschaft*. It was not till 1819 that he truly gave himself up to Christ, and began the study of theology from the proper motive. The occasion of this change was the death of a young lady whom he loved. He then went to Berlin, and after completing his studies, successively held the position of teacher at Wittenberg, Karalene, and in the missionary institute of Basel. In 1829 he became pastor at Frankleben. The writer of this, at an inn, got the following answer to a question about Stier: "He is a mystic." On asking what that meant, he received the reply, "They are the preachers who live as they preach." In 1838 Stier was called to Wichlinghausen in the Wupperthal, from which he retired in 1846, and passed three years in literary activity at Wittenberg. He was then appointed superintendent at Schkeuditz, and in 1859 at Eisleben. If any theologian has had to learn the "theology of the cross" by bodily pains, it was Stier. He was married to the sister of the distinguished theologian Nitzsch. Stier's principal works are in the department of biblical exegesis. He was interested in the German translation of the Bible; wrote *Altes u. Neues in deutscher Bibel*, Basel, 1828, and *Darf Luther's Bibel unberichtigt bleiben?*, Halle, 1836; was associated with Von Meyer in the last edition of his translation, 1842, and prepared an edition of his own in 1856 (Bielefeld), in which many changes were introduced. His principal work was the *Words of the Lord Jesus (Reden d. Herrn)*, 1st ed., 1843, 3 vols.; [3d ed. 1870-74, 7 vols.; Eng. trans. by Pope, Edinb., 9 vols.; revised by Drs. Strong and H. B. Smith, N. Y., 1869, 3 vols.]. It is a storehouse of information and practical suggestion for ministers, among whom it has had a wide circulation. Stier bases his exegesis upon a firm faith in inspiration, and is dogmatic and mystical rather than historic and critical. I wrote to him, "You are a Christian cabalist;" to which he replied, "You are a pietistic rationalist." The *Words of the Lord Jesus*, like all his works, lacks in conciseness and point. Among his other exegetical writings are, *Auslegung von 70 ausgewählten Psalmen*, 1834-36; [*Jesaias nicht Pseudo-Isaias*, 1851; *D. Reden d. Apostel*, trans. by Venables (*The Words of the Apostles*), Edinb., 1869; *D. Reden d. Engel*, 1860, Eng. trans., *The Words of Angels*, Lond., 1862]. Among Stier's other writings are a treatise on homiletics, *Grundriss d. Keryktik*, 1830, 2d ed., 1844; *Formenlehre d. hebräischen Sprache*, 1833, Berlin, 1849; *Luther's Katechismus*, etc., 6th ed., 1855. [See his *Life*, by his sons, Wittenberg, 1868, 2d ed., 1871.] THOLUCK.

**STIGMATIZATION** (from the Greek *στίγμα* "a mark") denotes a spontaneous formation of wounds closely resembling those our Lord received by being crowned with thorns, crucified, and pierced with a spear. The first instance of

such stigmatization is that of St. Francis of Assisi, who in 1224, two years before his death, saw the crucified Saviour in a vision, and, when he awakened from the trance, found himself marked on hands and feet with the marks of crucifixion. Thomas of Celano, Bonaventura, Alexander IV., and many others testified as eye-witnesses to the truth of the statement. Only the Dominicans would not believe it. In Castile and Leon they openly denied the fact; a bishop of Olmütz forbade to sell in his diocese representations of St. Francis with the stigmata; and a Dominican monk, Evehard of Oppau in Moravia, protested that the whole story was a product of the egotism and deceitfulness of the Franciscans. Later on, stigmatization became not so very rare in the Roman-Catholic Church. The last who was canonized on that account was the Capuchin nun Veronica Giuliani (d. at Citta di Castello in 1727): the canonization took place in 1831. But several pretended instances have occurred in the present century. Maria of Mörl, living at Kaltern, in the southern part of Tyrol, received the stigmata on her hands and feet in 1833, when she was twenty-two years old. She was visited by more than forty thousand people before she retired into the Franciscan nunnery at Kaltern. [Even the Protestant Church can boast of instances of stigmatization. In 1820 a pious maiden in Saxony received the stigmata under great sufferings, fell into a deathlike state on Good Friday, but began to recover on Easter morning. The most recent case in the Roman-Catholic Church is the Belgian Louise Lateau, who in 1873 attracted great attention by her flowing wounds. Thousands came to see her, but suspicion was aroused by the air of secrecy which surrounded her. She was closely watched, and the priests refused to allow her to be examined by surgeons. The excitement soon passed away; and she died (æt. 32), scarcely noticed, in August, 1883. It is noteworthy that stigmatization occurred on a man in only one case, and that the women thus signalized were sickly and hysterical. Leaving out of account the element of fraud, it may be said that "stigmatic neuropathy" is a pathological condition of occasional occurrence, explicable by physical and mental conditions. Therefore, while freely admitting the fact, one must not lay any stress upon it. It is no more a sign of divine favor than the shattered constitution and disordered brain which produce it.] See MALAN: *Histoire de S. François d'Assise*, Paris, 1841 (ch. 14, 15); *Das bittere Leiden unseres Herrn J. C.*, Munich, 8th ed., 1852 (introduction); JO. ENNEMOSER: *Der Magnetismus im Verhältniss zur Natur u. zur Religion*, Stuttgart, 1853, 2d ed., 92-95, 131-142; J. GÖRRES: *Christliche Mystik*, 1836-42 (ii. pp. 410-456, 494-510). J. HAMBERGER.

**STILES, Ezra, D.D., LL.D.**, Congregational; b. at North Haven, Conn., Dec. 15, 1727; d. in New Haven, May 12, 1795. He was graduated at Yale College, 1746; tutor there, 1749 to 1755; studied theology, then called to the bar, 1753, but began preaching in 1755; was pastor in Newport, R.I., from 1755 to May, 1777, when the place was occupied by the British, and the congregation dispersed. In September, 1777, he was elected president of Yale College, and shortly after professor of ecclesiastical history, and in 1780 professor of divinity. He published *An Account of*

the *Settlement of Bristol, R.I.*, Providence, 1785; *History of three of the Judges of King Charles I.*, Major-Gen. Whalley, Major-Gen. Goffi, and Col. Dixwell . . . with an Account of Mr. Theophilus Wale of Narragansett, supposed to have been one of the Judges, Hartford, 1791. He left an unfinished *Church History of New England*, and more than forty volumes of manuscripts. See his life by ABIEL HOLMES, Boston, 1798, and by JAMES L. KINGSLEY, in SPARKS'S *American Biography*, 2d ser., vol. vi.

**STILLING**, a famous German writer, whose proper name was **Johann Heinrich Jung**; b. at Grund in Nassau-Siegen, Sept. 12, 1710; d. at Carlsruhe, April 2, 1817; a mystic and a theosophist, but childlike and pure-minded, with a ready and energetic sympathy for the actual sufferings around him, which, more than his apocalyptic visions, made him one of the most popular devotional writers of Germany. His parents were exceedingly poor; and while a young man he taught school two days a week, and tailored four, harassed by the anguish of poverty, and fired by the enthusiasm for studies. He learned mathematics, Latin, Greek, and even Hebrew. A Roman-Catholic priest confided to him a secret means by which to cure certain eye diseases, and this circumstance changed his destiny. An audacious but successful cure made him acquainted with a well-to-do gentleman, whose daughter he afterwards married; and in 1771 he went to Strassburg to study medicine. He there obtained something of a scientific training, and became *doctor medicus*; but it was of still greater consequence to him, that he there became acquainted with Goethe and Herder, and elevated above the level of a somewhat narrow and barren pietism. He settled first at Elberfeld as an eye-physician; and there he published, by the aid of Goethe, his *H. Stilling's Jugend*, which by its wonderful blending of poetry and fact, of fiction and truth, at once established him as a writer of rank. But he had a genius for getting into debt; and for many years his time and labor were divided between managing creditors, curing poor people's eyes, and writing devotional books which were the consolation and admiration of the German people. In 1778 he was made professor of political economy in the academy of Kaiserslautern, whence he removed, in the same quality, to Heidelberg in 1782, and to Marburg in 1787. But it was not until 1805 that he, by being appointed privy-councillor to the grand duke of Baden, was liberated from drudgery and pecuniary troubles, and allowed to follow his genius as an eye-physician and a devotional writer. He was three times married, and every time happily. When he grew older, his house, though ever so singularly managed, became a centre towards which every thing grand, or noble, or suffering, tended, while every thing base or hard crept skulking away. The most successful of his writings were his mystical tales, a kind of romances at which both Lavater and Jacobi tried their powers, and which had a peculiar charm for that time: *Geschichte des Herrn von Morgenstau* (The Life of Sir Morningdew), *Theodore von den Linden*, *Florentin von Fahlendorn*, etc. The greatest literary value have his autobiographical writings: *Jugend*, *Jünglingsjahre*, *Wanderschaft*, and *Lehrjahre*. His chief theological works are,

*Siegesgeschichte*, an exposition of the Revelation, and *Geisterkunde*, partially based on Swedenborg. See HEINROTH: *Geschichte des Mysticismus*, Leip., 1830; RUDELBACH: *Christliche Biographien: Aus den Papieren einer Tochter Johann Stilling's*, Barmen, 1860; NESSLER: *Etude théologique sur Johann Stilling*, Strassburg, 1860. [There have been translated of Jung's works, *Theory of Pneumatology*, London, 1831; *Autobiography*, 1835, 2 vols., 2d ed., 1842, abridged, 1847; *Interesting Tales*, 1837.]

MATTER.

**STILLINGFLEET**, Edward, b. at Cranborne in Dorsetshire, April 17, 1635; d. at Westminster, March 27, 1699. He was educated at Cambridge, where he obtained a fellowship in 1653. Just after the Restoration, he published his *Irenicum, a weapon salve for the Churches wounds* (1661), a moderate and healing treatise, very appropriate in that age of fierce ecclesiastical strife, and reflecting honor on the courage and catholicity of the author at that particular crisis. The following year appeared his *Origines Sacre, or Rational Account of the Christian Faith as to the Truth and Divine Authority of the Scriptures*. In this work he criticised the history and chronology of heathen writers, undermining their credibility, and contrasting them with the authors of the Bible records. He dwelt upon the knowledge, fidelity, and integrity of Moses, and the inspiration of the prophets, as inferred from the fulfilment of their prophecies. Afterwards he treated of the being of God, the origin of the universe, the nations of mankind, and Pagan mythology; and it is interesting to find that he appears in harmony with modern geologists, by maintaining, not the universality, but the partial extent, of the Deluge. Of course, in many points, the work is superseded by later productions; yet it remains a storehouse of learning, and displays much logical ability and lawyer-like habits of thought. This volume was followed, in 1665, by *A Rational account of the grounds of the Protestant Religion*, a timely publication, when Popery was favored by the court and by personages in the upper circles. Other attacks upon Romanism, from the same pen, were made in publications we have not room to specify: it is sufficient to say that Stillingfleet was perhaps the most learned and effective champion of Protestantism just before the Revolution. *The Miscchiefs of Separation*, a sermon which he preached in 1680, and which was immediately published, gave unmistakable proof that he had abandoned the moderate opinions, and dropped the conciliatory temper, expressed in his *Irenicum*. This brought on him answers in the way of defence, written by Owen, Baxter, and other nonconformists. But he candidly acknowledged his mistake, being perfectly subdued by what John Howe wrote on the subject, "more like a gentleman," he said, "than a divine, without any mixture of rancor." In 1695 a violent dispute went on amongst certain nonconformists, respecting Antinomianism; and some of the disputants appealed to Stillingfleet as a sort of arbitrator, a circumstance which showed that by this time he had recovered his reputation as a healer of strife. An active mind like his would meddle in all sorts of questions, and he could not refrain from taking part in the great doctrinal controversy of the age. *A Discourse in Vindication of the Doctrine of the Trinity*,

by Stillingfleet, was published in 1697. He was a metaphysician, as well as a divine, and criticised Locke's *Essay on the Human Understanding* the same year, following that up soon afterwards by a rejoinder to Locke's reply. He wrote also on other subjects, and gave "the best account," says Bishop Nicolson, "of the present state of our tithes." A collected edition of this author's works, with his life and character, was published after his death in 1699.

As bishop of Worcester, which he became in 1689, he took part in the commission for revising the Prayer-Book; and in his episcopal capacity he procured a stall in Worcester Cathedral for Bentley, the great classical scholar, who was the prelate's chaplain. JOHN STOUGHTON.

**STOCKER, John**, of Honiton, Devonshire, published in the *Gospel Magazine* (1776-77) nine hymns, which were reprinted by Daniel Sedgwick, London, 1861. Two of them, "Gracious Spirit, Dove divine," and "Thy, mercy, my God," have been widely used. F. M. BIRD.

**STOCKTON, Thomas Hewlings, D.D.**, Methodist-Protestant; b. at Mount Holly, N.J., June 4, 1808; d. in Philadelphia, Oct. 9, 1868. Converted in the Methodist-Episcopal Church, he joined the Methodist-Protestant Church on its organization, and in 1829 was placed upon a circuit. He was stationed in Baltimore, 1830; chaplain to the House of Representatives, 1833-35, 1859-61, and of the Senate, 1862. He preached in Philadelphia, 1838-47, in Cincinnati until 1850, in Baltimore until 1856, in Philadelphia, over an independent church, until his death. He was one of the most eloquent preachers of his day. He compiled a hymn-book for his denomination (1837), and published some original poetry, and several volumes in prose. See his biography by A. CLARK, New York, 1869, and by J. G. WILSON, Philadelphia, 1869.

**STODDARD, David Tappan**, Congregational missionary; b. at Northampton, Mass., Dec. 2, 1818; d. at Tabriz, Persia, Jan. 22, 1857. He was graduated at Yale, 1838, and at Andover Theological Seminary, 1841; sailed as missionary to the Nestorians, 1843, among whom he labored successfully for the rest of his days. From 1848 to 1851 he was in America on a visit. He was particularly interested in the Nestorian youths whom he gathered in the seminary established in 1844 at Oroomiah. He was a model missionary. His *Grammar of the Modern Syriac Language* was published in the journal of the American Oriental Society, New Haven, Conn., 1853. See J. P. THOMPSON: *Memoir of D. T. Stoddard*, New York, 1858.

**STODDARD, Solomon**, Congregationalist; b. in Boston, Mass., 1643; d. at Northampton, Mass., Feb. 11, 1729. He was graduated at Harvard College, 1662; was chaplain in the Barbadoes for two years; preached at Northampton from 1669 until his death, when he was succeeded by his grandson, and colleague from 1727, Jonathan Edwards. From 1667 to 1674 he was first librarian to Cambridge. He is remembered for his theory that "the Lord's Supper is instituted to be a means of regeneration," and that persons may and ought to come to it, though they know themselves to be in a "natural condition." He wrote *The safety of appearing at the day of Judgement in*

*the righteousness of Christ*, Boston, 1687 (2d ed., 1729; republished, Edinburgh, 1792, with Preface by Dr. John Erskine); *The doctrine of instituted churches explained and proved from the Word of God*, Boston, 1700, 34 pp., 4to; a reply to Increase Mather's *The order of the Gospel, professed and practised by the churches of Christ in New England, justified*, etc., Boston and London, 1700; *An Appeal to the learned, being a vindication of the right of visible saints to the Lord's Supper, though they be destitute of a saving work of God's Spirit in their hearts*, 1709; *A guide to Christ, or the way of directing souls that are under the work of conversion*, 1714; *An answer to some cases of conscience*, 1722 ("among other things, it discusses whether men have the right to live at an inconvenient distance from church; when the Lord's Day begins; whether the Indians were wronged in the purchase of their land"). See art. CONGREGATIONALISM, p. 538; and DEXTER: *Congregationalism as seen in its Literature*.

**STOICISM**, the noblest system of morals developed within the pale of Greek philosophy, received its name from the place in Athens in which its founder, Zeno of Citium (about 308 B.C.) assembled his pupils, the Stoa, or colonnade. The metaphysical foundation of the system involves a final identification of God and nature, submerging both those ideas in that of an inevitable destiny. In its more austere forms, stoicism defines moral perfection as complete indifference to destiny. Man shall do that which is good, independently of surrounding influences and circumstances; and, having done that which is good, he shall feel happy, independently of the sufferings and misery which may result from his acts. In its later and somewhat mitigated forms, stoicism defined that which is good, virtue, as conformity to the all-controlling laws of nature, or even as agreement between the human and the divine will. Always, however, it placed action far above contemplation or enjoyment; and, by so doing, it exercised a great influence on the Roman mind. In Rome it found its most eloquent expounder, Seneca, and its noblest representatives, Marcus Aurelius the emperor, and Epictetus the slave; and by inculcating the duty of absolute obedience to the commandments of duty, of absolute self-sacrifice for the sake of virtue, it actually prepared the way for Christianity. The best representation of the whole subject is found in ZELLER: *Philosophie d. Griechen*, iii., Eng. trans., *The Stoics, Epicureans, and Skeptics*, London, 1869. See also RAVAISSON: *Essai sur le Stoicisme*, Paris, 1856; DOURIF: *Du Stoicisme et du Christianisme*, Paris, 1863; H. A. WINCKLER: *Der Stoicismus eine Wurzel des Christenthums*, Leipzig, 1878; W. W. CAPES: *Stoicism*, London, 1880; H. W. BENN: *The Greek Philosophers*, London, 1882, 2 vols., ii. 1-52. See EPICETUS, MARCUS AURELIUS, SENECA.

**STOLBERG, Friedrich Leopold, Count von**, b. at Bramstedt in Holstein, Nov. 7, 1750; d. at Sondermuhlen in Hanover, Dec. 5, 1819. He was educated in Copenhagen, but, under the influence of Cramer and Klopstock, studied at Halle and Göttingen, where he became one of the most prominent members of the *Hainbund*, and travelled (1775-76) through Germany and Switzerland with Goethe and Lavater. In 1777 he went to Copenhagen as the representative of the prince-

bishop of Lübeck to the Danish court, in 1789 he went to Berlin as Danish ambassador, and in 1793 he settled as president of the government of the principality of Eutin. But the literary and political enthusiasm of his youth, the fruits of which were lyrical poems, translations of Homer, Æschylus, and Ossian, dramas, etc., gradually became concentrated on religion; and by the influence of the Princess Gallitzin he was converted to Romanism in 1800. He resigned his position at Eutin, retired into private life, and occupied himself mostly with religious authorship. His principal work is *Geschichte der Religion Jesu Christi*, Hamburg, 1806-18, 14 vols. Among his other works are *Betrachtungen und Bekehrigungen* (1819-21), 2 vols.; a life of Vincent of Paula, Münster, 1818; *Buchlein von der Liebe*, 1820, etc. His collected works appeared in Hamburg, 1825, 20 vols. His life was written by A. NICOLIVUS, Mavence, 1846.

**STONING AMONG THE HEBREWS.** This capital punishment was ordained by the Mosaic law for the following classes of criminals: [(1) All who trench upon the honor of Jehovah, i.e., idolaters (Lev. xx. 2; Deut. xvii. 2 sq.) and enemies to idolatry (Deut. xiii. 6 sq.), all blasphemers (Lev. xxiv. 10 sq.; comp. 1 Kings xxi. 10 sq.; Acts vi. 13, vii. 56 sq.), sabbath-breakers (Num. xv. 32 sq.), fortune-tellers and soothsayers (Lev. xx. 27), also false prophets (Deut. xiii. 6, 11: in fine, those who had shared in any accursed thing (Josh. vii. 25); (2) Notoriously and incorrigibly disobedient sons (Deut. xxi. 18 sq.); (3) Brides whose tokens of virginity were wanting (Deut. xxii. 20 sq.), and so an affianced woman who had complied with a seducer, together with the seducer himself (ver. 23 sq.)] According to Jewish criminal procedure, the same penalty was incurred by those who cursed their parents, or had sexual connection with their mother, step-mother, daughter-in-law, or with a beast. Adultery also was punished with stoning (Ezek. xvi. 40, xxiii. 47; John viii. 5). An ox that had destroyed human life was also stoned (Exod. xxi. 25 sq.). The mode of stoning seems to be indicated in the expressions *sakal*, i.e., to hit with a heavy stone, and *ragam*, i.e., to overload one with stones. The place of execution appears to have been outside of the city (Lev. xxiv. 14; Num. xv. 36; 1 Kings xxi. 10, 13; Acts vii. 58); and that the witnesses threw the first stone upon the culprit, we see from Deut. xvii. 7; Acts vii. 57 sq. Stoning was a frequent resort of a mob (a very old practice, Exod. viii. 26, xvii. 1) in order to avenge itself on the spot upon such as had excited popular ill will (1 Sam. xxx. 6; Luke xx. 6; John x. 31 sq., xi. 8; Acts v. 26, xiv. 5-19; 2 Cor. xi. 25; Josephus, *Ant.* XIV. 2, 1, XVI. 10, 5; *War*, II. 1, 3; *Life*, 13, 58). It was resorted to, not only by the Jews, but also by Syrians (2 Macc. i. 16), Greeks (Herod., ix. 5; Thucyd., v. 60; Paus., viii. 5, 8; Ælian, *Var. Hist.* v. 19; Curtius, vii. 21), and other nations.

LIT. — RING: *De lapidatione Hebræorum*, Frankfurt, 1716; MICHAELIS: *Mosaisches Recht*, § 234 sq.; SAALSCHÜTZ: *Mosaisches Recht*, pp. 459, 462; OTTO: *Lev. Rabb.*, pp. 317 sq.; CARPZOV: *Appar. Criticus*, pp. 121, 581 sq., 583 sq. LEYERER.

**STORR, Gottlob Christian.** See TÜBINGEN SCHOOL.

**STOWELL, Hugh**, an eminent evangelical clergyman; rector of Christ Church, Salford; canon of Chester, etc.; was b. at Douglas, Isle of Man, Dec. 3, 1799; and d. at Salford, Oct. 8, 1865. A memoir by Rev. J. B. Marsden appeared 1868. He wrote *The Pleasures of Religion, with other Poems* (1832), *Tractarianism tested* (1845, 2 vols.), and *A Model for Men of Business*; and edited *A Selection of Psalms and Hymns* (1831), containing the very popular "From every stormy wind that blows." His forty-six hymns were published by his son and successor, 1868. F. M. BIRD.

**STRABO, Walafrid** (*Walafridus Strabus*, "the squinter"), d. July 17, 849; was, according to some writers, a Suabian by birth, according to others an Anglo-Saxon; studied at St. Gall, Reichenau, and finally at Fulda, under Rhabanus Maurus, and was in 842 made abbot of Reichenau. He was a very prolific writer. His principal work is the so-called *Glossa ordinaria*, a huge exegetical compilation, the oldest printed edition, — without date or place, comprising four volumes in folio, — which for several centuries formed the principal source and the highest authority of biblical science in the Latin Church, and was used down to the seventeenth century. Another work of his, *De exordiis et incrementis rerum ecclesiasticarum*, printed in Hittorp's *Scriptores des officii divinis*, Cologne, 1568, is also of interest. It is a kind of handbook in ecclesiastical archæology, treating in thirty-one chapters various ceremonies, altars, bells, images, etc. He also wrote poems and historical works. ED. REUSS.

**STRAPHAN, Joseph**, was author of three hymns in Rippon's *Selection*, 1787. They have been more or less copied, and one, on Sunday-school work, extensively. F. M. BIRD.

**STRAUSS, David Friedrich**, b. at Ludwigsburg near Stuttgart, in the kingdom of Württemberg, Jan. 27, 1808; d. there Feb. 8, 1874. He studied theology (1825-30) at the university of Tübingen, where he came under the influence of Baur, who had formerly been his teacher in the seminary at Blaubeuren. He took up first with the ideas of Schelling, and then with those of the mystic Jacob Boehme. He became profoundly interested in natural magic in its different forms. But the study of Schleiermacher dissipated his mysticism. Theology had, however, less attractions for him than Hegel's philosophy, which, indeed, combined the two. He passed his final examinations with distinction, and became assistant minister in a little village near Ludwigsburg. His simple discourses were enjoyed by his parishioners, and his pastoral duties were well performed; but after nine months he resigned (1831), since he found himself too much distracted by religious doubts to stay, and was for six months temporary professor in the seminary at Maulbronn; then went to Berlin to hear Schleiermacher and Hegel. The latter died of cholera shortly after his arrival. In 1832 he was called to Tübingen as repetent in the seminary. He also lectured upon Hegel's philosophy in the university. His lectures were a brilliant success; but he soon found his position uncomfortable, owing to his opinions. He had planned a life of Jesus upon critical principles, and attacked with such ardor his great task, that in a year he wrote the book which has made him immortal, — *Das Leben Jesu, kritisch bearbeitet*,

(Tübingen, 1835, 1836, 2 vols., 4th ed., 1840; French trans. by Littre, Paris, 1839, 2 vols.; Eng. trans. by George Eliot, London, 1846, 3 vols.). He was removed from his position at Tübingen after the appearance of the first volume (see Wiezsäcker, in *Jahrb. für deutsche Theologie*, 1875, 4th part), and transferred as provisional professor at Ludwigsburg. In 1836 he retired to private life. The action of the authorities was wise, for his book raised a storm of opposition. He applied the mythical theory which had made such havoc with Greek and Roman history, and which De Wette had applied to the Old Testament, to the Gospels, with the result that all miracles were turned into myths (see MYTHICAL THEORY): all that remained was a Christ idea. There was no such thing as prophecy, an incarnation, or a miracle; for nothing which is supernatural can be historical. There was no God-man as a person. The Incarnate God is the human race. Humanity is the child of a visible mother, but invisible father. It is the race which works miracles by its use of natural forces. It dies, and lives again, and mounts to heaven, because, raised above personal existence, it is united with the heavenly and eternal spirit. In this work Strauss ignored critical study of the text. He considered the four Gospels as the altered oral tradition. He accepted, however, the synoptical discourses. His theory was confronted by the dilemma so masterfully put by Ullmann in his *Historisch oder Mythisch?* (Hamburg, 1838) that either the Christ was the invention of the apostolic church, or the apostolic church was founded by Christ. Neander, Tholuck, Lücke, Lange, and others successfully refuted his theory; and his book is of value only for its purely negative criticism. In the second and third editions, and in his *Streitschriften* (Tübingen, 1837-38, 3 vols.), he endeavored to reply to the attacks made upon him, and conceded spiritual authority to the Founder of Christianity. It was his desire to make his peace with the theologians, which led him in 1838 to write the *Zwei friedliche Blätter*, Altona, 1839. In 1839 the radical party at Zurich nominated him professor of theology in the university there; but a popular outbreak prevented his acceptance, although for the rest of his life he continued to draw a thousand francs yearly (half the salary). In 1839 he published at Leipzig *Charakteristiken u. Kritiken*, 2d ed., 1844, embracing essays upon Schleiermacher, Daub, Kerner, animal magnetism, and modern possessions, etc. In the fourth edition of his *Leben Jesu* (1840), the first one printed in German characters, Strauss withdrew all the concessions of the second and third, and boldly threw down the glove to the theologians. His second chief work was *Die christliche Glaubenslehre in ihrer geschichtlichen Entwicklung und im Kampf mit der modernen Wissenschaft dargestellt* (Tübingen, 1840, 1841, 2 vols.), which has been characterized as resembling a theology in the same way that a cemetery resembles a city. Strauss maintains that the opposition between science and religion is hopeless. The latter is indeed an inferior form of thought, which no longer satisfies cultivated spirits. He establishes his thesis by picking to pieces the different doctrines successively, and showing their worthlessness. The work made little impression. Strauss

was now definitely relegated to private life, and wandered about through Germany, finding no permanent home. While living at Stuttgart he met the popular opera-singer Agnes Schebest, and married her in 1842. Two children, a son and a daughter, were born of this union; but it proved unhappy, and in 1847 they separated by mutual consent. His wife died Dec. 22, 1870.

His next work was *Der Romantiker auf dem Thron der Cäsaren, oder Julian der Abtrünnige* (Mannheim, 1847), an ironical parallel between the restoration of heathenism attempted by the Emperor Julian and the restoration of Protestant orthodoxy by Frederick William IV. of Prussia. He was elected as a liberal to the Württemberg diet in 1848, by the citizens of Ludwigsburg, but disappointed their expectations by advocating anti-liberal sentiments, and resigned soon after, to their great satisfaction. In this connection, see his *Sechs theologisch-politische Volksreden*, Stuttgart, 1848. In the last portion of his life he produced a number of literary works by which his reputation as a critic was enhanced, and four theological works, large and small, in all of which he plainly showed how widely he had departed, not only from tradition, but from the Christian religion. His literary works were *Schubarts Leben in seinen Briefen*, Berlin, 1849, 2 vols.; *Christian Märklin, ein Lebens- und Character-bild aus der Gegenwart*, Mannheim, 1851; *Leben und Schriften Nikodemus Frischlins*, Frankfurt, 1855; *Ulrich von Hutten*, Leipzig, 1857, 4th ed., 1878 (English condensed trans., London, 1874); *Gespräche Hutten's*, übers. u. erl., Leipzig, 1860; *Hermann Samuel Reimarus*, Leipzig, 1862; *Voltaire, sechs Vorträge*, Leipzig, 1870, 5th ed., 1878. The theological works were (1) *Das Leben Jesu für das deutsche Volk bearbeitet*, Leipzig, 1864, 4th ed., 1877 (Eng. trans., London, 1865, 2 vols.); (2) *Die Halben und die Ganzen*, Berlin, 1865; (3) *Der Christus des Glaubens und der Jesus der Geschichte*, Berlin, 1865; and (4) *Der alte und der neue Glaube, ein Bekenntniss*, Leipzig, 1872, 11th ed., Bonn, 1881 (Eng. trans. by Mathilde Blind, London and New York, 1873), with appendix, 1874. In the first of these four books, Strauss supplied the grave defect of his first *Leben Jesu* by prefacing the history with a critical study of the Gospels, particularly Matthew, to whose discourses he assigned historical importance. He granted that Jesus "stands foremost among those who have given a higher ideal to humanity," and that it was impossible to refrain from admiring and loving him. He also says we cannot do without Christianity, and it cannot be lost. In the second work, Strauss ridiculed Schenkel's liberalism as contrasted with Hengstenberg's whole-souled orthodoxy. In the third, he reviews Schleiermacher's life of Christ, then first published. In his fourth work he sets himself to answer four questions: Are we yet Christians? Have we still a religion? How do we look at the universe? How shall we regulate our life? The first question he answers negatively. He repudiates his former veneration for Christianity, and calls Christ's resurrection "a world-historical humbug." To the second query he replies, that "we can only believe in an absolute dependence upon the universe; an absolute being cannot be conscious or personal." To the third, he says, the universe is "only a develop-

ment from a blind force or law, without any foreseen end." The fourth question is answered by saying, that we must live for "the good we find here, for science and art." There is no hereafter.

Strauss died of cancer of the stomach, after great sufferings borne with stoical patience. The deaconess who nursed him in his last illness relates (according to good authority), that during his agony he repeatedly called out, "Lord, have mercy upon me!" But he was buried, by his own request, without religious rites of any kind.

LIT.—**STRAUSS's** *Gesammelte Schriften*, with an Introduction by Eduard Zeller, appeared at Bonn, 1876-78, 12 vols. In this edition the first *Leben Jesu*, *Die Christliche Glaubenslehre*, and *Charakteristiken u. Kritiken*, are not reprinted, but *Denkwürdigkeiten aus meinem Leben, zum Andenken an meine gute Mutter*, and *Poetisches Gedenkbuch*, appear for the first time. For the biography of Strauss see **E. ZELLER**: *D. F. Strauss, in seinen Leben u. in seinen Schriften*, Bonn, 1874, Eng. trans., London, 1874; and **A. HAUSRATH**: *D. F. Strauss u. die Theologie seiner Zeit*, Heidelberg, 1876-78, 2 vols.; also **SCHLOTTMANN**: *David Strauss als Romantiker des Heidenthums*, Halle, 1878. Among the many replies to **STRAUSS's** *Old Faith and the New* may be mentioned **ULRICHT's**, translated and annotated by **KRAUTH**, Philadelphia, 1874; and **Dr. H. B. SMITH's** brilliant review in *Faith and Philosophy*, New York, 1877. Cf. the art. on Strauss by **A. FREYDINGER**, in **LICHTENBERGER's** *Encyclopædie*, xi. 714-729, and by **Professor H. B. SMITH**, in **JOHNSON's** *Cyclopædia*, iv. 590-591.

**STRIGEL**, Victorinus, a pupil of Melancthon, and an advocate of synergism; was b. at Kaufbeuren, Dec. 26, 1514; d. at Heidelberg, June 26, 1569. He studied at Wittenberg, under Melancthon; was professor at Erfurt, and in 1548 became the first professor and rector of the new school at Jena. Here he came into conflict with Flacius, whom he recommended for a professorship in 1557. It was a conflict between the Melancthonian theology and strict Lutheranism. A public controversy, lasting fifteen days, between these two men, was held in 1560 at the castle of Weimar. The only point discussed was the relation of the human will to divine grace in the work of conversion. In 1563 Strigel became professor at Leipzig; but in 1567 the lecture-room was closed to him on account of his moderate Lutheranism, and he became professor at Heidelberg. His principal work was *Hypomnemata in omnes libros N. T.*, etc., Leipzig, 1565. See **ERDMANN**: *De Strigelianismo*, Jena, 1658, Hanover, 1675; **MERZ**: *Hist. vite et contrors. V. Strigeli*, Tübingen, 1732; **OTTO**: *De Strig. liberioris mentis in eccles. luth. vindice*, Jena, 1843. **C. SCHWARZ**.

**STRIGOLNIKS**. See **RUSSIAN SECTS**.

**STRONG**, Nathan, D.D., b. in Coventry, Conn., Oct. 16, 1748; d. in Hartford, Conn., Dec. 25, 1816, in the sixty-ninth year of his age. Having been graduated at Yale College in 1769, he pursued the study of law for a time; was a tutor in Yale College in 1772, 1773; and, after a brief course of theological reading, was ordained pastor of the First Congregational Church in Hartford, Conn., Jan. 5, 1774. He found the church weak: he left it the strongest in the State. Some of the ablest men in the country belonged to it. He remained in this pastorate nearly forty-two years.

During the first part of it, amid our colonial troubles with Great Britain, he published many political papers which exerted a wide and deep influence. He possessed one faculty which gave him great power in political discussions. His wit was woven "into the very texture of his mind." "Notwithstanding all his struggles against it," he could not entirely repress it; and he often let it fly like a javelin against the opponents of the Revolution. He never yielded to it in the pulpit: there he was uniformly and eminently solemn and impressive. In his controversies, however, with the infidels of his day, he did not restrain his instinctive tendency to sarcasm. Their safety lay in letting him alone. Like many other pastors, he suffered in his finances from the influence of the Revolutionary war. His salary became insufficient and uncertain. In order to relieve his failing exchequer, he invested a part of his patrimonial estate in a mercantile establishment, which afterward became bankrupt. Several circumstances connected with this loss, followed as they were by two severe bereavements, had a decisive influence on his ministerial character. During the last twenty years of his pastorate he became eminent as a "revival preacher." In the best sense of the term he was a pulpit orator. His person was attractive and imposing, his elocution was earnest and emphatic, his thoughts were clear, his sympathies ardent, his religious feelings profound. He had a wonderful memory, and a command of appropriate language. He was sometimes thought to be preaching extempore when in fact he was reading his manuscript, and sometimes he was thought to be reading his manuscript when in fact he was preaching extempore. His knowledge of human nature was remarkable. This gave him an exceptional degree of authority among the churches, and a rare degree of skill in conducting religious revivals. He was an indefatigable student; but his learning was developed in his intellectual character, and not in his references to books. His talents were versatile: his attainments were multifarious, and not concentrated on a few points. His method of writing was rapid: he did not stop to perfect his style; and accordingly, among the many works which he performed, he left no single one which will endure as a visible monument of his real greatness. He published two volumes of sermons,—one in 1798, and one in 1800. Both of them were designed and adapted to guard the purity of religious revivals. He was a pioneer in the cause of Christian missions. He has been considered the father of the Connecticut Missionary Society, the oldest of the permanent missionary societies in the land. He was the projector of the *Connecticut Evangelical Magazine*, the principal editor of it for fifteen years, and the sole editor of it for five of these years. His numerous contributions to it had a memorable influence on the religious welfare of what were then our "new settlements." He was also the projector of the *Hartford Selection of Hymns*. Several of these he composed himself, and was the chief editor of the volume published in 1799. The most elaborate of his productions is entitled *The Doctrine of Eternal Misery reconcileable with the Infinite Benevolence of God* (1796). The history of this volume is remarkable. In addition



to these writings he published fourteen sermons in pamphlet form, the first in 1777, the last in 1810.

EDWARDS A. PARK.

**STRYPE, John**, a distinguished historiographer of the English Reformation; was b. at Stepney, Nov. 1, 1643; d. at Hackney, Dec. 11, 1737. After passing through St. Paul's school, he entered Jesus College, Cambridge (1662), from which he was transferred to Catherine Hall, where he took his degree. He was made curate of Theydon-Boys, Essex, in 1669, and of Low Leyton, Essex, the same year. Archbishop Tenison afterwards conferred upon him the sinecure of Tarring, Sussex, and he received the lectureship of Hackney, which he resigned in 1724. His principal writings are an edition of *Lightfoot's Works*, London, 1684, 2 vols.; *Memorials of Archbishop Cranmer*, 1694, new ed., Oxford, 1848, 3 vols.; *Life of Sir Thomas Smith*, 1698; *Life of Dr. John Aylmer, Bishop of London*, 1701; *Life of Sir John Cheke*, 1705; *Annals of the Reformation*, 1709-31, 4 vols.; *Life and Actions of Archbishop Grindal*, 1710; *Life and Letters of Archbishop Parker*, 1711; *Life and Acts of Archbishop Whitgift*, 1718; *Ecclesiastical Memorials*, 1721, 3 vols. The most important of these works, which have been a storehouse for modern historians of the Elizabethan period, is the *Annals of the Reformation*, which, as the author says in his dedication to the king, "commences at the happy accession of Queen Elizabeth to the throne, when the great and divine work was taken in hand again of removing the gross superstitions and errors of Rome which had been restored by Queen Mary." Strype was a diligent collector of materials, faithful and minute, but lacked skill of arrangement. The complete works of Strype were issued at Oxford, 1820-40, in 27 vols.

**STUART, Moses**, b. in Wilton, Conn., March 26, 1780; d. in Andover, Mass., Jan. 4, 1852, aged seventy-one years, nine months, and nine days. When a lad of but twelve years, he became absorbed in the perusal of *Edwards on the Will*. In his fifteenth year, entering an academy in Norwalk, Conn., he learned the whole Latin grammar in three days, and then joined a class who had devoted several months to Latin studies. In May, 1797, having been under the careful tuition of Roger Minot Sherman, he was admitted as a sophomore to Yale College. Here his tastes were pre-eminently for the mathematics. At his graduation, in 1799, he delivered the salutatory oration, at that time the highest appointment awarded to the class. One year after leaving Yale he taught an academy in North Fairfield, Conn., and in the following year was principal of a high school at Danbury, Conn. Having pursued the study of the law, he was admitted to the bar in 1802, at Danbury. His fertile and versatile mind, his enthusiasm and prodigious memory, gave promise of eminent success in the legal profession. From his legal study at this time he derived signal advantages through life. A few weeks before his admission to the bar, he was called to a tutorship in Yale College. Here he distinguished himself as an inspiring teacher. At this time he publicly devoted himself to the service of God.

Having pursued the study of theology with President Dwight, he was ordained, March 5, 1806, pastor of the First Congregational Church

in New Haven, Conn. During his pastorate of three years and ten months, two hundred persons were admitted, all but twenty-eight by profession, into his church. His deep, solemn, sonorous voice, his commanding and impassioned manner, his translucent style, his vivacity of thought, his energy of feeling, contributed to make him one of the most eloquent of preachers. Many supposed that he mistook his calling when he left the pulpit for the professor's chair.

On the 28th of February, 1810, he was inaugurated professor of sacred literature in Andover Theological Seminary. In about two years he composed a Hebrew grammar for the immediate use of his pupils. They copied it day by day from his written sheets. When he printed it, he was compelled to set up the types for about half the paradigms of verbs with his own hands. He was a pioneer in the introduction of German literature into our country. Thus he opened a new era in our theological literature. By his fresh, easy, enthusiastic, and open-hearted way of teaching, by his multifarious acquisitions in the sciences and arts, he won the admiration of his pupils, and in an altogether unusual degree quickened their literary zeal. From the fact that he awakened the enthusiasm of many eminent men in his department, and gave to his department a new fascination as well as dignity and importance, he has been called "the father of biblical literature" in our land. He was the inspiring teacher of more than fifteen hundred ministers, of more than seventy presidents or professors in our highest literary institutions, of more than a hundred missionaries to the heathen, of about thirty translators of the Bible into foreign languages. He retained his professorship thirty-eight years. During these years his health was so feeble that, as he was wont to remark, he "never really studied more than three hours a day." The catalogue of his published writings is a proof that during these daily study-hours the invalid accomplished a good work. Several of the following books and essays have been republished in Europe, and several have been republished in this country since his decease: *Grammar of the Hebrew Language, without Points*, 1813; *Letters to Rev. William E. Channing, D.D., on the Divinity of Christ*, 1819 (republished in five successive editions); *Grammar of the Hebrew Language, with points*, 1821 (6th ed. in 1838); *Letters to Rev. Samuel Miller, D.D., on the Eternal Generation of the Son of God*, 1822; *Winer's Greek Grammar of the New Testament*, translated by professors Stuart and Robinson, 1825; *Practical Rules for Greek Accents*, 1829; *Elementary Principles of Interpretation, from the Latin of Ernesti*, 4th ed. in 1842; *Commentary on the Epistle to the Hebrews*, 1827-28, 2 vols. (2d ed., 1833, in 1 vol.); *Hebrew Chrestomathy*, 1829 (2d ed., 1832); *Grammar of the New-Testament Dialect*, 2d ed., improved, 1831; *Commentary on the Epistle to the Romans*, 1832, 2 vols. (2d ed., 1835, in 1 vol.); *Notes to Hug's Introduction to the New Testament*, 1836; *Hints on the Prophecies*, 2d ed., 1842; *Commentary on the Apocalypse*, 1845, 2 vols., pp. 1008; *Critical History and Defence of the Old-Testament Canon*, 1845; *Translation of Roediger's Gesenius*, 1846; *Commentary on Daniel*, 1850; *Conscience and the Constitution*, 1850; *Commentary on Eccle-*

*siastes*, 1-51; *Commentary on the Book of Proverbs*, 1852.

In addition to the preceding works, he published fourteen pamphlets; thirty-four articles, containing fifteen hundred pages, in the *American Biblical Repository*; fourteen articles, containing four hundred and ninety pages, in the *Bibliotheca Sacra*; thirty-three important articles for other periodicals, — in all more than three thousand printed octavo pages. EDWARDS A. PARK.

**STUDITES, Simeon**, is mentioned as a monk in the famous monastery of Studium in Constantinople, and as author of a number of noticeable religious hymns. See MÜLLER (*Studium conc. Const.*, Leipzig, 1721) and LEO ALLATIUS (*De Synonymis scriptis*, Paris, 1664), where another Simeon Studites, a theologian, and writer of homilies and hymns, is also mentioned.

**STUDITES, Theodore**, b. in Constantinople in 759; d. in the Island of Chalcis, Nov. 11, 826. He became a monk in the monastery of Studium in 781, and in 794 its abbot. He was an ardent champion of image-worship, wrote tracts, letters, poems, etc., in its defence, and was four times sent into exile by iconoclastic emperors. See JACOB SIMOND: *Opera varia*, Venice, 1728, especially part v. NEUDECKER.

**STURM**, the first abbot of Fulda; b. in Bavaria in 710; d. at Fulda, Dec. 17, 779. He descended from a rich and distinguished family; joined Boniface on his second missionary tour through Central Germany; studied in the cloistral school of Fritzlar, and was ordained a priest there in 733. As he took a prominent part in the foundation of the monastery of Fulda, he was by Boniface made its first abbot, and under his rule the institution became very prosperous. But after the death of Boniface, in 755, conflicts arose between his successor, Lullus, and the abbot of Fulda, first concerning the possession of the remains of St. Boniface, and then concerning the administration of the property of the institution. As internal troubles were added, Sturm was summoned before King Pepin, and banished to the monastery of Jumedica; but the sympathy for the abbot was so strong throughout the whole Frankish Empire, that Pepin not only restored him, but also presented him with the great estates of Thininga and Umbstadt. He also enjoyed the favor of Charlemagne, acted as mediator between him and Duke Thassilo of Bavaria, followed him as missionary on his campaigns against the Saxons, and received from him the great estate of Hamelburg. His life has been written by EIGIL, abbot of Fulda, 818-822 (found in MABILLON: *Acta Sanctorum O. B.*, ii. pp. 242-259; and in PERTZ: *Monum. Script.*, ii. pp. 365-377), STRUMUS BRUNS, Fulda, 1779 and K. SCHWARTZ, Fulda, 1855. G. H. KLIPPEL.

**STURM, Jakob**, b. at Strassburg in 1489; d. there Oct. 30, 1553. He studied at Heidelberg and Freiburg, — first theology, together with Capito and Eck, afterwards jurisprudence; and, belonging to a family which for more than two centuries had given Strassburg its ablest magistrates, he entered upon a political career, became a member of the city council about 1522, and stood for the rest of his life at the head of the city government. From 1525 to 1552 he took part, as the representative of Strassburg, in ninety-one politi-

cal and religious colloquies and negotiations. In 1521 he openly declared in favor of Luther; and freedom of conscience, without any interference either by emperor or pope, was the great idea for which he labored throughout his life. But he was always very zealous for a union between the Swiss and the Saxon Reformers; and, though he failed in that point, he exercised great influence in the course of the Reformation. C. SCHMIDT.

**STURM, Johann**, b. at Sleida, in 1507; d. at Strassburg, in 1539. He was educated at Liège, and studied at Louvain. He then visited Paris, where he lectured on dialectics, after the method of Rudolph Agricola, and was in 1537 called to Strassburg, where he founded the celebrated gymnasium on humanist principles, completely discarding the scholastic methods. In Paris he had adopted the Reformation; and, as he was a man of tact and eloquence, he was often employed in the negotiations between Protestants and Romanists, and maintained to the end of his life a hope of their final reconciliation. Personally acquainted with Calvin and the French Reformers, he inclined towards the Reformed conception of the Lord's Supper; and after the death of Jakob Sturm, in 1553, he was vehemently attacked by the Lutherans in Strassburg. After ten years' controversy, a consensus was brought about in 1563; but the disagreement broke forth again, and in 1581 Sturm was deposed from his office as rector of the gymnasium. See C. SCHMIDT: *La vie et les travaux de Jean Sturm*, Strassburg, 1855. C. SCHMIDT.

**STYLITES** (from *στυλος*, "a pillar"), or **PILLAR-SAINTS**, denote one of the most extreme forms of Christian asceticism; a class of anchorites who spent their life on the top of a pillar, never descending, always standing (protected from falling only by a frail railing), exposed to the open air day and night, summer and winter. The inventor of this monstrosity was **Simeon**, generally called the "Syrian," or the "Older," to distinguish him from other Simeons, also Stylites; b. at Sesan, in Northern Syria, in 390 or 391; d. at Telanessa, near Antioch, in 459. His parents were Christians, and he grew up as a shepherd; but when, in his thirteenth year, he for the first time attended service in a church, he was so completely overwhelmed, that he decided to leave his herds, and become a monk. He entered first a monastery in the vicinity of his home, where he spent two years, and then the monastery of St. Eusebonas, near Teleda, where he spent ten years. But the asceticism of the monastery was not severe enough for him. He settled as anchorite at Telanessa, and one of the feats to which he trained himself was fasting for forty days in imitation of Moses and Elijah. He first lived in a hut; but the crowds of admirers which thronged around him disturbed him; and, in order to escape them, he ascended a column seventy-two feet high and four feet in diameter. On the top of that column he spent thirty years. From sundown to sunrise he meditated, generally bending forwards and backwards, in regular alternation, without intermission: from sunrise to sundown he preached to the people assembled at the foot of the pillar, advised them, and gave them what spiritual aid he could. He wrote sharp letters to Theodosius II., Leo I., and the Empress Eudoxia, and his admonitions were

followed; and when he died he was buried with all possible ecclesiastical and military pomp at Antioch. There was, indeed, something in his life, which, though it seems almost monstrous to the eyes of our time, impressed his own time as truly great, and he found many imitators. Stylites are mentioned as far down as the twelfth century. Simeon Fulminatus, who was hurled from his pillar by a thunderbolt, lived from 1143 to 1180. The champion of the whole class was Alypius, who spent seventy years on his pillars. At one time it was almost a fashion among rich people to maintain a stylite on a magnificent pillar: at others, the religious life of the congregations was, no doubt, invigorated and purged by the example of the pillar-saint.

LIT.—The life of Simeon was told by THEODORET: *Hist. Eccl.*, c. 26; by his pupil ANTONIUS, in *Act. Sanct.*, January, tom. i. p. 261; and by another contemporary, COSMAS, in ASSEMANI: *Act. Mart.*, p. 268. See also LEO ALLATIUS: *De Simeonum scriptis*, Paris, 1664; SIEBER: *De sanctis columnaribus*, Leipzig, 1714. H. MALLETT.

SUAREZ, Francis, a learned and authoritative teacher of the order of the Jesuits; was b. at Grenada, Spain, Jan. 5, 1548; d. in Lisbon, Sept. 25, 1617. Following the desire of his parents, he began the study of law. Deeply impressed in his seventeenth year by a sermon of the Jesuit John Ramirez, he determined to enter the order of the Jesuits, and began the study of philosophy and theology at Salamanca. At the close of his studies he discoursed upon Aristotle at Segovia, taught theology at Valladolid, and acted as professor for eight years in Rome. Obligated by sickness to return to Spain, he taught for eight years at Alcalá, and one year at Salamanca, when Philip II. appointed him principal professor of the theology at Coimbra. His lectures must have produced an immense sensation, if the half of the reports is to be believed. Some attributed his wisdom to divine inspiration (*infusam ei divinitus esse sapientiam*), and called him "the second Augustine," "the prodigy and oracle of the age," etc. In spite of this adulation, Suarez remained humble, flagellated himself daily, fasted three times a week, and never ate more than one pound of food a day. He was on a visit to Lisbon to compose a difficulty between the Papal legate and the royal councillors, when he died. His epitaph ran, "The teacher of Europe, as also of the whole world, an Aristotle in the natural sciences, an angelic Thomas in divinity, a Jerome in style, an Ambrose in the pulpit, an Augustine in polemics, an Athanasius in the explication of the faith, a Bernard in mellifluous piety, a Gregory in the exposition of the Scriptures, and, in a word, the eye of the Christian world, but in his own judgment, nothing (*ut verbo oculis populi Christiani sed suo solius judicio, nihil*)."

The literary activity of Suarez was for the most part concerned with the treatment of the Aristotelian philosophy and the scholastic theology. His works appeared in twenty-three volumes, at Lyons and Mainz, 1630; a reprint of this edition, in twenty-four volumes, Venice, 1740. The Jesuit Noël made an excerpt from his works in two volumes, Geneva, 1730. The rich invention and casuistry with which Suarez spins out the discussion of scholastic questions suited the taste

of his time and his order. Especially famous was his *Defence of the Catholic and Apostolic Faith against the Errors of the Anglican Sect* (*Defens. fidei Cath. et Apost. adversus Angl. Sectæ errores*), Coimbra, 1613. He wrote the work against James I. of England, and at the suggestion of Paul V. Its main burden is, that the Pope has the right to depose and set up kings in virtue of his authority received from Peter. Applauded by Paul V. in a letter to its author, dated Sept. 9, 1613, it was burnt by the public hangman in front of St. Paul's, London; and by a decree of Parliament it received a like treatment in Paris, June 26, 1614. See DESCHAMPS' Latin *Life* of Suarez, Perpignan, 1671; ALEGAMBE: *Bibl. Script. S. J.*, Antw., 1643; WERNER: *Suarez u. d. Scholastik d. letzten Jahrhunderte*, Regensb., 1861. STEITZ.

SUBDEACON. The primitive church knew only two classes of officers,—leaders (*προϊστάμενοι, ποιμένες, ἡγούμενοι, ἐπίσκοποι, πρεσβύτεροι*) and servants (*διάκονοι*); the former for the functions of worship, the latter for the administration of charities. But as the episcopate on one side developed from the presbyterate, so, on the other, the subdeaconate from the deaconate. The Roman-Catholic Church, however, while vindicating for the episcopate immediate establishment by Christ himself, has never hesitated to concede that the subdeaconate is a merely human institution (*utilitatis causa*). Its existence in the middle of the third century in the churches of Italy and Africa is proved by the letter of Pope Cornelius to Bishop Fabius of Antioch (Eusebius: *Hist. Eccl.* VI. 43) and by the letters of Cyprian (2, 3, 29, 30, etc.). In Spain it is first mentioned by the synod of Elvira 305 (can. 30); in the Orient, by the synod of Laodicea, 361 (can. 21-23). From Amalarius (*De divin. offic.* 1, 11) it appears, however, that in the middle of the ninth century it was not yet universally established. With respect to dignity it was reckoned among *ordines majores*; though all its offices were of a subordinate character,—guarding the tombs of the martyrs, watching doors during the celebration of the Lord's Supper, etc. It became more elevated, however, when Gregory the Great extended the law of celibacy to its members, and when Urban II., in 1091, admitted them to competition for the episcopal chair. See MORINUS: *De sacris ordinationibus*, iii. 12. E. FRIEDBERG.

SUBINTRODUCTÆ is a term of canon law applied to women living in the houses of clerical persons for purposes of unchastity. When the unmarried state became identified with chastity, relations to *subintroductæ* very soon sprang up, and gradually developed into actual concubinage. They were noticed by the councils of Eliberis (305), Ancyra (314), Nicea (325), etc., down to the Council of Trent (*Sess.* 25, *cap.* 14).

SUBLAPSARIANISM, a theory held by moderate Calvinists, according to which the fall of man was not decreed, though it was foreseen, by God; the purpose of that distinction being to avoid ascribing the origin of sin to God. See INFRA-LAPSARIANISM and SUPRALAPSARIANISM.

SUBORDINATIONISM. See TRINITY.

SUCCESSION, Apostolical, means an unbroken series of ordination from the days of the apostles to our time. It is claimed, in the most absolute sense of the words, by the Roman-Catholic

Church, which for that reason declares all other churches schismatic or heretic. But it is also claimed, though in a less dogmatic way, by the Greek, the Syrian, the Coptic, and the Armenian churches, and by various Protestant churches, especially the Church of England and the Protestant Episcopal Church in the United States.

**SUCCOTH-BENOTH** (*booth of daughters*) occurs (2 Kings xvii. 30) as the name of some deity, whose worship the Babylonian settlers in Samaria are said to have set up on their arrival in that country. Opinions vary as to its meaning. (1) According to the connection and according to the ancient versions (Septuagint, Vulgate, Arabic, Syriac, Targum), it is the name of an *idol*. According to the rabbins it was a goddess under the form of a *hen* and *chickens*; others regard it as an astronomical emblem of the Babylonians. A third opinion is this, that it denotes the Mylitta. Hengstenberg's view is, that it means "the daughters of Bel and Mylitta, whose images were contained in small tabernacles, where they were worshipped with others." With this view he approaches (2) the more general one, that it denotes "the booths in which the daughters of the Babylonians prostituted themselves in honor of their idol (i.e., Mylitta). Thenius, who mediates between these two main views, says that the original meaning of Succoth-Benoth was booth, in which the daughters or the servants of Mylitta prostituted themselves in her honor; but the word was later pronounced as one, and was used to denote the name of the deity which was worshipped in the booths. Thus, according to the connection, and according to the Septuagint, some special idol was meant.

LEYRER.

**SUDAILI**, Stephanus Bar, a monophysite monk, who lived about 500, first at Edessa, and afterwards at Jerusalem; was, according to the *Candelabrum Sanctorum*, the author of a book, which, on the basis of a pantheistic interpretation of 1 Cor. xv. 28, taught that the punishment in hell was not eternal; which book afterwards circulated under the name of Hierotheus, the famous predecessor of Pseudo-Dionysius. As there is some resemblance between the theology of Bar Sudaili and Hierotheus, it is by no means improbable that the former may have borrowed the celebrated name of the latter for the purpose of introducing heterodox views into the church. See ASSEMANI: *Bibl. Orient.*, ii. 291.

ZÖCKLER.

**SUFFRACAN** (*suffraganeus*) was, according to the explanation of the word given by Alcuin in a letter to Charlemagne, any ecclesiastical person whose duty it was to assist (*suffragari*) his superior. But the term was more especially applied to bishops, and that in a double sense, both to bishops *in partibus infidelium*, who assisted as vicars some regular diocesan bishop, and to the latter when they were not exempt in their relation to the metropolitan.

H. F. JACOBSON.

**SUGER**, Abbot of St. Denis; b. probably in 1081, and in the neighborhood of St. Omer; d. at St. Denis, Jan. 12, 1151; the contemporary of St. Bernard and Abelard, and one of the greatest statesmen France produced during the middle ages. He was educated in the monastery of St. Denis, together with Louis VI.; and when the latter ascended the throne, in 1108, he immediately called the monk to his court, and made him

his principal councillor. In 1122 Suger was elected abbot of St. Denis; but he remained at the court, and continued to live as a man of the world, until, in 1127, he suddenly was seized by the reformatory movement of his time. He at once discarded all worldly pomp and vanity, and assumed the habits and practices of severe asceticism. But he continued to be a politician rather than an ecclesiastic. After the death of Louis VI., in 1137, he was appointed regent during the minority of Louis VII., and again when the latter, in 1149, made a crusade to the Holy Land; and during his lifetime hardly any thing of consequence took place in French politics without his immediate intervention. His leading idea was the consolidation of the monarchy as a divinely established institution; and he strove to realize that idea, not only in spite of the resistance of the feudal lords, but sometimes, also, in spite of the opposition of the hierarchy. His life was written by NETTEMET (1842), HUGUENIN (1857), COMBES (1858), and by a contemporary monk, in GUIZOT: *Coll. des mémoires*, vol. viii.

H. PETER.

**SUICERUS (SCHWEIZER)**, Johann Caspar, the author of the *Thesaurus Ecclesiasticus*; b. at Zürich, June 26, 1620; d. there Dec. 29, 1681. After studying at Zürich, he finished his education at Montauban and Saumur. In 1644 he was made teacher in the schools of his native town, and was promoted to a professorship of Hebrew, and later (1660) of Greek. His philological works are valuable. They are, *Sylloge eorum N. T.*, Tig., 1648, 1659, edited by Hagenbach in 1744, under the title, *N. T. Glossarium Græco-Latinum*, etc.; and especially *Thesaurus eccles. e patribus Græcis ordine alphabetico exhibens quæcumque phrases, ritus, dogmata, hæreses et hujusmodi alia spectant, insertis infinitis pæne vocibus, loquendi generibus Græcis hæc nus a lexicographis nondum vel obiter saltem tractatis, opus viginti annorum indefesso labore adornatum*, Amst., 1682, 2 vols., 2d ed., 1728; *Symbol. Nicæno-Constant. expositum et ex antiquitate eccles. illustratum*, Utrecht, 1718.

A. SCHWEIZER.

**SUIDBERT**, an Anglo-Saxon monk who in 690 accompanied Willibrord to Friesland as a missionary, and was ordained bishop of the Frisian congregation when Willibrord went to Rome. On the return of the latter, however, Suidbert went into the land of the Bructerians, between the Ems and the Lower Rhine; and, when the congregation which he formed there was disturbed by the invasion of the Saxons, he founded a monastery and missionary school at the present Kaiserswerth, under the protection of Pepin. See BEDA: *Hist. Eccl.*, v. 19. The *Vita* in *Act. Sanct. Boll.*, March 1, is a later and fully unreliable fabrication.

W. KRAFFT.

**SULZER**, Simon, b. at Interlaken, Sept. 22, 1508; d. at Basel, June 22, 1585. He grew up under very humble circumstances, but was enabled by the support of the government of Bern to study at Basel and Strassburg. After he finished his studies, he spent ten years in reconstructing the schools in the canton of Bern, and was in 1549 appointed preacher at Basel, and professor of theology. In the controversy between the Swiss and the German Reformers concerning the Lord's Supper, he occupied a peculiar position, as he held the views of Luther, and openly labored for their introduction in Switzerland. See HUNDES-

HAGEN: *Conflikte des Zwinglianismus, Lutherthums, und Calvinismus*, Bern, 1842. HAGENBACH.

**SUMMERFIELD, John**, Methodist-Episcopal; b. in Preston, Eng., Jan. 31, 1798; d. in New-York City, June 13, 1825. He was the son of a Wesleyan local preacher, but educated at the Moravian Academy at Fairfield, near Manchester; was sent into business at Liverpool; removed to Dublin, 1813; was converted in 1817, and next year became a local Wesleyan minister. In 1819 he was received on trial in the Methodist Conference of Ireland, and in March, 1821, having emigrated to America, in the New-York Conference. He leaped into astonishing popularity by reason of his eloquence. In 1822 he preached in Philadelphia, Baltimore, and Washington, everywhere listened to by great crowds; but in June of that year his health gave way. He spent the winter of 1822-23 in France; returned to New York, April 19, 1824, but was not able again to do full work. He was a founder of the American Tract Society. He published only one sermon; but in 1812, at New York, many of his *Sermons and Sketches of Sermons* were published. His life was written by JOHN HOLLAND, New York, 1829, 2d ed., 1830, and WILLIAM M. WILLETTE, Philadelphia, 1857.

**SUMMERS, Thomas Osmond, D.D., LL.D.**, an eminent Methodist minister, professor of systematic theology in Vanderbilt University, and general book editor of the Methodist-Episcopal Church South; b. near Corfe Castle, Isle of Purbeck, Dorsetshire, Eng., Oct. 11, 1812; d. at Nashville, Tenn., May 5, 1882. His parents, James and Sarah Summers, died when he was quite young, leaving him to the foster care of a grand-aunt. While yet a youth he came to America, and settled in Baltimore. His parents being independents, his early religious training and reading were Calvinistic. Not being satisfied with the teachings of that system, and knowing no other, he was fast drifting, as he writes, into scepticism and infidelity, when some one to whom he communicated his state of mind gave him a copy of Adam Clarke's Commentary on Romans. This he read with eagerness and intense interest, and became from that time strongly Arminian in his religious belief. Visiting about this time, out of curiosity, a Methodist camp-meeting near the city of Baltimore, he was happily and soundly converted to God, experiencing most sensibly a change of heart. Ever after that, he was a strong believer in and advocate for *experimental* religion. He began at once to prepare for the ministry, and was "admitted on trial" into the Baltimore Conference in March, 1835; was ordained deacon by Bishop Hedding in 1837, and elder by Bishop Andrew in 1839. In 1840 he was sent as a missionary to Texas, where he remained three years. He was then transferred to the Alabama Conference, of which he continued to be a member until his death, though he remained in that State only three years: during these three years he was stationed, in turn, at Tuscaloosa, Livingstone, and Mobile. He was secretary of the Louisville Convention in 1845, at which the Methodist-Episcopal Church South was organized. In 1846 he was appointed by the General Conference to assist the late Bi-hop (then Dr.) Wightman as editor of the *Southern Christian*

*Advocate*, published at Charleston, S.C. While here, he started, and edited for four years, the *Sunday-School Visitor*. At the organization of the Southern Church he was elected general book editor, which office he continued to fill with eminent ability and with great acceptability till his death. In this capacity he edited over three hundred volumes. In 1855 he moved to Nashville, Tenn., where the publishing-house was located, and where he continued to reside until he died. He was chairman of the committee that compiled the hymn-book, which he edited. He was considered an authority in hymnology, having devoted much time to its study. He was for many years editor of the Nashville *Christian Advocate*, and of the *Quarterly Review* of the Methodist-Episcopal Church South. At the organization of Vanderbilt University he was elected professor of systematic theology; which position he retained until he died, being also dean of the theological faculty. He died, after only two days' illness, during the quadrennial session, in Nashville, of the General Conference, where for the tenth consecutive time he had been elected and was acting as secretary. Surrounded by his brethren and colleagues, he died, as he had wished, at the post of duty, in the midst of his labors, ceasing at once to work and live. Possessed of encyclopedic knowledge, always abreast of the times, thoroughly Wesleyan and Arminian in his creed, but in hearty sympathy with all evangelical denominations of Christians, simple as a child in faith, consecrated, earnest, outspoken, an uncompromising enemy of sin and error in whatever form, he was an ornament to Christianity and an honor to the church of his choice.

Dr. Summers is the author of the following works: *Commentary on the Gospels, Acts, and Romans*, in 6 vols.; *Commentary on the Ritual of the Methodist-Episcopal Church South*; *Christian Holiness*; *Baptism*; *Golden Censer*; *The Sunday-School Teacher, or the Catechetical Office of the Church*; *Seasons, Months, and Days*; *Talks Pleasant and Profitable*; *Refutation of the Theological Works of Paine*; *Way of Salvation*; and some twenty other books and pamphlets on various doctrinal and practical subjects. W. F. TILLET.

**SUMNER, John Bird, D.D.**, b. at Kenilworth, Warwickshire, 1780; educated at Cambridge, where he obtained a fellowship; assistant master at Eaton, rector of Maple Durham, 1820-28; canon of Durham, 1820; bishop of Chester, 1828; archbishop of Canterbury, 1848; d. in London, Sept. 6, 1862. He was the leader of the "evangelical party" in the Church of England, and earnestly opposed to Romanism and the Oxford movement. His primacy covered the restoration of "Catholic hierarchy" to England, the "Essays and Reviews" controversy, and the revival of the synodical power of the convocations. His publications include *Apostolic Preaching, considered in an Examination of St. Paul's Epistles*, London, 1815, 9th ed., 1850; *Records of the Creation*, 1816, 2 vols., 7th ed., 1850; *Evidence of Christianity*, 1824, 9th ed., 1861; *Practical Exposition* [of the New Testament], 1833-51, 9 vols.

**SUN, Worship of the.** The common Hebrew name for sun is *shemesh*; but in poetry *chammah* and *cheres* are used. In Gen. i. 16 the sun is called the greater light, and is to serve, in conjunction

with the moon, "to rule the day" (Gen. i. 14; Ps. cxxxvi. 8; Jer. xxxi. 35) and the year; i.e., the solar year. The sun has not only been once created by God (Ps. lxxiv. 16; Gen. i.), but is always under his command. In the end of the earth he hath set a tabernacle for the sun (Ps. xix. 4; Hab. iii. 11); from thence he appoints his way (Ps. civ. 19), or "commandeth, and it riseth not" (Job ix. 7), and at his command the sun stands still (Josh. x. 12; 2 Kings xx. 11). He, and not the sun, is the God Sabaoth: before his glory the sun is no more light (Isa. lx. 19; Job xxv. 5). This is especially the case before the judgment of God (Job ii. 10, 31, iii. 15; Isa. xliii. 10, xxiv. 23). As the sun was called into existence, there will also be once a time when it shall shine no more (Matt. xxiv. 29; Luke xxiii. 45; Rev. vi. 12, viii. 12, ix. 2, xxi. 23, xxii. 5). But the same God will make the light of the sun sevenfold (Isa. xxx. 26). The sun is also spoken of in scripture in a figurative sense. Thus the sun is used to express the image of the ruler (2 Sam. xxiii. 4), especially of his lasting government (Ps. lxxxix. 36, 37). The glory of the righteous is compared to the sun (Judg. v. 31), also the divine protection (Ps. lxxxiv. 11; Isa. lx. 20). The benefit, glory, and purity of righteousness is called the "Sun of righteousness" (Mal. iv. 2). Like brightness, the salvation of Zion and Jerusalem goes forth (Isa. lxii. 1). The sun is also the image of moral purity (Cant. vi. 10). Thus we read (Matt. xiii. 43) that "the righteous shall shine forth as the sun." But the sun is also the image of destruction (Ps. cxxi. 6; Job xxx. 2, xlix. 10; Rev. vii. 16). Even poetical personifications are found in the Bible. Thus, when the sun praises God (Ps. civ. 19, cxlviii. 3; Job xv. 15, xxv. 5, xxxviii. 7), or when the sun comes out of his chamber like a bridegroom, "and rejoiceth as a strong man to run a race" (Ps. xix. 5). But there will be a time when the sun shall be "ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously" (Isa. xxiv. 23).

*Worship of the Sun among the Israelites.* — To worship the sun was expressly forbidden (Deut. xvii. 3). This worship, which commenced during the Assyrian period, was abolished by Josiah (2 Kings xxiii. 5, 11; 2 Chron. xxxiv. 4). It consisted in burning incense on the house-tops, in dedication of chariots and horses to the sun (Jer. xix. 13; Zeph. i. 5), in adorations directed towards the rising sun (Ezek. viii. 16), in lamentations of the women for Tammuz (Ezek. viii. 14).

*Worship of the Sun among the Adjacent Heathen Nations.* — The worship of the sun as the most prominent and powerful agent in the kingdom of nature was widely diffused throughout the countries adjacent to Palestine. This worship was either direct, without the intervention of any statue or symbol, or indirect. Among the *Egyptians* the sun was worshipped under the title of Ra. The chief seat was On (sun, light), the Greek, Heliopolis, and Hebrew, Beth-sheanesh, [i.e., the house of the sun] (Jer. xliii. 13). To the temple at On belonged very many learned priests, one of whom became the father-in-law of Joseph (Gen. xli. 45). In an indirect manner the sun was worshipped as Amun-ra, "the king of all the gods," and which belonged to the first order of gods. To the sec-

ond belonged Khunsu-Hercules, the god of the pillars of the sun. The sun-god of the third order was Osiris. Among the *Phonicians* the sun was worshipped under the title of Baal. At Tyre, Gaza, and Carthage, human sacrifices were offered to him. Among the *Chaldeans* the sun was worshipped under the title of Tammuz; and that the *Arabians* worshipped the sun we know from Theophrastus (*De plant.*, 9, 4, 5) and Strabo (16, 784). Still more propagated was the worship of the sun among the *Syrians* (Arameans). Famous temples were at Heliopolis, Emesa, Palmyra, Hierapolis. Sun-worship there was very old, and direct from the beginning; and even in later times, sun and moon were worshipped at Hierapolis without the intervention of any image (Lucian: *De Dea Syria*, cap. 34, p. 904). Among the pure *Semites*, or *Argans*, direct worship to the sun was paid from the beginning, and still later. Thus among the *Assyrians*, and afterwards among the *Persians*, whose sun-worship is one and the same. The idolatrous sun-worship of the Israelites, which since the time of Ahaz is mentioned in connection with the worship of the moon and stars, first originated from the Assyrians. The dedication of chariots and horses to the sun (2 Kings xxiii. 11) we also find among the Persians (Herod., i. 189; Xenoph., *Cyrop.*, 8, 3, 6; Quint. Curtius, 3, 3). Besides that the Persians offered to the sun (Herod., i. 31), they also directed their adoration towards the rising sun with branches in their hands (*Zend Avesta*, ii. 204; Herod., iv. 15, 1; HYDE: *De relig. Persarum*, 350). Up to this day the Parsees worship the sun. The Manichæans also adopted the sun-worship from the Persians, referring it, however, to Christ (DUPUIS: *Orig. de cultes*, v. 244, vi. 267). In later times the sun was worshipped among the Persians under the form of Mithras, which finally became the *Sol Deus invictus* throughout the West, especially through the Romans.

*The Sun in the Christian Church and Art.* — The Mithras-worship even exercised its influence upon the fixing of the Christian Christmas-festival in December. As the new birth of the sun-god was celebrated at the end of December, so, likewise, in Christ the new sun in the field of spiritual life was adored. Many Christian writers of older times speak of Christ as the sun of eternal salvation, to which the visible sun, with moon and stars, form the chorus (CREUZER: *Symbolik*, ii. 221, iv. 456 [1st ed.]). For the representation of the sun in Christian art, comp. PIPER: *Mythologie der christl. Kunst*, i. 2, 116. J. G. MÜLLER.

**SUNDAY** (*Dies solis*, of the Roman calendar, "day of the sun," because dedicated to the sun), the first day of the week, was adopted by the early Christians as a day of worship. The "sun" of Latin adoration they interpreted as the "Sun of righteousness." Sunday was emphatically the weekly feast of the resurrection of Christ, as the Jewish sabbath was the feast of the creation. It was called the "Lord's Day," and upon it the primitive church assembled to break bread (Acts xx. 7; 1 Cor. xvi. 2). No regulations for its observance are laid down in the New Testament, nor, indeed, is its observance even enjoined; yet Christian feeling led to the universal adoption of the day, in imitation of apostolic precedent. In the second century its observance was univer-

sal. See Barnabas, c. 15; Ignatius, *Epistola ad Magnes*, c. 8, 9; Justin Martyr, *Apol.* i. 67; Irenæus, *Adv. Har.* iv. 16; also Pliny, *Ep.* x. 97. The Lord's Day was not a continuation of the Jewish sabbath, which was also at first observed, but a substitute for it. So long as the Christians were oppressed, they could not keep the day as one of rest from labor as they desired, and as they did after the union of Church and State. (The Jewish Christians ceased to observe the sabbath after the destruction of Jerusalem.) The Ebionites and Nazarenes kept up the habit even longer; and even to this day the Eastern Church shows traces of its observance by omitting fasting on Saturday, and enjoining standing in prayer. In the Latin Church, Saturday was a fast day, but Sunday was not; and the primitive habit of standing in prayer upon that day was abandoned. The Lord's Day was a time of public worship, with its attendant administration of the Eucharist. Experience abundantly demonstrates the wisdom of such weekly rest, and the blessedness of such a day of worship.

LIT.—GEORGE HOLDEN: *The Christian Sabbath*, London, 1825; W. HENGSTENBERG: *The Lord's Day*, Eng. trans., 1853; J. T. BAYLEE: *History of the Sabbath*, 1857; J. A. HESSEY: *Sunday*, 1860, 4th ed., 1880; JAMES GILFILLAN: *The Sabbath*, Edinb., 1861, also published by the New-York Sabbath Committee, New York, 1865; ROBERT COX: *The Literature of the Sabbath Question*, 1865, 2 vols.; TH. ZAHN: *Geschichte des Sonntags vornehmlich in der alten Kirche*, Hanover, 1878, 79 pp.; SCHAFF: *History of the Christian Church*, rev. ed., vol. i. pp. 476-480, vol. ii. pp. 201-205.

**SUNDAY LEGISLATION.** The institution of a weekly religious rest-day has existed, and its observance has been the subject of legislation, from very early times. Traces of such laws are found among the remains of Chaldaean antiquity. The Assyrians had laws for the observance of their sabbath similar to those by which the sabbath was maintained among the Jews. Civil legislation in behalf of the observance of Sunday, as distinguished from ecclesiastical or purely religious ordinances, commenced with the famous statute of Constantine (321): "On the venerable day of the sun let all magistrates and people residing in the cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their labor, because it often happens that another day is not so suitable for grain-sowing or for vine-planting, lest, by neglecting the proper moment for such operations, the bounty of Heaven be lost." Constantine subsequently prohibited lawsuits on Sunday, while expressly permitting such legal acts as the manumission of slaves and the visitation of prisoners. Theodosius the Great (386) prohibited the transaction of business on Sunday, as well as the shows or spectacles which had become customary on that day among the heathen Romans; to which succeeding emperors soon added the various other games and entertainments of the theatre and circus. The laws of Leo and Anthemius (469) provide that "the Lord's Day be exempt from all compulsory process; let no summons urge any man; let no one be required to give security for the payment of

a fund held by him in trust; let the sergeants of the courts be silent; let the pleader cease his labors; let that day be a stranger to trials; be the crier's voice unheard; let the litigants have breathing-time and an interval of truce; let the rival disputants have an opportunity of meeting without fear, of comparing the arrangements made in their names, and arranging the terms of a compromise. If any officer of the courts, under pretence of public or private business, dares to despise these enactments, let his patrimony be forfeited."

These Roman laws are important as forming the basis of the English legislation on this subject, and consequently of the American Sunday laws.

The Lord's Day was embodied in the capitularies, or general statutes, of the Frank emperors; and its observance, as prescribed by canonical authority, was enforced by severe penalties. During the French Revolution of the last century, when the Christian calendar was abolished, and the decade substituted for the week, each tenth day was made a rest-day, and its observance enforced by laws (17 Thermidor, An. vi.) which required the public offices, schools, workshops, stores, etc., to be closed, and prohibited sales except of food and medicine, and public labor except in the country during seed-time and harvest. On the restoration of the Gregorian calendar, Sunday was recognized in the Code Napoleon. A law of 1814 prohibited traffic, ordinary labor, etc., on Sundays and certain church festivals. In 1880 this law was repealed; a provision for the suspension of certain civil and judicial functions on Sunday, and in regard to the employment on that day of young children and minor girls in factories, alone remaining.

In England, Sunday laws have existed from a very early date. Ina, king of the West Saxons (about 693), forbade servile work on Sunday. Alfred (876) prohibited work, traffic, and legal proceedings. His example was followed in subsequent reigns. Edgar (958) prohibited "heathenish songs and diabolical sports," and markets and county courts, and made Sunday to begin at three o'clock on Saturday afternoon, and to last "till Monday morning light." The laws of Canute (1028-35) strongly insisted on the observance of the Lord's Day; prohibiting marketing, hunting, and the holding of the local courts, except in case of great necessity. After the Conquest, the tendency to greater strictness in the Sunday laws continued. The statute of 28 Edward III. (1354) forbade the showing of wools at the market-town. The 12 Richard II. (1388) forbade servants and laborers to play at tennis and other games, yet ordered them to have bows and arrows, and use the same on Sundays. The statute of 4 Edward IV. (1464) forbade cordwainers and cobblers to sell shoes on Sunday. Under Henry VI. the holding of fairs and markets on Sunday was prohibited. The laws of 5 and 6 Edward VI., prohibiting "lawful bodily labor" on Sundays, allowed husbandmen, fishermen, and others to work in harvest, or at any other times when necessity required. This act was repealed under Queen Mary, but was formally revived under James I. Subsequently (1614) James I. issued *The Book of Sports*, allowing after divine service on Sundays certain games

and recreations, but expressly refusing this liberty to "Papists and Puritans." The issuing of *The Book of Sports* created intense dissatisfaction, and it soon became a dead letter. Parliament, in the first year of Charles I., passed an act "for the strict observance of Sunday;" and another law of Parliament in 1627 (3 Car. i.) enacted that no carriers, or wagon-men, or drovers should travel on Sunday. In 1633 Charles I., under the supposed influence of Laud, re-issued his father's *Book of Sports*.

The statute of 29 Charles II. (1676) is the most important of the English laws on this subject, as that which, with some modifications, is still the law of the land, and which, as being in force at the time of the American Revolution, gave more or less color to the laws of the American Colonies and States. It prohibits on Sunday all worldly labor or business except works of necessity or charity, the public sale of goods, the travelling of drovers, wagoners, etc., the service of any legal process except in case of treason, felony, or breach of peace; but it permits the dressing of meats in families, and its sale in inns and eating-shops, and the crying of milk before nine A.M., and after four P.M.

The early American colonists brought with them the observance of Sunday both as a religious and as a civil institution, and enforced this observance by law. The early laws of Massachusetts, Connecticut, Georgia, South Carolina, and Virginia, required attendance at church. The Massachusetts law (1782) provided that such attendance was not required where there was no place of worship which the person could conscientiously attend. But, as the separation between Church and State became better understood, the Sunday laws were modified in conformity with this principle. The legislatures and courts have carefully distinguished between Sunday observance as a religious and as a civil institution, and enforce only the latter. The laws of the several States differ in minor details, but are alike in their main features. They forbid on Sunday common labor and traffic, except in cases of necessity and mercy, public and noisy amusements, and whatever is likely to disturb the quiet and good order of the day. They make Sunday a non-legal day, when legal processes may not be served, nor the courts and legislatures sit. In many of the States some exception is made in favor of those who observe the seventh day of the week. In Louisiana — which before its admission was under the Code Napoleon, and where alone, of all the States, the common law is not in force — Sunday is merely recognized by law as a public holiday. In many of the States there are also laws, with special penalties, against the selling of intoxicating drinks on Sundays and election-days. The Federal Constitution provides that Sunday shall not be reckoned in the ten days within which the President may return a bill; and the Federal laws relieve the cadets of the military and naval academies from their studies on Sunday; and in the excise statutes distilling on Sunday is prohibited under a fine of one thousand dollars.

The constitutionality of the Sunday laws has been frequently affirmed by the highest courts of the several States, upon such grounds as the following: the right of all classes, so far as practi-

cable, to rest one day in seven; the right to undisturbed worship, on the day set apart for this purpose, by the great majority of the people; the decent respect which should be paid to the religious institutions of the people; the value to the State itself of the Sunday observance, as a means of that public intelligence and morality on which free institutions are conditioned.

The spirit of modern Sunday laws is protection, not coercion. The need of civil intervention, especially to secure to the working-classes the seventh-day rest, becomes more and more imperative with the growth of industries and of the desire for rapid wealth. In evidence of this may be mentioned the petition, hitherto ineffectual, of working-men in Germany, for the help of legislation in obtaining a weekly rest-day. The Social-labor party of Germany, at their meeting at Gotha in 1875, announced as one of their demands in the present exigencies of society the prohibition of Sunday work.

LIT. — J. T. BAYLEE: *History of the Sabbath*, Lond., 1857; ROBERT COX: *Literature of Sabbath Question*, Edinb., 1865; HESSEY: *Bampton Lectures, 1860*; W. H. RULE: *The Holy Sabbath an Historical Demonstration*, Lond.; SUPREME COURT OF NEW YORK (Judge Allen) in *Lindenmuller vs. the People*, 33 Barbour, 548; HENRY E. YOUNG: *Sunday Laws, Paper in Proceedings of Third Annual Meeting of American Bar Association; Documents 29, 41, 46, etc., of New-York Sabbath Committee*. W. W. ATTERBURY.

**SUNDAY SCHOOLS.** A Sunday school is an assembly of persons on the Lord's Day for the study of the Bible, moral and religious instruction, and the worship of the true God. It is a method of training the young and the ignorant in the duties we owe to God and to our neighbor. As the family and the church are institutions of divine appointment, so the Sunday school has been approved by divine blessings.

1. **BIBLICAL AUTHORITY AND FORM.** — Godly instruction of the young and the ignorant has been in harmony with the divine government from the earliest history of the race. Although the word "school" does not occur in the Bible previous to the Babylonian captivity, instruction after the school methods was clearly known and practised from very early times; and not long after the captivity, no less than eleven different expressions for "school" were current in the Hebrew speech. Glimpses of the essential features of the school method appear in the early eras of biblical history. In patriarchal times the school, like the church, was in the family: the father was the teacher and the priest. Omitting a notice of the faithful religious instruction of the young by Abraham, Job, Jacob, Moses, and other patriarchs, and passing over the public training of children indicated by the passover service, by the reading of the law from Gerizim and Ebal in Joshua's time, and by the so-called schools of the prophets in the days from Samuel to Elijah, as well as the royal commission sent out by Jehoshaphat to re-establish religious instruction, and a similar movement in the time of Josiah, it will be sufficient here to notice simply the Bible school into which Ezra gathered the people with the children, requiring the priests as teachers to explain the meaning of the law of God, not unlike the instruction in



the modern Sunday school (Neh. viii. 7, 8). See EDUCATION AMONG THE HEBREWS.

In the New-Testament period, religious schools connected with the synagogue were found in every city and considerable village in the land. These schools were one branch of an extended system of religious instruction. Lightfoot finds four kinds of schools and teaching among the Jews: (1) The elementary school; (2) The teaching of the synagogue; (3) The higher schools, as of Hillel and Shammai; and (4) The Sanhedrin, or great school, as well as great judicatory, of the nation. Some have questioned the prevalence of the elementary schools in the time of Christ's childhood; but, according to the Talmud, synagogue schools were of earlier origin, and had become common. They used the Hebrew scriptures, and, later, little parchment rolls prepared for children. The Mishna says, "At five years of age let children begin the Scripture, at ten the Mishna, and at thirteen let them be subjects of the law." In this period a synagogue presupposed a school, as with us a church implies a Sunday school. Hence the church and Sunday school, not the church and the district school, is a parallel to the Jewish system. The methods in these schools were not unlike those of the modern Sunday school. Questions were freely asked and answered, and opinions stated and discussed; any one entering them might ask or answer questions. Such a Jewish Bible school, no doubt, Jesus entered in the temple when twelve years old. Paul was "brought up at the feet of Gamaliel," a phrase which implies the customary posture of Jewish students at a school. The apostolic age was remarkable for the growth of these schools. Every town having ten men giving themselves to divine things was to have a synagogue; and every place having twenty-five boys, or according to Maimonides one hundred and twenty-five families, was compelled to appoint a teacher, and for forty or fifty boys two teachers. In the apostolic period teachers were a recognized body of workers quite distinct from pastors, prophets, and evangelists (see 1 Cor. xii. 28, 29; Eph. iv. 11; Heb. v. 12, etc.). The best commentators hold that the peculiar work of teachers in the primitive church was to instruct the young and ignorant in religious truth, which is precisely the object of the Sunday school. See SYNAGOGUES.

2. EARLY CHRISTIAN CATECHETICAL SCHOOLS. — These schools were a continuation and improvement of the Jewish synagogue schools. Mosheim and others place their wide prevalence as early as in the first century, Neander at a later date. These catechetical classes and schools were intended to prepare neophytes, or new converts, for church-membership, and were also used to instruct the young and the ignorant in the knowledge of God and salvation. They were effective, aggressive missionary agencies in the early Christian churches, and have aptly been termed the "Sunday schools of the first ages of Christianity." The pupils were divided into two or three (some say four) classes, according to their proficiency. They memorized passages of Scripture, learned the doctrines of God, creation, providence, sacred history, the fall, the incarnation, resurrection, and future rewards and punishments. Their books comprised parts of the Bible in verse, Jewish antiquities,

sacred poems, and dialogues. The Sixth General Council at Constantinople (A.D. 680) required presbyters in country towns and villages to hold schools to teach all such children as were sent to them, taking no reward nor any thing therefor, except the parents made them a voluntary present. The Second Council at Chalons likewise required bishops to set up schools giving instruction in the Scriptures. In view of the missionary aim, and the graded and comprehensive instruction of these schools, it might be an interesting problem for a modern scholar to define important features of the present system not to be found in these primitive Bible schools. See CATECHETICS.

3. SUNDAY SCHOOLS OF THE REFORMATION PERIOD. — Luther founded regular catechetical instruction on Sundays as early as 1529, and this custom spread wherever the Reformation gained a foothold. Charles Borromeo, Archbishop of Milan, had a system of schools 1560-84, almost identical *in form* with the present Sunday school. Children were gathered in two grand divisions, — boys and girls, subdivided into smaller groups or classes, with a minister for each class, aided by a layman for boys and a matron for girls. These schools were introduced into all the churches of his diocese, and are continued on much the same plan now, but without the Bible. The labors of Spener, Francke, Zinzendorf, and the English Reformers, further prepared the way for the modern Sunday-school system. Legions of persons and places claim to have had Sunday schools previous to those in Gloucester. Among the many worthy of recognition, only the few following can be noted. Sunday schools were founded in Scotland about 1560, by John Knox; in Bath, Eng., 1650-68, by Joseph Alleine, author of "Alleine's Alarm;" in Roxbury, Mass., 1674; Plymouth, Mass., 1680; in England, by Bishop Frampton, about 1693; in Glasgow, Scotland, about 1707; in Bethlehem, Conn., 1740, by Dr. Joseph Bellamy; in Ephrata, Penn., 1739-40, by Ludwig Häcker, a school continuing for thirty years with gratuitous instruction, children's meetings, and having many revivals; at Brechin, Scotland, 1760, by Mr. Blair; at Catterick, 1763, by Rev. Theophilus Lindsey; at Bedale, Eng., 1765, by Miss Harrison; at Waldbach, 1767, by Oberlin; at High Wycombe, 1769, by Hannah Ball; at Bright Parish, County Down, Ireland, 1770-78, by Dr. Kennedy; in Bohemia, 1773, by Kindermann; at Bolton, Eng., 1775, by James Heyes; at Macclesfield, Eng., by Rev. David Simpson, 1778.

4. MODERN SUNDAY SCHOOLS. — Sunday schools like those just noted were sporadic; there was need for a popular and general movement, bringing them into affiliation with each other, if not into an organized system. Of this great movement, Robert Raikes is justly regarded as the founder. He was a citizen of Gloucester, Eng., and proprietor of the *Gloucester Journal*. Business calling him into the suburbs of that city in 1780, where many youth were employed in the pin and other factories, his heart was touched by the groups of ragged, wretched, and cursing children. He engaged four female teachers to receive and instruct in reading and in the Catechism such children as should be sent to them on Sunday. The children were required to come with clean hands and faces,

and hair combed, and with such clothing as they had. They were to stay from ten to twelve, then to go home; to return at one, and after a lesson to be conducted to church; after church to repeat portions of the Catechism; to go home at five quietly, without playing in the streets. Diligent scholars received rewards of Bibles, Testaments, books, combs, shoes, and clothing: the teachers were paid a shilling a day. Raikes published a brief notice of his efforts in the *Gloucester Journal*, Nov. 3, 1783 (copied into the London papers), and, later, another notice in the *Gentleman's Magazine* of London, which attracted wide attention. William Fox, already interested in the improvement of the moral condition of London youth, saw the notice, opened a correspondence with Raikes, urged the plan at public meetings, and with the aid of Jonas Hanway, Henry Thornton, and other philanthropists, formed the Society for Promoting Sunday Schools throughout the British Dominions, Sept. 7, 1785. From 1785 to 1800 the society expended about four thousand pounds for teachers' wages. The scheme commended itself to popular esteem. Learned laymen and influential persons became its warm friends. Among them were Mr. (afterwards Bishop) Horne, Bishop Porteus, the Bishops of Salisbury and Llandaff, Rev. Thomas Scott, the poet Cowper, Adam Smith, the Wesleys, and Whitefield. It, however, met with determined opposition from professors of religion, who questioned its usefulness. The then Bishop of Rochester violently attacked the movement, and the Archbishop of Canterbury called the bishops together to see what could be done to stop it. In Scotland, sabbath-school teaching by laymen was declared to be an innovation, and a breach of the Fourth Commandment. Sunday schools continued to multiply, however, in face of opposition, rapidly extending throughout England, Scotland, Ireland, upon the Continent, and in America. Though the Gloucester schools founded by Raikes died out in a few years, they were soon followed by others instituted on an improved plan. Following a meeting at Philadelphia, Dec. 19, 1790, attended by Bishop White, Dr. Rush, Matthew Carey, and other philanthropists, the First-Day or Sunday-school Society, was formed Jan. 11, 1791, to give religious instruction to poor children on Sunday. Like the British society, it employed paid teachers. It spent about four thousand dollars in support of schools between 1791 and 1800. As early as 1791 it urged the Legislature of Pennsylvania to establish free schools. This society still continues its usefulness, granting to needy schools in Philadelphia books and other religious publications. It has expended in these donations about thirty-five thousand dollars.

The schools of Raikes, and those of the British society and the First-Day Society of Philadelphia, employed paid teachers. Their chief aim was to reach, not the children of church-members, but of the poor and of those who neglected the church. The schools they established were purely mission Sunday schools. But paid teachers made the system expensive, and necessarily limited its usefulness. Next to founding these schools, the most important step was the securing of instruction by unpaid teachers. Sir Charles Reed says that Oldham, Eng., claims to have had the first Sunday-school teacher who declined to receive

pay, and began the gratuitous instruction. John Wesley in 1787 speaks of Sunday schools at Bolton, Eng., "having eighty masters who received no pay but what they received from the great Master." In the famous Stockport Sunday school in 1791, only six of its thirty teachers were paid. In 1790 the Methodist Conference at Charleston, S.C., directed preachers to form Sunday schools for whites and blacks, with voluntary teachers. A Sunday school for Indian children was opened in Stockbridge, N.Y., in 1792, by a sister of Occum, the noted Indian preacher. The children working in a cotton-factory in Passaic County, N.J., were given gratuitous instruction in a Sunday school in 1794; and Samuel Slater had a similar one for his factory-operatives in Pawtucket, R.I., 1797. W. B. Gurney introduced gratuitous instruction into several Sunday schools in London, Eng., about 1796. He also used questions on Scripture-texts, and teachers' meetings, and, with the co-operation of Rev. Rowland Hill and others, formed the London Sunday-school Union at Surrey Chapel, July 13, 1803, to promote Sunday schools having unpaid teachers. A similar meeting at the same place in 1799 had founded the Religious Tract Society of London, which early provided literature for Sunday schools. Gratuitous instruction speedily became a popular feature in the scheme, and in a short time was generally substituted for the earlier plan of paid teachers. Though the growth of the system had been remarkable before, so that, within five years after the beginning by Raikes, it was estimated that 250,000 scholars were enrolled in the schools then established, yet this new feature of voluntary teachers gave it a fresh impetus by adapting it to the needs of the poorest community in city or country. In America the movement was promoted by the visit of Mrs. Graham and Mrs. Bethune to England, who founded schools in New York on their return in 1803, and by the visit to Philadelphia of the Rev. Robert May, a missionary from London, in 1811, who had specimens of reward-tickets, and urged improved methods in a letter to the Evangelical Society of Philadelphia. As a further illustration of the rapid growth of Sunday schools, the American Sunday-school Union estimated that in 1827 the number of scholars enrolled in the Sunday schools of the different countries was 1,350,000. According to the census of 1851 the number attending Sunday schools in England and Wales was 2,407,612; in Scotland, 292,549. The number reported for Ireland in the returns of the Sunday-school Society, and by other authorities, was 272,112; making the total for 1851 in Great Britain and Ireland, including the British Isles, 2,987,980. The total estimated number of schools for England, Wales, and Ireland, for the same year, was 27,048, and of teachers, 325,450. The number of Sunday-school scholars in America at the same period was estimated at about 3,000,000. In 1861 62 the number of Sunday schools in Ireland was 3,235, teachers 25,552, scholars 278,990; while a competent authority estimated the number under catechetical instruction in Roman-Catholic parishes in Ireland at 800,000. In 1862 J. Inglis estimated the Sunday schools in Scotland had 40,000 teachers and 450,000 scholars. A competent Welsh authority in the same year states

that 26 $\frac{1}{6}$  per cent of its population were in Sunday school, which would give a membership for Wales of about 295,000; and W. H. Watson of London claimed that there were nearly 300,000 teachers and 3,000,000 scholars in the Sunday schools "of our land." The report of the International Convention in 1881 gave in the United States \$1,730 Sunday schools, 932,283 teachers, 6,820,835 scholars, and, including the British and American Provinces, 90,370 schools, 975,195 teachers, and 7,177,165 scholars. The number reported at the Raikes centenary in 1880 for England and Wales was 422,222 teachers and 3,800,000 scholars, and, for the world, 1,559,823 teachers and 13,063,523 scholars. These statistics were gathered by voluntary organizations, and, though not giving satisfaction as to accuracy and completeness, are the best issued. (See statistics at end of this article.) A government census of Sunday schools was commenced in the United States in 1880, but is not yet completed. A tentative compilation of its reports shows upwards of 91,000 schools in this country.

Nor do numbers alone indicate the immense growth of Sunday schools. The great improvement in the modes of instruction, which will be treated in another paragraph; the beautiful and costly buildings, the ample, airy rooms with glass partitions, carpeted floors, fountains, flowers, and cushioned seats, for the accommodation of these schools in America, as compared with the dark and dingy apartments first provided; the wide enlistment of the ablest talent in the country in teaching, and also in providing lesson-helps and literature; the suitable grading of instruction; the substantial settlement of the right principles of religious education; the clear definition of the place of the Sunday school, not as a thing separate and apart from the church, but as all Christians at work teaching or learning the Lord's message to his church; the remarkable and constant influence this widespread instruction has had in lessening vice and crime, in diffusing a zeal for biblical study, in imparting greater familiarity to its one great text-book, the Bible,—each and all of these are forcible illustrations of the wonderful growth of this Christian institution in modern times.

*Foreign Societies.*—It is impossible, in this brief space to notice the many Sunday-school societies and organizations which have been formed to promote this cause. A brief description of some of the earlier and more important societies will illustrate the work conducted by all. The London Sunday-School Union—which was formed in 1803, for the improvement of teachers, the extension of Sunday schools, and to supply them with suitable literature at reduced prices—is sustained by members of different evangelical denominations, and conducted by a general committee of fifty-four, divided into various sub-committees. The members of the committee render their services gratuitously. It did not in its early history employ missionaries, but aimed to accomplish its object through the formation of local unions in Great Britain, more particularly in England, and also through affiliated schools. Influenced by the example of the American Sunday-school Union, it employed a missionary in the north of England for some years, but at his death,

in 1837, discontinued the effort in England. For the last fifteen or twenty years it has aided in supporting missionaries on the Continent for the establishment of Sunday schools in the various countries of Europe, and has expended in this Continental Mission nearly a thousand pounds annually for the past few years. Its chief work for eighty years has been the improvement of schools, the publication and distribution of juvenile religious literature, and the collection of Sunday-school statistics. It has on its catalogue a large number of books and publications, which it furnishes to schools connected with the society, in special cases, at from one-half to one-third regular prices. The amount of its grants for 1883 was £2,971: its affiliated schools numbered 5,286, having 123,599 teachers and 1,182,199 scholars. Over 16,000 scholars from its schools united with churches in 1883. In London 88 per cent, and in the country 81 per cent, of teachers were church-members; and 88 per cent of the teachers were former scholars in the schools. It maintains a circulating library, a museum, a reading-room, Hebrew and Greek classes, teachers' meetings, normal classes, and competitive examinations for teachers and scholars.

A sabbath-school society was formed in Edinburgh in 1797, and one for the support of Gaelic schools to teach the Scriptures, in 1811. These employed paid teachers; later, voluntary teachers were introduced. The labors of Stowe and James Gall brought important improvements in the modes of instruction. The formation of various local sabbath-school unions at Edinburgh and Glasgow, the adoption of schools in the churches, holding conventions, employing missionaries, and the adoption of juvenile services, mark the progress of the work in Scotland. The Sunday-school Society for Ireland was formed in 1809. Among its publications, *Hints on Conducting Sunday Schools* had a wide sale, and was reprinted in America. The Church of England Sunday-school Institute began training classes and institutes for Sunday-school teachers in 1844; and still sustains one of the best Sunday-school magazines issued. In 1881 it had returns from 8,405 parishes, representing 16,498 Sunday schools, 113,412 teachers, and 1,289,273 scholars. Estimating the same average membership for the 6,064 parishes not reporting, it computed the total number of scholars in England and Wales connected with the Church of England as about 2,220,000, and of teachers about 195,500. The Wesleyans of Great Britain formed a Sunday-school Union in 1874. The total number of Wesleyan Methodist Sunday schools in Great Britain and Ireland, according to their report for 1882, is 6,489; teachers and officers, 122,999; scholars, 829,666; library books, 781,176. The various Ragged School societies are efficient in promoting the cause in their respective fields. On the Continent, the Dutch, French, German, Swiss, and Italian Sunday-school societies are growing in importance and usefulness. In those countries the organization of schools on the American or class system of instruction was largely due to the efforts of Albert Woodruff of New York, about 1864, and, later, of the several missionaries of the London Union.

*American Societies.*—The First-Day or Sunday-

school Society of Philadelphia, formed in 1791, has been noticed. As early as 1808 the Evangelical Society was formed for promoting sabbath-evening schools in Philadelphia with voluntary teachers. The New-York Female Sunday-school Union and the New-York Male Sunday-school Union were formed in 1816, at the suggestion of Eleazar Lord, who had observed the working of the Sunday school system in Philadelphia. The Sunday and Adult School Union in Philadelphia was formed in 1817, to unite all the Sunday and adult associations in that city and vicinity. In 1821 it employed a missionary, who organized upward of sixty schools. It also issued a large number of Scripture tickets, cards, tracts, and small reward-books. After seven years of marked efficiency and usefulness, it, with other similar unions, was merged in a national society, — the American Sunday-school Union, in 1821. The Adult Union was at that time the largest society of the kind in the country, having auxiliaries in all the States, with over 700 schools and 50,000 scholars. The object of the American Sunday-school Union, as stated at its formation, "is to concentrate the efforts of sabbath-school societies in different sections of our country, to strengthen the hands of friends of pious instruction on the Lord's Day, to disseminate useful information, to circulate moral and religious publications in every part of the land, and to endeavor to plant a Sunday school wherever there is a population." Twenty-one years later, when its charter was obtained, it states the object: "to establish and maintain Sunday schools, and to publish and circulate moral and religious publications." It is an undenominational society, conducted by representative laymen from different evangelical denominations; employs missionaries, lay and ministerial; and clergymen likewise co-operate in its work as editors, secretaries, and literary contributors. The first year it reported 321 auxiliaries, 1,150 affiliated schools, 11,295 teachers, 82,697 scholars; and it estimated the number of Sunday-school scholars in the world at over 1,000,000. Among the more important measures which have been inaugurated or promoted by this Union are the employment of missionaries to form Sunday schools; a world's concert of prayer (monthly) for Sunday schools, in 1825; a system of selected uniform lessons in 1826; the Mississippi Valley scheme for planting Sunday schools throughout that region in 1830; a teachers' magazine (monthly) in 1821, and a teacher's journal (weekly) in 1831; proposing a national Sunday-school convention in 1832; introducing a free circulating library for Sunday schools; a system of graded question-books; issuing cheap illustrated Sunday-school periodicals for children; providing suitable records and manuals for conducting and improving Sunday schools. Its missionary work is sustained by benevolent contributions; and the extent of it may be indicated by the report for the year ending March 1, 1883, showing 2,252 schools organized, with 10,376 teachers and 82,749 scholars. About 5,000 other schools were aided, with a membership of 162,000; 19,029 Bibles and Testaments were distributed, and 35,308 families visited for religious conference. Including \$11,000 worth of publications given, it expended in the year's benevolent operations \$99,049.51. Dur-

ing the fifty-nine years of its existence it reports over 74,000 Sunday schools organized, with 466,000 teachers, and upwards of 3,100,000 scholars in these schools; and has expended in missionary work \$2,825,000, of which over \$600,000 were given in books and papers to needy schools. It has circulated by sale and donation, publications to the value of about \$7,500,000.

The Massachusetts Sunday-school Union was formed in 1825 of delegates from different denominations, but disbanded, and the Massachusetts Sabbath-school Society instituted in 1832, — a Congregational organization, which was consolidated with the Congregational Board of Publication in 1868. It employs secretaries and agents, and issues publications to promote Sunday schools among Congregational churches. The Sunday-school Union of the Methodist-Episcopal Church was formed in 1827, and re-organized in 1844, and has been very efficient in publishing and distributing literature through the preachers attached to its denomination. It does not employ Sunday-school missionaries. The Presbyterian and Baptist boards of publication have Sunday-school departments; they employ colportors, who promote the extension of Sunday schools in connection with their churches, and distribute denominational literature. The (Dutch) Reformed Sunday-school Union soon after 1850 was merged in that of its publishing society. The Protestant Episcopal Sunday-school Union, and the Evangelical Knowledge Society, provide a denominational juvenile literature for schools in that church. The Foreign Sunday-school Association of New York, formerly auxiliary to the American Sunday-School Union, was incorporated in 1878, and labors to promote Sunday schools in foreign lands, chiefly on the continent of Europe.

*Conventions.* — Early in this century local Sunday-school conventions were held, especially from 1820 to 1830, in many of the Eastern and Middle States. In 1832, at the suggestion of the American Sunday-school Union, a national convention was held in New York, comprising two hundred and twenty delegates from fourteen States and Territories out of the twenty-four States and four Territories then comprising the United States. A second delegated national convention was held in Philadelphia in 1833, at which full reports and papers were presented as arranged for by the previous convention in New York. The chief work accomplished by these early national meetings was to discover and agree on the *principles* of a system of religious education. That of 1833 also adopted the recommendation of the American Sunday-school Union, that a systematic and simultaneous canvass of the entire country be made, to obtain scholars, and enlist parents in this work, on the 4th of July following. It also approved of a Uniform Series of lessons already introduced. A third national convention was held in Philadelphia in 1859, "marking a revival of interest in Bible study, and in religious training of the young." A world's convention was held in London, Eng., in 1862, at which papers ably discussing the methods and progress of the cause were presented. The fourth national convention in America was held at Newark, N.J., in 1869, attended by five hundred and twenty-six delegates representing twenty-eight States and

seven countries; the fifth, at Indianapolis in 1872, marked by the adoption of the present International Series of Uniform Lessons, and the appointment of a general statistical secretary; the first international (sixth national) convention, at Baltimore in 1875; the second international convention, at Atlanta in 1878; and the third international convention, at Toronto in 1881. Besides these, there have been State and local conventions in every part of the United States and Canada, which have given added impetus to the movement, and disseminated "useful knowledge in regard to the methods of conducting, and teaching in Sunday schools, and imparted more of unity to the cause. Upon the local conventions, which were very prevalent from 1860 to 1870, the "institute" has been widely ingrafted, — a modification of the convention, aiming to give instruction specially to teachers, rather than simply to create enthusiasm. The wide influence of conventions on the cause may be inferred from the statement that over five thousand were held in the United States in the year 1883. The "institute," exhibiting advanced methods of teaching and conducting Sunday schools, has also been popular since 1865. This form of meeting had likewise been adopted in England for many years previous to that date. Out of these institutes and conventions have come the "summer assemblies," among the most noted of which is that of Chautauqua, conducted by the Rev. J. H. Vincent, D.D., which has normal courses of study, lectures on teaching, a "literary and scientific circle" of about thirty-seven thousand members, and classes in Hebrew, Greek, and other languages.

*Organization.* — The modern Sunday school commonly has three departments, corresponding to three grades of instruction, — the primary or infant, the intermediate, and the advanced. In the intermediate grade the scholars are arranged in classes of from six to ten, with a teacher for each class; in the advanced grade the classes are somewhat larger. In the infant department, until recent years, it was usual to have only one or two teachers for the entire department, even when it consisted of from one hundred to two hundred pupils. The class system is being more widely introduced into the infant or primary grade of the best schools in America. The entire school is in the charge of a superintendent, with an assistant, a secretary, treasurer, and a librarian; the latter gives out the books from the circulating library in connection with the school, charging them to the teacher or scholar, and recording their return at each session. There are church and mission schools. Sunday schools are not intended to be a substitution for, but a supplement to, family and pulpit instruction. Schools in connection with a church are sustained and directed by the church. Mission schools are often established by Christians of different denominations in neglected portions of the country and of large cities. Sunday schools in the United States hold one session each sabbath; formerly many of them held two sessions. A few schools in the cities still hold two sessions, and this custom yet prevails widely in England.

*Modes of Instruction and Literature.* — The schools founded by Raikes were chiefly for the lower classes in the community, who were igno-

rant, and hence were taught the elementary branches of reading and writing, with oral instruction in the Catechism. Reading, and memorizing texts in the Bible, followed. Cramming the memory with large portions of Scripture and the Catechism seems to have been a hobby in Scotland, England, and America, for some time. Rev. J. Inglis states that children committed and repeated seven hundred texts every week, until limited to two hundred per week; and R. G. Pardee asserts, that, in the opinion of New-York physicians, it developed a brain-disease in children. James Gall, by his *End and Essence of Sabbath-school Teaching* and his *Nature's Normal School*, aimed to introduce a more sensible lesson system in Scotland, which was also used in some schools in America as early as 1820. Stowe's training system, giving prominence to pictorial methods of instruction, also aided in reforming this excessive use of the memory. The reform in America was completed by the introduction of the *Uniform Limited Lessons*, prepared in 1825, and adopted by the American Sunday-school Union and its three hundred or four hundred auxiliaries in 1826. This scheme contemplated a five-years' course of study for the whole Bible, — one and the same lesson for all, of from seven to fifteen verses, questions and comments in at least three grades, and reviews. It was national in its purpose. In 1829 Mr. Gall urged his lesson system upon teachers in England; and in 1830 regular lessons were furnished, with notes for the use of teachers. Following the wide use of the Uniform Series of Lessons of 1826 to 1832 and the Union Question-Books, in many American schools teachers "appealed to the imagination, and resorted to stories and anecdotes." In 1840 the London Sunday-school Union issued a *List of Lessons* for general adoption, adding lesson notes in 1842, which it claims to have continued uninterruptedly till the present time, now using the International Series. Mimpriess's *Graduated Simultaneous Instruction for Sunday Schools*, founded on the gospel history, and issued in 1844, was an attempt to have one lesson for the whole school; but it had only a limited use. In America, for a number of years previous to 1872, each school prepared its own scheme of lessons (if it used any), often unsatisfactory, inasmuch that this method has been not inaptly termed the "Babel series" of lessons. Schemes of lessons for Sunday schools, with notes, were issued in the *Sunday-school Teacher* of Chicago, in 1865; and in 1867 B. F. Jacobs suggested uniform lessons anew. The desire for such a series increased, until in 1871 a meeting of Sunday-school publishers was held in New York, at the suggestion of the executive committee of the National Sunday-school Convention, which agreed upon a tentative scheme of uniform lessons for 1872. At the Indianapolis convention in that year, a lesson committee was appointed to arrange a course of lessons for seven years, covering the whole Bible, and which was recommended for the use of Sunday schools throughout the country. This committee was re-appointed and enlarged in 1878, and empowered by the convention to select another seven-years' course of Bible-lessons for use throughout the world. In 1875 the lessons were reported to be in use in America, Great Britain, most of the

countries of Europe, in Syria, Hindostan, India, and China, in Mexico, Australia, and the Sandwich Islands; and in 1878 it was added, "United Bible study has gained many new friends. Two large denominational publishing-houses which then (1875) stood aloof from us, are now with hearty accord standing with us." Comments on these lessons have multiplied like the leaves of the forest, publishers issuing notes, questions, and lesson-leaves, and even secular papers give regular weekly comments upon the Sunday-school lesson. The most learned pastors, professors in colleges and seminaries, have contributed the results of their ripest study and scholarship in exposition of these lessons; and Christian publishers vie with each other in securing the ablest scholarship, and producing the cheapest helps thereon. Different series of Sunday-school lessons are in use in most of the schools connected with the Church of England, and with the Protestant-Episcopal Church of the United States.

When the modern Sunday-school movement began, a century ago, juvenile religious literature did not exist. The *Pilgrim's Progress*, Watts's *Divine and Moral Songs*, a few catechisms and similar books, comprised the religious works specially prepared for children at that day. The earliest Catechism in the English language was issued in 1420: one by Cramer, in 1519; and a *Short Catechism in Latin and English*, in 1553; the *Westminster Catechism*, in 1647; and Watts's *First and Second Catechisms*, in 1729-30. Luther also issued his catechisms in 1529. The early books of instruction in Sunday schools in England and Ireland were chiefly spelling-books and reading-books having portions of Scripture. Later, texts of Scripture on small cards, called "red and blue tickets," were given out as rewards to scholars, and also small books. Sometimes, as a reward, the teacher or superintendent would loan books to a scholar to read. Gradually a juvenile religious literature was developed by the desire of Sunday scholars for reading, and the circulating library in connection with each school was introduced, owing largely to the earlier work and issues of the American Sunday-school Union. It is impossible to state the number of books, lesson-helps, and periodicals, now issued. Dr. John S. Hart in 1870 estimated the number of publishing-houses and religious societies engaged in issuing Sunday-school library books at not less than thirty-six, with a capital of \$5,000,000; the whole number of current Sunday-school library books at 7,000, and that the rate of issue for several years had exceeded one a day, reaching 434 in 1868. The number of books, periodicals, and lesson-helps for Sunday schools, has vastly increased in the last decade by the introduction of the International lesson system and other improvements, and is so extensive that it would be hopeless to attempt to gather statistics respecting them. Among the representative journals especially devoted to Sunday schools, the foremost is *The Sunday-school Times*, in America, edited by H. Clay Trumbull, D.D.; *The Sunday-school Chronicle*, issued by the London Union; and the *English Sunday-school Times*, which are weekly journals. The *Sunday-school Journal* (Methodist), the *Baptist Teacher*, the *Westminster Teacher*, the *Sunday-school World* (Union), the *Church Sunday-school Magazine* of London,

the *Westegan Sunday-school Magazine*, and the *Sabbath-school Magazine* of Glasgow, Scotland, are a few of the many helpful teachers' periodicals now issued.

#### SUNDAY-SCHOOL STATISTICS OF THE WORLD.<sup>1</sup>

Based upon reports presented to the *Rales Centenary*, London, Eng., 1880, and estimates for territory not represented, revised for the United States and British-American Provinces, for Third International Convention, Toronto, 1881, further corrected for the United States, Germany, Holland, Switzerland, etc., to January, 1884.

COUNTRIES.	Sunday Schools.	Scholars.	Teachers.	Total Membership.
<i>North America</i> —				
United States . . . . .	88,724	7,116,349	906,536	8,082,876
Canada . . . . .	5,400	340,170	41,712	381,882
Newfoundland . . . . .	240	16,160	1,200	17,360
Other portions . . . . .	600	25,000	2,500	27,500
<i>Europe</i> —				
England and Wales . . . . .		3,800,000	422,222	4,222,222
Scotland . . . . .		494,553	47,972	542,505
Ireland . . . . .		320,920	30,175	351,095
Norway . . . . .		65,000	5,600	70,600
Sweden . . . . .		150,000	15,000	165,000
Denmark . . . . .		45,000	4,000	49,000
Germany . . . . .	2,851	250,000	13,000	263,000
Holland . . . . .	1,291	141,640	3,800	145,440
Belgium . . . . .	50	1,840	192	2,032
France . . . . .	1,100	45,000	4,500	49,500
Switzerland . . . . .	1,591	91,371	6,522	97,893
Italy . . . . .	200	12,560	850	13,410
Spain . . . . .	100	8,000	400	8,400
Portugal . . . . .	30	2,000	100	2,100
Not enumerated above . . . . .		15,000	1,000	16,000
<i>Asia</i> —				
Persia . . . . .	68	3,000	272	3,272
Other portions . . . . .		35,000	1,500	36,500
<i>Africa</i> . . . . .		158,745	8,355	167,100
<i>South America</i> . . . . .		150,000	3,000	153,000
<i>Oceania</i> —				
Australia . . . . .	1,300	100,000	12,000	112,000
Tasmania . . . . .	—	11,800	1,200	13,000
New Zealand . . . . .	300	30,000	3,000	33,000
Hawaiian Islands . . . . .	—	15,000	1,300	16,300
Other portions . . . . .		25,000	1,500	26,500
<b>Total</b> . . . . .		13,469,079	1,599,408	15,068,487

EDWIN W. RICE.

(Editor of the American Sunday-school Union).

**SUPEREROGATION.** The doctrine of works of supererogation (*opera supererogatoria*) is based on the distinction between *præcepta* and *consilia evangelica*. The former it is the duty of every man to obey, but the fulfilment of the latter establishes a merit. The doctrine has never been an article of faith in the Roman-Catholic Church: the Council of Trent is silent upon the matter. But in the practice of the church it has played a most disastrous part as the true foundation of the doctrine of indulgences, which art. see.

**SUPERSTITION.** The derivation of the Latin term *superstitio* is doubtful. Cicero can hardly be right when he says (*De nat. deor.*, ii. 28), *Qui totos dies precabantur et immolabant, ut sui sibi liberi superstites essent, superstitiones esse appellatos*. Lactantius is also wrong when he says (*Inst. div.*, iv. 28) those are called superstitious who revere the

<sup>1</sup> This table does not include Sunday and parish schools of the Roman-Catholic or the Greek Church, nor is it in all cases complete for Protestant Sunday schools. The statistics for the United States were compiled by E. Payson Porter, statistical secretary, International Convention; for England and Wales, by F. J. Hartley, statistical secretary, London Sunday-school Union; for Holland, by Edwin W. Rice, from *Zondag-school-Aldmanak* and reports of Free Reformed Church, 1883; for Germany and German Switzerland, by W. Brückelmann; and, for other countries, by prominent Sunday-school authorities and missionaries.

memory the dead leave behind (*superstitem*), or who, having outlived their parents (*parentibus superstites*), worship them in their homes as penates. The Greek term *δεισιδαιμον* is used both for true as well as errant religious devotion. It occurs only in the latter sense in the New Testament (Acts xvii. 22, xxv. 19). [It may well be doubted whether this statement is correct. Paul would not offend and repel the Athenians by calling them "too superstitious;" but he rather compliments them for being "over-religious" in their groping after the "unknown God."]

Superstition is always a false and erring faith. It is a misunderstanding of the bearing of supernatural forces upon the visible world, and of visible forces upon the supernatural world, and contradicts reason and revelation. Superstition always involves a supernatural element. It has often happened that men have combined great knowledge with superstition, which is also as much incident to unbelief as to an unreasoning belief. Voltaire, a man of much learning and of unbelief, was more than once deterred from following his inclinations by the fear which bad omens inspired. Robespierre, Napoleon, Josephine, and the Emperor Alexander, all alike consulted Marie Lenormand, [a French necromancer, who died June 25, 1813]. Our cultivated classes, who pride themselves upon their knowledge, have patronized spiritualistic *sciences* more frequently than the masses have.

Superstition has assumed as many forms as there have been false conceptions of the Deity, and its relation to the world. It has three phases when regarded as modifying the conception of the Deity. (1) It mixes up imperfect notions with true ones of God and his activity. From this point of view all non-Christian religions are superstitions. Fetichism is crass superstition. The dualistic systems of Asia are more intellectual, but no less superstitions. (2) Superstition has also represented fate as a force above or at the side of God. This idea is found almost everywhere in heathenism, as a monotheistic element in the midst of polytheism. (3) Superstition has also placed at the side of God supernatural beings, good and bad, who are regarded as more or less dependent upon him. Ghosts, elves, dragons, witches, etc., belong to this class.

Another class of superstitions is derived from man's faith that he possesses a certain magical power of influencing the Deity, fate, and the world of spirits. This is called magic, sorcery, witchcraft, etc. The belief in pilgrimages, the wonderful cures of Lourdes, the efficacy of the blood of St. Januarius, belong here. Days and signs are regarded as having a relation to fate. Friday is superstitiously held to be an unlucky day. The breaking of a glass, the falling of the bridal ring, the appearance of a comet, etc., are looked upon as unlucky omens. Sorcery is one of the products of the belief in fate.

Superstition is the product of an unregulated fancy, a deficiency of religious strength. It is immoral, and for that reason transforms Christian theism into polytheism, dualism, or spiritualism. It is the most dangerous despot of the human mind; asserting, as it does, full authority to override the laws of sound thought. It has led to great cruelties and enormities. We need only

recall the trials of so-called witches. Superstition, however, is better than unbelief, although harder to cure. We agree with Jean Paul when he says, "I would rather be in the densest atmosphere of superstition than under the air-pump of unbelief. In the former case, one breathes with difficulty: in the latter, one is suffocated." RUD. HOFMANN.

**SUPRALAPSARIANISM**, a theory held by the strictest Calvinists, according to which God not only foresaw and permitted, but actually decreed, the fall of man, and overruled it for his redemption; it being supposed that nothing could happen independently of the divine will. It is logically the most consistent type of Calvinism, but borders on fatalism and pantheism, and hence was excluded from the Reformed Confessions, all of which deny emphatically that God is the author of sin. See **INFRALAPSARIANISM** and **SUBLAPSARIANISM**.

**SUPRANATURALISM**. See **RATIONALISM**, **RELIGION**, and **REVELATION**.

**SURIUS, Laurentius**, b. at Lübeck in 1522; d. at Cologne, May 23, 1578. He was educated in the Protestant faith, and studied at Frankfort-on-the-Oder and Cologne; but in the latter place he became acquainted with Canisius, embraced Romanism, and entered the Carthusian order in 1542. He was a prolific writer. In opposition to Sleidan's celebrated work on the Reformation, he wrote a *Commentarius brevis*, etc., 1566; but the performance is rather weak: he accuses the Reformers of having borrowed their doctrines from Mohammed. His best work is his *Vita Sanctorum ab Aloysio Lipomanno olim conscripte*, Cologne, 1570-76, 7 vols. fol. [often reprinted; e.g., Martius, vol. vi., 1877. "He was the first who used a sound criticism in narrating the lives of the saints."—Darling.] NEUDECKER.

**SURPLICE** (Latin, *superpelliceum*, "overgarment") is a loose white linen garment, a modification of the alb, dating back to the end of the twelfth century. It is worn by clergymen of the Church of England during celebration of service, as also by clergymen of the Danish, Norwegian, and Swedish churches, but by them only during celebration of the Lord's Supper.

**SUSANNAH**. See **APOCRYPHA**.

**SUSO, Heinrich**, b. at Constance, March 21, 1300; d. at Ulm, Jan. 25, 1365. He was educated in a Dominican monastery in his native city, studied theology at Cologne, and became an enthusiastic disciple of Eckart; but, having more imagination and sentiment than true speculative talent, he gave his mysticism quite a different form, and became the representative of the poetical mysticism of the middle ages. The idea never satisfied him until it assumed the form of personality, and became clothed with all loveliness and perfection. Thus arose before his eyes from the Solomonic writings the Eternal Wisdom, sometimes identified with Christ, and sometimes with the Virgin. In order to become the true servant of his ideal, he retired to the Dominican monastery where he was educated, devoted himself to a life of severe asceticism, and wrote his book, *Von der ewigen Weisheit*, 1338. In 1340 he began to preach, stopped for several years in the monastery of Winterthur, and, later on, in a monastery in Ulm; formed connections with Tauler, Heinrich from Nördlingen, the Friends

of God; founded brotherhoods, for which he wrote rules; and called many individual converts back from the world. His collected works, which give no consistent system, most of the materials having been derived from other mystics, consist of three parts,—on the eternal wisdom, on the eternal truth, and a narrative of his own inner history. They appeared at Augsburg in 1482; last ed. by Diepenbrock, Ratisbon, 1829 (2d ed., 1838). The book, *Von den neun Eysen*, often ascribed to Suso, is by Rulman Merswin. C. SCHMIDT.

**SUTTEE.** See BRAHMANISM.

**SUTTON, Christopher**, b. in Hampshire, Eng., 1565; entered Hart Hall, Oxford, 1582; soon transferred to Lincoln, of which he proceeded M.A., 1589; held several livings, and was prebendary of Westminster, 1605, and of Lincoln, 1618; d. 1629. He was pious, eloquent, and admired. He wrote *Disce mori* (*Learn to die*), Lond., 1600, frequently reprinted (modern edition, with memoir, 1839, Oxford, 1850); *Disce vivere* (*Learn to live*), Lond., 1608 (modern edition, 1853); *Godly meditations upon the most holy sacrament of the Lord's supper*, 1622, 13th ed., 1677 (modern edition, with preface by John Henry Newman, Oxford, 1844, again 1866). See sketch in Wood: *Athen. Oxon.*, Bliss edition, vol. ii. pp. 456 sq.

**SWAIN, Joseph**, a hymn-writer of marked talent; was b. at Birmingham, 1761; and d. in London, April 14, 1796. He was originally apprenticed to an engraver. Removing to London, he was baptized by Dr. Rippon, 1783, and from June, 1791, was a successful Baptist minister. His *Walcroth Hymns*, 1792, while abrupt and unequal, are strong, fervid, spontaneous, and marked by frequent bursts of a really poetic imagination. They have been most extensively used by extreme Calvinists, but some of them may be found in almost every collection. F. M. BIRD.

**SWEDEN.** Christianity was first preached in Sweden by Ansgar. No doubt the Swedes, like the Danes and the Norwegians, had long before that time become acquainted with Christianity on their commercial and piratical expeditions, but only in a vague and indefinite way. Ansgar made two voyages to the country, in 830 and 857. On his first visit he made Hergeir, one of the most distinguished men in the country, a zealous Christian; and by his aid a congregation was formed, and a chapel was built, at Birka. In 854 Gautbert was consecrated Bishop of Sweden, and went thither with his nephew Nithard. But even Hergeir's authority was not sufficient to keep the irritated heathens within bounds. They broke into Gautbert's house, and murdered Nithard. The chapel was destroyed, the bishop fled, and, when Hergeir soon after died, the cause of Christianity seemed lost in Sweden. On his second visit Ansgar came with letters of recommendation from the emperor, with great pomp and costly presents; and, having won the favor of the king, he succeeded, at a great assembly of all the freemen of the people, in obtaining toleration for the Christian religion. Ansfried, a Christian Dane, was settled at Birka, the chapel rebuilt, and the congregation formed anew. In Sweden, however, as in Denmark, the real introduction and actual establishment of Christianity was effected from England. It was the Anglo-Saxon Siegfried, and the English and Danish monks in his

company, who, in the reign of Olaf Skotkonung (d. 1024), began the work of converting the Swedish people. It was completed during the reign of Eric the Saint (1150-60), when the first monasteries—Alvastra, Nydala, and Wamhem—were founded. Originally Sweden belonged to the archiepiscopal see of Hamburg-Bremen; but in 1163 it obtained its own metropolitan (settled at Upsala), with the suffragan sees of Skara, Linköping, Strängnäs, Westeras, Wexjö, and Abo.

In Sweden the Roman-Catholic Church struck deeper roots than in either of the other two Scandinavian countries, perhaps because the Swedes are a more imaginative and impulsive people, with ready enthusiasm for any thing grand and magnificent. Nevertheless, after the great political revolution in 1523, the Reformation worked its way among the people, without meeting any considerable opposition. Gustavus Vasa found the church in a miserable condition, and addressed himself to Pope Adrian VI. with complaints, and proposals of reform; but he received no answer. He then undertook to reform the church himself; and in the two brothers Olaus and Laurentius Petri, and their friend Lars Anderson, he found the fit instruments by which to work. The Swedish translation of the Bible appeared in 1526. At an assembly at Oerebro in 1529, all the reforms which had been introduced by the government on the advice of Luther were sanctioned by the Swedish clergy. Laurentius Petri was consecrated the first evangelical bishop of Sweden. Under Eric XIV. (1560-68) the country was opened as an asylum for all persecuted Protestants. Very soon, however, controversies broke out between the Lutherans and the Reformed; and the Roman Catholics were not slow in availing themselves of the opportunities of the situation. Johan III. (1568-92) actually leaned towards Romanism. He restored the monasteries, and re-introduced images, prayers for the dead, and other Roman ceremonies. The Jesuit Antonio Possevino arrived in Sweden under the guise of an imperial ambassador, but in reality as a papal legate; and the king is said to have secretly but formally embraced Romanism. After his death the assembly of Upsala (1593) took the necessary precautions for the preservation of the Evangelical Church; but how long a Roman-Catholic party continued lingering in Sweden may be seen from the fact that Queen Christina, the daughter of Gustavus Adolphus, became a convert to Romanism, 1656.

The protracted though never violent contest with Romanism had a double influence on the Swedish Church: on the one side it retained more of the hierarchical organization of the Church of Rome than either the Danish or the Norwegian Church, and on the other it also became more exclusive and intolerant. By the introduction of the Reformation the clergy did not lose their political power: they continued to form the fourth estate of the diet of the realm until the revision of the constitution in 1865-66. And how this power was used may be inferred from the fact, that, down to 1860, the conversion from Lutheranism to any other denomination was punished with exile, and confiscation of property. Full religious liberty, that is abolition of all connection between civil rights and religious faith, was not



introduced until 1877. The consequences are, that, of the 4,578,901 inhabitants of Sweden (in 1879), only an insignificant percentage belongs to other denominations, while the internal state of the Lutheran Church in Sweden by no means can be pronounced healthy. In the present century widespread religious movements (the Readers, the followers of Eric Jansen, etc.) have occurred among the lower classes; showing not the least trace of sectarianism, but giving ample evidence that the spiritual wants of the masses are not duly administered to. They wanted no other theology than that developed by Lutheran orthodoxy, but they wanted more practical religion than that offered by the Swedish Church; and it can hardly be doubted that the emigration, which of late has assumed such dimensions as to frighten the government, is caused as much by the barrenness of the Swedish church as by the poverty of the Swedish soil. It is also a significant fact, that during the last ten years the number of theological students has decreased so much, that it has not always been possible to provide every parish with a pastor. See ANJON: *Svenska Kyrkareform. Historie*, Upsala, 1840, and its continuation; also the arts. ANSGAR, ANDERSON, PETRI, and the literature there given. Also A. NICHOLSON: *Apostolical Succession in the Church of Sweden*, London, 1880; J. WEIDLING: *Schwedische Geschichte im Zeitalter der Reformation*, Gotha, 1882; C. M. BUTLER: *The Reformation in Sweden*, New York, 1883.

**SWEDENBORG, Emanuel**, was b. in Stockholm, Sweden, on the 29th of January, 1688, and d. in London on the twenty-ninth day of March, 1772. His father's name was Jesper Swedberg; his mother's, Sarah Behm. He was well born. He descended from families of successful and opulent miners, and combined in his nature the energy, insight into the qualities of material substances, and the practical good sense, which such an employment, followed from generation to generation, would tend to produce.

But little is known of his mother. His father was a clergyman, who gradually rose to be chaplain of the court, professor in the university of Upsal, and dean of its cathedral, Bishop of Skara, and superintendent of the Swedish churches in America, London, and Portugal. In 1719 the family of Bishop Swedberg was ennobled by Queen Ulrica Eleonora with the name of Swedenborg, which entitled the family to seats in the diet, — a privilege which Swedenborg in due time enjoyed. Bishop Swedberg was simple in his habits, direct in his action, and courageous to attack evil and error wherever he found it, — in king or subject. He was a zealous reformer, a prolific writer, and constantly on the alert to correct abuses, and provide improved methods of instruction. He was a sturdy, devout, wise, practical man. Such was the parentage which had its influence in determining the mental and spiritual qualities of Swedenborg.

He was well educated. But little is known of his early life. The following account, written by himself, gives us a glimpse of the qualities and natural bent of his mind. "From my fourth to my tenth year," he says, "I was constantly occupied in thought upon God, salvation, and the spiritual experiences of men; and sometimes I revealed things at which my father and mother

wondered, saying that angels must be speaking through me. From my sixth to my twelfth year I used to delight in conversing with clergymen about faith; saying that the life of faith is love, and that the love which imparts life is love to the neighbor, also that God gives faith to every one, but only those receive it who practise that love." Nurtured by such a love, and penetrated by the influences of a pure home and a cultivated society, by which his native endowment became imbued with pure and true principles of life, he spent his early years. These influences and principles formed the groundwork and best part of his education.

In 1709, at the age of twenty-one years, he graduated from the university of Upsal with the degree of doctor of philosophy. In the following year he set out on his travels, at that time an essential part of a young man's education. His mind had now taken a strong bent towards mathematics and the natural sciences, specially in their application to practical use. He sought access to every man in his power from whom he hoped to gain any knowledge upon his favorite studies. He declares that he has an "immoderate desire" for his studies, especially for astronomy and mathematics. But this was not an aimless desire, looking only to the gratification of his thirst for knowledge. He always, even in these early years, regarded knowledge as a means to a practical end. This was a dominant quality of his mind. He even turned his lodgings to use in gaining practical knowledge; living with a watchmaker for a time, afterwards with a cabinet-maker, and then with a mathematical-instrument maker, that he might learn from them arts which would be useful to him and to his country. But he did not let his thirst for knowledge absorb his whole thought and affection. When he found that his intense devotion to study prevented him from being as "sociable as is desirable and useful to him, and as his spirits were somewhat exhausted, he took refuge for a short time in poetry, that he might be somewhat refreshed by it, but with the intention of returning to his mathematics again, in which he intends to make more discoveries than any one else in his age."

He now spent five years abroad; passing his time in London, Holland, Paris, and Germany. His mind was open to every phase of human life. He examined the customs, habits, and character of the people, and the influence of their institutions and industries upon them. He returned home with his mind enlarged and enriched with knowledge gained by observation, experience, and intercourse with learned men, and teeming with new inventions and plans for giving them a practical test.

In 1716, a year after his return from his travels, he was appointed by Charles XII., king of Sweden, assessor extraordinary in the College of Mines. This office gave him "a seat and a voice in the college, whenever he was present, and especially whenever any business was brought forward pertaining to mechanics;" though he was particularly directed in the royal commission "to attend Pollheimer, the councillor of commerce, and to be of assistance to him in his engineering works and in carrying out his designs." This appointment brought him for a time into personal relations

with the king, who was fond of mathematics, and to whom Swedenborg rendered great service by constructing machines by means of which two galleys, five large boats, and a sloop were conveyed overland a distance of fourteen miles.

Swedenborg now devoted himself entirely to the duties of his office. These duties did not require oversight of the practical workings of the mines so much as inquiry into the nature of the elements the miners dealt with. He began to study the nature of heat and the constitution of matter. In the pursuit of this purpose he made several visits abroad, examined the mines and the methods of working them in other countries, and gained knowledge from every source to which he could get access that would throw light upon the subjects he was investigating, and be of any practical value to his country. He continued in this office for more than thirty years, to the satisfaction of his countrymen and the interests of science. During this time he had written and published a great number of works, comprising all branches of science. A catalogue of his writings shows that he had written seventy-seven distinct treatises, some of them of a directly practical nature, others upon the profoundest subjects of scientific research, in the investigation of which he showed the most penetrating insight, and anticipated many of the important discoveries of modern times. Says a recent writer, "Among all the men who rose to eminence in any of the departments of natural science during his time, it would be difficult to name one whose labors in the different departments of applied science it would be more interesting or more profitable to dwell upon." After giving the titles of his scientific and literary works, he adds, "The ability to treat such a variety of topics, and most of them, I may add, upon the authority of perfectly competent testimony, as no other man of his time could have treated them, is due to qualities of mind and character which have not received from his biographers the attention they merit. There was no kind of knowledge which could be made useful to his fellow-creatures that he thought it beneath him to master, or which he neglected an opportunity of mastering."

Having attained the highest rank among the scientists and philosophers of his time, and being in favor with the king and royal family and his countrymen, he laid aside his philosophical and scientific studies, and turned his attention wholly to questions of a spiritual and religious nature. The end he was seeking led directly to this result, though he reached it in a manner most unexpected to himself. He had been for some years in search of the soul, and had written four large octavo volumes, the first two of which were called the *Economy of the Animal Kingdom*, and the others, the *Animal Kingdom*, in which he describes his methods and their results. Before the last work came from the press, he had an experience which changed the direction and character of his studies for the rest of his life. After giving an account of his studies and works up to the present time, he says, "But all that I have thus far related I consider of little importance; for it is far transcended by the circumstance that I have been called to a holy office by the Lord himself, who most mercifully appeared before me, his servant,

in the year 1743, when he opened my sight into the spiritual world, and enabled me to converse with spirits and angels; in which state I have continued up to the present day. From that time I began to print and publish the various arcana that were seen by me, or revealed to me, concerning heaven and hell, the state of man after death, the true worship of God, the spiritual sense of the Word, and many other important matters conducive to salvation and wisdom."

From this time until his death, a period of nearly thirty years, he devoted himself entirely to the new work committed to him. He resigned his office as assessor, discontinued his scientific studies, and turned his attention to those subjects which were necessary to the performance of his work. He learned Hebrew, and read the Word attentively and critically in its original languages, and showed the same systematic diligence, and sincere devotion to truth, that he had exhibited in his scientific works. Though claiming special illumination and direction by the Lord, his writings conclusively show that his illumination was gradual, and subject to immutable spiritual laws. His theological works, devoted to an exposition of the spiritual meaning of the Word, to the doctrines of spiritual truth derived from the Word so interpreted, and to what he claims to have seen and heard during his intromission into the spiritual world, comprise about thirty octavo volumes, and give the most ample means for testing the truth of his claims. To this test they must finally come. They cannot be established or destroyed by assertion or personal authority. They must stand or fall by the only infallible test,—their accordance with the immutable laws of the divine order.

Whatever may be the result of this weighing in the balances of divine truth, with regard to his seership and his claim to be divinely commissioned to reveal new truth to men, the unprejudiced mind can hardly fail to conclude that Swedenborg was in many respects the most remarkable man of his own or of any age.

He had a peculiar genius, which amounted almost to intuition, for penetrating into the secret causes of natural phenomena, while at the same time he was faithful to facts and experience, which he followed as constant guides. He was an unselfish and devout lover of the truth. Regarding it as the order of the divine wisdom, he valued it above all other possessions, and followed wherever it led. He was eminently practical, and valued truth for its use far more than for its beauty and possession. While a member of the Diet, and engaged in writing his religious works, he prepared some of the best papers that were presented on finance, the currency, and other questions concerning the conduct of civil affairs. He saw the evils of intemperance, and proposed measures to prevent them. He was a welcome guest in the highest social circles; and, though absorbed in the great work which he believed had been committed to his hands, he did not forget the children and those who served, with whom he was a great favorite. He was a sincere and devout Christian. Though living in a sceptical age, there is no evidence that he ever doubted the existence of a Supreme Being, and his direct control of human affairs: even his scientific works contain many

devout acknowledgments of his dependence upon him for every faculty and every blessing of life. His nature was large, round, full, and complete. It is a significant fact, that at the present time, more than a century since his decease, his life and works, both scientific and religious, are receiving more attention than ever before. A brief statement of his theology can be found in the article on the *NEW-JERUSALEM CHURCH*.

LIT.—J. J. GARTH WILKINSON: *Emanuel Swedenborg, a Biography*, London, 1849; WILLIAM WHITE: *Swedenborg, his Life and Writings*, 1856, Philadelphia, 1866; R. L. TAFEL: *Documents concerning the Life and Character of Emanuel Swedenborg*, London; BENJAMIN WORCESTER: *The Life and Mission of Emanuel Swedenborg*, Boston, 1883. CHAUNCEY GILES (*New Church Minister*).

SWIFT, Elisha Pope, D.D., b. at Williamstown, Mass., April 12, 1792; d. at Allegheny, Penn., 1865; grandson of Hon. Heman Swift, Revolutionary colonel, by fifth remove descended from John Eliot, "Apostle to the Indians;" converted at twenty; graduated from Williams College with honor in 1813; studied theology at Princeton; licensed by New-Brunswick presbytery in 1816; ordained as foreign missionary, Sept. 3, 1817; preached and lectured for missions; no foreign field opening, settled as pastor at Dover, October, 1818, then at Pittsburgh, in Second Church, in 1819; during this pastorate served gratuitously in 1827-28 as professor in Western Theological Seminary; resigned in 1831 to become corresponding secretary of the Western Foreign Missionary Society. From 1835 till his death he was pastor of First Church in Allegheny City.

Dr. Swift was in character consecrated, impressively devotional, humble, transparently sincere, careless of man's applause, and sedulous to please God; in mind, powerful, comprehensive, original; in preaching, massive and effective, a "Webster" in the pulpit; in public spirit, eminent; forward in educational zeal as a friend and a founder of the Western University and of the Western Theological Seminary; as a presbyter, always a leader.

But foreign missions stirred him most deeply, and therein he accomplished his most remarkable work. He had the foresight to see the necessity of distinctive church-organization in giving the gospel to the world, the courage to plead for it in the face of opposition and misunderstanding, the organizing power to give it actual existence, and the mingled gentleness and force to secure the adoption and success of the principle with the least possible friction. The Western Missionary Society of 1831, an undertaking, under the circumstances, of moral sublimity, became, "as was intended at its very outset" [Dr. Swift], "the Board of Foreign Missions of the Presbyterian Church." Dr. Swift was the originator of the first, and is deservedly considered the father of the second. His comprehension of missionary principles has never been surpassed; and his writings are standards still for fervor, intelligence, insight, and the glowing confidence of faith. SYLVESTER F. SCOVEL.

SWITHIN, St. (SWITHUN, SWITHUM), Bishop and patron of Winchester; d. July 2, 862. He was of noble birth, educated in the Old Monastery, Winchester, where, after his ordination (830), he was made provost, or dean. Egbert, king of the West Saxons, committed his son and success-

or, Ethelwolf, to his care, and availed himself of his counsels. Ethelwolf, on his accession, made him his minister, especially in ecclesiastical affairs, and in 852 procured his election to the see of Westminster. St. Swithun's Day is July 15; because on that day, in 964, his relics were moved from the churchyard where he had been buried at his own request, so that his grave might be trodden on by passers by, to the Cathedral of Winchester. There is a saying, demonstrably erroneous, "If it rain on St. Swithun's Day, there will be rain, more or less, for forty succeeding days." See BUTLER: *Lives of the Saints*, July 15.

SWITZERLAND. I. Introduction of Christianity, and Outline of Ecclesiastical Affairs to the Beginning of the Sixteenth Century.—In the middle of the third century Christianity was established in Geneva by Bishops Parakodus and Dionysius of Vienne. From Geneva the new religion spread to Wallis, and then to other parts of the land, the way for it, very likely, prepared by Roman Christian soldiers; but its history is enveloped in great darkness. By the sixth century this wave of Christianity, coming from France, had exhausted itself. Six bishoprics had, however, been established,—Geneva, Sitten, Lausanne, Chur, and Constance. Then came Columban and the monks of St. Gall, and evangelization was given a fresh start. Christianity at length was everywhere embraced. It was, as elsewhere, Oriental in type. Monasticism was its highest development. Monasteries kept on multiplying; yet they were, with the exception of St. Gall, so far from being centres of learning, that, in the fourteenth century, no member of the one in Zürich knew how to write. But in 1460 the first Swiss university (Basel) was founded, and at once a change for the better set in. A printing-press was set up, first at Beromünster (1470), and then at Basel and Geneva; and an abbot of Einsiedeln, Albert of Bonstetten, wrote a history of the Burgundian War, and described the Confederacy. The number of parishes and the might of the bishops had increased, likewise, very greatly, since the eighth century. In 1228 the see of Lausanne embraced 301 parishes, and yielded the bishop 60,000 ducats annually. The see of Constance, at the beginning of the sixteenth century, embraced 350 cloisters, 1,760 parishes, and 17,000 priests. The six Swiss bishops were princes of the Holy Roman Empire: the abbots of St. Gallen, Einsiedeln, Pfäfers, Dissentis, and Muri were princes. The church was rich and splendid: but it was luxurious and lax, and not entirely able to carry out its plans; on the contrary, everywhere was opposition to its politics and its doctrines. In the fight between Gregory VII. and Henry IV. Western Switzerland sided with the emperor. The clergy were forced to pay their taxes, like other people. Whole districts purchased their independence of the church. No attention was paid to interdicts, episcopal or papal. The Basellers in 1323 threw into the Rhine the Papal legate who would publish the ban among them. The sermons of Heinrich and Arnold of Brescia, full of intimation of religious changes, were listened to attentively. The Zürichers in 1274, and again in 1331, set before their priests the alternative, either to lay down their ecclesiastical functions, or to leave the city.

At the end of the fifteenth century there were increasing symptoms of the imminency of relief from the intolerable burden of ecclesiastical criminality. Nevertheless, the church everywhere exercised its wonted power over the majority of the people. The Waldenses had shown themselves in the cantons of Bern and Freiburg in 1399, but had quickly been suppressed. The councils of Constance (1411-18) and Basel (1431-43) had only shaken the pillars of the Papacy, not broken them. The Swiss cities of Bern and Zürich received long indulgences in recognition of their fidelity to the Pope. No serious attempts were made by the clergy to stem the tide of wickedness. The pulpit was dumb. But the light of the rising sun of the new and better day was meanwhile gilding the snow-clad peaks of Switzerland.

See J. J. HOTTINGER: *Helvetische Kirchengeschichte*, Zürich, 1708; GELPKE: *Kirchengeschichte der Schweiz*, Bern, 1856; DUBOIS: *Histoire des origines et de l'établissement du Christianisme en Suisse*, Neuchâtel, 1859; [G. F. OCHSENBEIN: *Der Inquisition-prozess wider die Waldenser zu Freiburg-im-O. im J. 1430*, Bern, 1881]. GÜDER.

II. The Period of the Reformation from 1519 till 1566.—In Switzerland as in Germany, the Reformation was carried through in consequence of the capacity of its leaders, the readiness of the people, and the favorable political situation. The Pope, for his own ends, had loosened the Swiss Confederacy; and this state of things wrought against the Papacy. The birthday of the Reformation for Switzerland is April 13, 1525, when in Zürich, under the guidance of Zwingli, who had since 1519 preached Reformed doctrine, the first Reformed Eucharist was celebrated. The next year the canton of Zürich was read out of the Confederacy for its heresy. But this act of arrogance stirred only the deeper the Swiss desire for liberty, and love for independence; and the effort to raise the religious question into a political one aborted. The Reformation before 1529 had carried the day in all the German cantons.

But this happy result had come about in no easy fashion. The Anabaptists had given no end of trouble. The seven Catholic cantons—Uri, Schwyz, Unterwalden, Zug, Luzern, Freiburg, and Solothurn—were arrayed against the Protestant; and in May, 1529, Jacob Kaiser was for the Reformed faith burnt at the stake in Schwyz. [See R. STÄHELIN: *Die ersten Märtyrer d. evangel. Glaubens in der Schweiz*, Heidelberg, 1883, 31 pp.] This event made an immense sensation, and war seemed imminent. It was for a time averted; but in 1531 it broke out, and on Oct. 12 Zwingli fell, at the head of the Reformed combatants, in the defeat at Cappel. An humiliating treaty of peace was concluded Nov. 16, 1531; and the future of the Reformed cantons was black enough. On Nov. 23, 1531, Œcolampadius died. The Reformed cantons fell into mutual recriminations; the Anabaptists renewed their disturbances; the latent sympathy for the old religion dared express itself; but the Reformation did not fail. Bullinger appeared as the worthy successor of Zwingli, and Myconius of Œcolampadius. In French Switzerland, Farel labored for the cause; and on Aug. 27, 1535, Geneva abolished the Papal power. In 1536 appeared John Calvin, whose energy made Geneva

the metropolis of the Reformed Church: by his side were Viret and Beza. The first authoritative symbol of the Reformed Church of Switzerland was the Second Helvetic Confession (1536), the work of Bullinger; and with its promulgation closes the period of the Swiss Reformation. See ARIS. CALVIN, FAREL, REFORMATION (pp. 2007, 2008), ZWINGLI, etc.

LIT.—H. BULLINGER (d. 1575): *Reformationsgeschichte* (to 1532), Frauenfeld, 1838-40, 3 vols.; J. J. HOTTINGER: *Helvetische Kirchengeschichte*, Zürich, 1708, 29, 4 vols.; RUCHAT: *Histoire de la réformation de la Suisse*, Geneva, 1727, 6 vols., new ed. by Vuillemin, 1835-38, 7 vols.; FÜSSLIN: *Beiträge*, Zürich, 1741-53, 5 vols.; SIMLER: *Sammlung alter und neuer Urkunden*, Zürich, 1760-67, 2 vols.; HOTTINGER: *Gesch. d. Schweiz. Kirchentrennung*, Zürich, 1825, 27, 2 vols.; [A. L. HERMINJARD: *Correspondance des réformateurs dans les pays de langue française*, Geneva and Paris, 1896] sqq., 6th vol., 1883; MERLE D'AUBIGNÉ: *Hist. of the Reformation in the Time of Calvin*, Eng. trans., N.Y., 1863, 79, 8 vols.; *Archiv für d. schweizerische Reformationsgeschichte*, ed. by Scherer-Boccard, Fiala, and P. Bannwart, Freiburg-im-Breisgau, 1869-75, 3 vols.; T. STRICKLER: *Actensammlung zur schweizerischen Reformationsgeschichte in den Jahren 1521-23, im Anschluss an die gleichzeitigen eidgenössischen Abschiede*, Zürich, 1878, 83, 5 vols.; EMIL EGLI: *Actensammlung zur Geschichte der Zürcher Reformation in d. Jahren 1519-23*, Zürich, 1879; *Berner Beiträge zur Geschichte der schweizerischen Reformationskirchen, von mehreren Herausgebern*, Bern, 1883. See also J. C. MÜLLER: *Bilder aus d. kirchlichen Leben der Schweiz*, Leipzig, 1864, and *Geschichte der evangelischen Flüchtlinge in der Schweiz*, 1876.]

III. The Period from 1566 to the Present.—The conflict between Protestants and Roman Catholics, which in Germany lasted until 1648 (the Peace of Westphalia), in Switzerland terminated only in 1712 (the second battle of Villmergen). The Catholic re-action in the second half of the sixteenth century found its leader in Carlo Borromeo, archbishop of Milan, who introduced into Switzerland the Capuchins and Jesuits, founded the Swiss college in Milan, established a nunciature in Switzerland, and in 1583 entered into a plan to overthrow the Reformation there altogether. At length the two Confessions met in a decisive battle at Villmergen, the result of which was a permanent peace.

The great men on the Protestant side who in this period carried on the Reformation, were such as Bullinger, Peter Martyr Vermigli, Heidegger, the two Hottingers, the Buxtorfs, Wolfgang Musculus, Diodati, Spanheim, and Turretin. The Helvetic Consensus Formula of 1675, with its Calvinistic doctrine of predestination, and its Buxtorfian doctrine of the inspiration of vowel-points, is the symbolical performance of this period; but after 1729 it ceased to have any authority.

The nineteenth century brought an awakening of religious activity. Fresh troubles, however, broke out. In 1839 the call of David Friedrich Strauss to the university of Zürich led to a revolution. In 1845 the Vaud canton experienced a similar fate because the radicals arose against the call of Jesuits to teach theology in Luzern. It was really, however, a protest of the ungodly

against the progress of evangelical truth. In November, 1845, the Vaudese clergy left the Established Church, and formed the Free Church of the Vaud canton. (See VAUD, FREE CHURCH OF.) In the Roman-Catholic cantons, Ultramontanism grew apace until it received a severe blow from the Vaudese revolution. [In 1847-48 the *Sonderbund*, or union of the Roman-Catholic cantons of Switzerland, vigorously opposed the reorganization of the Diet in the interests of progress; but it was worsted, and the old regulation which forbade the establishment of Reformed congregations in Roman-Catholic cantons, and *vice versa*, was abrogated. Thus the defeat at Cappel was avenged.]

LIT.—THE SWISS HISTORIES by MEYER v. KNONAU, VUILLIEMIN, MÜLLER in the continuation by MOUNARD; L. SNELL: *Documentirte pragmatische Erzählung d. neueren kirchlichen Veränderungen in d. katholischen Schweiz bis 1830*, Sursee, 1833; GELZER: *Die Stroussischen Zerwürfnisse in Zürich*, Gotha, 1843. HERZOG.

IV. The Present Religious Condition of Switzerland.—According to the census of Dec. 1, 1880 (reprinted in Appletons' *Annual Cyclopaedia* for 1882), the population of Switzerland was 2,846,102, of which 1,667,109 were Protestants (Reformed Church), 1,169,782 Roman Catholics, 10,838 of minor Christian sects, and 7,373 were Jews. Three cantons<sup>1</sup> (Zürich, Vaud, Schaffhausen) and a half canton (Appenzell Rhodes ext.) are Protestant; six cantons (Zug, Luzern, Schwyz, Uri, Tecino, Valais) and three half-cantons (Appenzell Rhodes int., Unterwalden-Obwalden, Unterwalden-Nidwalden) are Roman-Catholic; and ten cantons (Neuchâtel, Bern, Glarus, Thurgau, Grisons, Aargau, Geneva, St. Gallen, Freiburg, Solothurn) and two half-cantons (Bâle-ville, Bâle-camp) are mixed. The Protestants belong almost entirely to the National Reformed Church of their canton. There are, however, Free Churches in Geneva, Vaud, and Neuchâtel. The Lutheran Church has only a single congregation, at Geneva. Uri is the only canton in which there is no Protestant congregation. In German Switzerland are the three Protestant theological faculties of Basel, Bern, and Zürich; in French Switzerland, three National and three Free,—in Lausanne, Geneva, and Neuchâtel respectively.

The Roman-Catholic Church in Switzerland is divided into five dioceses,—Basel-Solothurn, Coire, St. Gallen, Lausanne-Freiburg, and Sion. The Roman-Catholic clergy are very numerous. Roman-Catholic parishes exist in every canton.

The opponents to ultramontanism, as shown in the infallibility dogma, have since 1871 formed the "Christian Catholic" Church, which has one bishop, whose diocese embraces all Switzerland, and a theological faculty at Bern. They were excommunicated by the Pope. Their first bishop, Dr. Herzog (formerly a priest at Olten) was consecrated by the Old-Catholic bishop of Germany (Dr. Reinkens) in 1876. Their number in 1877 amounted to about 73,000. See OLD-CATHOLICS.

The details of church-life are regulated for each canton by local authority; but the federal constitution of April 19, 1874, lays down certain

general principles, to which all the cantons are required to conform. Absolute liberty of conscience is secured to all. Parents and guardians have the sole right of regulating the religious instruction of children less than sixteen years old. No one is required to pay taxes raised for the support of a church to which he does not belong. Free exercise of religion is guaranteed to all, within the limits compatible with order and morality. The cantons are authorized to take measures necessary to maintain peace between the different confessions, or to repress any ecclesiastical infringement upon the rights of citizens. All disputes relative to the creation of religious congregations, and to schisms in existing congregations, are decided by the federal authorities. No new bishopric shall be established without the approbation of the Confederation. The Jesuits and the affiliated orders, whether exercising ecclesiastical or educational functions, are absolutely forbidden to enter any canton, on the ground that such orders threaten the peace of the state. The founding of new convents and religious orders is forbidden.

LIT.—FRANCINI: *Neue Statistik der Schweiz*, 1846, 2 vols.; G. FINSLER: *Kirchliche Statistik der reformirten Schweiz*, Zürich, 1875-77, 2 vols., *Geschichte der theologisch-kirchlichen Entwicklung in der deutsch. reformirten Schweiz seit den dreissiger Jahren*, 1881, 2d ed., same year; B. RIGGENBACH: *Taschenbuch für die schweizerischen reformirten Geistlichen*, 1876 sqq.; C. GAREIS u. PH. ZORN: *Staat und Kirche in d. Schweiz*, Zürich, 1877-78, 2 vols.; GÜDER: *Report on the Religious Condition of Switzerland in the Proceedings of the Seventh General Conference of the Evangelical Alliance held in Basle, 1879*, London, 1880.

SYLLABUS, the Papal, is an index, or catalogue, of eighty heresies condemned by Pope Pius IX., Dec. 8, 1864, on the basis of several encyclical letters issued by the same pontiff during his long reign. Its full title is, *A Syllabus containing the Principal Errors of our Times, which are noted in the Consistorial Allocutions, in the Encyclicals, and in other Apostolical Letters of our Most Holy Lord, Pope Pius IX.* The number of heresies was probably suggested by the work of Epiphanius against the eighty heresies of the first three centuries, which are mostly of a Gnostic character. The Papal document is purely negative, but indirectly it teaches and enjoins the very opposite of what it condemns as error. It is divided into ten sections. The first condemns pantheism, naturalism, and absolute rationalism; the second, moderate rationalism; the third, indifferentism and latitudinarianism; the fourth, socialism, communism, secret societies, Bible societies, and other "pests of this description;" the fifth, errors concerning the Church and her rights; the sixth, errors concerning civil society; the seventh, errors of natural and Christian ethics; the eighth, errors concerning Christian marriage; the ninth, errors concerning the temporal power of the Pope; the tenth, errors of modern liberalism. Among the errors condemned are the principles of civil and religious liberty, and the separation of Church and State. The Syllabus indirectly asserts the infallibility of the Pope, the exclusive right of Romanism to recognition by the civil government, the unlawfulness of all non-Catholic religions,

<sup>1</sup> The remainder of this section is from the art. *Suisse*, by E. Vaucher, in Lichtenberger: *Encyclopédie des sciences religieuses*, xi. 747-749.

the complete independence of the Papal hierarchy, the power of the Roman Church to coerce and enforce, and its supreme control over public education, science, and literature.

It will be seen that the Syllabus condemns many errors which are likewise rejected by all good Protestants. At the same time it condemns, also, important truths. It re-asserts all the extravagant claims of the mediæval Papacy, and is a declaration of war against modern civilization and progress. It is a glaring anachronism.

What authority attaches to this document? Cardinal Newman, in his defence of the Syllabus against Gladstone's attack, virtually denied its dogmatic force, saying (*Letter to the Duke of Norfolk*, p. 108), "We can no more accept the Syllabus as *de fide*, as a dogmatic document, than any other index or table of contents." But the Syllabus is more than a mere index, and contains as many definitions and judgments as titles. Moreover, the Papal infallibility decree of 1870 makes all *ex-cathedra* or official utterances of the Pope on matters of faith and discipline infallible. It acts backwards as well as forwards: otherwise it would be null and void (*Si falsus in uno, falsus in omnibus*). The Syllabus is certainly an official document, addressed to all the bishops of the Catholic world, and sent to them with a Papal encyclical. And herein lies its importance and danger. As a personal manifesto of the Pope, it would be comparatively harmless and unheeded outside of the Roman communion; but clothed with infallible authority, and followed by the decrees of the Vatican Council, it provoked and stimulated the so-called *Kulturkampf* in Germany, a pamphlet war in England about its bearing on civil and political allegiance, and led to serious conflicts between Church and State in Italy, Austria, Prussia, France, Belgium, and Brazil. Where Church and State are united, there must be collision when both claim sovereignty, and the one claims infallible authority in addition. Even in the United States, where the government has nothing to do with the Church, the influence of the Syllabus is felt in the legislation on marriage and in public education, both of which have a secular as well as a religious aspect. The State claims and exercises the right and duty of educating the people for intelligent and useful citizenship; while the Syllabus condemns all public education which is not controlled by the teaching of the Roman Church, and stimulates the efforts of the priesthood to Romanize or to break up the public schools, or, where neither can be done from want of power, to neutralize them by parochial schools in which the doctrines and principles of Trent and the Vatican are inculcated upon the rising generation. Time must show what will be the ultimate issue of this irrepressible conflict.

LIT.—The text of the Syllabus in *Acta et Decreta Concilii Vaticani*, Friburg, 1871 (Latin), and in SCHAFF: *Credentials of Christendom*, vol. ii. pp. 213–233 (Latin and English).—Discussions. PROMIER: *La liberté religieuse et le Syllabus*, Geneva, 1870; W. E. GLADSTONE: *Vatican Decrees in their Bearing on Civil Allegiance*, London and New York, 1875; Cardinal MANNING: *The Vatican Decrees in their Bearing on Civil Allegiance* (against Gladstone), London and New York, 1875; JOHN

HENRY NEWMAN (now cardinal): *Letter to the Duke of Norfolk on Occasion of Mr. Gladstone's Recent Expostulation*, Lond. and New York, 1875; GLADSTONE: *Vaticanism, an Answer to Reproofs and Replies*, Lond. and N.Y., 1875, and his review of *Speeches of Pope Pius IX.*, Lond. and N.Y., 1875. The three tracts of Gladstone were also published together in one volume under the title, *Rome and the Newest Fashions in Religion*, London, 1875, and in New York by the Harpers, together with the text of the Syllabus and a history of the Vatican Council. PHILIP SCHAFF.

**SYLVESTER** is the name of three Popes.—**Sylvester I.** (314–335), of whom it is said that he baptized Constantine the Great, and received the famous donation from him, is a saint of the Roman-Catholic Church, and commemorated on Dec. 31.—**Sylvester II.** (999–1003), whose true name was Gerbert, descended from humble parents in Auvergne, but distinguished himself by his immense learning and brilliant accomplishments, and attracted general attention by his liberal views of the relation between the synods, the bishops, and the Pope. Otto II. chose him as tutor for his son, and made him abbot of Bobbio. Afterwards he taught in the school of Rheims, and was, on account of his knowledge of chemistry and physics, believed by simple people to have sold his soul to the Devil. He defended the decrees of the synod of Rheims (991), against Pope John XV., but was afterwards reconciled with the Pope, and made archbishop of Ravenna. When he ascended the Papal throne, he completely changed his views of the Papal power, and treated all cases occurring with supreme authority. His literary remains, of which his letters are of special interest, have been edited by Masson, Duchesne, and others, last by Pertz. His life was written by Hock, Vienna, 1837; and MAX BÜDINGER, Cassel, 1851.—**Sylvester III.** was for three months the Antipope of Benedict IX. and Gregory VI., and was deposed by the synod of Sutri (1046). NEUDECKER.

**SYLVESTER**, Joshua, b. 1563; d. at Middleburg in Holland, Sept. 28, 1618; was a member of the Company of Merchant Adventurers, and eminent as a linguist. His poems, mostly on sacred subjects, and translated from the French, occupy in the edition of 1620 some twelve hundred folio pages, and won him the epithet of "silver-tongued." Chief among them is *Du Bartas, his Divine Weekes and Works*. According to Campbell, this "was among the most popular of our early translations," and has "beauties strangely intermixed with bathos and flatness." Charles Dunster, rector of Petworth, Sussex, published in 1800 *Considerations on Milton's Early Reading, and the Prima Stamina of his Paradise Lost*, maintaining that it was much indebted to Sylvester. F. M. BIRD.

**SYLVESTRIANS**, a monastic order founded by Sylvester Gozzoloni (b. at Osimo in the States of the Church, 1170; in 1231 he founded a monastery on Monte Fano, and adopted the Benedictine rules, with some modifications, for the inmates). The order was confirmed by Innocent IV. in 1247. In 1662 it was united with that of Vallombrosa, but was again separated from it in 1681, and confirmed anew by Alexander VIII. in 1690. NEUDECKER.

**SYMBOL** (σύμβολον, *symbolum*, literally, that which is *thrown together*) is properly a mark, badge, watchword, or test. It was first used in a theological sense by Cyprian, in his Epistle *Ad Magnum* (Ep. 76 or 69), in the year 250, but since the fourth century very generally. Originally it had reference to the Apostles' Creed as the baptismal confession, as a military watchword, distinguishing Christians from all non-Christians, since they were regarded as soldiers of Christ. Luther and Melancthon first applied the word to Protestant creeds. Symbolical books are the symbols themselves. For a discussion of the nature of creeds and their distribution, see art. **CREED**.

**SYMBOLICS** treats of the origin, history, and contents of the various creeds of Christendom. It is comparative dogmatics. It was formerly known under the name of "Polemics," and "Controversial Theology," but is now treated in a more historical and irenic spirit. In this modern form it may be said to have begun with Marheineke, who in 1810 published his *Symbolik*. He was followed by Winer, with a comparative presentation of different authorized creeds (1824). Since his day much study has been given to the origin of different creeds, particularly to those of prime importance, e.g., the Apostles', the Nicene, the Athanasian; and much light has been thrown upon the subject. The teachings of the Roman Catholic Mohler, in his *Symbolik* (1833), upon the contrasts between Roman Catholicism and Protestantism, were met by Baur, Nitzsch, and other Protestants. Among the most eminent scholars in this department may be mentioned Swainson, Lumby, Caspari, and Schaff. See the **LITERATURE** in the *Creeds* (N.Y., 1878, 3 vols.) by the last-named. Recent works in this department of study are G. F. OEHLER: *Lehrbuch d. Symbolik*, Tübingen, 1876; K. H. G. v. SCHEELE: *Theologisch Symbolik*, Upsala, 1876 sqq., German translation, Gotha, 1880-81, 3 vols.; B. WENDT: *Symbolik der römisch-katholischen Kirche*, Gotha, 1880.

**SYMBOLUM APOSTOLICUM**. See **APOSTLES' CREED**.

**SYMMACHIANS** was the name of a sect which lived in Rome, and taught that the human body was created, not by God, but by the Devil, and was consequently to be misused in every way possible. The origin of the sect is doubtful, — whether founded by that Symmachus who translated the Old Testament into Greek, or by some other Symmachus. In the time of Augustine it was rapidly disappearing. See *Contra Cresconium*, i. 31; see also PHILASTRIUS: *De Hæresibus*, ed. Fabricius, Hamburg, 1721. NEUDECKER.

**SYMMACHUS**, Pope, 498-514. After the death of Anastatius II., a double election took place; the popular party in Rome electing the deacon Symmachus, the imperial the archpresbyter Laurentius. Theodoric, the king of the Ostrogoths, was called in as umpire, and decided in favor of Symmachus; but it was several years before Laurentius finally yielded. At the synods of Rome (in 502, 503, and 504), Symmachus introduced various measures, limiting the participation of the laity in the Papal election and in the administration of the property of the Papal see; so, on the whole, his government tended towards the consolidation of the Papal power. NEUDECKER.

**SYMPHORIANUS**, a Gallic martyr from the reign of Aurelian; d. probably in 180. He was a native of Autun (*Augustodunum*), and is described as a youth of distinguished appearance and excellent education. Having refused to do homage to the statue of Berecynthia (Cybele), he was carried before the prefect Heraclius; and as he continued repeating, "I am a Christian," and absolutely refused to make any concessions to the demands of the reigning Paganism, he was decapitated. He is commemorated on Aug. 22. See *Acta Sanctorum*, Aug. 22, and RUINART: *Acta prim. martyrum*. GASS.

**SYMPHOROSA**, a Christian widow, whose husband, a tribune, had suffered martyrdom. She was summoned before the Emperor Hadrian, and commanded to sacrifice, and partake in the Pagan solemnities at the consecration of the new imperial palace at Tibur. As she refused, she and her seven sons were cruelly tortured and killed. They are commemorated on July 18. See *Acta Sanctorum*, July 18, and RUINART: *Acta primorum martyrum*, who accepts the story as true, though it does not harmonize with what is else known of Hadrian. GASS.

**SYNAGOGUE, the Great**, according to Jewish tradition, denotes the council first appointed, after the return of the Jews from the Babylonian captivity, to re-organize the religious life, institutions, and literature of the people. Ezra, if he was not the originator of that council, certainly was its president. [Comp., against this view, Graetz, in Frankel's *Monatsschrift*, Leipzig, 1857, etc., pp. 31 sq., 61 sq.] This council consisted of a hundred and twenty men, who were not contemporaneous, but who are to be regarded as transmitters of tradition from Moses and Joshua down to the time of Simon the Just (q.v.), who, according to Pirke Aboth (i. 1), was the last surviving member. As to the work of the Great Synagogue, see the arts. **CANON** and **BIBLE-TEXT** (OF THE OLD TESTAMENT), and **SCRIBES**. The existence of the Great Synagogue [was first questioned by Richard Simon: *Hist. Crit. du Vieux Test.*, lib. i. cap. viii.]; then by Jacob Alting, who was followed by Rau: *Diatrise de Synag. Magna* [Traj. ad Rhen., 1726], pp. 42 sq.; Aurivillius: *De Synag. vulgo dicta Magna* [ed. J. D. Michaelis, Göttingen, 1790], De Wette, and others, who rejected it as one of the inventions of tradition, because it is not mentioned by Josephus, Philo, or the *Seder Olam*, and because the earliest record of it is in the tract of the Mishna entitled *Pirke Aboth*, which belongs to the second century of our era. On the other hand, scholars like Eichhorn (*Einführung*, i. § 5), Bertholdt (*Einführung*, i. pp. 66 sq.), Ewald (*Gesch. Israel's*, ii. 192), Jost (*Geschichte der Israeliten*, iii. pp. 43 sq.), Zunz (*Gottesdienstl. Vorträge*, p. 33), maintain that there is much historical truth underlying the tradition of a body of men, who, between the time when prophecy was about to die out and the Greek period, were leaders among the Jewish people, transmitted tradition, and made such provision for the spiritual welfare of the people, that the law of God again permeated their life. But the name "Great Synagogue" was probably first adopted some centuries later. Whether there were really a hundred and twenty men or not is difficult to say. We must not, however, identify the Great Synagogue with

the Great Sanhedrin (q.v.), or take it as its original form, as does Schickard (*De jure reg. Hebr.*, i. part 2), Witsius (*Misc. diss. de synedr.*, § 28), J. Braun (*Sel. Sacr.*, Amst., 1700, p. 595), Sachs, Herzfeld, Heidenheim.

LIT. — HARTMANN: *Enge Verbindung d. Alten Testaments*, pp. 120-166; HEIDENHEIM, in *Studien u. Kritiken*, 1853, pp. 93 sq.; [GRAETZ, in FRANKEL'S *Monatsschrift*, 1857, pp. 31-37, 61-70]; DERENBOURG; *Histoire de la Palestine*, pp. 29-40; FÜRST: *Gesch. des Kanons*, p. 22, note; A. KUENEN: *Oor de mannen der groote Synagoge*, Amsterdam, 1876 (reviewed by Hollenberg, in *Schüler's Theolog. Literaturzeitung*, 1877, col. 100 sq.); TAYLOR: *Sayings of the Jewish Fathers*, Camb., 1877, pp. 124 sq.; DRUMMOND: *The Jewish Messiah*, London, 1877, pp. 162 sq.]. LEYER.

**SYNAGOGUES OF THE JEWS. I. NAME, ORIGIN, AND DEVELOPMENT OF THE SYNAGOGUE.** — Synagogue (Greek, *synagoge*) is the name of those religious assemblies, which, during the post-exile period, existed first side by side with the sacrificial service in the temple, and which, after its existence, were substituted for it. Metonymically, synagogues denote also "places of assembly." After Israel had lost, not only its national independence, but also its national sanctuary, the Jews were anxious to preserve the unity in faith, doctrine, and life. To achieve this, regular assemblies were inaugurated on certain days, in the different places of Palestine where Jews lived, and where men of learning expounded the law. Thus, in all places where a certain number of Jews lived, synagogues were called into existence, which afterwards became the only bearer and banner of their nationality. According to Jewish law, wherever ten Jews lived, a house of assembly was to be erected. At the time of Jesus, not only each city in Palestine, but also the cities of the diaspora, had each at least one synagogue. Of the many synagogues which were at Jerusalem, the temple synagogue was the most famous.

**II. INTERNAL ARRANGEMENT, WORSHIP, ETC., OF THE SYNAGOGUE. 1. The Building.** — Taking the temple as the prototype, and following the traditional explanation of words in Prov. i. 21 and Ez. ix. 9 ("to set up"), taken to mean that the voice of prayer is to be raised on heights, the Jewish canons decreed that synagogues are to be built upon the most elevated ground in the neighborhood, and that no house is to be allowed to overtop them. Failing of a commanding site, a tall pole rose from the roof to render it conspicuous. The building was commonly erected at the cost of the district: sometimes it was built by a rich Jew, or even, as in Luke vii. 5, by a friendly proselyte. The river-side outside the city was also deemed a suitable spot for building the synagogue; because, being removed from the noise of the city, the people could worship God without distraction, and at the same time have the use of pure water for immersions and other religious exercises. Often synagogues were erected near the tombs of famous rabbins or holy men. The congregation was divided — men on one side, women on the other — by a low partition, five or six feet high, running between them (Philo: *De Vita Contempl.*, ii. 476). In modern synagogues the separation is made more complete by placing

the women in low side-galleries, screened off by lattice-work (Leo Mutin: *De cerem. Jud.*, 10, 4). When the building was finished, it was set apart, as the temple had been, by a special prayer of dedication. From that time it had a consecrated character. No one was to pass through it as a short cut. Even if it ceased to be used, the building was not to be applied to any base purpose, might not be turned, e.g., into a bath, a laundry, or a tannery. A scraper stood outside the door, that men might rid themselves, before they entered, of any thing that would be defiling.

2. *Furniture.* — In oldest times the people probably stood in the synagogue (Neh. vii. 5, 7), or sat upon the floor. But there were also armchairs, or seats of honor, for the elders of the synagogue, the doctors of the law, etc. (Matt. xxiii. 2, 6; Mark xii. 39; Luke xi. 13; Jas. ii. 2, 3). They were placed in front of the ark containing the law, or at the Jerusalem end; and these distinguished persons sat with their faces to the people, while the congregation stood facing both these honorable ones and the ark. Besides the rostrum or platform, capable of containing several persons (Neh. viii. 4, ix. 4), there was a reading-desk, on which the sacred scrolls were laid. These scrolls were wrapped in linen or silk wrappers, often adorned with letters or other ornaments of gold and silver, and were kept in the wooden chest, or ark, or sanctuary. In some synagogues there was also a second chest for the rolls of the prophets, and where damaged rolls were preserved. There were, moreover, a perpetual light, and lamps brought by the people, which were lighted at the beginning of the sabbath, i.e., on Friday evening. To the furniture also belonged alms-boxes at or near the door, also notice-boards, on which were written the names of offenders who had been put out of the synagogue.

3. *Times of Worship.* — Besides on sabbaths and festivals, the people also met on Monday and Thursday, which were the two market-days in the week.

4. *Liturg., or Order of Service.* — (1) The prayers which took the place of the daily sacrifices were offered up also at those hours when the daily sacrifices were made. As on sabbaths and festivals additional sacrifices were offered besides the usual, so, likewise, additional prayers were added to the regular ones. The main part of the daily service was the *Shema* and the eighteen benedictions. The prayer was followed on the sabbath and festivals by (2) the reading of the section of the law, which was originally divided in a hundred and fifty-four sections, or *parashiyoth*. After the section of the law (3), a section from the prophets, or *Haphtarah*, was read; then came (4) the *homily, exposition, or derasha*. The service closed (5) with the *benediction*, to which the congregation responded by saying "Amen."

**III. OFFICERS OF THE SYNAGOGUE.** — The synagogues were governed by the elders (Luke vii. 3), who were presided over by the ruler of the synagogue (Matt. ix. 18; Mark v. 35; John vii. 48; Luke viii. 41; Acts xiii. 15), and constituted the local Sanhedrin. To give unity and harmony to the worship, one was delegated to go up before the ark to conduct divine service. He was called *shaliach zibur*, i.e., the legate of the congregation. There was also the *chazzan*, or sexton of the syna-



gogue, who had the care of the furniture, to open the doors, to clean the synagogue, to light the lamps, etc. Other officers were the *almoners*, corresponding to the seven deacons (Acts vi. 1 sq.); and they had to be "men of honesty, wisdom, justice, and have the confidence of the people." We must also mention the *Ten Ballanim* [or "Men of Leisure"], who were independent of business, because they had private means, or were stipendiaries of the congregation. They had to be present at all services, so that there might be no delay in beginning the service at the proper hours.

LIT. — VITRINGA: *De Synagoga Veteri*, Franeker, 1696; HARTMANN: *Die enge Verbindung des Alten Testaments* (1831), pp. 225-376; ZUNZ: *Die gottesdienstlichen Vorträge der Juden* (1832), pp. 1-12, 329-360; HERZFELD: *Geschichte des Volkes Israel*, iii. 129-137, 183-226; JOST: *Geschichte des Judenthums*, i. 168 sq.; [KEIL, *Handbuch der bibl. Archäologie*, i. 152-154, 422 sq.; DE WETTE: *Lehrbuch der hebr.-jüd. Archäologie* (4th ed., 1864), pp. 369-374; HAUSRATH: *Zeitgeschichte*, i. 71-75; HANEBERG: *Die religiösen Alterthümer der Bibel* (1869), pp. 349-355, 582-587; BROWN: *Antiquities of the Jews*, i. 590 sq.; ALLEN: *Modern Judaism*, ch. xix.; SCHÜRER: *Handb. der Neutestamentlichen Zeitgeschichte* (1875), pp. 461 sq. See also PRIDEAUX: *An Historical Connection of the Old and New Testaments*, London, 1716, 3 vols. (best edition by Wheeler, last edition, 1876, 2 vols.), i. pp. 321-327; PICK: arts. "Shema" and "Shemoneh Esreh," in MCCLINTOCK and STRONG'S *Cyclopaedia*, s.v.]. LEYER.

**SYNCELLUS** (one who shares his cell with another) denotes, generally, the visitant of one of the higher ecclesiastical officers. The Patriarch of Constantinople had several *syncelli*, of whom the first (*protosyncellus*) at one time even ranked before the metropolitans. *Syncelli* were also known in the West.

**SYNCRETISM** is a word of Greek origin, though of rare occurrence in ancient literature, referring to a saying about the Cretians, — that they were very much disposed to wage war against each other, but immediately made peace, and joined hands, when attacked by foreigners. It was brought into currency again by Erasmus (see his letter of April 22, 1519, to Melancthon), and became quite commonly used by the Reformers, denoting, not exactly a compromise between different tenets, but a union on the basis of such tenets as were common to both parties. (See ZWINGLI: *Opp.*, ed. Schuler and Schulthess, vii. p. 390, and Butzer's letter to Zwingli of Feb. 6, 1531.) At first it was indifferently used, both in a good and in a bad sense; but in the course of the sixteenth century the Roman Catholics, who wished to suppress Protestantism, but not to compromise with it, and who feared more than any thing an agreement between the Lutherans and the Reformed, succeeded in giving to the appellation, "a syncretist," the meaning of a religion-monger; and that sense the word afterwards retained. During the seventeenth century its compass became somewhat circumscribed. First, all attempts at union between Roman Catholics and Protestants, then all attempts at union between Lutherans and Reformed, were excluded; and finally the word came to designate simply a principle within the pale of Lutheran theology, —

the principle of moderation, expansion, development, in opposition to the principle of a stiff and stationary orthodoxy.

Throughout the whole period of the Reformation two opposite tendencies are discernible: one starting from the axiom that all truth is one, and consequently condemning toleration of different opinions as laxity; and the other moving along upon the conviction that all true religion is love, and consequently striving after reconciliation and harmony. In the middle of the seventeenth century those two tendencies clashed against each other; and the result was a sharp and bitter literary contest, known as the "*Syncretistic Controversy*." The situation is very vividly characterized by the decrees of the synod of Charenton (1631) and the criticism which those decrees called forth. Some French-Reformed congregations asked the synod whether Lutherans living among them could be baptized, married, admitted to the Lord's Supper, etc., in their churches, without first abjuring their specifically Lutheran tenets; and the synod answered in the affirmative. Then the Roman Catholics raised a huge cry, stigmatizing such indifference to religious divergences as mere atheism. (See FRANCIS VÉRON: *Méthodes de traiter des controverses de religion*, 1638.) The controversy proper, however, began a little later, and was carried on in another field. It broke out at the Colloquy of Thorn (1645), and raged till the death of Calixtus (1656). Renewed by the Colloquies of Cassel and Berlin (1661), it went on till the secular governments commanded silence (in 1669); and once more it finally burst forth during the last years of Calovius' life (1675-86).

Considering the reciprocal hatred between the Lutherans and the Reformed among his subjects as a national calamity, King Ladislaus IV. of Poland arranged a religious disputation between the two parties at Thorn in 1645. As delegates from the evangelical churches of Germany were also invited, intrigues immediately began. The Saxon theologians, representatives of the strictest orthodoxy, were eager to prevent any theologian of the Helmstädt school, whose tendency was syncretistic, from being sent as a delegate to the colloquy; and they succeeded. So, though Calixtus, the head of the school, was elected for Dantzic, they managed to have the election cancelled. He was present, however, at Thorn; and he was seen to converse freely with the Reformed theologians, even to walk along with them in the streets, and to visit them in their lodgings. Such a scandal could not, of course, be tolerated. The colloquy over, and no result arrived at, the Saxon theologians issued a memoir (Dec. 29, 1646), in which they accused the Helmstädt theologians of undermining the Lutheran Church by their novelties. Calixtus answered (Feb. 26, 1647), characterizing the accusation as an infamous calumny. The Saxon theologians now seized upon every, even the most insignificant, deviation of Calixtus from the traditional Lutheran system, and made the most possible out of it, shrewdly calculating, that, if they could prove him to be unsound, the inference would be irresistible that his moderation towards the Reformed was pernicious. They sent a hail-storm of attacks down upon him, — little tracts, and heavy quartos of sixteen hundred pages, Latin and German (HÜSEMANN: *Dialysis*

*apologetica problematis Calixtini*, etc., 1649, *Judicium de Calixtino desiderio*, etc., 1650, *Calixtinische Gewissenscurm*, 1651; CALOVIVS: *Consulatio nova theologiæ Helm.*, etc., 1649, *Syncretismus Calixtinus*, 1653). But Calixtus was prompt in answering (*De questionibus*, etc., 1649; *Appendix*, 1650; *Verantwortungen*, 1651). Political passions and interests were brought to bear upon the controversy. Jealous of Brandenburg and the Palatinate, the supports of the Reformed Church in Germany and of syncretism in German theology, the elector of Saxony attempted to deal the Reformed Church in Germany a deadly blow by preventing the Peace of Westphalia from placing it on an equal footing with the Lutheran Church. He failed. As head of the *Corpus Evangelicorum*, he then sent an admonitory letter to the three princes who maintained the university of Helmstädt, but received a very sharp answer. Finally the Saxon theologians summed up their complaints against Calixtus in ninety-eight heretical propositions culled from his writings, and a new shower of polemics burst over him. In one year (1655) Calovius published *Harmonia Calixtinohæretica* (twelve hundred pages in quarto), *Systema locorum* (two heavy volumes in octavo), and *Fides veterum*. The death of Calixtus, however, brought about a kind of armistice.

In order to establish a more satisfactory *modus vivendi* between the Lutheran and Reformed subjects, the landgrave of Hesse invited two professors from the Reformed faculty of Marburg, and two from the Lutheran faculty of Rinteln, to a colloquy at Cassel, July 1-9, 1661. The colloquy proved a success. The *Brevis relatio* which was issued at its close, though it nowhere concealed the actually existing differences between the Lutherans and the Reformed faith, everywhere emphasized their fundamental harmony; and for that very reason it was received with great favor throughout the Reformed Church. Quite otherwise in the Lutheran Church. The faculty of Rinteln was filled with pupils of Calixtus; and their moderation at the colloquy of Cassel was by the strictly orthodox party considered a treasonous surrender of the very principles of Lutheranism. The faculty of Wittenberg, composed of Calovius, Quenstedt, Deutschmann, etc., sent a violent harangue to Rinteln (*Epicrisis de colloquio Cassellano*), March 12, 1662, and received an answer of the same character (*Epistola apologetica*), Dec. 18, 1662. Calovius again descended into the arena with a German book (*Gründlicher Beweis*) of a thousand pages, and a Latin book (*Antapologia*) of seven hundred pages; and once more the Syncretistic Controversy was raging. Meanwhile, the elector of Brandenburg, encouraged by the success of the landgrave, determined to try the same experiment, and arranged a colloquy in Berlin. But the Lutherans were unwilling and suspicious; and the colloquy dragged on from September, 1662, to May, 1663, without any result. On Sept. 16, 1664, the elector issued a decree forbidding all discussion of the points in question from the pulpit, besides taking other measures for the establishment of peace and order. All ministers were demanded to sign the edict; and those who refused—as, for instance, Paul Gerhardt—were dismissed. In the same year the faculty of Wittenberg published the *Consilia*

*theologica Witebergensia*, containing the famous *Consensus repetitus fidei vere Lutheranae*, which aimed directly at the pupils of Calixtus. It was, no doubt, the idea of Calovius to represent the theology of the school of Helmstädt, not only as a deviation from true Lutheranism, but as a new religion, not protected by the Peace of Westphalia. The situation became critical. The syncretists found an able defender in Fr. U. Calixtus, a son of their late leader, who in 1667 published his *Demonstratio liquidissima* against the *Consensus*. But he was attacked by Ægidius Strauch with such an asperity and coarseness, that he had to go to the civil courts for protection. A libel-suit was instituted, and the procedure caused great and widespread scandal. At that moment the elector interfered (1669), and commanded both parties to keep silent.

During the period of quiet which followed, from 1669 to 1675, Duke Ernst the Pious, of Saxe-Altenburg, made great exertions in order to effect a reconciliation between the syncretists and the orthodox party, between the Lutheran and the Reformed churches. The memoir of Spener, dated May 31, 1670, made a deep impression; and his practical suggestions pointed in the same direction as the duke's schemes. But all hopes of peace were finally wrecked on the stubbornness of Calovius. Immediately after the death of Duke Ernst, he began the controversy again. Attacks and counter-attacks followed in rapid succession, in Latin and German, in verse and prose. The satirical comedy, *Triumphus concordie*, which was acted in Wittenberg by the students at some university-festival, became very famous. The author was imprisoned, the printer was fined, and the elector saw fit to revive the laws forbidding the publication of controversial writings. But Calovius continued: he wrote anonymously or pseudonymously. His principal work from this period is his *Historia syncretistica*, which appeared in 1682, without name, or place, or date. It was not confiscated; but its sale was prohibited, and that measure seems to have made a very deep impression on him. As the counterpart of the *Historia syncretistica*, and closing the whole controversy, may be considered Fr. U. CALIXTUS' *Via ad pacem*, Helmstädt, 1700. See, besides the works quoted above, H. SCHMID: *Geschichte d. synkretistischen Streitigkeiten*, Erlangen, 1846; THOLUCK: *Akad. Leben d. 17. Jahrh.*, 1854, 2 vols., *Lebenszeugen d. luth. Kirche*, Berlin, 1859, *Kirchl. Leben d. 17. Jahrh.*, Berlin, 1861; GASS: *Geschichte d. protest. Dogmatik*, Berlin, vol. ii., 1857. HENKE.

**SYNERGISM** is a sublimated type of Semi-Pelagianism, and had for its representatives Erasmus, and specially Melancthon and his school. Protestant theology in its first stage was the strictest Augustinianism. Luther taught that the fall rendered man incapable of all good, and incompetent to contribute any thing towards his conversion. In his *Enarratio in Ps. xc.* (1541) he says, "In spiritual matters, so far as the soul's salvation is concerned, man is like a pillar of salt, like Lot's wife, yea, like a clod and stone, a dead picture, using neither mouth nor eyes, mind nor heart." Conversion is solely the act of divine grace. Melancthon held to this view at first. In his *Loci* of 1521 he speaks of the will as des-

titute of all freedom, and of a man's works which seem to be good as only "the cursed fruit of a cursed tree" (*arboris maledictæ*). As a consequence, Luther taught [in his earlier period] the strict doctrine of predestination, as did also Melancthon, who says, "All things which happen, happen by necessity, according to divine predestination,"—the treachery of Judas, as well as the conversion of Paul. This was the theology of Melancthon's head, not of his heart; and in the third series of his *Loci* (1543) sin is regarded as the work of the Devil and the human will. God is not the cause of it. Man abused his freedom of will, and a certain measure of will-power remained to him after the fall. Three agents are active in every truly good deed,—the word of God, the Holy Spirit, and the human will, which is called the "power of seeking after grace" (*facultas sese applicandi ad gratiam*). This theory of co-operation between God and man got the name of synergism. It prevailed in the Leipzig Interim. "God does not deal with man as with a block, but draws him, so that his will co-operates." Pfeffinger, professor in Leipzig, in his *De libertate voluntatis hum. questiones* (Leip., 1555), advocated this view, but was caustically opposed by Amsdorff. Then Flacius took up the controversy, in his *Refutation of Pfeffinger's Propositions* (1558), declaring that man is absolutely passive (*pure passive*) in conversion. Man has no more part in it than a stone or piece of wood in the work of the artist who forms out of them a statue. The campaign of the anti-synergists was organized at the recently founded university of Jena, whither Flacius was called in 1557. Wittenberg and Leipzig represented the synergistic theory. Under the direction of the Duke of Saxony, the Weimar *Confutationsbuch* (*Illustrissimi principis ac Domini, Dom. J. Friderici II. . . confutatio et condemnatio præcipuarum corruptelarum, sectarum et errorum hoc tempore grassantium*, 1559) was prepared, which was regarded as the ægis of strict Lutheranism, and forced upon the pastors, etc. Melancthon read it with great pain. Strigel, however, one of the professors at Jena, and a synergist, had a public discussion with his colleague Flacius at Weimar (August, 1560). He insisted upon man's freedom of will, and his co-operation with the Divine Spirit. Flacius declared that man was in more wretched plight than a stick of wood; for by nature he can will the bad, and the bad only. He sins "necessarily and inevitably." According to the *Confutationsbuch*, Strigel should have been condemned, but was not. Flacius was strengthened by Wigand, a pugnacious genius of acerbity rarely equalled. The fortunes of the two parties were for a time in the balance. The duke favored the synergists, and started, thereby, a howl on the part of the Flacians, who reminded him of the destiny of the forty children devoured by the bears, etc., and called Strigel the voracious wolf, etc. Strigel was restored to his place at the university; but, called upon to sign Stössel's *Declaration* (*Colturnus Stösselis*), he refused, and escaped to Leipzig, rejecting all overtures (Oct. 17, 1562) for his return to the university (of Jena), which he had built up. Stössel's *Declaration* was not orthodox enough, and forty preachers who spoke out against it were exiled. Schnecker, Freihub, and Salmuth, all Melancthonians, were called to

Jena; but a new duke ascended the throne, 1567, and they retired. Wigand, Coelestin, Hesshusius, and Kirchner were substituted for them, all Flacians. The duke had the so-called *corpus doctrinæ Thuringicum* put together, according to which not the least spark (*ne scintillula quidem*) of spiritual power remained to man after the fall. The human will is absolutely incompetent to good, hard as stone. It only has a passive capacity to be converted by divine grace. Conversion is nothing less than "resuscitation from spiritual death." The Formula of Concord followed, and by its declaration about the will, which pleased the Flacians, closed the controversy. See WALCH: *Religionsstreitigkeiten innerhalb d. lutherischen Kirche*, Jena, 1730-39, 5 vols., i. 60, iv. 86; PLANCK: *Geschichte des protestantischen Lehrbegriffs*, Leipzig, 1781-1800; PREGER: *M. Flacius Illyricus*, etc., Erlangen, 1861 (pp. 104-227); [HODGE: *Theology*, ii. 720 sq.; SHEDD: *History of the Christian Doctrine*, ii. 40, 273]. G. FRANK.

SYNESIUS, b. about 375, at Cyrene, the capital of the Libyan Pentapolis; studied philosophy and rhetoric in Alexandria, and became a passionate disciple of Hypatia. In 397 or 398 he was placed at the head of an embassy which Cyrene sent to Constantinople, and on that occasion he delivered before the Emperor Arcadius his celebrated speech, *On Kingship* (edited by Krabinger, Greek and German, Munich, 1825). He staid two years in Constantinople, but returned home in 400, thoroughly disgusted with the state of affairs, of which he had given a description, *Αἰώντιος* (edited by Krabinger, Greek and German, Salzburg, 1835). For several years he staid on his estates, occupied with agriculture and the chase, studying philosophy, and writing hymns, Neo-Platonic and pompous: in short, leading a life of ease and refined elegance. In 409 or 410 the people of Ptolemais elected him—the Pagan philosopher, a married man—their bishop; and after some hesitation he accepted. Materials for the explanation of this singular fact are found in a letter he wrote to Theophilus, bishop of Alexandria, immediately after his election. He speaks of the Christian priesthood with the greatest reverence. He considers it as something divine; and in order to obtain it he declares himself willing to give up his fields, his garden, the chase, all his amusements. But he will not give up his wife, and he cannot give up his philosophical ideas. Theophilus, though at times a most stubborn and vindictive adherent of strict orthodoxy, gave his consent; and Synesius was consecrated. Very soon, however, after entering upon his office, he came into conflict with the prefect of the province, Andronicus. It seems that the church was liable to misuse its right of asylum; and it seems that Andronicus fell into the opposite extreme, trying to cancel the right altogether. Synesius was finally excommunicated, and the speech he delivered on that occasion is still extant. It gives a very vivid picture of the dreary and unhappy life he led, unable to fulfil his new duties, and abandoned by his old friends; and new calamities—the invasion of the barbarians, the loss of his children, etc.—made it still worse. He seems to have died in 414, at all events before the cruel death of Hypatia in 415 or 416. His collected works first appeared at Liege, 1612, and again in 1633. See

CLAUSEN: *De Synesio*, Copenhagen, 1831; B. KOLBE: *Synesius als Physiker und Astronom*, Berlin, 1850; THILO: *Comment. in Syn. hymn.*, Halle, 1842-43; [VOLKMANN: *Synesius von Kyrene*, Berlin, 1869. His hymns were edited by F. FLACH, Tübingen, 1875, and all his works translated into French by H. DRUON, with biographical and critical preface, Paris, 1878]. W. MÖLLER.

**SYNOD, The Holy.** See RUSSIA.

**SYNODS.** See COUNCIL.

**SYRIA, AND MISSIONS TO SYRIA. I. HISTORICAL SKETCH.**—Syria is called *Bur-esh Sham* by the Arabs, who include in the title Palestine (Filistin). The name Syria is derived from Tsur, or Sur (Tyre). The Greeks early became acquainted with that city, and gave its name to the country. At a remote era the Aramaeans had founded political communities in Syria; and the kingdoms of Aram, Dameshk (Damascus), and Aram-Zobah (the Bukaa), are mentioned in the Bible.

The Phœnicians, or Canaanites, were the most remarkable of all the ancient inhabitants of the country, and with the Damascenes long held the northern part of Syria. Phœnicia attained its greatest power about B.C. 1050, and continued in almost uninterrupted prosperity five hundred years. During the period of the judges, Syria was more or less under the suzerainty of the Pharaohs; and David extended his dominions over Damascus and Hamath.

From the time of Cyrus (536 B.C.) until the rise of the Grecian power, Syria and Palestine were governed by a Persian satrap, resident in Damascus.

After the battle of Issus (333 B.C.), Syria, Phœnicia, and Palestine yielded to Alexander the Great, excepting Tyre and Ascalon.

After the death of Alexander, Syria continued under the reign of the Ptolemies for sixty years, and then was conquered by the Seleucidæ, who held it until 143, the era of the Maccabees.

In B.C. 34 Syria passed under the Roman yoke, Herod the Great being made king of the Jews. After the destruction of Jerusalem (70 A.D.), Judæa was attached to the province of Syria; and, soon after, Syria and Palestine were placed under the direct dominion of a Roman prefect, Antioch being the seat of government.

In this state the country continued under the Roman and Byzantine Empire until the Muslim conquest in A.D. 634.

Christianity was established under Constantine; and the "extent, wealth, and architectural taste of the Christians" in the subsequent period may be inferred from the splendid ruins of their churches in every part of Syria. The finest mosques in Damascus, Beirût, and Tripoli, the Aksa in Jerusalem, and the Agia Sophia in Constantinople, were Christian churches.

In A.D. 649 Damascus was made capital of the Mohammedan Empire. Syria was full of splendid cities, such as Antioch, Palmyra, Damascus, Heliopolis, Apamea, Gerasa, Bostra, Ascalon, and Cæsarea; but under the blight of Islam these all fell into decay, and Damascus alone remains prosperous.

In 750, under the Abassides, the Caliphate removed to Cufa, and then to Bagdad; Syria becoming a mere province of the Mohammedan Empire.

In the middle of the tenth century it was taken by the Fatimite dynasty of Egypt; and toward the close of the eleventh century, Syria was invaded by the Seljukian Turks, and annexed to their empire.

The period of the Crusades continued from A.D. 1099 until A.D. 1291, when Acre was taken by the Mamelûke Sultan of Egypt.

For more than two centuries after this period Syria suffered from the fierce wars of the "Shepherd hordes of Tartary," and their brethren the Tartar Slav sovereigns of Egypt. In 1401 Timur the Tartar (Tamerlane) invaded the country, burnt Antioch, Emessa, Baalbek, and Damascus, and either massacred their inhabitants, or sold them into slavery.

In 1517 Syria and Palestine were conquered by the Ottoman Sultan, Selim I., and have continued under Turkish rule to this day, declining in wealth and prosperity until the people of the interior provinces sunk to the lowest point of intellectual and moral degradation.

In 1832 Ibrahim Pacha conquered Syria for his father, Mohammed Ali, but was expelled by the English in 1841, and Syria restored to the Porte.

**II. THE LAND.**—Syria and Palestine lie along the eastern shore of the Mediterranean, extending from Egypt and the Sinaitic desert on the south to the confines of Asia Minor on the north, and reaching from 31° to 36° 30' north latitude. The length of the country is 360 miles, and its breadth from 60 to 100 miles; its area being about 28,000 square miles.

A mountain chain, under different names, runs through the land from north to south, being intersected at different points, thus forming distinct ranges. From the wilderness north of Beersheba, the foot-hills rise to mountains about Hebron; and the broken, undulating range extends northwest to the headland of Carmel. North of the Carmel range lies the plain of Esdraelon, which extends through to the Jordan. Over this plain a railway route has just been surveyed.

North of Esdraelon the range continues broad and broken, to the deep ravine of the Litany, which empties into the sea near Tyre. Beyond the Litany rises the noble range of Lebanon, which runs a hundred miles to the north, varying in height from four thousand to eleven thousand feet, and breaking down north-east of Tripoli into a broad plain, which sweeps from the sea eastward to the Orontes at Hums and Hamath, forming the "entrance of Hamath," mentioned by Moses as the northern border of the land of Israel (Num. xxxiv. 8). North of this plain rises the Jebel el Husn, the southern spur of the Nusairiyeh range, anciently *Bargylus Mons*, which extends north, and terminates in the beautiful conical peak of Mount Casius at the mouth of the Orontes.

North of the Orontes the range is known as Gawar Dagb, the *Amanus* of Ptolemy, which extends north fifty miles to Mount Taurus.

The chain of Anti-Lebanon rises in the plain of Hamath, about twenty miles east of the northern end of Lebanon, and runs parallel to the latter, culminating in Mount Hermon, which has an elevation of about ten thousand feet. From Hermon the ridge breaks down into an irregular

and lower range, which runs due south along the eastern bank of the Jordan and the Dead Sea to the mountains of Edom.

The political geography of Syria has changed with every change of dynasty for centuries. At present Syria and Palestine constitute one *Welaïet*, or pachalic, extending from Antioch to Gaza, which is styled the Pachalic of Damascus.

The province of Mount Lebanon was erected into a distinct pachalic after the massacres of 1860; the pacha being always a Latin Christian, appointed by the Porte, with the approval of the great powers of Europe. David Pacha was the first pacha of Lebanon; Franco Pacha, the second; and the next mutserrif was Rustem Pacha, an Italian by birth, a man of enlightened views and liberal education. The present pacha is Wassa Pacha, a Catholic Albanian. Under this *régime*, Lebanon has become, in proportion to its size, the most prosperous part of the Turkish Empire. Schools are encouraged, roads built, new land cultivated, and everywhere is security to life and property.

III. THE PEOPLE. — The population of Syria in 1881 was estimated at 2,076,300, as follows:—

Mohammedans, Sunnites, and Metawileh	1,000,000
Nusairiyeh	250,000
Maronites	250,000
Orthodox Greeks	235,000
Papal sects	80,000
Jews	30,000
Ismailiyeh Gypsies, etc.	30,000
Armenians	20,000
Jacobites	15,000
Druzes	100,000
Protestants	6,300
Bedawin Arabs	60,000
Total	2,076,300

The limits of this article forbid a detailed description of these sects; but of the more obscure it may be said, that the Druzes and Nusairiyeh are semi-Pagan; the Bedawin, nominally Muslim, but really ignorant and superstitious deists; the Maronites, devoted adherents of the Papacy; the Ismailiyeh and Metawileh, heretical Muslims; while the Greeks, Armenians, and Jacobites are Oriental Christians.

The bulk of the population in the cities is Mohammedan, excepting Beirût, of whose population of eighty thousand not more than one-third are Mohammedans.

The northern part of Lebanon is almost exclusively Maronite; the southern portion, south of the Damascus road, being chiefly Druze, with scattering villages of Greeks, Maronites, Muslims, and Metawileh. In Palestine Proper the most of the villagers are Muslims, the Greeks and Papal Greeks being dispersed in Northern Palestine and on the plain of Sharon.

IV. THE NATIVE ORIENTAL CHURCHES are the Orthodox Greek, the Maronite, the Papal Greek, the Jacobite, Armenian, and Papal Armenian.

The Greeks are supposed to number about two hundred and thirty-five thousand. They are Syrians by birth and descent, and speak only the Arabic language. The doctrines and ritual are the same as in Greece and Russia. They differ from the Roman Church in the following points: (1) the calendar, (2) the procession of the Holy

Spirit, (3) the use of pictures and the exclusion of images from sacred buildings, (4) the rejection of purgatory, (5) communion in both kinds, (6) the marriage of the secular clergy.

The church is divided into the patriarchates of Antioch and Jerusalem, which, though nominally independent, are really under the control of the Primate of Constantinople.

The Patriarch of Antioch governs the bishoprics of Beirût, Tripoli, Akkar, Ladakiyeh, Hamah, Hums, Saidnaya, and Tyre. The patriarchate of Jerusalem includes Palestine and Perea, and has under it the bishoprics of Nazareth, Akka, Lydda, Gaza, Sebaste, Nâbulus, Philadelphia, and Petra. Among these the Bishop of Akka is the only one who resides in his diocese: all the others live in the convent at Jerusalem.

The Greek Church allows the reading of the Scriptures by the people, and hence they have become more enlightened than any other of the Syrian sects.

The Syrians, or Jacobites, separated from the Oriental Church on account of the monophysite heresy. The Syriac language is used in the church services, although it is not understood by the people. Their head is the Patriarch of Mardin. Their number is small, chiefly in Sudud, Kuryetein, Hums, Nebk, Damascus, and Aleppo. They are poor and industrious, and receive the Scriptures without opposition.

The Maronites originated as monothelites in the seventh century, although Bishop Dibbs of Beirût has written laboriously and vainly to disprove their heretical origin. Their name was derived from a monk, John Marôn, who died in 701. In 1180 they renounced monothelitism, and submitted to the Pope. They are devoted Romanists, and call their part of Lebanon the Holy Mountain.

Although adhering to the Pope, they still retain many of their former peculiarities. Their ecclesiastical language is Syriac. Their patron saint, Marôn, is not found in the Roman calendar. They have their own church establishment, and the people regard their Patriarch as not inferior to the Pope. Their secular clergy marry.

Their convents, numbering nearly 100, own the best estates in Lebanon, and support about 2,000 monks and nuns, with a revenue of not less than \$350,000.

The people are independent, hardy, and industrious, but are left in gross ignorance, illiteracy, and superstition. Their clergy are educated at Ain Werka; and those trained in Rome are men of fair learning: but the mass of the priests are lamentably ignorant.

The Papal schismatic churches—the Papal Greek, Papal Syrian, and Papal Armenian—have sprung from the missionary efforts of Romish priests and Jesuits during the past two centuries. The Papal Greeks retain the marriage of the clergy, their Arabic service, Oriental calendar, and communion in both kinds.

The Armenian population is confined to the vicinity of Antioch and Aleppo, speaking the Turkish and Armenian languages.

The Jews of Palestine are foreigners, numbering about fifteen thousand; having come from every country on earth, and living chiefly in Jerusalem, Hebron, Tiberias, and Safed. But

the Jews of Damascus, Aleppo, and Beirût, are natives, speaking the Arabic, and many of them possessed of great wealth.

#### V. MODERN PROTESTANT MISSIONS IN SYRIA.

(a) *American Presbyterian*. — The first modern Protestant mission to Syria began in January, 1819, when Rev. Messrs. Pliny Fisk and Levi Parsons, missionaries of the A. B. C. F. M., landed in Smyrna. In February, 1821, Mr. Parsons reached Jerusalem. In 1823 Messrs. Fisk, Jonas King, from America, and Way, of the London Jews Society, reached Beirût, and summered in Lebanon.

Jerusalem and Beirût continued for years the two centres of American missionary labor, until 1843, when the American mission was withdrawn from Jerusalem, and confined to Syria Proper, leaving Palestine to the Church Missionary Society.

In 1871 the Syria mission of the American Board was transferred to the Presbyterian Board of Foreign Missions of the United States, owing to the then recent re-union of the two branches of the Presbyterian Church.

The whole number of American missionaries laboring in Syria under these two boards from 1823 to 1883, is as follows: male missionaries, 55; female missionaries, 63; printers, 4; total, 122.

The missionaries were at first directed to attempt the reform of the Oriental churches, leaving the converts within the Oriental communions; but it soon became necessary to organize a distinct Oriental Evangelical Church.

The great work undertaken by the American Syria Mission, however, was not merely for the two millions in Syria, but, through the medium of the Arabic Scriptures and Christian Arabic literature, for the hundred and seventy-five millions of the Mohammedan world. The work of translating the Bible from the original tongues into Arabic was begun in 1848 by Dr. Eli Smith, who labored assiduously until his death, Jan. 11, 1857.

Only Genesis, Exodus, and the first sixteen chapters of Matthew had received his final revision; but he had revised and nearly prepared for the press the whole of the New Testament, and all except Jeremiah, Lamentations, and the last fourteen chapters of Isaiah, of the Old Testament.

On his death, Rev. Dr. C. V. A. Van Dyck continued the work of translation. In 1860 the New Testament was completed, and issued from the press; and in 1865 the entire Bible was finished, and sent forth to the world. Dr. Smith had prepared in 1837, with the aid of Mr. Homan Hallock, the punches of a new font of Arabic type, made from the best specimens of Arabic calligraphy. The type were cast by Tauchnitz, in Leipzig. This type, which at first was anathematized by the religious heads of the Oriental sects, has now been adopted by the Turkish Government journals, the Dominican press at Mosul, the Greek and other native presses, and the Leipzig Arabic press.

Several editions of the Arabic Bible have been electrotyped in Beirût at the expense of the American Bible Society.

The Arabic Bible, during the past eighteen years, has been distributed throughout Syria and Palestine, Mesopotamia and Egypt, and in Asia

Minor, Tunis, Algiers, Tripoli, and Morocco, Sierra Leone and Liberia, Zanzibar, Aden, Bagdad, India, and China.

In addition to this, nearly two hundred different books have been printed at the Beirût press; comprising works on medicine, surgery, anatomy and physiology, chemistry, natural philosophy, botany, astronomy, the higher mathematics, geography with atlases, grammar, arithmetic, history, theology, homiletics, church history, evidences of Christianity, mental philosophy, hermeneutics, etc., together with religious books and tracts, and illustrated books for the young, and weekly and monthly journals.

Mr. Butrus Bistany, a learned convert from the Maronite faith, who aided Dr. Eli Smith in the Bible translation, has published a fine dictionary of the Arabic language, in two volumes octavo, 1,200 pages, and is now publishing an Arabic encyclopædia in twelve octavo volumes, 800 pages each, of which the sixth is already completed.

During the year 1882, 21,000,000 pages in Arabic were printed at the Beirût press, making 243,000,000 from the foundation of the press. The demand for the Beirût publications is greater in Egypt than in any other country. The Beirût press has an Arabic type foundry and electrotype apparatus.

Education is a prominent branch of the mission-work in Syria. The first missionaries found the people in a deplorable state of intellectual and moral ignorance. The only schools were the Muslim medrissehs, attached to the mosques, and the clerical training-school of the Maronites in Ain Wurka, Mount Lebanon. Books were to be made for readers, and readers for books.

Drs. Thomson and Van Dyck founded a seminary for boys in Abeib in 1846, which was placed under the care of Mr. Calhoun in 1849, and continued in his care until 1876. It was the highest literary institution in Syria for years, until the founding of the Syrian Protestant College in Beirût.

This institution was incorporated by the Legislature of New York in 1863, and is under the control of a board of trustees residing there. The college began with a preparatory class in 1865, and the college proper opened in the fall of 1866. A medical class was formed in 1867. In the autumn of 1873 the present permanent buildings at Ras Beirût were occupied. The departments of the college are three, — preparatory, collegiate, and medical, including pharmaceutical. The language of the preparatory and collegiate departments is English; and, in the future, medical instruction will also be in English. The whole number of students in the college in the year 1882-83 was 168. The total number of graduates in pharmacy to the year 1882 was 9; medical, 70; collegiate, 74; total, 153.

Progress has been made in founding a library and scientific museums.

The mission has also three female seminaries, — in Beirût, Sidon, and Tripoli, — with about 100 boarders and 300 day pupils, and 113 common schools, with about 5,000 pupils.

A theological seminary building adjoins the college, in which several members of the mission give instruction to candidates for the Christian ministry.

Fourteen native evangelical churches have been organized, of which four have native ordained pastors; and twenty-seven licensed preachers aid in the work of evangelization. The number of communicants is about 1,000, of whom 400 are women. Eighty-four Sunday schools contain about 4,000 scholars. The number of Protestant adherents is about 4,000.

Medical mission-work has received especial attention, both in hospital services and in medical practice among the poor in the interior towns and villages.

The American Bible Society and the American and London Religious Tract societies have given substantial aid in the printing and publishing work of the mission.

(b) *The Irish Presbyterian Mission in Damascus* was founded in 1843. The United Presbyterian Church of the United States soon entered upon the work, and continued to co-operate with it until a few years since, when the latter church concentrated its work upon Egypt. Rev. Messrs. Crawford and Phillips, with a corps of lady-teachers, now carry on the work, with 14 catechists, 7 preaching-stations, 110 communicants, and 430 pupils in their schools. Their work embraces Damascus and vicinity, and the eastern and southern parts of Anti-Lebanon.

(c) *The Church of England Missions in Palestine* have their centre at Jerusalem, and embrace (1) the London Jews Society, with 8 foreign laborers, 8 native teachers, 80 communicants, and 2 schools with 104 pupils; (2) the Church Missionary Society, with 20 European laborers, 4 ordained natives, 37 catechists, 24 female teachers, 25 preaching-stations, 214 communicants, 45 schools with 1,142 pupils.

The Protestant bishopric of Jerusalem, founded by Frederick William IV. of Prussia, is supported half by Prussia and half by England. The first bishop was Dr. Michael S. Alexander; the second, Dr. Samuel Gobat; and the third, Dr. Barclay, who died in 1881. At present there is no incumbent. See JERUSALEM, EPISCOPAL SEE OF ST. JAMES IN.

The Church Missionary Society labor in Palestine Proper as far north as Acre, and east of the Jordan.

(d) *The German Evangelical Missions* embrace (1) the German Deaconesses of Kaiserswerth, whose work comprises orphan-training, higher education, and hospital-nursing (they began labor in Sidon in 1860 after the massacres, then transferred their work to Beirut, where they have spacious premises, and are engaged in a work which is of the greatest value to the people of Syria. They have in Beirut 16 deaconesses, 6 native female assistants, and 240 pupils. They have also the care of nursing the indoor patients to the number of 500 in the Johanniter Hospital in Beirut. In Jerusalem four of the deaconesses act as nurses in the hospital, with about 700 indoor patients annually); (2) German chaplains in Beirut and Jerusalem, who preach to the German and French speaking Protestants; (3) The Jerusalem Verein of Berlin, which supports Dr. Reinicke at Jerusalem, and Mr. Muller at Bethlehem, whose work embraces 135 communicants, 8 schools with 296 pupils.

(e) *The British Syrian Schools*, founded by

the late Mrs. J. Bowen Thompson, and now conducted by her sister, Mrs. A. Mentor Mott, are doing a great work for female education in Syria. They have schools in Beirut, Damascus, Baalbek, Tyre, Hasbeiya, Bukfeiya, Mukhtara, Zahleh, and Ain Zehalteh. This society has 17 foreign laborers, 22 catechists, 75 female teachers, 24 Bible-women, and 30 schools with 2,878 girls and 452 boys; total, 3,330 pupils.

(f) *The Free Church of Scotland* has a mission in the Metn district of Mount Lebanon, in connection with the Lebanon schools' committee. This mission has 23 catechists, 7 female teachers, 35 communicants, 21 schools, and 832 pupils. Rev. W. Carslaw, M.D., labors in harmony and close connection with the American mission.

(g) *The Society of Friends in England and America* have a mission in Lebanon at Brummana, and also schools at Ramullah and vicinity in Palestine. Mr. Theophilus Waldemeier of the mission at Brummana was one of the captives in Abyssinia under King Theodore, and has labored industriously in founding the Boys' Industrial School, the Girls' Boarding-school, and the Hospital and Dispensary, together with various village schools. The society have 10 schools with 300 pupils.

Other societies besides those mentioned above are laboring in Syria and Palestine, the chief of which are the Church of Scotland Mission to the Jews, Miss Taylor's Muslim Girls' School, the Society for promoting Female Education in the East, the Reformed Presbyterian Mission in Latakiah, the Crishona Orphan-House Mission, Miss Arnett's School, the Mary Baldwin Memorial School, and Miss Mangan's Medical Mission (the last three at Jaffa).

The whole number of foreign laborers, male and female, in Syria and Palestine in 1881 was 191, with 581 native teachers and catechists, 26 churches, 140 preaching-stations, 1,700 communicants, 6,311 Protestant adherents, 302 schools with 14,624 pupils, of whom 7,475 were boys and 7,149 girls.

The medical missions are 12 in number, with 15 physicians, 24 nurses, 1,805 indoor-patients, and 73,432 outdoor-patients in polyclinique.

In addition to the Protestant educational institutions in Syria and Palestine, numerous schools have been opened by other sects, foreign and native; and the Turkish Government is urging upon the provincial governors the opening of medrischs for the Muslim children.

VI. THE ROMAN-CATHOLIC MISSIONS IN SYRIA AND PALESTINE may be said to date back to the Crusades, when the Latin priests made an attempt to convert the Oriental churches to Rome. But within the past two centuries their efforts, as stated above, have resulted in the founding of various affiliated churches, known as Greek-Catholic, Syrian-Catholic, Armenian-Catholic, etc. More recently the Jesuits, Franciscans, and Lazarists have set themselves to the work of caring for these native Catholic sects, proselytizing the Oriental sects, and counteracting the influence of Protestant missions.

The Jesuits have a college in Beirut with 250 pupils, and other schools with 1,000 pupils. They have also a large printing-house, and have made, under Dr. Von Hamn, an Arabic translation of

the Bible from the Vulgate, including the Apocrypha. It is an elegant and expensive work, varying but slightly in text from that made by Drs. Smith and Van Dyck.

The Franciscans have a monastery and church, the Capuchins, a church and schools, and the Lazarists, schools, in Beirût. The Lazarists also have a large boys' boarding-school at Aintura in Mount Lebanon.

The French institution of the *Sœurs de Charité de St. Vincent de Paul* embraces an orphanage of about 600 pupils, and a day-school and boarding-school.

The *Dames de Nazareth* have also erected a stately building east of the Damascus Road, and have about 130 pupils.

The most important of the native Catholic institutions are the Maronite Bishop Dibbs's college with 250 pupils, and the *College Patriarcal Grec Catholique* with nearly 300 boys.

The city of Beirût takes the lead in education, and has become a city of schools, as the following official statistics for 1881 will show:—

While the Protestant schools are 30 in number, with 128 teachers, 575 male pupils, 2,429 female pupils, a total of 3,004, the non-Protestant schools (as Orthodox Greek, Maronite, Jesuit, Papal Greek, Lazarist Monks, Sisters of Charity, Sisters of Nazareth, Maronite Bishop Dibbs's, Mohammedan, Jewish, Italian, Madame Melhamy [a Maronite lady], and the Catholic St. Joseph's) number 53, with 301 teachers, 4,893 boys, 3,492 girls, a total of 8,385 pupils. Adding to these the 3,004 Protestant pupils, we have 11,389 pupils in the schools of Beirût.

The most remarkable proof of a popular awakening on the subject of education is the opening of boys' and girls' schools by the Mohammedans in Beirût, Damascus, Tripoli, Sidon, Hums, and other places.

They have erected neat school-edifices, fitted with seats and desks (the girls' schools with American sewing-machines): and in Beirût they now have 1,150 boys and 420 girls under instruction.

One of the great obstacles to the evangelization of the Mohammedans is the politico-religious alliance between Islam and the State. This has increased the fanaticism of the Muslim masses. But contact with European influence, the growth of education, the reading of the Bible, the newspaper press, and the spread of a pure Christianity, are gradually leavening the minds of the Mohammedans. In 1860 the Muslims everywhere sympathized with the massacre of Christians. In 1882 the Muslims of Beirût formed a relief committee to aid the ten thousand Christian refugees who fled from the Muslim fanatical outbreak in Egypt.

Diplomacy can never regenerate the East. The patient work of education, the preaching of the gospel, the distribution of God's word among the masses, and the diffusion of Christian literature, will gradually disarm prejudice, awaken inquiry, promote social harmony, destroy polygamy, reform the Oriental churches, and bring the followers of Islam to the religion of Jesus Christ. Thus will the press, the church, and the school co-operate in hastening the true regeneration of that most interesting, and, until recently, so degraded land.

LIT.—R. ANDERSON: *Missions of the American Board to Oriental Churches*; W. GOODELL: *Fifty Years in the Turkish Empire*; W. F. BAINBRIDGE: *Around the World Tour of Christian Missions*; H. H. JESSUP: *Mohammedan Missionary Problem*; the same: *Women of the Arabs*; the same: *Missions to the Oriental Churches*, in *Proceedings of New-York Evangelical Alliance*, 1873; the same: *Syria Mission-Work*, in *Midway Conference Proceedings*, 1878; T. LAURIE: *Ely Volume*; I. BIRD: *Bible-Work in Bible Lands*; W. M. THOMSON: *The Land and the Book*; P. SCHAFF: *Through Bible Lands*; J. W. DULLES: *Ride through Palestine*; *Annual Reports of the Presbyterian Board of Foreign Missions*, 1871–83, 23 Centre Street, New York. HENRY H. JESSUP (of Beirût, Syria).

**SYRIAC LITERATURE.** The literature of the Syriac tongue is mostly biblical and ecclesiastical; the rest being historical, poetical, legendary, folk-lore, and translations (chiefly) from the Greek classics and Fathers. The extant Syriac literature (proper) begins with the second century A.D., and ends shortly after the Crusades; though later works exist, related to the earlier, like the Latin of the middle ages to that of the classic period. The modern Syriac, easily acquired by a reader of ancient Syriac or of Arabic, has a literature of its own, both native, and fostered by the American and the Jesuit missionaries, and current from Mosul to Urmi (Oroomiah). For an account of this language and literature, see Dr. Justin Perkins's *Eight Years in Persia*, Andover, 1843; also a partial bibliography in the Introductory Remarks of Rev. D. T. Stoddard's *Grammar of the Modern Syriac Language* (in *Journal of the American Oriental Society*, also separately, New Haven, 1855); also Socin's *Die Neu-Aramäischen Dialekte von Urmia bis Mosul* (autolithographic text, with German translation, Tübingen, Laupp, 1882); and Nöldecke's notice of the same in *Z. D. M. G.*, Bd. 36, pp. 609 ff. The words of this dialect are incorporated into R. Payne Smith's *Thesaurus Syriacus*, vol. i. Oxon., 1879. The chief monument of this dialect is the Bible by Dr. Justin Perkins (Urmi, New Testament, 1846; Old Testament, 1852), and, next, a manuscript lexicon, Syriac-English, compiled principally by Deacon Joseph, Dr. Perkins's assistant and translator. (See art. PERKINS.) Other works are missionary literature, Protestant and Catholic, with a few native historical, poetical, and moral works. A great portion of this literature is still extant only in manuscript.

Another dialect, called *Turâni*, is spoken in the Mesopotamian region of Tür 'Abdin, a portion of which has been reduced to writing, and published by Eugen Prym and Albert Socin. For an account of this dialect, see Prym and Socin's *Der Neu-Aramäische Dialekt von Tür 'Abdin* (Göttingen, Vandenhoeck and Ruprecht, 1881, 2 vols.), and art. by Socin, in *Z. D. M. G.*, Bd. 36, pp. 238 ff. Neither the modern Syriac nor the *Turâni* has yet superseded the ancient Syriac in the church service-books, except among the Protestants.

The ancient Syriac literature might be treated under various divisions, but the most convenient is that of age. There are three well-marked periods: I. From the second century to the Mohammedan conquest, A.D., 636; II. From the



Mohammedan conquest to the decay of Syriac as a spoken language, A.D. 636-1318; III. From 1318 onward, when Arabic was established as the common vernacular, and writers wrote in either tongue, and some in Greek also. Throughout, the Syriac maintained itself as a beautiful and flexible language; easily receiving accessions from other tongues, abounding always in Grecisms and Greek words, till it even naturalized French and English words in the times of the Crusades, and later.

*Period I., Second Century to A.D. 636.*—Chiefly worthy of note are the Bible versions. First, doubtless, the Curetonian, dating, probably, from the second century, extant only in fragments of sixth-century manuscripts (found at the convent of Sta. Maria Deipara, in the Nitrian Desert), named from the discoverer, and published by him (London, 1858); other fragments privately printed by W. Wright [London, 1872]. Second, the Peshitto, a recension of the Curetonian, perhaps, which probably assumed its present shape in the fourth century; a noble version, and the best monument of the ancient language. The New Testament lacks the Epistles, Second Peter, Second and Third John, and Jude, with the Apocalypse. Third, the Philoxenian, made by the chorepiscopus Polycarp, A.D. 508, for Philoxenus, Bishop of Hierapolis (or Mabûg). This was based on the Peshitto. It is probably extant in those Epistles which are lacking in the Peshitto, but printed in the common editions of the Syriac New Testament; and in the Gospels it is probably most nearly represented by a manuscript belonging to the Syrian-Protestant College at Beirut, and brought to light by the present writer. (See *Notes on the Beirut Syriac Codes*, in *Jour. Soc. Bibl. Lit. and Eccegesis*, 1882, pp. 2 ff.) Fourth, the Harklensian, a recension of the Philoxenian, made by Thomas of Harkel, A.D. 616. The Gospels are extant in several manuscripts. The rest of the New Testament, except the Apocalypse, is extant in one manuscript. Fifth, contemporaneous with the Philoxenian, and almost a part of the same labor, is the Hexaplar version of sundry portions of the Old Testament, made by Paul of Tella, A.D. 616. Sixth, the Palestinian or Jerusalem version, extant only in portions of an Evangelistarium in the Vatican Library (published at Verona, 1861, by Count F. Miniscalchi Erizzo), and a few fragments published by Land in his *Anecdota* (tom. iv., Lugd. Bat., 1875). A few other versions of portions (at least) of the Bible are extant only in scraps and quotations.

In this connection is to be mentioned the *Diatessaron* of Tatian the Assyrian, which was either originally composed in Syriac, or had its chief circulation in a Syriac version. The work itself is now lost; but a commentary thereon by Ephrem Syrus (fourth century) is extant in an Armenian translation (published with a Latin version at Venice, 1836; Latin version again, revised, Venice, 1876). Tatian's work dates about A.D. 155-170, and is the most important early witness to the general recognition of the four Gospels.

Other works of this early period were translations of the Epistles of Clement of Rome, of the Festal Letters of Athanasius (extant in one of the earliest known Syriac manuscripts, discovered by Cureton, and published by him at London, 1818), of portions of Eusebius, of Josephus, etc.

The commentaries, and especially the hymns and homilies of Ephrem Syrus (fourth century, deacon of Edessa) have been hitherto as noted as any non-biblical Syriac remains. (The *homily*, in Syriac, is usually a sermon in verse, heptasyllabic, octosyllabic, or dodecasyllabic.) Ephrem was inspired to sing by the earlier poetry of Bar Desanes the Gnostic. Ephrem is the greatest name in early Syriac literature and sainthood, and many works of others have wrongly been attributed to him. His hymns and homilies are beautiful and poetic, but very didactic and dogmatic.

A throng of writers—homilists, chroniclers, and translators—belong to this period, many of whose works are lost, and many others extant only in manuscript, for a catalogue of whom reference is best had to Aug. Friedrich Pfeiffer's condensation of J. S. Assemani's *Biblioth. Oriental.*, Erlangen, 1776. Of especial note are Joshua the Stylite, whose *Chronicle* (A.D. 507) was best published by W. Wright (Cambridge, 1882); Jacob, or James, of Sarûg, of whose works one of the most curious is the *Homily on the Baptism of Constantine*, published at Rome, 1852, with Italian translation and notes, by Arthur L. Frothingham, jun. Of very great importance is the anonymous *Chronicle of Edessa* (circa A.D. 550), containing a great wealth of church and secular history. Edessa was the literary home of the Syriac tongue, as Antioch of the Syrian Church.

The Syriac hymnology and liturgical literature of this period deserve a volume for their treatment, if for no other purpose than to show their influence on the Western hymnology and liturgies.

The publication of many important works of this period has been accomplished in great part by the enterprise of scholars of the present generation.

*Period II., A.D. 636-1318.*—During this period chroniclers and poets were more in fashion, and they have preserved many important matters of history that otherwise would have been lost. Lexicographers and grammarians also, with law-writers, scientific authors, collectors of proverbs and riddles, likewise abounded in this period; although almost every writer was an ecclesiastic of some grade, or a monk.

Prominent is Dionysius of Tell Mahre, a Jacobite bishop and patriarch (*flor.* A.D. 750-845), established in power by the Caliph Abdallah. His *Chronicle* was written before he became bishop, or before A.D. 775; and in it he treated of historical subjects from the beginning of the world to about A.D. 755. His *Chronicle* incorporated, and preserved as well, the *Chronicle* of Joshua the Stylite above mentioned. A long list of chroniclers followed, until we reach the important name of Dionysius Bar Salibi, bishop of Amida (*flor.* circa A.D. 1154-71), whose commentaries, theological works, and liturgies are of great value for critical purposes. Then, after another swarm of writers, appears Gregory Bar-Hebræus, called also Abu-l-Farag (Abulpharagius) (b. A.D. 1226). His *Chronicle* and commentaries are crowded with invaluable material of every sort. He wrote Arabic, as well as Syriac. His works are quite voluminous, and among Syriac authors he ranks among the very first for utility and value, although of so late a date.

A long list of writers on other topics might be named as belonging in this period, but we can stop to mention but one for his importance, — Jeshua (Jesus) Bar-Bahlûl (*circa* A.D. 963), who published a lexicon of his tongue that is still extant. Several grammars of the period are extant, both in manuscript and in print.

To this period belongs also the Nestorian (a word which ought to be replaced by "Chaldean") writer, Ebed-Jesu, metropolitan of Soba and Armenia (d. 1318). His most noted and noteworthy book is his catalogue of the Sacred Scriptures and of patristic writings or writers, including many, if not most, of the known Greek and Syrian Fathers. This work, like that of Gregory Bar Hebraeus, is among those indispensable to the biblical critic.

This period was one of great literary activity, as well as of life, throughout the Syriac-speaking peoples. Missions were extended eastward to the Pacific. It was in A.D. 781 that the famous Chinese-Syriac monument was set up, which records the planting of Christianity in China by the Syrian missionaries. Copies of this tablet, in *facsimile*, are in several of our libraries; and notices and translations appear in a long series of books in many languages, from Kircher (1631) to Doolittle and Williams. (See, e.g., Pfeiffer, *ubi supra*, pp. 493 ff.)

*Period III., from A.D. 1318 onward.* — The death of Ebed-Jesu marks the close of the classic period. After him there follows a very long and numerous series of writers of less note, among whom few, if any, could require particular mention here. Their works are chiefly valuable to the linguist, or in special limited investigations. As in earlier times, most of them were ecclesiastics.

Concerning the development of the language, the contrast between the Peshitto and the Harklensian versions appears very strong to one who reads only those specimens of the literature. Such a reader is apt to suppose that the Peshitto represents the pure Syriac, and the Harklensian a strong Greek element; but a more extended reading shows that the Harklensian bears also a *later Syriac* character, and that the Peshitto was already rather solemn and antiquated before the Philoxenian was made. The idiom of the Harklensian has much in common with the style of the secular writings, both those of earlier and those of later date than itself. As time went on, the Grecisms scarcely decreased, but the Arabicisms became more frequent. The secular language, also, is more flexible, and indulges more in complex syntactical structures.

A catalogue of printed Syriac books would far exceed the limits of this whole article. The best bibliography of *printed* ancient Syriac literature is to be found in Dr. EBERHARD NESTLE'S *Brevis Ling. Syr. Gram., Literatura*, etc. (one of the series *Porta Ling. Oriental.*, begun by Petermann, Carlsruhe et Lipsiæ, Reuther, 1881, *Litteratura*, pp. 1-39); but a very considerable number of printed books have appeared since that work. The best accounts of Syriac manuscript literature are to be found in the following works: *Hebræica Tractatus*, etc., ed. ABR. ECHELLENSIS (Romæ, 1653); J. S. ASSEMÂNI: *Biblioth. Orientalis* (Romæ, 1725-28);

A. FRIEDR. PFEIFFER; J. S. ASSEMÂNI: *Biblioth. Oriental.* in *einen Auszug gebracht* (Erlangen, 1776); STEPH. EVOD. ASSEMÂNI: *Biblioth. Apostolic. Vatic. Codd. MSS. Catalog.* (Romæ, 1758-59); [ANGELO MAI:] *Script. Vcter. Nov. Collectio e Vat. Codd. Editæ* (Romæ, 1831); STEPH. EVOD. ASSEMÂNI: *Biblioth. Medicea Laurent. et Palatin. Codd. MSS. Orientalis Catalogus* (Flor., 1742); ROSEN and FÖRSHALL: *Catalog. MSS. Oriental. qui in Brit. Mus.* (London, 1838); W. WRIGHT: *Catalogue of the Syriac Manuscripts in the British Museum, acquired since the Year 1838* ([London], 1870, etc.); R. PAYNE SMITH: *Catal. Codd. MSS. Biblioth. Bodlegian.* (Oxon., 1864); [H. ZOTENBERG:] *MSS. Oriental., Cat. des MSS. Syriacques, etc., de la Bibliothèque Nationale* (Paris, 1874); ANDR. THEOPH. HOFFMANN: *Kurze Geschichte der Syr. Literatur* (Berthold, Jour. XIV., 1822); GUST. BICKELL: *Conspectus Rei Syriacæ Lit.* (Monast., 1871).

Of the editions of the Bible in ancient Syriac, a critical edition of the Peshitto is still a desideratum. For the New Testament, the best editions are (for text) the *ed. princeps* of WIDMANSTADT (Vienna, 1555, now very rare) and the American editions (Urmî, 1846, New York, 1871); of the Old Testament, the Urmî edition of 1852. The Ambrosian Codex of the Old Testament, edited by A. M. Ceriani (Milan, 1876, etc.), is the oldest Old-Testament manuscript, and all important. For other editions, and editions of the Apocrypha, see NESTLE (*ubi supra*). A very useful work is the Psalter, the "first labor" of the American press at Urmî (1841), printed for the use of the Nestorian (Chaldean) ecclesiastics. It contains parallel Scripture references and the prayers and rubrics used in public service. Much of this accessory matter has found its way into other editions of the Psalter. The older editions of the New Testament give the Nestorian (Chaldean) church-lessons. For further information respecting the Syrian writers mentioned in this article, see respective arts. See also SEMITIC LANGUAGES, SYRIA. ISAAC H. HALL.

**SYRIAC VERSIONS.** See BIBLE VERSIONS.

**SYROPULOS, Sylvester**, a Greek ecclesiastic of the fifteenth century, author of a valuable history of the Council of Ferrara-Florence (see art.). He was *δικαιοφύλαξ* ("law-officer") and chief sacristan in Constantinople, one of the five dignitaries immediately about the patriarch. He was passionately devoted to his church, and opposed to the Latin. Nevertheless, he was a delegate to the Council of Ferrara-Florence, especially designed to effect a union between the Greek and Latin churches, took part in its deliberations, and by command of his sovereign signed the decrees. This act of weakness he deeply lamented; and by his efforts to defeat the practical effect of the decrees he encountered such opposition, that he was forced to retire to private life. The only edition of his work is the copy of the Paris Codex, which unhappily lacks the first book, issued by Robert Creighton, *Vera hist. unionis, . . . sive Concilii Florentini exactissima narratio*. The Hague, 1660. See SCHRÖCKH: *Kirchengesch.*, vol. xxxiv. pp. 411 sqq.

## T

**TABERNACLE** (*ôhel mo'ed*, or *ôhel ha-eduth*, or *mishkan ha-eduth*) denotes the movable sanctuary of the Hebrews prior to the time of Solomon. Other terms are *mikdash* (Exod. xxv. 8; Lev. xii. 4), *mishkân* (Exod. xxv. 9), *bayith*, i.e., house (Exod. xxiii. 19, xxxiv. 26; Josh. vi. 24, ix. 23; Judg. xviii. 31), *ôhel*, i.e., the tent, also *heykât*, i.e., temple (1 Sam. i. 9, iii. 3), and *ma'ôn*, i.e., dwelling (1 Sam. ii. 29, 32).

**PREPARATION OF THE BUILDING.** — As Jehovah went before the people in the pillar of cloud and of fire, as it was his intention to show and to reveal his presence unto the people, whether they were on the way or in their tents, therefore he promised unto the people, "In all places where I record my name I will come unto thee, and I will bless thee" (Exod. xx. 21). To make this place of blessed meeting a visible reality, *not only does God show unto Moses the model pattern of the tabernacle and of all the instruments* (Exod. xxv. 9, 40, xxvi. 30, xxvii. 8), but the people are also directed to bring freewill offerings, or rather the *material*, which is to be used under the direction of Bezaleel and Aholiab. The sin of the golden calf apparently delays the execution. On the intercession of their leader, a tent is pitched (probably that of Moses himself, which had hitherto been the headquarters of consultation) outside of the camp, to be provisionally the tabernacle of meeting. This provisional tent is accepted of God, and dedicated by his divine presence (Exod. xxxiii. 9). After God has become reconciled again to his people, the work is resumed. The people offer the necessary materials in excess of what was wanted (xxxvi. 5, 6). Other workmen (xxxvi. 2) and workwomen (xxxv. 25) place themselves under the direction of Bezaleel of the tribe of Judah, and Aholiab of the tribe of Dan.

**STRUCTURE OF THE TABERNACLE AND THE COURT** (Exod. xxv.-xxvii., xxxv.-xxxviii.). —

1. *The Tabernacle* formed a rectangle of thirty cubits long, ten wide, and ten high. The outside length was thirty cubits and a half; the outside width, eleven cubits. The walls were built of forty-eight planks of shittim-wood, overlaid with gold on both sides, ten cubits high, and a cubit and a half broad. Of these boards, which were in close contact with each other, twenty were on the north, and twenty on the south side; for the west end were eight boards. From the foot of each plank came out two "tenons" (*yadoth*), which were thrust into two silver sockets, of which two were prepared for each plank, each socket being the weight of a talent of silver (xxxviii. 27). These tenons were to be "coupled together." The walls or planks were bound together by five bars or bolts, thrust into rings attached to each plank. These bars ran along the outside: one is said to have gone in the middle. The structure was adorned by *four kinds of hangings*. The roofing material was canvas, consisting of ten "curtains," each twenty-eight cubits long and four cubits wide. Ten of these were to be "coupled," i.e., sewed together, five in one sheet, and five in

another. This was done by means of fifty "loops" and as many taches of "brass." The connecting line run over the curtain of the Holy of holies. This curtain was of byssus, with figures of cherubim stitched upon it, apparently with the art of the embroiderer. The second set of curtains, or tent-roof, of goat's hair, called also *ôhel*, consisted of eleven pieces of stuff, each thirty cubits long and four cubits wide. They were sewed into two large cloths, and suspended on fifty knobs, or taches, of gold by means of fifty loops. A coat of "rams' skins dyed red, and tachash (A. V. badgers') skins," was furnished as an additional covering (xxvi. 14, *mitnalal*, i.e., from upward). The *entrance* to the tabernacle was towards the east, and closed by a "hanging" of byssus, and embroidered, suspended upon five copper-socketed and gilded pillars of acacia-wood by means of golden hooks. A "veil" divided the interior into two apartments, called respectively the "holy place" and the "most holy." This partition-cloth was suspended upon four pillars precisely like those of the door "hanging," except that their sockets were of silver.

2. *The Court* was a large rectangular enclosure a hundred cubits long and fifty broad. It was composed of a frame of four sides of distinct pillars, with curtains hung upon them. The sixty wooden pillars were five cubits in height. At the bottom they were protected or shod by sockets of brass. At the top these pillars had a capital, which was overlaid with silver. Connected with the head of the pillar were hooks and rods, joining one pillar to another. These rods were laid upon the hooks, and served to attach the hangings to, and suspend from them. The hooks and rods were silver. The hangings of the court were of twined *shesh*, that is, a fabric woven out of twisted yarn of the material called *shesh* (A. V., fine linen).

**THE FURNITURE OF THE TABERNACLE.** — The only piece of furniture within the inner or most holy place was the *ark of the covenant* (q. v.). The furniture of the outer room, or holy place, consisted of the altar of incense, the table of shewbread, and the "golden candlestick" (q. v.). In the court was the altar of burnt offering and the laver (q. v.).

3. *Provisions for the Transport* (Num. iv. 4-33). The Levitical family of Kohath, to which Aaron's family also belonged, had to carry all the vessels of the Holy of holies (Num. iv. 4, 15). Then came the family of Gershon with the tabernacle and its lighter furniture, while the Merarites had charge of its heavier appurtenances. The sons of Aaron prepared for the removal by covering every thing in the Holy of holies with a purple cloth. The Kohathites had to carry every thing on their shoulders: the Merarites had four wagons for their transport.

**SIGNIFICANCE OF THE TABERNACLE.** — As the name indicates, it was to be the dwelling of Jehovah in the midst of his people. As king of his people he dwells in his palace. His throne is over the *kophereth* ("the mercy-seat"), between

the cherubim, which, however, must not be taken in an anthropopathic manner. If there was to be a mutual relation between the holy and living God and his people, which he selected from among the nations of the earth to be the bearer of his name, revelation, and word, it was necessary to have some means of approaching God. This access is mediated in a gradual manner. In the *court*, as the lowest grade, the people meet, partly to bring their offerings to Jehovah, partly to hear the revelation of his divine will, and to receive his mercy and blessing. Being sinful, the people do not dare yet to enter the sanctuary: they need human mediators, the priests, who in their stead present themselves to God. But the priests themselves can only approach Jehovah in an immediate manner in their high priest, who only once in the year can enter the Holy of holies, where the throne of Jehovah's glory is. This leads us to the *New-Testament idea* of the Tabernacle (cf. Heb. viii. 2, 5, ix. 1-11, 23 sq., x. 1, 19 sq.; cf. Col. ii. 17; Eph. ii. 14, 22; Rev. xxi. 3), — that the entire structure of the tabernacle was nothing but a typical prophecy of the New-Testament economy, according to which, after the eternal high priest had entered the Holy of holies with his own blood, all curtains are removed, and that all who have become Abraham's children by faith have a daily access to the mercy-seat, and that they shall once also enter the Holy of holies of the heaven (Heb. xii. 14 sq., 23 sq.). As to the *symbolic* signification of the tabernacle, there can be no doubt that the structure of the same was obviously determined by a complex and profound symbolism; but its meaning remains one of the things which will always be guess-work. Jewish rabbis as well as Christian theologians have exercised their ingenuity, with more or less success. Thus the material, not less than the forms, in the Holy of holies, was significant. The metals, colors, and numbers had their signification. Thus three is the numerical "signature" of the Divine Being and of all that stands in any real relation to God (Num. vi. 24-26; Isa. vi. 3). The number three being the "signature" of God, of the Creator, *four* is the signature of nature, of the created things of the world; not of the world as "without form, and void," but as a kosmos, as the revelation of God so far as nature can reveal him. *Five* is the symbol of completeness and perfection, while *five* represents one-half of the "signature" of perfection. *Seven* (i.e., 3+1) is the note of union between God and the world, the number of religion, the signature of salvation, blessing, peace, perfection. *Twelve* denotes by multiplication the combination of the signature of God and the signature of the world (3×4).

**HISTORY OF THE TABERNACLE.** — After the sanctuary was completed, under the direction of Bezaleel and Aholiab, it was dedicated on the first day of the second year from the exodus, and the ritual appointed for it begun (Exod. xl. 2). After the entrance into Canaan, the tabernacle was in the camp of Israel, at Gilgal (Josh. iv. 19, v. 10, vi. 24, ix. 6, x. 6, xiv. 6), and, after the taking and division of the country, at Shiloh (xviii. 1, 10, xix. 51). At Shiloh it continued during the whole period of the judges; but, when the ark of God was taken, the sanctuary lost its glory. It

probably became once again a movable sanctuary; less honored, as no longer possessing the symbol of the divine presence, yet cherished by the priesthood, and some portions, at least, of its ritual kept up. For a time it seems, under Saul, to have been settled at Nob (1 Sam. xxi. 1-6), which thus became a priestly city. The massacre of the priests probably caused its removal from Nob to Gibeon, where it connected itself with the worship of the high places (1 Kings iii. 4), while the ark remained at Kirjath-jearim. The capture of Jerusalem, and the erection there of a new tabernacle, with the ark, of which the old had been deprived (2 Sam. vi. 17; 1 Chron. xv. 1), left it little more than a traditional, historical sanctuary. The provisional tabernacle erected by David was to make room for the temple which he intended to build. His purpose was fulfilled by Solomon, who had the tabernacle, and the ark, and all the holy vessels, brought to Jerusalem, and put in some place within the temple, to remain there as holy relics (1 Kings viii. 4; 2 Chron. v. 5).

**LIT.** — Besides the commentaries on Exodus *ad loc.*, see BÄHR: *Symbolik des mos. Cultus*, i. 56 sq.; LUND: *Die jüd. Heilighümer*, Hamb., 1695, 1738; VAN TIL: *Comment. de Tabernac. Mos.*, Dord., 1711; CONRADI: *De gener. tabern. Mos. structura*, 1712; LAMY: *De Tabernaculo fœderis*, Paris, 1720; TYMPE: *Tabernaculi e monumentis descr.*, Jena, 1731; CARPZOV: *Appar.*, pp. 248 sq.; SCHACHT: *Animadv. ad Iken antiqu.*, pp. 267 sq.; NEUMANN: *Die Stiftshütte*, Gotha, 1861; FRIEDRICH: *Symbol der mos. Stiftshütte*, Leip., 1841; KURTZ, in *Studien u. Kritiken*, 1844, 305 sq.; RIGGENBACH: *Die mos. Stiftshütte*, Basle, 1862, 1867; [SOLTAU: *Vessels of the Tabernacle*, Lond., 1865; PAINE: *The Tabernacle, Temple, etc.*, Boston, 1861; KITTO: *The Tabernacle and its Furniture*, Lond., 1849; SIMPSON: *Typical Character of the Tabernacle*, Edinb., 1852; BROWN: *The Tabernacle, etc.*, Edinb., 1871, 1872; ATWATER: *History and Significance of the Sacred Tabernacle of the Hebrews*, New York, 1875; BANNISTER: *The Temples of the Hebrews*, London, 1861; DALI: *Jewish Temple and Christian Church*, London, 1865]. LEYRER. (B. PICK.)

**TABERNACLE** is a term originally applied to an ambry above the altar, for the preservation of the Eucharist, contained in the pyx, which had the shape of a tower, more often than of a dove. This ambry stood either on the altar, or was suspended. From the fourteenth century on, the pyx containing the Eucharist was preserved in a stationary place called *tabernacles*, built either in the form of a tower, and standing near the wall or a pillar, or made like coffers, which were more or less decorated. In both forms they were on the right side of the altar. They form an indispensable piece of furniture in the Church of Rome. In the Evangelical Church, which refuses the ultra-sacramental use of the body of the Lord, they have no liturgical value; yet as works of art there still exist some very fine tabernacles in some evangelical churches, as in Nuremberg and Ulm. Since the sixteenth century, the tabernacles have been connected with the altar in order to be more conspicuous. The tabernacle, as well as the pyx, is also termed *kiborium*, which must not be connected with the Latin *cibus* (i.e., food), but with the Greek *kiborion*, meaning the canopy on the

altar, supported by columns. The term *ciborium* was also applied to the pyx, the monstrance, and to the tabernacle itself, because it formed as it were a protecting cover. The monstrance may be regarded as a portable tabernacle. MEURER.

**TABERNACLES, The Feast of** (חג הסוכות, *ḥag ḥas-sukkot* in the LXX., *σκηνοπηγία* in John vii. 2 and Josephus, *σκηναί* in Philo, *ἡ σκηνή* in Plutarch, *Symp.*, iv. 6, 2), also called the feast of ingathering (Exod. xxiii. 16), is the last of the three yearly festivals which the Mosaic law ordained to be celebrated at the tabernacle. The account of its institution is given in Exod. xxiii. 14 sqq.; Lev. xxiii. 34 sqq.; Deut. xvi. 13 sqq. The descriptions of the Old Testament absolutely exclude the hypotheses of some recent writers, who identify the festival with the harvest festivals of heathen peoples. The feast of tabernacles was designed to be a reminder of the time when the Israelites dwelt in booths in the wilderness (Lev. xxiii. 43), and lasted seven days (Lev. xxiii. 39), — from the 15th to the 21st of Tisri. The people were to dwell in booths (Lev. xxiii. 42), and to take "branches of palm-trees, and the boughs of thick trees, and willows of the brook." This festival was emphatically a festival of rejoicing; [and a proverb in *Succah* says, "He who has never seen the rejoicing at the pouring out of the water of Siloam has never seen rejoicing in his life"]. Burnt, meat, drink, and other offerings were to be made. Deuteronomy alone designates the place of celebrating the feast, — "the place which the Lord shall choose" (xvi. 15). Zechariah (xiv. 16) insists upon its celebration, and Nehemiah (viii. 17) says the feast had not been celebrated since the days of Joshua as it was in his day. This notice cannot exclude, however, all celebration of the festival during the interval (1 Kings viii. 2; 2 Chron. vii. 8-10).

The booths were erected in the streets, outside the walls of Jerusalem, and on the roofs. Joy and mirth prevailed in them. The main features of the public celebration were the sacrifices by day and the illumination at night. Four hundred and twenty-four priests were in attendance, to serve those who brought sacrifices. Once every day the entire congregation encompassed the altar of burnt offerings, waving palm-branches. On the seventh day this was repeated seven times, in memory of Jericho. The branches mentioned in Lev. xxiii. 40 were tied into a bunch, and called *lulabh*. During the sacrifices the great Hallel (Ps. cxiii.-cxviii.) was sung, and at the twenty-fourth verse of Ps. cxviii. every one shook his palm-branch a number of times. After the sacrifices the priestly blessing was conferred. Wine, and water from the brook of Siloam, were used for the drink-offering, both morning and evening. One of the priests carried a cup of the water through the water-gate of the temple, when another priest took it, with the words, "With joy shall ye draw water out of the wells of salvation" (Isa. xii. 3). The priests and people took up the shout; and the priest, going to the altar, mixed it with wine, and poured it out into a duct which led to the Kidron. The origin of this custom is unknown; but it is very generally agreed that our Lord had reference to it when he said, "If any man thirst, let him come unto me, and drink" (John vii. 37). The words of John viii. 12 ("I

am the light of the world") seem to contain an allusion to the great illumination which took place on the evenings of the feast of tabernacles; four golden lamps, or candelabra, in the court of the women, being illuminated. Upon the lighting of these lights, there followed dancing and processions.

The eighth day of the feast, a sabbath (Lev. xxiii. 39), had a special name, *yom azereth*, and marked the dismantling of the booths. The seventh day marked the culmination of the feast, and was undoubtedly "the great day of the feast," referred to in John vii. 37. W. PRESSEL.

**TABOR (mount).** This interesting and remarkable mount in Palestine, at the boundary between Issachar and Zebulun (Josh. xix. 22; Judg. iv. 6, 12, 14), rises abruptly from the north-eastern arm of the plain of Esdraelon, and stands entirely insulated, except on the west, where a narrow ridge connects it with the hills of Nazareth. It presents to the eye, as seen from a distance, a beautiful appearance; being so symmetrical in its proportions, and rounded off like a hemisphere, yet varying somewhat as viewed from different directions, being more conical when seen from the east or west. It is now called *Jebel et-Tûr*. The body of the mountain consists of the peculiar limestone of the country. Mount Tabor lies about six or eight miles almost due east from Nazareth. The ascent is usually made on the west side, and it requires three-quarters of an hour, or an hour, to reach the top. The path is circuitous, and at times steep. The trees and bushes are generally so thick as to intercept the prospect; but now and then the traveller, as he ascends, comes to an open spot which reveals to him a magnificent view of the plain. All round the top are the foundations of a thick wall built of large stones. The chief remains are upon the ledge of rocks on the south of the little basin, and especially towards its eastern end. The walls and traces of a fortress are seen here. Whilst now a little chapel stands here, where the priests from Nazareth perform divine service, in olden times the mountains had cities and a large population. Thus a city of Tabor is mentioned in the lists of 1 Chron. vi. as a city of the Merarite Levites in the tribe of Zebulun (77). Mount Tabor makes a prominent figure in ancient history. Here Barak assembled his forces against Sisera (Judg. iv. 6-15). The brothers of Gideon were murdered here by Zebah and Zalmunna (viii. 18, 19). In the year B.C. 218 Antiochus the Great got possession of Tabor by stratagem, and strengthened its fortifications. In the monastic ages Tabor, in consequence, partly, of a belief that it was the scene of the Saviour's transfiguration, was crowded with hermits (but there is no foundation for this tradition); partly because, according to Matt. xvii. 1, Mark ix. 2, Luke ix. 28, the transfiguration must have taken place on some high mountain near Cæsarea-Philippi; and partly because a fortified and inhabited place could hardly have been a proper place for such a scene. The crusaders again fortified the mount, at whose base the main street runs from Egypt to Damascus. In their time Mount Tabor was an archiepiscopal see belonging to the Patriarch of Jerusalem. Tancred built there a monastery, and the Cluniacensians a monastery. But all was lost in the battle of Hattin, July 5, 1187.

The Saracens, under Saladin, destroyed the fortresses; and in 1253 Brocardes only found the remains of palaces, convents, and churches there.

LIT.—HASSELIQIST: *Reise*, pp. 179 sq.; LIGHT-FOOT: *Horæ Heb. ad Marc.* 9, 2; RELAND: *Palästina*, pp. 331 sq., 366, 599, 737 sq.; SEETZEN: *Reisen*, ii. 187 sq.; BURKHARDT: *Reisen in Syrien*, ii. 379 sq.; VON SCHUBERT: *Reise*, iii. 175 sq.; RUSSEGGER: *Rosa*, iii. 129 sq., 213; ROBINSON: *Biblical researches in Palestine*, ii. 353 sq.; RITTER: *Erdkunde*, xv. 1, 391 sq.; WILSON: *The Lands of the Bible*, ii. 90, 114; VAN DE VELDE: *Memoir*, p. 351; ROBERTS: *La terre sainte*, livr. ix. vign. 25; KILTO: *Palest.* (London, 1841), pp. xxx. sq.; [HACKETT: *Illustr. of Script.*, p. 301; THOMSON: *Land and Book*, ii. 136; PORTER: *Handb.*, p. 401; BÄDEKER: *Palest.*, p. 361; RIDGEWAY: *The Lord's Land*, p. 371; SCHAFF: *Through Bible Lands*, pp. 330–336]. RÜETSCHL.

**TAHORITES.** See URRAGISTS.

**TADMOR**, mentioned only in 2 Chron. viii. 1, is undoubtedly the name of that ancient city which to the Greeks, Romans, and to modern Europe, is known by the name of Palmyra. In the Chronicles the city is mentioned as having been built by Solomon after his conquest of Hamath-zobah, and is named in conjunction with "all the store cities which he built in Hamath." It was probably built with the view of securing an interest in, and command over, the great caravan traffic from the East, similar to that which he had established in respect to the trade between Syria and Egypt. We do not again read of Tadmor in Scripture, nor is it likely that the Hebrews retained possession of it long after the death of Solomon. No other source acquaints us with the subsequent history of the place, till it re-appears in the account of Pliny (*Hist. Nat.*, v. 24) as a considerable town, which, along with its territory, formed an independent state between the Roman and Parthian Empires. In the second century it seems to have been beautified by the Emperor Hadrian, as may be inferred from a statement of Stephanus of Byzantium, as to the name of the city having been changed to *Hadrianopolis* ("city of Hadrian"). Under Septimius Severus it became a Roman colony, and received the *jus Italicum*; but it had a government of its own, and was ruled by its own laws. The most interesting period in the history of Tadmor is the time of Odenathus and Zenobia. The Emperor Valerian being captured by the Persians, Odenathus, one of the citizens of Palmyra, revenged the wrongs of the fallen emperor, and vindicated the majesty of Rome. He marched against the Persians, took the province of Mesopotamia, and defied Sapor beneath the walls of Ctesiphon (A.D. 260). The services thus rendered to Rome were so great, that Odenathus was associated in the sovereignty with Gallienus (A.D. 264). He enjoyed his dignity but a short time, being murdered only three years afterwards. Zenobia, his widow, succeeded Odenathus as Queen of the East, and ruled the country during a period of five years. In A.D. 271 the Emperor Aurelian turned his arms against her; and having defeated her in a pitched battle near Antioch, and in another at Emesa, he drove her back upon her desert home. He then marched his veterans across the parched plains, and invested Palmyra. Zenobia attempted to escape, but

was captured, and brought back to the presence of the conqueror. She was taken to Rome, and there she was led along in front of the triumphant Aurelian. Palmyra, which was taken in A.D. 272, never recovered its former opulence. Twenty years later, under the reign of Diocletian, the walls of the city were rebuilt. It eventually became the seat of a bishop, but never recovered any importance. When the successors of Mohammed extended their conquests beyond the confines of Arabia, Palmyra became subject to the caliphs. From this period Palmyra seems to have gradually fallen into decay. Not once is it mentioned in the history of the crusades. In 1173 it was visited by Benjamin of Tudela, who found there a large Jewish population, besides Mohammedans and Christians. It was again visited in 1751 by Wood and Dawkins. In our century many travellers have visited the place, and their descriptions are very valuable. A complete list of all travels till the year 1851 is given by Ritter, *Erdkunde von Kleinasien*, vol. viii. 2d division, 3d section, pp. 1432 sq.

LIT.—WOOD: *The Ruins of Palmyra*, London, 1753; IRBY and MANGLES: *Travels in Egypt*, etc., London, 1826; ADDISON: *Damascus and Palmyra*; PORTER: *Handbook for Syria and Palestine*; CASAS, in his *Voyage Pittoresque de la Syrie*, tab. 24–137; [MYERS: *Remains of Lost Empires: Sketches of the Ruins of Palmyra, Nineveh, Babylon, and Persepolis*, New York, 1875]; the arts. "Palmyra." in PAULY'S *Real-Encyclopædie*, and in ERSCH u. GRUBER'S.

E. OSLANDER, JUN.

**TAI-PING** (*great peace*), a Chinese religious sect established by Hung-Siu-Tsuen, b. in a little village thirty miles from Canton, 1813; d. at Nanking, July 19, 1862. While on a visit to Canton to attend the official examinations, he received from I. J. Roberts, an American missionary, a package of tracts in Chinese. Five years afterwards he fell sick, and had visions, in which an old man with a golden beard commanded him to destroy the demons (i.e., the idol-gods) of his countrymen. He then first read the tracts; and associating the man in his visions with Christ, and catching up several Christian ideas, he abandoned the Chinese religion, and started forth valiantly to preach his new faith. He retired to the mountains, and gathered by 1840 many converts, whom he styled "God-worshippers." He carried out his supposed commission, and destroyed some Buddhist idols. This brought him in conflict with the government, so that he again retired to the mountains. In 1850 he started upon a new enterprise. The time was ripe for rebellion; and he shrewdly proclaimed himself as sent by Heaven to drive out the Tartars, and set up a native Chinese dynasty. His standard was pushed victoriously forward. Nanking was captured in 1852. The Tai-ping dynasty was founded, with himself as the first emperor, under the title Teen-Wang ("the heavenly king"). The rebels would probably have been able to carry out their plans, had they not been defeated by the English and French troops, acting in concert with the Chinese. When Nanking was taken, Siu-Tsuen burned himself and wives in his palace.

Siu-Tsuen's religious views were a mixture of Christian and Chinese elements. He considered Christ the oldest of the sons of God, and himself

one of the younger. In his manifestoes he grouped God the Father, Jesus Christ, himself and his son, whom he styled the "Junior Lord," as the co-equal rulers of the universe. He adopted baptism, but rejected the Lord's Supper, allowed polygamy (he had himself a hundred and eighteen wives), punished adultery and opium-smoking with death. Cf. HOLTZMANN UND ZOEPFFEL: *Lexikon für Theologie*, s.v.: *En cycl. Brit.*, 9th ed., vol. v. p. 652; McCINTOCK and STRONG, vol. ii. p. 250.

**TAIT, Archibald Campbell**, Archbishop of Canterbury; the son of Craufurd Tait, Esq., a Scotch lawyer; was b. in Edinburgh, Dec. 22, 1811; d. at Croydon, Dec. 3, 1882. After passing through the high school and academy of Edinburgh, he went in 1827 to Glasgow University, and in 1830 entered Balliol College, Oxford, graduating B.A. with first-class honors, and becoming fellow and tutor. He took a prominent part in opposing Tractarianism, and was one of the four tutors who entered a protest against *Tract No. 90*, written to show that a Roman Catholic might sign the Thirty-nine Articles. In 1842 he was appointed Dr. Arnold's successor at Rugby, administering the office with success. While at Rugby he married a daughter of Archdeacon Spooner. Mrs. Tait died Dec. 1, 1878. In 1850 Mr. Tait accepted the deanery of Carlisle, and became well known as a hard-working parish clergyman. In 1856 he was appointed Bishop of London, as successor of Dr. Blomfield; the immediate occasion of the appointment being, as it is supposed, the Queen's sympathy for him in the loss of five daughters by scarlet-fever. Bishop Tait initiated the scheme for raising a million pounds to meet the deficiency of church accommodation in London. In 1868 he was raised to the see of Canterbury, he having before refused the archbishopric of York. Dr. Tait presided over the Pan-Anglican synod at Lambeth, July, 1878. His only son died in 1878. Archbishop Tait was a representative of Low-Church views, and managed with great courtesy and excellent judgment the conflicting relations of the ritualists, and ecclesiastical law of England. He was a man of sound piety and practical common sense rather than of pre-eminent literary attainments. His relations to dissenting ecclesiastical bodies were friendly, as is witnessed by his letter to the Evangelical Alliance held in New York, 1873. Among his published writings are two volumes of *Sermons*, 1861; *The Dangers and Safeguards of Modern Theology*, 1861; *The Word of God and the Ground of Faith*, 1863, 1864, 2 parts; *Some Thoughts on the Duties of the Church of England* (a clerical charge), 1876; *The Church of the Future* (a clerical charge), 1880, etc. See *Memorials of Catharine and Craufurd Tait*, by Rev. W. BENHAM, London and New York, 1880; A. C. BICKLEY: *A Sketch of the Public Life of the Late Archbishop of Canterbury* [A. C. Tait], London, 1883; *Laud and Tait*, by a churchman, London, 1883.

**TALLIS, Thomas**, b. about 1529; d. Nov. 25, 1585. He was organist of the Chapel Royal, under Queen Elizabeth, and has been styled the "father of English cathedral music." He published, with his pupil William Byrd, a collection of music for churches, which is still in use.

**TALMUD**, written also **THALMUD** (from *lamad*, "to learn"), is the designation given by the Jews to

their body of law not comprised in the Pentateuch. It was long forbidden to reduce it to writing; and hence it bears the name of the oral law, to distinguish it from the written law contained in the five books of Moses, of which it professes to be the guardian (hedge) and explanation. According to the rabbis, the oral law was necessary from the beginning for the understanding of the written law, and was actually given to Moses by God. This latter point they attempt to prove by appealing to Exod. xxiv. 12, where the Lord declares to Moses, "I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Of these words we have in the Talmud (*Berakhoth*, fol. 5 a) this curious exposition: "The tables are the ten commandments. The law is the written law. The commandments is the Mishna. Which I have written means the prophets and Hagiographa. To teach them means the Gemara. It teaches us that they were all given to Moses from Sinai." In this quotation, mention is made of the two parts of which the Talmud is composed, — the Mishna and the Gemara. The former is the text, and the latter the commentary. The name Talmud is often restricted, especially by Jewish writers, to the Gemara. The compiler of the *Mishna* (from *shanah*, "to repeat," also "to learn") was Rabbi Jehudah, surnamed *Hak-kadosh*, the Holy, and *Hannasi*, the Prince. He is often called simply rabbi by way of eminence. According to Jost, he died A.D. 219 or 220; according to others, shortly before the close of the second century. He undertook to sift and reduce to order the oral law. Such an attempt had been made before him, but he completed the work. He wrote nothing down, but arranged every thing in his mind. He twice subjected his compilation to a revision and correction. The doctors introduced as speaking in the Mishna are called *Tanaim*, from the Aramaic form of the root of Mishna. The *Tanaim* profess to be the repeaters of tradition. The teachers of the oral law were first called scribes (*Sopherim*), next elders (*Zekanim*), next the wise (*Chakhamim*); after the destruction of Jerusalem, A.D. 70, *Tanaim*: after the compilation of the Mishna till the completion of the Gemara, *Amoraim*, lit., speakers, interpreters. Comp. Jost's *Geschichte des Judenthums*, ii. pp. 219 sq.

The Mishna is divided into six books or orders (*sedarim*), entitled (1) *Zeraim*, seeds; (2) *Moed*, festivals; (3) *Nashim*, women; (4) *Nezikim*, damages; (5) *Kodoshim*, sacred things; (6) *Tohoroth*, purifications. Under these six orders there are sixty-three treatises, which are again subdivided into chapters. After the completion of the official Mishna by Rabbi Jehudah, additional laws were collected by his successors; but they were not incorporated in the proper Mishna, but kept distinct from it; and this is indicated by the designation given to these extra-Mishnaic laws, *Baraitas*, from the word *bar* or *bara*, which means without. There are also additions to the Mishna, called *Toseftas*, collected during the third century. It was not till the year 550 A.D. that the Mishna was committed to writing (comp. Graetz: *Geschichte der Juden*, iv. p. 494). The scribes, by setting up their oral law, violated the strict injunction not to add to the law of Moses (Deut. iv. 2). Traditional precepts additional to the

written law were at an early date current in Israel. Isaiah complains of these human ordinances (Isa. xxix. 13); and our Lord charged the Pharisees with making the word of God of none effect by their traditions. The oral law, instead of securing the observance of the written law, superseded it. Very significantly is it said in the Book Sohar, "The grave of Moses in the Mishna, and therefore no man knoweth of his sepulchre unto this day." The Sadducees rejected the divine authority of the oral law; and so do the Karaites, who arose in the eighth century, and who, though few in number, still exist as a distinct sect. The Mishna was not sufficient to satisfy the Jewish doctors. On its basis they formed the Gemara, a word meaning complement, or doctrine; for it can bear both these significations. The Gemara exhibits the opinions and discussions of the wise men on the Mishna. There are two Gemaras, called the Jerusalemite and the Babylonian, both expounding the same Mishnaic text. It was at Tiberias, near the close of the fourth century, that the redaction of what is commonly called the Jerusalemite Talmud was finished. Hence its proper title should be, not the Talmud of Jerusalem, but the Palestinian or Western Talmud. Its compilation is often attributed to Rabbi Jochanan of Tiberias, who, however, only began the work, being the first of the *Amoraim*, or doctors of the Gemara.

The Babylonian Talmud had for its chief compiler Rabbi Ashe, head, till 427 A.D., of the school of Sura in Babylon; but its completion was reserved for Rabbi Abina, who died in 498, and who is regarded as the last of the Gemaric doctors. The mass of traditions ascribed falsely to Moses went on increasing from age to age by the addition of the sayings of later doctors; and thus, like a snowball, the longer it rolled, the greater the bulk of the conglomeration.

It should be stated that only a portion of the treatises of the Mishna have their commentary in the Gemara. The Babylonian Talmud is much more highly esteemed by the Jews than the Jerusalemite, and is about four times as large as the latter. It contains two thousand nine hundred and forty-seven leaves, or double that number of folio pages. Its paging in the various editions is kept uniform, to facilitate reference. The Mishna is written, for the most part, in Hebrew in its later form, with a mixture of foreign words (Aramaic, Greek, and Latin). It is composed with extreme conciseness; the aim in expression being to use the fewest words possible, so as not to overburden the memory, when it was unlawful to write down the oral law. The language of the Gemara is a corrupt Chaldee or Aramaic. The Talmud is without vowel-points, and abounds in abbreviations. Delitzsch specifies brachylogy as characteristic of its style. Deutsch affirms, that, "in the whole realm of learning, there is scarcely a single branch of study to be compared for its difficulty to the Talmud." Lightfoot, in the preface to his *Hocce Hebraica et Talmudica*, thus depicts the unattractiveness of the Talmudic writings: "The almost unconquerable difficulty of the style, the frightful roughness of the language, and the amazing emptiness and sophistry of the matters handled, do torture, vex, and tire him that reads them. In no

writers is greater or equal trifling." But he adds, "And yet in none is greater or so great benefit." And he maintains that Christians "may render them most usefully serviceable to their studies, and most eminently tending to the interpretation of the New Testament."

The Talmud treats of a vast variety of subjects. There are separate works on its civil and criminal law, its religious philosophy, its ethics, its psychology, its education, mathematics, medicine, magic, geography, zoology, botany, etc. Dr. Pick in his article on the Talmud, referred to below, gives the titles of monographs on all these subjects. The Talmud is described by Disraeli, in his *Genius of Judaism*, as containing a "prodigious mass of contradictory opinions, an infinite number of casuistical cases, a logic of scholastic theology, some recondite wisdom and much rambling dotage, many puerile tales and Oriental fancies, ethics and sophisms, reasonings and unreasonings, subtle solutions, and maxims and riddles. Nothing in human life seems to have happened which these doctors have not perplexed or provided against."

It is not necessary to take much trouble to find in the Talmud places illustrating these charges. Wagenseil (*Teled Igna*, p. 587) refers to the very first words of the Mishna to show the contradictory opinions which are brought together in the Talmud. It begins with the question regarding the time of evening prayer. The answer of the Mishna and Gemara to this simple question will be found in Pressel's article on the Talmud, in the first edition of Herzog's *Real-Encyclopædie*. Those who have the patience to read it will admit that it fully establishes the point for which Wagenseil made the reference. Two distinct currents of teaching may be traced in the Talmud. These are denominated respectively Halakha and Haggadha. Halakha from *halakh*, ("to go") means the way which one ought to go, rule, authoritative precept. Haggadha is literally what is said, declared. It is homiletical teaching, intended to edify, console, or even to entertain, and combines instruction with parable and legend. The Talmud commends the study of the oral law above that of the written word of God. "Attend, my son, to the words of the scribes rather than to the law of Moses" (Tract. *Gittin*, fol. 75 a). "He who goes from the Halakha to the written word has no more peace" (Tract. *Chagigah*, fol. 10 a). A man is directed to divide his time into three parts, and to devote one-third of it to the written law, one-third to the Mishna, and one-third to the Gemara. And the man who transgresses the words of the scribes is pronounced worthy of death (Tract. *Eruvin*, 21 b). Such views of the Talmud are now discarded by the more enlightened Jews. But there has been of late a persistent attempt made by Jews, who own its human origin, to glorify the Talmud at the expense of the New Testament. Deutsch's celebrated article, which appeared in *The Quarterly Review*, London, October, 1867, is the best known essay of this kind in the English language. But it is only one of a considerable number of writings having the same aim. Deutsch makes Christianity to have appropriated the teaching of the Jewish doctors of the Mishnaic period, and "to have carried those golden gems, hidden in the



schools and among the silent community of the learned, into the market of humanity." He would have us to regard even Paul's doctrine concerning faith as genuine Pharisaism! "The faith of the heart—the dogma prominently dwelt upon by Paul—was a thing that stood much higher with the Pharisees than the outward law. It was a thing, they said, not to be commanded by any ordinance, yet was greater than all. 'Every thing,' is one of their adages, 'is in the hands of Heaven, save the fear of Heaven.'" How any one who had read Paul's writings could make faith in his system of doctrine identical with the simple fear of God may well excite astonishment. The adage which Deutsch quotes, and which is a rabbinical commonplace, is diametrically opposed to the great principle of salvation by grace, which Paul so strongly insisted on (comp. Eph. ii. 1-10), and contradicts the Old Testament, which expressly teaches that it is in the power of God to infuse his fear into the heart of man. "I will put my fear in their hearts," is a promise which the Lord has actually made (Jer. xxxii. 40, comp. xxxi. 33; Ps. lxxxvi. 11; Dent. xxx. 6).

It is matter of debate whether or not the Talmud sanctions the doctrine of original sin. Graetz and Deutsch deny that it does. But Jost (*Gesch. d. Jud.*, i. 265) expresses the opposite view. Some Christian writers have affirmed that the teaching of the rabbis on this subject does not differ from the orthodox doctrine of the church. But Vitringa (*Obs. cr. Sac.*, L., iii., C., ix.) shows that the difference between them is real and important. According to the Jewish doctors, it is the connection of the soul with the body that produces the *yetser ra*, the evil disposition. Borrowing from Platonism or Oriental sources, they make the body the originating cause of the inclination to sin. To adopt the language of Vitringa, the church places the seat of corruption in the mind; the synagogue, in the body.

Among the questions debated by the wise men in Israel was one which is freely discussed in the present day; viz., "Is life worth living?" For full two years and a half the schools of Shammai and Hillel contended on the point whether it were better for man to have been created or not. When at last a vote was taken, a majority declared that it would have been better for man not to have been created. To this decision the addition was made, that, since man is in being, he is to be very careful in his actions (*Eruvin*, 2). We are utterly at a loss to understand how Graetz (*Gesch.*, iv. 235), Deutsch, and others could assert that the Mishna, as distinguished from the Gemara, knows nothing of a hell. If this were true, then we might vindicate for the New Testament independence of Mishnaic teaching on this point. But that treatise of the Mishna, the *Pirke Aboth*, from which Deutsch has culled his choicest sentences, contains in its first chapter these words: "The wise have said, Every one who talks much with the woman (his own wife, as the context shows) lays up evil for himself, and ceases from the words of the law, and his end is—he shall inherit hell (Gehenna)."

Whatever may be stated to the contrary, the Talmud, in opposition to the Old Testament, sanctions astrology. It is true, that in one place

it is taught that a majority of the rabbis (not all) maintained that Israel was not under the influence of the stars, as the heathen nations confessedly are (*Shabbath*, fol. 156). Rashi explains that God changed the names of Abram and Sarai to Abraham and Sarah, in order that they might escape the baleful influence of the stars, and have a son. Astrology, as affecting all, without exception, is taught in various places in the Talmud (comp. McCaul: *Old Paths*, chap. xxiii.).

"Life, children, and a livelihood depend not on merit, but on the influence of the stars. . . . An eclipse of the sun is an evil sign to the nations of the world. An eclipse of the moon is an evil sign to Israel; for Israel reckons by the moon, the nations of the world, by the sun."

The virtue of amulets is recognized both in the Mishna and in the Gemara. The Mishna (*Shabbath*, fol. 61 a) teaches it is not lawful to go forth on the sabbath with an amulet that is not approved. An approved amulet is one that has cured three men (comp. Buxtorf: *Lex. Talmud.*, p. 2057, under *Qamla*). The charm prescribed in the Talmud for the scratch and bite of a mad dog has been often quoted. It is an extraordinary specimen of profane folly. We give the briefer and less known statement of the way by which we may obtain a sight of the mischievous demons, invisible to ordinary eyes, who wear out the clothes of the rabbis by rubbing against them, cause bruised legs, and want of room at the sermon:—

"Whosoever wishes to see them, let him take the interior covering of a black cat, the daughter of a first-born black cat, which is also the daughter of a first-born, and let him burn it in the fire, and pulverize it, and let him then fill his eyes with it, and he will see them," etc. (*Berakhoth*, fol. 6 a).

The little effect, it has been rightly observed, produced on the minds of the scribes and Pharisees by the display of divine power in the miracles wrought by our Lord and his disciples, was largely owing to their faith in charms and magical arts. They forgot the teaching of the law of Moses, for the observance of which they could profess such zeal (Dent. xviii. 10-12).

It is idle to quote from the Talmud examples of teaching similar to what we read in the Gospels, and thence to argue the dependence of the latter on the former. The Gospels were, we know, extant in a permanent written form long before the Mishna was compiled, and centuries before it was reduced to writing. And what if authorities for Talmudic sayings analogous to words in the New Testament can be shown to have imbibed instruction from Christians? This can be done. The Mishnaic doctor Rabbi Eliezer, to whom a striking saying, very like one uttered by our Lord, is credited, confessed to Rabbi Akiba that he had intercourse with James, a disciple of Jesus of Nazareth, and that he was greatly pleased with instruction which James communicated to him as he had heard it from Jesus (*Aboda Sara*, fol. 16, 17). So Jonathan ben Joseph, whose teaching (*Tract. Joma*, 85 b) strikingly resembles that of our Saviour concerning the sabbath, is said to have had much intercourse with Christians (comp. Biesenthal: *Zur Geschichte der christl. Kirche*, elftes Kap.). Biesenthal calls attention to the fact that

the Mishna (Tract. *Megillah*, cap. 1, 9) prohibits the use of Christian phrases in the public prayers of the synagogue. Expressions recognized as of Christian origin were actually heard, according to the testimony of the Mishna, at the public worship of the Jews. It is admitted, too, that the Talmud has borrowed from the neighbors of the Babylonian Jews superstitious views, and practices notoriously contrary to the spirit of Judaism (Graetz, iv. p. 410). Why, then, may it not have appropriated Christian sentiments also?

Of the rabbis whose life and teaching are related in the Talmud, none has of late years been so much spoken of as Hillel, who was still alive when our Saviour was born. The attempt has been repeatedly made to represent Jesus as standing in the relation of dependence on Hillel, as having appropriated his doctrines, and given them a wider circulation. To give some plausibility to this attempt, even the few sayings of Hillel which can fairly be compared with words of our Lord have been sometimes mis-translated. But Hillel's whole bearing toward the traditions of the elders was the very opposite of Christ's. According to Hillel, the unlearned man, who is not a student of the oral law, cannot be pious (*Pirke Aboth*, ii. 5; *Am haarets lo chasil*). Hillel's famous saying about not doing to others what we should not like to be done to ourselves is, as Jost observes, repeated by him as a rule with which people were familiar. It is not an original thought of his; and, unlike the "Golden Rule" enunciated by Christ, it sets forth only the *negative* side of our duty to our neighbor. A full and fair statement of what the Talmud contains regarding Hillel is the best answer to the attempt to degrade Jesus from his unique position of having none of the sons of men worthy to be placed on a line with him. Indeed, the account which Jost gives of Hillel is of itself sufficient to show how absurd it is to think of comparing him with our Saviour (comp. Jost's *Gesch. des Jud.*, i. pp. 254-270, and Delitzsch's *Jesus und Hillel*. The English reader may consult Schaff's *History of the Christian Church*, i. pp. 159 sq.). The precious sayings ascribed to Hillel and others, which have been extracted from the Talmud, are, to use Da Costa's language, "a few bright pearls found at the bottom of an immense heap of rubbish."

Hillel's disciples, who were the contemporaries of Christ, and leading scribes of his day, must have been extraordinary men. The Talmud tells us of them, that "thirty of them were as worthy as Moses to have the Shechinah resting on them. Thirty others were as worthy as Joshua, the son of Nun, that for them the sun should stand still." The least of all of them knew, among other things, "the language of demons, the language of palm-trees, and the language of the ministering angels" (*Bava Batra*, fol. 131 a). The knowledge of these languages was in order to use enchantments. This is what the Talmud has to say of the Jewish leaders who would not acknowledge the claims of Jesus.

One is interested to know what the Talmud relates concerning the Founder of Christianity and his church. Those who have investigated this subject (Wagenseil: *Telea Ignea*, pp. 57 sq.) allow, that in the Mishna, as distinguished from the Gemara, no word of blasphemy against Christ

can be found. There are, however, allusions to Christian practices even in the Mishna (Biesenthal, *ubi supra*). The horrid blasphemies against Jesus contained in the Gemara, the older Jews, fearful of persecution, tried to refer to another Jesus than the author of the Christian religion. But modern Jews have abandoned this evasion. The English reader will find the principal blasphemous passages reflecting on the origin and character of our Saviour in Lardner's *Collection of Jewish and Heathen Testimonies* (chap. v.). He will see there that the rabbis have exhibited the same malicious spirit of foul invention against the Roman general Titus, and he may form his own judgment of the trustworthiness of the Talmud on historical questions. Jost confesses (i. p. 404, *note*) that the Babylonian rabbis are in error beyond conception in regard to the time of Jesus, making him to have lived a hundred years too early, and that, in regard to the early Christians, the rabbis of the third or fourth century grope entirely in the dark, and have recourse to unjustifiable fables. The unmentionable calumnies fabricated against the mother of Jesus (they call her Stada: see Buxtorf: *Lex. Talm.*, pp. 1458 sq.) are perhaps without a parallel. The account of the trial of Christ's five disciples (given also by Lardner) is one of the strangest specimens of transparent fiction, and of silly trifling with the words of Scripture. In the Basel edition of the Talmud the blasphemies against Christ are omitted.

The Mishna has been translated by Surenhusius, Rabe, and Jost. But, though a translation of the whole Talmud has been promised and begun, there is yet no complete version of it in any language. In an age in which the sacred books of all nations are made accessible to those who cannot study them in the original, those who speak of the inexhaustible mine of wisdom hidden in the Talmud ought not to suffer it to be concealed in a language which few can read. Geiger (*Jüdische Zeitschrift*, 1869, p. 197) affirms that even Ewald, the celebrated Hebrew grammarian, could not accurately understand and translate a single sentence of the Talmud. [M. Schwab has begun a translation into French of *Le Talmud de Jérusalem*, Paris, 1872 sqq., tom. 5, 1882.]

LIT.—The arts. in HERZOG's *Real-Encyclopædie*, by PRESSER, in KITTO's *Cyclopæ.*, by Dr. S. DAVIDSON, and in MCCLINTOCK and STRONG's *Cyclopæ.*, by Dr. PICK (the last criticises sharply the misrepresentations in Deutsch's essay above mentioned); BUXTORF: *Synag. Judaica*, Basel, 1604; EISENMENGER: *Entdecktes Judenthum*, Königsberg, 1711 (written with great bitterness, but containing a storehouse of material, and still very frequently referred to by German authors); WOLF: *Bibliotheca Hebraea*, Hamburg, 1715-33, 4 vols., vol. 2; MCCAUL: *Old Paths*, Lond., 1816 (compares in an excellent spirit the principles and doctrines of modern Judaism with the religion of Moses and the prophets); ZUNZ: *Die gottesdienstlichen Vorträge der Juden*, Berlin, 1832; JOST: *Geschichte d. Judenthums*, Leipzig, 1857-59, 3 vols., Bücher 2-4 (is more impartial than GRAETZ: *Geschichte der Juden*, Band iv.); BIESENTHAL: *Zur Geschichte der christlichen Kirche*, 3d ed., Berlin, 1856 (is valuable for its use of Talmudic sources); SCHÜRER: *Neutestamentliche Zeitsgeschichte*, Leipzig, 1874; *The Talmud*, London, 1878, by Dr. BARCLAY, late

Bishop of Jerusalem (d. 1881); WEBER: *System der altsynagogalen Palästinischen Theologie* (ed. by Delitzsch and Schnedermann), Leip., 1880; HAMBURGER: *Real-Encyk. für Bibel u. Talmud*; [I. M. RABBIWICZ: *Kritische Übersicht d. gerammt-uncinzlausgaben d. babylon. Talmud seit 1484*, München, 1877; and *Législation civile du Talmud*, Paris, 1880, 5 vols.]; A. WÜNSCHE: *Der Talmud*, Zürich, 1878, 40 pp.; and *Der jerusalemische Talmud in seinen haggadis. Bestandtheilen, zum ersten Male ins Deutsche übertragen*, 1880; P. J. HERSHON: *A Talmudic Miscellany*, London, 1880; and *Treasures of the Talmud*, 1881; BERLINER: *Beiträge zur hebräischen Grammatik im Talmud u. Midrasch*, Berlin, 1879; M. JACOBSON: *Versuch einer Psychologie des Talmud*, Hamburg, 1878; J. STERN: *Die Frau im Talmud*, Zürich, 1879; J. BERGEL: *Studien über die naturwissenschaftlichen Kenntnisse der Talmudisten*, Leipzig, 1880; M. JOËL: *Der Talmud u. die griechische Sprache*, Breslau, 1880; A. HAHN: *The Rabbinical Dialectics*, Cincinnati, 1881; PH. LEDERER: *Lehrbuch zum Selbstunterricht im babylonischen Talmud*, Pressburg, 1881; B. ZUCKERMANN: *Materialien zur Entwicklung der altjüdischen Zeitrechnung im Talmud*, Breslau, 1882; W. H. LOWE: *The Mishna on which the Palestinian Talmud rests*, Cambridge, 1882; B. SPIERS: *The School System of the Talmud*, London, 1882. For a Talmudical lexicon, see J. LEVY: *Wörterbuch*, Leipzig, 1875 sq.]. DUNLOP MOORE.

**TAMMUZ**, a sun-god, worshipped with peculiar rites by women among the Chaldeans, and even in Jerusalem (Ezek. viii. 14). In Babylon, and also in the Jewish sacred year, his month was from June 20 to July 20, the time when the days begin to shorten; in Jerusalem in the autumn, when the nights begin to be longer than the days. His annual festival, which celebrated his supposed death and resurrection, was a time of mourning, followed by one of joy. The old (Cyril of Alexandria and Jerome) and the majority of the new commentators connect Tammuz and Adonis, who was similarly mourned for. In the beautiful story of Istar's descent to Hades, Lenormant (*Premières civilisations*, vol. ii. pp. 82-99) sees the Tammuz legend, because Istar is the widow of the "Son of life," Du-mu-zi (DMZ) or Dû-zi, which he thinks was changed into T M Z, as might easily be, in view of the frequency with which D and T exchange places. Tammuz was the name of the fourth month of the Jewish sacred year. See W. BAUDISSIN: *Studien zur semitischen Religionsgeschichte*, vol. i. pp. 300 sq.; SCHRADER: *Keilinschriften u. das A. T.*, 2d ed. p. 125.

**TANCHELM**, or **TANCHELIN**, or **TANQUELIN**, is a characteristic specimen of that peculiar kind of opponents which arose in various places, towards the close of the eleventh and in the beginning of the twelfth century, attacking, sometimes the dead dogmas of the scholastic speculation, sometimes the hypocrisy and corruption of the clergy, but sometimes, also, the whole fabric of the Church of Rome. Thus Tanchelm rejected not only the Pope, the bishops, the clergy, but the whole existing church, which he designated as a *lupanaria*. The true church comprised only his followers, for he alone had the fulness of the spirit of God. He preached in Holland, and caused great disturbances, as he was generally re-

ceived by women and persons of the lower classes as an angel from heaven. From Utrecht he was expelled by the Archbishop of Cologne. He afterwards appeared at Bruges and Antwerp; finally he was killed on board a vessel, by a priest, 1124 or 1125. The followers were brought back into the church by St. Norbert. See *Epistola Trajectensis eccl. ad Fridericum Archiepiscopum Coloniensem*, in TENGNAGEL, *Collectio veterum monument.*, Ingolstadt, 1612, and in D'ARGENTRÉ, *Collectio judiciorum*, Liège, 1728, tom. i. NEUDECKER.

**TANCRED OF BOLOGNA**, sometimes but mistakenly designated as **Tancredus de Corneto**, was one of the most celebrated canonists of his time; taught at Bologna since 1210, and was in 1226 made archdeacon at the cathedral. His *Summa de matrimonio* was written between 1210 and 1213. The first printed edition of it, by Simon Schard (Cologne, 1563), is much interpolated. The best edition is that by Agathon Wunderlich, Göttingen, 1841. Of much greater importance is his *Ordo judiciorum*, written in 1214, often re-edited, and steadily used for many centuries. Best edition by Bergmann, Göttingen, 1842. H. F. JACOBSON.

**TÂOISM** is a popular and widespread religion of China, recognized by the government, which, in A.D. 1015, granted large tracts of land as an endowment for its pope, or hereditary chief, whose name is Chang, and title, Heavenly Master, and who lives on the Lung-hû mountain, in the department of Kwang-hsin, Chiang-hsi. Tâoism was originally not an organized religion, but a mass of indigenous Chinese superstitions, a belief in magic and kindred hallucinations. Its priests were necromancers, and its objects of worship were spirits. Under the rivalry of Buddhism, introduced from India A.D. 65, Tâoism was developed into a religion with idols, temples, monasteries, and public services. The three great idols found in Tâoist temples are called San Ch'ing ("The Three Holy Ones"); viz., "The Perfect Holy One," "The Highest Holy One" (Lâo-tze), and "The Greatest Holy One." But, besides this triad, Tâoism owns innumerable gods. Confucius unhappily ignored, rather than opposed, the base superstitions out of which Tâoism sprang, and so did nothing to destroy their force. The latter now makes common cause with Buddhism; so that the shaven Buddhist and the "yellow-topped" Tâoist "priests" (so called) are seen officiating side by side in the same service. Frequent attempts have been made to unite the sects, but the Tâoists have always refused to adopt the celibacy of the Buddhists. One feature of Tâoism is its eschatology. It teaches that each one has three souls, one of which remains with the corpse, one with the spirit-tablet, while the third is carried off to purgatory, which consists "of ten courts of justice, situated at the bottom of a great ocean which lies down in the depths of the earth." The soul can pass through endless transmigrations; and, if its punishments do not improve it, it is assigned to an endless hell. Some become "immortals" without passing through purgatory. The offerings of the living, and the services of the priests (either Buddhist or Tâoist), deliver souls from purgatory. The two most important functions of a Tâoist priest are, (1) to deliver unfortunate per-

sons from the domination of evil spirits, and (2) to choose grave-sites. He does the first by writing charms, and preparing amulets. The head of the religion has unrivalled skill in this way. "It is said, that about his residence on the Lung-hû mountain there are thousands of jars in rows, all tenanted by demons whom the great magician has shut up in them." The second function is very important; for, if a proper spot be not selected, "the spirit of the dead is made unhappy, and avenges itself by causing sickness and other calamities to the relatives who have not taken sufficient care for its repose." The Taoist priest selects the site on geomantic principles.

LIT.—R. K. DOUGLAS: *Confucianism and Taoism*, London, 1879; JAMES LEGG: *The Religions of China*, London, 1880 (from which the above quotations are made); HERBERT A. GILES: *Strange Stories from a Chinese Studio*, London, 1880, 2 vols. (contains account of Taoist purgatory).

**TAPPAN, David, D.D.**, Congregationalist; b. at Manchester, Mass., April 21, 1752; d. at Cambridge, Aug. 27, 1803. He was graduated at Harvard University, 1771; was pastor of Third Church in Newbury, 1774, until, on Dec. 26, 1792, he became Hollis Professor of Divinity in Harvard University. He held the position at his death. After his death, two volumes of his writings appeared, — *Sermons on Important Subjects*, Boston, 1807; *Lectures on Jewish Antiquities*, 1807. See biographical sketch in the first-named volume; also SPRAGUE: *Annals*, ii. pp. 97-103.

**TAPPAN, Henry Philip, D.D., LL.D.**; b. at Rhinebeck, N.Y., April 23, 1805; d. at Vevey, Switzerland, November, 1881. He was graduated at Union College, 1825; studied theology at Princeton; was pastor of a Reformed Dutch church in Schenectady, N.Y., and subsequently of a Congregationalist church in Pittsfield, Mass. (1828-32). From 1832 to 1835 he was professor of moral philosophy in the University of the City of New York. After keeping a private school for some years, he was elected chancellor of the University of Michigan in 1852, and held the office until 1863, when he resigned. He spent the rest of his days in Europe. He was an eminent educational and philosophical writer. He was a corresponding member of the Institute of France, 1859. Among his works may be mentioned, *A Review of Edwards's On the Will*, New York, 1839; *Doctrine of the Will determined by an Appeal to Consciousness*, 1840; *Doctrine of the Will applied to Moral Agency and Responsibility*, 1841 (the three volumes were issued in a revised form in Glasgow, 1857, 1 vol.); *Elements of Logic*, 1841, new ed., 1856.

**TAPPAN, William Bingham**, b. at Beverly, Mass., Oct. 29, 1794; d. at West Needham, Mass., June 18, 1849; began life as an apprentice in Boston, but removed to Philadelphia, 1815, and was there engaged in business and in teaching. From 1822 he was in the employ of the American Sunday-school Union, and in its service lived a while in Cincinnati, but chiefly in Boston. In 1841 he was licensed as a Congregational preacher. He published *New-England and Other Poems*, 1819; *Poems*, 1822; *Lyrics*, September, 1822; and, after a long interval, *Poems and Lyrics*, 1842; *Poetry of the Heart*, 1845; *Sacred and Miscellane-*

*ous Poems*, 1846; *Poetry of Life*, 1847; *The Sunday School*, etc., 1848; *Late and Early Poems*, 1849. Some of these are reprints; but Griswold called him "the most industrious and voluminous of our religious poets." Some of his hymns have been extensively used, especially the two beginning "There is an hour," which appeared in his first volume, 1819. F. M. BIRD.

**TARASIVS**, Patriarch of Constantinople; d. 806; was secretary of state during the reign of Constantine and Irene; and, when the empress discovered that he was an ardent worshipper of images, she raised him, in 784, to the patriarchal see of Constantinople, though he was a layman. By some adroit manoeuvres he procured the recognition even of Adrian I.; and at the synod first assembled in Constantinople in 785, but broken up by a sudden rebellion in the city, and then re-assembled at Nicea in 787, the worship of images was once more established in the Greek Church.

**TARGUM** (i.e., translation) is the name given to a Chaldee version, or paraphrase, of the Old Testament. The origin of the Chaldee paraphrase may be traced back to the time of Ezra. After the exile it became the practice to read the law in public to the people, with the addition of an oral paraphrase in the Chaldee dialect. Thus we read in Neh. viii. 8, "So they read in the book of the law of God distinctly, and gave the sense;" which expression the Talmud (Bab. *Megillah*, fol. 3, col. 1) explains "to give the sense means Targum." At what time these paraphrases were written down, we cannot state; but it must certainly have been at an early period. [In the Talmud *Shabbath*, fol. 115, col. 1, a written Targum on Job, of the middle of the first century, is mentioned. "Since it is not likely that a beginning should have been made with Job, a still higher antiquity, as very probably belonging to the first renderings of the law, may be assumed" (Zunz, p. 62). The two oldest paraphrases are the Targum of Onkelos on the law, and that of Jonathan ben Uzziel on the earlier and later prophets.

I. As to the person and time of *Onkelos*, he was, according to tradition, the disciple and friend of the older Gamaliel; and thus the Targum of Onkelos must have originated at least in the first half of the first century of our era.

The language of Onkelos greatly approaches the biblical Chaldee. His translation is, on the whole, very simple and exact. His elucidations of difficult and obscure passages and expressions, perhaps less satisfactory, are commonly those most accredited by internal evidence, and in particular he is worthy of a more careful regard and assent than have usually fallen to his lot. Larger additions, and deviations from the original text, are found mostly in the poetical parts of the Pentateuch (Gen. xlix.; Num. xxiv.; Deut. xxxii. and xxxiii.). In passages relative to the Divine Being we perceive the effect of a doctrinal bias in certain deviations from the Hebrew text. Anthropomorphic and anthropopathic expressions are avoided, and Elohim and Jehovah are rendered by "the word of God." It is obvious, from the character of the work, that the author was in possession of a rich exegetical tradition.

On the manuscripts of Onkelos, comp. Winer: *De Onkeloso ejusque paraphr. chald.*, Lipsiæ, 1820, pp. 13 sq.

*Editions.*—The Targum of Onkelos was first published, with Rashi's commentary on the Pentateuch, Bologna, 1482. It was subsequently reprinted in the rabbinic and polyglot Bibles. [A new and critical edition according to that of Sabionetta (1557) is in course of preparation by Dr. A. Berliner of Berlin, the author of *Die Masorah zum Targum Onkelos*, Leipzig, 1877. This Targum has been translated into Latin by P. Fagius and by John Mercier, 1568. The translation of Fagius is the best. It was rendered into English by Etheridge, London, 1862-65.]

LIT. — LUZZATO: *Philoxenus, sive de Onkelosi chaldaica Pentateuchi versione Dissert.*, etc., Vienna, 1830; [BERKOWITZ: *Orah or, on the hermeneutics of Onkelos*, Wilna, 1813; the same, *Chaliphoth ssimath*, Wilna, 1874; LEVY, in Geiger's *Zeitschrift*, 1844, v. 175-198; FÜRST: *Literaturblatt*, 1845, pp. 337 sq., 351; SMITH: *Diatriba de Chald. Paraphrasis*, Oxford, 1662; MAYBAUM: *Die Anthropomorphismen und Anthropopathien bei Onkelos*, Breslau, 1870; GEIGER: *Jüdische Zeitschrift*, 1871, pp. 85-104; SAL. SINGER: *Onkelos und das Verhältniss seines Targums zur Halacha*, Frankfurt, 1881; ANGER: *De Onkelo chald.*, Lipsiæ, 1816.]

II. THE TARGUM ON THE PROPHETS [i.e., Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets] is ascribed to Jonathan ben Uzziel, a pupil of Hillel, according to tradition (*Baba Bathra*, 131 a; compare *Succah*, 28 a, *M. gillai*, 3\*). As to his paraphrase, it is simple, and tolerably literal in the historical books; but in the prophetic books the text is more freely handled. Another peculiarity of this Targum is the Jewish dogmatical opinions of that day, with which the work is interwoven, and the theological representations, in introducing which a special preference was given to the Book of Daniel. Examples of this are the interpreting of the phrase "stars of God" by "people of God" (Isa. xiv. 13; comp. Dan. viii. 10; 2 Macc. ix. 10), the application of the passage in Dan. xii. 1 to that in Isa. iv. 2, etc. Here and there the author indulges in many perversions. There is little doubt that the text has received several interpolations.

*Editions.*—First edition was published at Leira, 1491, then again in the rabbinic and polyglot Bibles. [For the different editions, translations, and older literature, see Fürst: *Bibl. Jud.*, ii. 106 sq.; Wolf: *Bibl. Hebr.*, ii. 1166, Le Long (ed. Masch), ii. 1, 39 sq.; Rosenmüller: *Handbuch*, iii. 9 sq.; Frankel: *Zu dem Targum der Propheten*, Breslau, 1872; Lagarde: *Prophete Chaldaicae. Ejusdem Codicis Ruchliniani*, Lips., 1872 sq.; Bacher: *Kritische Untersuchungen zum Prophetentargum*, in the *Zeitschrift der deutsch. morgenländ. Gesellschaft*, 1874, xxviii. 1 sq.; 1875, xxix. 157 sq., 319 sq. An English translation of *Isaiah* was published by C. W. H. Pauli, London, 1871.]

III. PSEUDO-JONATHAN AND JERUSHALMI ON THE PENTATEUCH.—Besides the Onkelos Targum, there are still two targumim on the Pentateuch,—one on the whole Pentateuch; the other, on single verses and words. The former is ascribed to Jonathan ben Uzziel; the latter goes under the name of Jerushalmi. That Jonathan is not the same as the paraphrast on the prophets is acknowledged on all sides. That he wrote at a later period, we see from his mentioning of

Constantinople, Mohammed's wives (Chadija and Fatima), and other things which betray the later date,—the second half of the seventh century. That Pseudo-Jonathan had Onkelos before him, a very slight comparison of both shows. Substantially in the same dialect is the Jerusalem or Jerushalmi Targum written. The similarity of both is striking, and yet there is so much divergence as to prove diversity of authorship. But how is their resemblance to be explained? Only by the fact that both have relation to Onkelos. The author of the Jerusalem Targum worked upon that of Onkelos; his object being to correct it according to certain principles, and to insert in it a selection of Haggadahs current among the people. Pseudo-Jonathan afterwards resumed the same office, and completed what his predecessor had begun. The Jerusalem Targum formed the basis of Jonathan, and its own basis was that of Onkelos. Jonathan used both his predecessors' paraphrases; the author of Jerusalem Targum, that of Onkelos alone.

*Editions.*—The Pseudo-Jonathan Targum was first published in Venice, 1590; then at Hanau, 1618; Amsterdam, 1640; Prague, 1646; [Berlin, 1705; Wilna, 1852; Vienna, 1859]. It is also in the London polyglot, vol. iv. [together with a Latin translation made by Antony Chevalier. It was translated into English by Etheridge, London, 1862-65]. The Jerusalem Targum was first printed by Bomberg, Venice, 1518, [and reprinted in the subsequent rabbinical Bibles issued by him], and in the London polyglot; [also at Wilna, 1852; Vienna, 1859; Warsaw, 1875. Francis Taylor made a Latin version of this Targum (London, 1649); but the more correct one is that of Antony Chevalier, above noticed. There are also commentaries on these Targums].

LIT. — WINER: *De Jonathanis in Pentateuchum Paraphr. Chaldaica*, Erlang., 1823; PETERMANN: *De duabus Pentateuchi Paraphrasibus Chaldaicis*, part i.; *De indole Paraphraseos quæ Jonathanis esse dicitur*, Berlin, 1829; SELIGSOHN: *De duabus Hierosolymitanis Pentateuchi Paraphrasibus*, Berlin, 1858; [SELIGSOHN and TRAUD: *Ueber den Geist der Uebersetzung des Jonathan ben Uzziel zum Pentateuch*, etc., in FRANKEL: *Monatsschrift*, 1857, pp. 96-114, 138-149; GEIGER: *Das jerusalemische Targum zum Pentateuch*, in *Urschrift und Uebersetzung der Bibel*, Breslau, 1857, pp. 457-480; BÄR: *Geist des Jerushalmi*, in FRANKEL: *Monatsschrift*, 1851-52, pp. 235-242; GRONEMANN: *Die Jonathanische Pentateuch-Uebersetzung*, Leips., 1879].

IV. TARGUMS ON THE HAGIOGRAPHIA.—These Targums are generally divided into three groups; viz., (a) Job, Psalms, Proverbs; (b) the five Megilloth; (c) Daniel, Chronicles, and Ezra. Tradition ascribes to Rabbi Joseph the Blind the authorship of these Targums; but this is contradicted by writers, even of the thirteenth century.

(a) [*The Targum on the Book of Job.*—A feature of this Targum is its Haggadical character. In many places we find a double Targum. The language is intermixed with Latin and Greek words. It sometimes agrees with the Septuagint or with the Peshito. It was published by John Terentius, Franck., 1663. Latin translations were made by Mercier, Franckfort, 1663, and Scialai, Rome, 1615. Compare on this Targum, Bacher, in Graetz: *Monatsschrift*, 1871, pp. 208-223; and

Weiss: *De Libri Jobi Paraphrasi Chaldaica*, Breslau, 1873.]

(b) *The Targum on the Psalms*. — Sometimes it follows the original with a tolerable degree of closeness, as in i. iii. v. vi. etc. In more cases, however, it indulges in prolix digressions, absurd fables, and commonplace remarks. Two or three different versions of the same text occasionally follow one another without remark, though the introductory notice שׁוֹר, i.e., another Targum, sometimes precedes [Comp. Bacher: *Das Targum zu den Psalmen*, in Grätz's *Monatsschrift*, 1872, pp. 408-416, 463-473. It was printed in Justinian's polyglot Psalter (Genoa, 1516) and in the hexaglot edition of the Psalter published at Rostock, 1643. It is also printed in the latest rabbinical Bible, Warsaw, 1875. The Antwerp and following polyglots (1572, 1615, 1657) contain the Latin version of Arias Montanus. From the Codex Reuchlin it was published by Lagarde, in his *Hagiographa Chaldaica* (Leips., 1873), and republished by Nestle, in his *Psalterium Tetraglotum*, Tübingen, 1877-79.]

(c) *The Targum on Proverbs*. — This Targum is not Haggadic, and adheres more closely to the original text. Its remarkable agreement with the Syriac version has been noticed, — an agreement which extends even to the choice and position of words; comp. i. 1-6, 8, 10, 12, 13; ii. 9, 10, 13-15; iii. 2-9; iv. 1-3, 26; v. 1, 2, 1, 5; viii. 27; x. 3-5; xxvi. 1; xxvii. 2, 5, 6, 8; xxix. 5, 6; xxxi. 31. Comp. Dathe, *De Ratione Consensus Versionis Chaldaicae et Syriacae Proverbiorum Solomonis* (Lips., 1761), who endeavors to prove that the Chaldee interpreter was dependent on the Syriac. [An opposite ground to that of Dathe is taken by Maybaum, *Ueber die Sprache des Targum zu den Sprüchen u. dessen Verhältniss zum Syrer*, in Merx's *Archiv für wissenschaftliche Erforschung des Alten Testaments*, ii. 66 sq.; cf. also Pick's art. "Relation of the Syriac Version to the Septuagint and Chaldee," in McClintock and Strong's *Cyclop.*, vol. x. pp. 121-121.]

(d) *The Targum on the Five Megilloth* [i.e., on Ruth, Esther, Ecclesiastes, Canticles, and the Lamentations] is written in an intermediate dialect between the West Aramæan of Job, Psalms, and Proverbs, and the East Aramæan of the Babylonian Talmud. The whole, which may perhaps belong to one author, bears the impress of a date considerably posterior to the Talmudic time, and is a Midrashic paraphrase, exceedingly loose and free in character, containing legends, fables, allusions to Jewish history, and many fanciful additions.

[1. *The Targum on Ruth* was published separately, with a Latin translation and scholia by J. Mercier, Paris, 1561.

2. *The Targum on Ecclesiastes* has been translated into English by Ginsburg, in his *Commentary on Ecclesiastes*, London, 1861.

3. *The Targum on Canticles* is found in the rabbinical Bibles. It has been translated into Latin, and also into English by Gill, at the end of his *Commentary on the Song of Solomon*, London, 1751, pp. 535 sq.]

4. *The Targum, or rather Targums, on Esther*. — One translation of concise form, and adhering closely to the text, occurs in the Antwerp polyglot. It was issued enlarged, with glosses by

Tailor, in *Targum Prius et Posterior in Esther*, studiis F. Tailor, London, 1655, and forms the *Targum Prius*, which is contained in the London polyglot. Much more prolix, and amplifying still more the legends of this Targum, is the *Targum Posterior*, in Tailor. [Its final redaction probably belongs to the eleventh century. With a commentary, the second Targum is found in the Warsaw rabbinical Bible. A separate edition, with notes, etc., was published by Munk, *Targum Schein zu d. Buche Esther*, Berl., 1876. It has been translated into German by P. Cassel, in an appendix to his *Das Buch Esther*, Berlin, 1878. It has been treated in essay by Reiss, *Das Targum Schein zu dem Buche Esther*, in Grätz's *Monatsschrift*, 1876, pp. 161 sq., 276 sq., 398 sq.]

5. *The Targum on the Book of Chronicles* was published from an Erfurt codex of the year 1313, by Beck (Augsburg, 1680-83), with learned notes and a Latin translation. Another edition was published by Wilkins (Amsterdam, 1715), from a codex belonging to the Cambridge University, with a Latin version. [This latter was lately republished by Rahner (Thorn, 1866), with the deviations from Beck's edition. The origin of this Targum cannot be put earlier than the eighth century, or the beginning of the ninth. Comp. Frankel, *Monatsschrift*, 1867, pp. 349 sq.; Rosenberg, *Das Targum z. Chronik*, in Geiger's *Jüdische Zeitschrift*, 1870, pp. 72 sq., 135 sq., 263 sq. There is not any Targum, so far as is known, upon Daniel, Ezra, and Nehemiah. An edition of the *Chaldee Hagiographa* was published by Lagarde, Leips., 1873.

[LIT. — By way of supplement we add here some works which treat also on the Targumim in general. LANGE: *Das Judentum in Palästina*, pp. 70-72, 209-218, 268 sq., 418 sq.; NÖLDEKE: *Die alttestamentl. Literatur*, pp. 255-262; SCHÜRER: *Lehrbuch d. vortestamentlichen Zeitgesch.*, Leips., 1874, pp. 476 sq.; DRUMMOND: *The Jewish Messiah*, London, 1877, pp. 148 sq.; the art. "The Targumim on the Pentateuch," in *The Church Quarterly Review*, London, April, 1881; STRACK: *Die Targumim*, in ZÖCKLER's *Handbuch d. theologisch. Wissensch.*, Nördl., 1882, i. 172 sq.; PICK, art. "Targum," in McClintock and Strong's *Cyclop.*, vol. x. pp. 202-217.] VOLCK. (B. PICK.)

**TARSHISH.** I. A geographical or ethnographical idea, to comprehend which it is necessary to examine the different passages in which this word occurs.

1. What is meant by Tarshish in the genealogical table, Gen. x. 4, 5, where it is placed among the sons of Javan, — Elishah and Kittim and Tarshish and Dodanim, (a) the Dorians (Zeller, Lionnett); (b) the Tyrsenians (or Etruscans, Tuskanis), so Knobel; (c) Tarsus in Cilicia, so Delitzsch; (d) a famous port or region, so Movers.

2. As for the passages of the Bible, there is no doubt that *Tarshish* is to be fixed somewhere in or near Spain: so already Eusebius. For Spain we must also look on account of the metals (Jer. x. 9; Ezek. xxvii. 12) which were brought from thence. There can therefore be no doubt that Tarshish must have been near the mouth of the Guadalquivir. In fixing more precisely the locality, Movers, with whom Knobel also seems to agree, has come to the conclusion that Tarshish-Tartessus was not the name of a city, but that it was

the name of a people and country in the southwest of Spain, beyond the Columns of Hercules. With this view of Movers agree not only the biblical notices, but also the older Greek writers. This also will explain the fact, that nowhere the destruction of Tartessus is mentioned. With this fact, that Tarshish is the name of a Spanish people and country, all *etymological* efforts to derive the word from the Shemitic are in vain.

In fine, the two passages of the Book of Chronicles in which Tarshish occurs need to be mentioned. While we read in 1 Kings x. 22, that Solomon had at sea a navy of Tarshish with a navy of Hiram, bringing once in three years gold, silver, ivory, apes, and peacocks, which (with reference to 1 Kings ix. 26-28) leads to the supposition that a voyage to Ophir is meant, — Tarshish-ships only meaning "large vessels," — we read in 2 Chron. ix. 21 of a trip to Tarshish. The same is the case with 1 Kings xxii. 48 sq. and 2 Chron. xx. 36. The difference in the two statements is only to be explained by assuming that the Tarshish-ships intended for Ophir were changed into ships going to Tarshish. Keil's efforts to save the correct statement of the chronicle-writer are unsatisfactory; and we can only assume, with Bleek (*Eindeutung*, pp. 397 sq.), that the writer did not correctly understand the expression, hence his endeavor to fix it more precisely, which he did in an incorrect manner, — a view which is also adopted by Bertheau and Ewald; or, with Movers, that in the course of time the knowledge of the real Tarshish was lost among the Hebrews, and that it came to mean all distant countries in the west or in the south, or, as Movers says, a western and eastern Tarshish.

LIT. — WINER: *Realwörterbuch*, s. v.; CLESS, in PAULY'S *Reallexikon*, vi. 2, pp. 1627 sq.; MOVERS: *Phœnicier*, ii. 2; KNOBEL: *Völkeratlas der Genesis*, Giessen, 1850.

II. A precious stone, which was probably found in Tarshish, whence it took its name (Exod. xxviii. 20, xxxix. 13; Ezek. i. 16, x. 9, xxviii. 13; Cant. v. 14; Dan. x. 6). The Septuagint, followed by Josephus, makes it the "chrysolite" or topaz. Comp. BRAUN; *De Vestitu Sacerdot.*, ii. 17.

III. Proper noun (Esth. i. 14; 1 Chron. vii. 10).

E. OSIANDER.

**TAR'SUS**, the chief town of Cilicia, was in Xenophon's time a city of some considerable consequence (*Anab.*, 1, 2, 23). In later times it was renowned as a place of education under the early Roman emperors; and Strabo compares it in this respect to Athens and Alexandria, giving, as regards the zeal for learning shown by the residents, the preference to Tarsus (xiv. 673). To the Christian, Tarsus is of the greatest importance, because it was the birthplace and early residence of the apostle Paul. His rabbinic training he received at Jerusalem (Acts xxii. 3). At Tarsus he prepared himself for his apostolic work; and here, as well as in the neighborhood, he first preached (Acts ix. 11, 30, xi. 25, xxi. 39, xxii. 25 sq., xxiii. 34). At a very early period Tarsus had a Christian church, and at the time of the Council of Nice it had an episcopal see. In the period of the crusades Tarsus had an archiepiscopal see. The learning which was there cultivated exercised also its influence upon the

Christians there. We only mention Diodorus of Tarsus, the founder of the school of Antioch, and Theodore of Tarsus, whom Pope Vitalianus sent to England as archbishop of Canterbury in the year 667. The caliph Harun al Rashid fortified the city, especially against the Byzantines; but under the Turkish *régime* it lost all its former splendor. Many ruins remind of the former magnificence of Tarsus; but the city is dirty, and has about six thousand inhabitants. In modern times the European residents have contributed largely to the amelioration of its affairs. It is remarkable, that up to this day the main industry is the same as in the time of the apostle (Acts xviii. 3).

LIT. — The older literature is given by WINER: *Realwörterb.*, s. v.; BELLEY, in *Mémoires de l'Acad. d. Inscript.*, vol. xxxvii., and *Histoire de l'Acad.*, vol. xxxi.; CLESS, in PAULY'S *Real-Encykl.*, vi. 1616; LABORDE: *Asie Mineure*, Paris, 1838 sq., livr. 7 and 15; [LEQUIEN: *Oriens christ.*, i. 1424, ii. 810 sq.; DE COMMANOILLE: *Table Alphabét.*, p. 229; LEWIN: *St. Paul*, i. 78 sq.; MURRAY: *Handbook for Turkey in Asia*, p. 370]. RÜETSCHL.

**TAR'TAN** (2 Kings xviii. 17; Isa. xx. 1), not a proper name, but an Assyrian title equivalent to our field-marshal, — the commander-in-chief of the army. This officer occupied the highest rank, and is named immediately after the king. A tartan mentioned in the inscriptions as being under Sennacherib was Belemurani, and it was quite likely that he was the one sent to Jerusalem to solicit the people to revolt from Egypt.

**TASCODRUGITES** (from *τασκόγ*, "a wooden nail," and *δρουργός*, "a nose"), a nickname applied to an heretical sect which arose in Galatia in the fourth century, because they placed the finger on the nose while praying: Epiphanius (*Hær.*, 48) and Augustine (*De Hær.*, 63). According to Theodoret, they rejected the doctrines of the sacraments, the incarnation, etc.

**TASMANIA** is a triangular-shaped island, a hundred and twenty miles south of the Australian Continent. It is situated between 40° and 44° south latitude, and between 141° and 149° east longitude. In extent, it is one hundred and seventy miles from north to south, and one hundred and sixty from east to west, with an area of over fifteen millions of acres. It is nearly the size of Scotland. The climate is proverbially one of the most healthy and delightful in the world. The annual rainfall averages twenty-four inches; being higher than on the Australian Continent, and lower than in Britain and America. The mean midwinter temperature is about 46° F.; and that of midsummer, 63° F. There are no extremes of heat or cold. The winter is scarcely severe enough to merit the name. Cattle are turned out in all seasons; and life in the open air may be enjoyed all the year round. The scenery is in harmony with the climate; and the island is a favorite resort for people from neighboring colonies, and travellers from a distance. It was discovered by the Dutch navigator Abel Tasman in 1642, who named it Van Diemen's Land, in honor of Anthony van Diemen, governor of Batavia, who had fitted out the expedition. The work of the first discoverer remained as he left it till the closing years of the eighteenth century, when Capt. Cook and others gradually

opened up what had so long been as a sealed book. The settlement of the colony took place in 1803, when the convict establishment at Botany Bay, near Sydney, which had existed for about fourteen years, being overcrowded, a number of the most dangerous felons had to be dispersed, and were brought to Tasmania. Transportation ceased a quarter of a century ago; and in 1856 the event was signalized by changing the name from "Van Diemen's Land" to "Tasmania," in honor of the rightful discoverer. Practically there is now nothing to remind one that the land was once a convict settlement. The aborigines, who presented, probably, almost the lowest type of savage tribes, numbered somewhere from five thousand to ten thousand in the early part of the century. The last of them died in 1866. Tasmania, like other colonies, has a governor of her own, appointed by the British cabinet, who holds office for six years. The Parliament consists of two chambers,—the Legislative Council with sixteen members, and the House of Assembly with thirty-two members, both elective. The system of education is compulsory, secular, and free. "By exhibitions from the schools, a certain number of pupils of both sexes are enabled annually, even in the absence of private resources, to proceed to the best private schools, and thus qualify themselves eventually for examination for the local degree of associate of arts. Two Tasmanian scholarships, of two hundred pounds a year each, tenable for four years at a British university, are awarded annually to associates of arts (male) who pass a prescribed examination." There is no lack of mechanics' institutes, public libraries, and scientific societies. New books, and all leading British and some American periodicals and journals, arrive regularly. The population is now only a hundred and twenty thousand, and composed of English, Irish, and Scotch, without almost any admixture of foreign nationalities. But there are signs of awakening activity and enterprise, giving hope of a successful future. Mineral and other resources are being vigorously developed; and by liberal land-laws such encouragement is given to immigration as affords a reasonable prospect of a steady, though it may not be rapid, increase of population. The chief exports are wool, tin, timber, gold, jam, fruit, hops, grain, bark, stud-sheep, etc. Hobart is the capital, with a population (in 1878) of 22,500. Launceston, the only other considerable town, has 13,000.

As in the rest of Australasia, the usual religious bodies flourish in Tasmania; although it may be noted that the Presbyterian Church has not been quite so prosperous as in the other colonies. There is an Anglican and a Roman-Catholic bishop. The church-buildings throughout the country are suitable, and some of them handsome, especially St. David's Cathedral and St. Andrew's Presbyterian Church, Hobart, and St. Andrew's, Launceston. There is no state church. For about fifty years, however, after the settlement of the colony, the ministers of the churches of England, Scotland, and Rome, were in the position of colonial chaplains, paid by government, like other civil servants. But the State-aid Abolition Act put an end to this a quarter of a century ago; the churches receiving as compensation a certain

sum in government debentures. Most of the Presbyterian ministers, and some of the Episcopalian, come from the Old Country or the neighboring colonies; but progress is being made in all the churches towards training a native ministry. According to a recent census, the nominal returns are as under:—

Episcopalians . . . . .	53,017
Roman Catholics . . . . .	22,091
Presbyterians . . . . .	9,064
Wesleyans . . . . .	7,187
Independents . . . . .	3,931
Baptists . . . . .	931
Jews . . . . .	232
Society of Friends . . . . .	82
Other sects . . . . .	2,759

At the time of the above census the ministers of all denominations numbered a hundred and twenty-nine. As is the case in Australasia generally, they are for the most part efficient pastors, and highly respected. R. S. DUFF.

**TATE, Nahum**, b. in Dublin, 1652; d. Aug. 12, 1715, in the precincts of the Mint at Southwark, being in hiding from his creditors; was a son of Faithful Teate, D.D., a voluminous but long-forgotten versifier; educated at Trinity College, Dublin; went to London; became poet-laureate, 1690; published various poems of no great fame or value. He is remembered by *A New Version of the Psalms of David*, made in conjunction with Nicholas Brady, D.D., who was born at Brandon, Ireland, 1659, and died 1726; held preferments in London, and at Richmond, Surrey; published some sermons, and a *Translation of the Æneid*. It is impossible to assign the precise authorship in the case of any of their renderings; but Tate is supposed to have been the better poet, and to have shown it chiefly here. Twenty psalms appeared 1695, and the entire psalter 1696. This first edition is rare; "as, from some objectionable passages, the whole edition was recalled and destroyed." It was soon after (probably by 1698) revised, and in parts rewritten. Having been by the king "allowed and permitted to be used in all such churches, chapels, and congregations as shall think fit to receive the same" (Dec. 3, 1696), it was recommended by the Bishop of London, May 23, 1698. It made its way slowly but surely in popular acceptance, not entirely driving out Sternhold and Hopkins till the present century was somewhat advanced, and being, in turn, displaced of late by the greatly increased supply and use of hymns in the Church of England. In one section, at least, of this country, it was largely used in preference to the New-England version, or Bay Psalm-Book; many editions appearing in Boston between 1750 and 1800. This extended and long-continued use may be pleaded against the unfavorable opinions of critics. James Montgomery speaks of its "neutral propriety," and found it "nearly as inanimate, though a little more refined," than the old version; and Bishop Wilberforce gave "Tate and Brady" as the definition of "a dry-salter." From the stand-point of modern taste, no one has ever succeeded in versifying the entire Psalter. Any close rendering designed to be sung must of necessity make dull reading. Of all such attempts, that of Tate and Brady is probably the least discreditably, and the most useful. It contains some fairly poetical portions, many that are still well adapted to public



worship where metrical psalms are preferred, and a few that are able to hold their own simply as hymns. The *Supplement to the New Version* (1703) is supposed to be the work of Tate alone. It contains versions of the *Te Deum*, Lord's Prayer, Creed, Commandments, and other passages of Scripture or Prayer-Book. Some of these are well done, and have been largely used in the English Church; and one, "While shepherds watched," is in nearly universal use. F. M. BIRD.

**TATIAN**, one of the most prominent Christian writers of the second century; was a native of Assyria, but thoroughly conversant with Græco-Roman civilization. His education was that of a common sophist, combining a rich and varied store of learned lore with a more or less superficial philosophical training; and his life, which, however, is very imperfectly known, seems to have been that of a common travelling teacher of rhetoric. Finally he came to Rome, heard Justin, received a very deep and decisive impression of Christianity, and wrote his *Λόγος πρὸς Ἕλληνας*. In accordance with its apologetic purpose, the book is a *reductio ad absurdum* of Paganism, rather than a positive representation of Christianity; but its views, though somewhat crude, and deficient in historical breadth, are strong and original. The darkness of Paganism is placed in the most glaring contrast to the light of Christianity. Not only is Greek mythology treated as a maze of indecent follies, in which even the most strained allegorical interpretation has proved unable to infuse any vital interest, but Greek art is rejected as a mere deification of the flesh, and Greek philosophy is described as a bundle of contradictions, alluring its pupils into hideous vanity and avarice. The book made a great sensation, and Tatian remained several years in Rome as a Christian teacher. He left the city, probably shortly after the death of Justin, in 166, and repaired to the Orient. In Syria he entered into intimate connection with the Gnostics, adopted many of their heretical doctrines, and became one of the leaders, if not the founder, of the sect of the Encratites. See IRENEUS, I. 28 (comp. EUSEBIUS: *Hist. Eccl.*, IV. 29); HIPPOLYTUS: *Refut. hær.*, viii. 16; CLEMENT OF ALEXANDRIA: *Strom.*, iii. 460; ORIGEN: *De orat.*, 13; TERTULLIAN: *De jejun.*, 15; EPIPHANIUS, 46; THEODORET I. 20. On basis of these reports of his gnosticism, modern scholars have claimed to find gnostical views also in his Apology, though without sufficient reason. His *Oratio ad Græcos* was first edited by Froschauer, Zurich, 1546, and afterwards often. The principal editions are those by Worth, Oxford, 1700, and Otto, in *Corp. Apolog.*, Jena, 1851, vol. vi. Of his numerous other writings, only the titles and a few fragments have come down to us, with the exception of the *Diatessaron*. See DANIEL: *Tatianus der Apologet.*, Halle, 1837, which contains a complete account of the older literature; DUNCKER: *Apolog.*, Göttingen, 1850, pt. ii.; [DEMBOWSKI: *Die Apologie Tatians*, Leipzig, 1878; THEODOR ZAHN: *Forschungen* 1st Theil, *Tatian's Diatessaron*, Erlangen, 1881 (this volume contains a reconstruction of the *Diatessaron* from the Latin translation of Ephrem's Commentary upon it, edited by G. Moesliger, Venice, 1876); E. RENAN: *Marc-Aurèle*, Paris, 1882; A. CIASCA: *De Tatiani Dia-*

*tessaron Arabica versione*, Paris, 1883, 27 pp.; SCHAFF: *History Christian Church*, revised edition, 1883, vol. ii. pp. 726 sqq.]. W. MÖLLER.

**TATTAM**, Henry, D.D., LL.D., F.R.S., Orientalist; b. in Ireland, Dec. 28, 1788; d. at Stamford Rivers, Essex, Jan. 8, 1868. He was educated at Trinity College, Dublin, and at the universities of Göttingen and Leyden, from which he received doctorates in laws, theology, and philosophy respectively. From 1844 to 1866 he was archdeacon of Bedford, and from 1849 till his death, rector of Stamford Rivers, and also chaplain-in-ordinary to the Queen. His fame rests upon his work in Coptic, in which he was a chief authority. He discovered in the Nitrian convent, and secured for the British Museum, a splendid collection of ancient Syriac manuscripts. He published, besides a Coptic grammar (1828) and dictionary (in Latin, 1835), Coptic versions of the Minor (1836) and Major Prophets (1852, 2 vols.), and the Apostolical Constitution (1849), and other learned works.

**TAULER**, Johannes, b. at Strassburg about 1290; d. there June 16, 1361; one of the most prominent representatives of mediæval German mysticism, and one of the greatest preachers of his time. Of his life very little is known. He entered the Dominican order, and studied theology in Paris, but drew more mental nourishment from the writings of the Areopagite, St. Bernard, and the mysticism of St. Victor, than from the dialectical exercises of the professors. After finishing his studies, he returned to his native city, where he became acquainted with Meister Eckart, and spent the rest of his life; making short voyages to Basel (where he entered into connection with the Friends of God), to Cologne, and other cities. That he continued officiating during an interdict laid upon Strassburg by the Pope for political reasons, is a legend first put into circulation in the sixteenth century by Speckle. It may contain some kernel of historical fact, not now to be discerned with certainty; but all its main features are due to the eagerness of the Reformers to enroll the great and famous preachers among their predecessors. Still more fictitious is the tale of his conversion by Nicholas of Basel. His works consist of sermons, a few minor treatises, and some letters. The first collected edition of his sermons was printed at Leipzig in 1498, and often reprinted, English translation by Miss Winkworth, London, 1857, and New York, 1858 (edited by Dr. Hitchcock). The *Nachfolgung des armen Leben Christi, Exercitia super vita et passione Christi, and Institutiones divine* (also called *Medula animæ*), are not by Tauler. The doctrinal views of Tauler often remind the reader very strongly of those of Meister Eckart, though, generally speaking, they evince another character: the speculative element is weaker; the devotional, stronger. Tauler was of a practical turn of mind, a preacher, not a philosopher. The speculative bearing of his ideas is consequently only slightly developed, while their application to real life is emphasized with great energy. It was this practical, and, for that very reason, truly evangelical tendency of his preaching, which gave him a much greater influence on his time than any of the other celebrated mystical teachers. They were either too metaphysical, as was Meister Eck-

art, or too fantastic, as was Suso, to reach the great majority of the laity; while the words of Tauler came home to the heart of both high and low, spreading light everywhere, and justly procuring for him the title of *doctor illuminatus*. See SCHMIDT: *Johannes Tauler*, Hamburg, 1811; DENIFLE: *Das Buch von der geistlichen Armut*, etc., Strassburg, 1877, and *Tauler's Belehrung*, Strassburg, 1879; JÜNDT: *Les Amis de Dieu*, 1879; R. HOFMANN: *Johannes Tauler*, Berlin, 1883 (31 pp.); also Miss WINKWORTH'S *Life* in the translation mentioned above.

**TAUSEN, Hans**, b. at Birkinde in the Danish Island of Fünen, 1494; d. at Ribe in Jutland, 1561. As a monk of Antvorskov in Seeland, he was by his abbot sent to foreign countries to study. He went to Wittenberg; and on his return, in 1524, he began to preach the Reformation. The abbot shut him up in the convent dungeon; but he was released by order of the king, who made him his chaplain, and afterwards pastor of the Church of St. Nicholas in Copenhagen, 1529. Tausen was the first who preached the Reformation in Denmark; and, together with Bugenhagen, he was the principal agent in its establishment in the country, after its adoption by the Diet of Copenhagen in 1536. In 1542 he was made Bishop of Ribe. He translated the Psalms into Danish, wrote several hymns, and published a number of sermons and treatises bearing on the Reformation.

**TAVERNER, Richard**, a translator of the English Bible; was b. at Brisley, Norfolk, 1505; studied at Corpus Christi College, Cambridge, and Cardinal College, Oxford, where he graduated; studied law, became, at Cromwell's recommendation, clerk of the signet, 1537; was licensed to preach by Edward VI., 1552; appointed high sheriff of Oxfordshire, 1569; and d. July 14, 1575. For reading Tyndale's New Testament at Oxford, he was imprisoned in the college cellar. Taverner was a learned man, and published some translations (*The Confession of Faith of the Germans . . . with the Apology of Melancthon*, Lond., 1536). He will always be remembered for his edition of the English Bible (Lond., 1539), commonly called *Taverner's Bible*. It appeared both in folio and quarto, the latter edition in parts, so that all might be able to secure a portion of the Scriptures. It was a revision of Matthew's Bible. See ENGLISH BIBLE VERSIONS, p. 731, and MOMBERT: *Handbook of the English Versions of the Bible*, New York, 1883, pp. 191-201.

**TAXATION, Ecclesiastical.** In the earliest times the Christian Church was able to defray its expenses for liturgical purposes, for the care of the poor, etc., from the voluntary offerings of its members, consisting of wine, bread, oil, incense, and fruit. The Jewish custom of presenting first-fruit was very early adopted; and in the time of Tertullian (d. 215) contributions of money—monthly, annual, or occasional—are mentioned (*Conc. Carthag.*, iii. c. 24; Tertullian: *Apologet.*, 39). In the time of Jerome (d. 420) and Augustine (d. 430), tithes began to be introduced; and from the close of the seventh century they were quite generally established. The clergy, however, by degrees, as a distinction between clergy and laity developed, were entirely exempted from taxation; though, on the other hand, they were

not at liberty to dispose, by will or otherwise, of the property accumulated from their ecclesiastical income. From the end of the fourth century such property was considered as belonging to the church.

The first traces of a real taxation of the clergy occur towards the close of the sixth century, and that at once under three different forms. First, an annual tax was paid by every diocesan church to the cathedral. It was called *honor cathedre*, or *cathedraticum*, or, as it was paid during the episcopal visitations, *synodalis census*, *synodus*, or *synodaticum*. It is first met with in Spain, where it was paid in money: *Conc. Bracar.*, c. 1 (572). In the Frankish Empire, where it was paid in kind, it is mentioned in a *capitulare* of Charles the Bald (844); in Italy it became common under Innocent III. (d. 1216) and Honorius III. (d. 1227). Next, a fee was paid by any one appointed to a benefice, to the patriarch, or archbishop, or bishop who ordained him. In the East it is mentioned as a custom in *Nor. Just.*, a. 123, c. 3 (546); and it was no small burden, since it was stipulated that it should not exceed one year's income. In the West a council of Rome (595) declared that voluntary gifts to the ordaining bishop and his chancery were not simony; but a council of Paris (829), as well as the letters of Ivo of Chartres (*Ep.* 133), complains of the magnitude of those gifts. The money, which, since the ninth century, the metropolitans paid in Rome for their *pullum*, was a tax of the same kind; and it became a very heavy one. Finally, it was the duty of the clergy to entertain the bishop on his tour of visitation. This duty, which occurs under various names,—*procuratio*, *mansio parata*, *circuda*, *circatura*, *comestio*, *albergaria*, etc.,—is first met with in Spain: *Concil. Tolet.*, iii. c. 20 (589), and vii. c. 4 (646). It afterwards became customary for the clergy to rid themselves from this duty by the payment of an annual sum of money; but that custom was forbidden by Innocent IV. (d. 1254), and *Concil. Lugdun.*, ii. c. 1 (1274).

As the constitution of the church more and more assumed the form of a feudal monarchy, the ecclesiastical system of taxation developed in the same direction. Secular rulers, such as the kings of Poland, Hungary, England, Norway, Sweden, Naples, Arragonia, and Portugal, paid an annual tribute (*census*) to the Pope, thereby recognizing that they held their titles and realms as fiefs of the holy see. The Peter's-pence (*denarius St. Petri*), which from several of those countries was paid annually to the Pope by every household, had also a feudal character, and so had the protection-money of many monasteries, the exemption-money of many episcopal sees, etc. Most taxes of this character, however, have afterwards been discontinued, though two still remain,—the *subsidium charitativum* and the *jus deportuum*. In a moment of great distress the bishop may levy a tax on the whole clergy of his diocese. This extraordinary *subsidium charitativum* is first mentioned in *Concil. Lateran.*, iii. c. 6 (1197). Allied to it is the Pope's right to appropriate, under circumstances of distress and for ecclesiastical purposes, one-tenth of all ecclesiastical revenues; which right he often made free use of, as, for instance, during the crusades. The *jus deportuum*, or *annalia*, or *annate*, originated under Honorius

III. (d. 1227), and became firmly established under Boniface VIII. (d. 1305). It means a right which the bishop has of appropriating the first year's revenue at a new appointment to a benefice in his diocese. It occurs partly as a right established once for all times, partly as a privilege granted by the Pope for a certain number of years; for originally the Pope claimed the right for himself alone, and he still retains it as far as the higher ecclesiastical benefices are concerned.

When the decay of the Church began, after the fourteenth century, great modifications of the ruling system of taxation became necessary. Old taxes were abolished, and new ones were invented. Among the latter were the absence-money and the so-called *servitia*. Absence-money consisted in a fee paid to the Pope for their non-residence by such ecclesiastics as held several benefices. See JÄGER: *Über Absent- und Tafel-gelder*, Ingolstadt, 1825. The *Servitia Camere Papæ*, or *servitia communia*, originated from the Pope assuming the exclusive right of ordaining bishops, on account of which all ordination-fees flowed into his treasury. With the establishment of the Reformation, all special ecclesiastical taxation was swept away in the Protestant countries. In England the papal annats were originally transferred to the crown, but by Anne they were formed into a fund ("Queen Anne's Bounty") for the improvement of the smaller livings. No monograph on ecclesiastical taxation exists; but much material is found in THOMASSIN: *Vetus et nova ecclesie disciplina circa beneficia*, Paris, 1698, 3 vols., especially in the third volume; and in the common handbooks of ecclesiastical law. MEJER.

**TAYLOR, Dan**, founder of New Connection of General Baptists (see SMYTH); b. at Northwram, Halifax, York, Eng., Dec. 21, 1738; d. in London, Dec. 2, 1816. Like Luther, a miner's son, and at five years of age worked in the mine with his father. He was strong, fearless, and eager for learning, and gave promise of the prodigious industry of his manhood by carrying his books into the coal-mine, and converting it into a study. As with all superior lads, religion was his first thought. His sense of sin was acute; and his passionate yearning for pardon and light urged him to travel ten and even twenty miles to hear Wesley, Whitefield, and Grimshaw. But he did not rest till he understood and accepted the message of universal love in John iii. 16: that gave the trend to his character and career.

He joined the Wesleys, and became a "local preacher;" but his essentially independent and growing spirit forced him out of the Methodist ranks, and he accepted the pastorate of a few like-minded folk at Nook, Birchcliffe. Further study of the Bible led him to the Baptist idea, and so he came into contact with the General Baptists. Detecting their Unitarian drift, he confronted it, and sought to arrest it. Failing, he, together with the Barton Independent Baptists, formed, in June, 1770, the New Connection of General Baptists. Now he found his true sphere, discharging his duties as a pastor with conspicuous fidelity, first at Birchcliffe (1763-83), next at Halifax (1783-85), and finally at Church Street, Whitechapel, London (1785-1816). He meanwhile wrote copiously and ably on the theological questions of the day, and also shaped the course

of the General Baptist denomination. He was its leading spirit for nearly half a century, founded its college in 1797, started and edited its magazine, 1798, presided at its annual gatherings, and impressed his sturdy, enterprising, progressive, and liberal individuality on its institutions and churches. His chief literary works are, *Fundamentals of Religion in Faith and Practice*, *Dissertations on Singing in Public Worship*, *Letters on Andrew Fuller's Scheme*.

LIT. — ADAM TAYLOR: *Memoirs of the Rev. Dan Taylor*, Lond., 1820; *Hist. of the English General Baptists*, 1818, 2 vols.; W. UNDERWOOD, D.D.: *Life of Rev. Dan Taylor*, 1870. JOHN CLIFFORD.

**TAYLOR, Isaac**, English theological writer; b. at Lavenham, Suffolk, Aug. 17, 1787; d. at Stanford Rivers, Essex, June 28, 1865. His father was a line engraver, and later a dissenting minister, and author of popular children's books; but he entered the Established Church. After following for a while the profession of engraver and artist, he turned his attention to literature and inventions. He invented two very ingenious engraving-machines; one for illustrations, and another for patterns upon rollers for calico-printing. As an author he was very prolific and original. Among his religious and theological writings may be mentioned *History of Transmission of Ancient Books to Modern Times*, 1827; *Natural History of Enthusiasm*, 1829 (very popular); *Natural History of Fanaticism*, 1833; *Spiritual Despotism*, 1835; *Physical Theory of Another Life*, 1836 (after this work he dropped his incognito); *Ancient Christianity, and the Doctrines of the Oxford Tracts for the Times*, 1839-40, 8 parts, 4th ed., with supplement and indexes, 1844, 2 vols. (a reply to those who desired to restore "primitive" doctrine, and magnify the "Primitive" Church, by showing the seamy side of the early church; but it goes too far, and thus really conveys a false impression); *Man Responsible for his Dispositions, Opinions, and Conduct*, 1840; *Logica and Jesuitism*, 1849; *Wesley and Methodism*, 1851; *The Restoration of Belief*, 1855; *Logic in Theology*, 1859; *Spirit of Hebrew Poetry*, 1861; *Considerations on the Pentateuch*, 1863 (a reply to Bishop Colenso). Almost all his books have been reprinted in New York, and to the reprint of the *Spirit of Hebrew Poetry* Dr. W. Adams contributed an introduction.

**TAYLOR, Jane**, was b. in London, Sept. 23, 1783; and d. at Ongar, Essex, April 12, 1824. She learned her father's profession as an engraver, which was soon deserted for literature. Her life was spent mainly at Lavenham, Colchester, Ongar, and Marazion in Cornwall. Her memoir of her brother Isaac appeared 1825. She was among the best and most successful of writers for youth. Of her many publications (*Display, Essays in Rhyme, Contributions of Q. Q., etc.*), not the least important were the *Original Poems*, 1805, and *Hymns for Infant Minds*, 1809 or 1810 (new ed., London, 1883), written conjointly with her sister Ann (1782-1866), afterwards Mrs. Gilbert. In these it is seldom possible to fix the authorship with certainty. F. M. BIRD.

**TAYLOR, Jeremy**, — the Chrysostom of English theology, but in brilliancy of imagination surpassing his Greek antitype, — was born at Cambridge, Aug. 15, 1613. There he entered Caius

College, and, after seven years' study, took his degree of M.A. Archbishop Laud noticed and patronized the youth, and gave him a fellowship in All Souls', Oxford, 1636. Probably through the same influence, he obtained a royal chaplaincy about the same period; and soon afterwards he became rector of Uppingham, in the county of Rutland. Of that living he was deprived by Parliament, thus suffering a penalty for his royalism and attachment to the Church-of-England Prayer-Book. He is described as following Charles the First's army; but after its total defeat he sought refuge in Wales, where he kept school in the town of Newton Caernarthenshire. The Earl of Carbery, then living at Golden Grove in that county, appointed him domestic chaplain; and in this capacity he remained during the greater part of the Commonwealth. It was the most fruitful, probably the most pleasant, part of his life. In retirement amidst beautiful scenery, enjoying noble patronage, surrounded by the comforts of life, and sharing in refined society, he produced a series of works which are the wonder of posterity. In 1647 he published his *Liberty of Prophesying*; in which, suffering from intolerance, he pleaded against it, and advocated a theory of comprehension which he had not the power to put in practice. It was, in fact, an eloquent plea in behalf of deprived Episcopal clergymen, based on principles broader than were sufficient to support their case alone, but which, when the tables were turned, he was not prepared to apply to Presbyterians. The beautiful *Life of Christ* followed in 1650; and this was succeeded the same year by his *Holy Living*, completed in 1651 by his *Holy Dying*. Some of his *Sermons* came next, and in 1652 appeared his *Discourse on Baptism*. More *Sermons* were issued in 1653, and in 1654 came forth from the press his book on *The Real Presence of Christ in the Sacrament*. *The Golden Grove*, a guide of infant devotion, succeeded in 1655; and in 1656 a *Collection of Polymical and Moral Discourses* was given to the world. These are most remarkable works, all of them full of original illustration, multifarious learning, ingenious argument, poetical imagination, and exuberant, florid diction. The rhythm of his sentences flows like music, and captivates the taste, when his reasoning does not satisfy the judgment. His opinions were all struck in the Anglo-Catholic mould; though he practically claimed for himself "a liberty of prophesying," which led him sometimes to break bounds, to wander out of the orthodox enclosure, and to enter fields of Pelagian thought. His *Unum Necessarium, or the Doctrine and Practice of Repentance*, printed in 1655, especially laid him open to this charge, and involved him in very serious controversy. He was one of those thinkers who cannot endure the trammels of a system, and though faithful, on the whole, to a certain creed, feel compelled by a restlessness of speculation to deviate from it in many particulars. He was decidedly anti-Calvinistic and anti-Puritan, advocating sacramental doctrines with immense ardor, speaking extravagantly of baptismal regeneration, piling up figure on figure to illustrate its efficacy, and, though less figurative in his exposition of the Lord's Supper, insisting that the symbols of bread and wine become changed into the body and blood of

Christ after a sacramental, that is, a real and spiritual manner. Generally it may be said of Jeremy Taylor that he was one of the last men from whom qualified and cautious statements could be expected. He certainly was like a cloud, "which moveth altogether, if it move at all." Upon the doctrine of justification he is very misty, deprecating inquiries respecting it as leading into useless intricacies; in short, cutting away the ground from any definite theological representation of it whatever. In argument he is often defective; in declamation, always unrivalled.

In 1658 Taylor removed to Ireland, and carried on clerical ministrations at Lisburn and Portmore. He returned to London in 1660, and promoted the restoration of Charles II. by signing the Loyal Declaration of the Nobility and Gentry in the April of that year. In 1660 also, he published his elaborate *Doctor Habitandum, or the Rule of Conscience in all her General Measures*, pronounced by Hallam to be "the most extensive and learned work on casuistry which has appeared in the English language." Taylor's acuteness, and command of quotations, his insight into human nature, and his wonderful agility of thought, qualified him to make a mark in this department of moral and religious literature; but the usefulness of the whole is more apparent than real, and supplies little that is of much practical value. Casuistry is more fitted to suggest excuses for what is wrong than to convey clear unmistakable rules for doing and thinking what is right. *The Worthy Communicant*, by Taylor, bears date 1660; and that year the author was raised to the bishopric of Down and Connor.

His Episcopal career was not successful. He found his cathedral chair full of thorns. The Episcopalians of the Commonwealth troubled the Presbyterians, and now the Presbyterians of the Restoration troubled the Episcopalians. Jeremy Taylor complained of them as "incendiaries." He said they robbed him of his people's hearts, and "threatened to murder him." The first charge probably was true: in the second we may detect the exercise of his vivid imagination. His hope was in the government of force, and he no longer advocated liberty of prophesying. It is said, that, within three months after his consecration, he deposed thirty-six Presbyterian ministers. Of the period of his life between 1660 and 1667, when he died, interesting and curious particulars may be found in *Notes and Queries*, Nov. 11, 1865.

Bishop Rust, who succeeded him, caught his rhetorical mantle and exclaimed, in his funeral-sermon for the illustrious divine, "This great prelate had the good-humor of a gentleman, the eloquence of an orator, the fancy of a poet, the acuteness of a schoolman, the profoundness of a philosopher, the wisdom of a chancellor, the sagacity of a prophet, the reason of an angel, and the piety of a saint. He had devotion enough for a cloister, learning enough for a university, and wit enough for a college of *civitosi*; and, had his parts and endowments been parcelled out among his poor clergy that he left behind him, it would, perhaps, have made one of the best dioceses in the world." JOHN STOUTON.

TAYLOR, John, an English Unitarian; wrote a number of hymns, which appeared mostly in

Aspland's Selection, 1810. Some of them possess decided merit, and have been widely used in our churches.

F. M. BIRD.

**TAYLOR, Nathaniel William, D.D.**, an eminent Congregationalist preacher, theological teacher, and author; b. at New Milford, Conn., June 23, 1786; d. at New Haven, March 10, 1858. He was graduated at Yale College in 1807; studied theology with President Dwight, and became pastor of the First Church in New Haven in 1811, which office he resigned in 1822, to take the chair of Dogmatic Theology in the theological department of Yale College, where he continued to teach until his death. As a preacher he was singularly impressive, combining solidity and clearness of thought with a remarkable eloquence. Unusual results followed upon his sermons, especially in connection with "revivals." From early youth deeply interested in the problems of theology, and endowed with metaphysical talents of a very high order, he worked out, on the basis of the previous New-England theology, an elaborate system, which gained numerous adherents, and powerfully affected theological thought and preaching in America beyond the circle of its professed advocates. It was popularly termed "The New-Haven Theology." Sometimes it was called "Taylorism." It was one of the most influential of the types of so-called "New-School Divinity." There were able coadjutors of Dr. Taylor, notably his colleagues, — Rev. Eleazar T. Fitch, D.D. (b. 1791; d. 1871), college preacher at Yale from 1817 to 1852, and professor of homiletics, a man of rare and versatile powers; and Rev. Chauncey A. Goodrich, D.D. (b. 1790; d. 1860), also an influential professor in the college and in the divinity school at Yale, and the principal editor of *The Christian Spectator*, the review in which many of the controversial essays of "the New-Haven Divines," were published. But the peculiarities of "New-Haven Divinity" as it existed in the generation among whom Dr. Taylor was a prominent leader, are mainly and justly associated with his name.

When Dr. Taylor began his investigations, New-England theology asserted, as it had done from the time of Edwards, a doctrine of natural ability as the condition of responsible agency. It rejected the imputation of Adam's sin in every form; but, outside of the Hopkinsian school, it associated with this denial a vague theory of an hereditary, sinful taint, or a sinful propensity to sin, propagated with the race, — what Dr. Taylor termed "physical depravity;" and it vindicated the introduction, or divine permission, of sin, by affirming that sin is the necessary means of the greatest good, and that the system of things is better with sin than without it.

The aim of Dr. Taylor was to relieve New-England theology of remaining difficulties on the side of human responsibility, and thus accomplish the end which it had always kept in view. The fundamental question was that of liberty and necessity. There must be, on the one hand, a firm foundation for the doctrine of decrees and universal providential government, and for the exercise of resignation, submission, and confidence on the part of men in view of all events; otherwise, the Calvinistic system is given up. There must be, on the other hand, a full power in men to avoid sin, and perform their duty: other-

wise, the foundation of accountability is gone, and the commands and entreaties of the Bible are a mockery. The true solution of the problem, in Dr. Taylor's view, is in the union of the doctrine of the previous certainty of every act of the will — a certainty given by its antecedents collectively taken — with the power of a contrary choice. Freedom is exemption from something: it is exemption from the constraining operation of that law of cause and effect which brings events to pass in the material world. If the antecedents of choice produce the consequent according to that law, without qualification, there is no liberty. Yet Dr. Taylor did not hold to the liberty of indifference or of contingency which had been charged upon the Arminians, and had been denied by his New-England predecessors. He held to a connection between choice and its antecedents, of such a character as to give in every case a previous certainty that the former will be what it actually is. The ground or reason of this certainty lies in the constitution of the agent, and the motives under which he acts; that is to say, in the antecedents taken together. The infallible connection of these with the consequent, the Divine Mind perceives, though we may not dogmatize on the exact *mode* of his perception. The precise nature of the connection between the antecedents and consequent, Dr. Taylor did not profess to explain; but he held that the same antecedents *will* uniformly be followed by the same consequent. There are causes which do not necessitate their effect, but simply and solely give the certainty of it. Now, all admit that every event is previously certain. It is a true proposition, that what is to occur to-morrow will thus occur. No matter, then, what may be the ground of this certainty, as long as the events in question are not necessitated, there is no interference with moral liberty.

The leading principles of Dr. Taylor's system may now be stated: —

1. All sin is the voluntary action of the sinner, in disobedience to a known law.

2. Sin, however, is a permanent principle, or state of the will, a governing purpose, underlying all subordinate volitions and acts. Stated in theological language, it is the elective preference of the world to God, as the soul's chief good. It may be resolved into selfishness.

3. Though sin belongs to the individual, and consists in sinning, yet the fact that every man sins from the beginning of responsible agency is in consequence of the sin of Adam. It is certain that every man will sin from the moment when he is capable of moral action, and will continue to be sinful until he is regenerated; and this certainty, which is absolute, — though it is no necessity, and co-exists with power to the opposite action, — is somehow due to Adam's sin. In this sense, Adam was placed on trial for the whole human race (*Revealed Theology*, p. 259).

There is in men, according to Dr. Taylor, a bias or tendency — sometimes called a propensity or disposition — to sin: but this is not *itself* sinful; it is the cause or occasion of sin. Nor is it to be conceived of as a separate desire of the soul, having respect to sin as an object. Such a propensity as this does not exist in human nature.

It is proper to say that men are sinners by na-

ture, since, in all the appropriate circumstances of their being, they sin from the first. The certainty of their sin as soon as they are capable of sinning is the consequence of two factors, — the constitution and condition of the soul (subjective), and the situation (objective). These together constitute nature in the statement, "We are sinners by nature."

4. Man is the proximate efficient cause of all his voluntary states and actions. No man is necessitated to choose as he does. There is ever a power to the contrary. A sinner can cease to love the world supremely, and can choose God for his portion.

5. Inseparable from the foregoing assertion of a power to the contrary choice, however, is the doctrine of a moral inability on the part of the sinner to repent, and convert himself. He *can*, but it is certain he *will* not. "Certainty with power to the contrary" is a condensed statement of the truth on both sides. Thus the sinner is both responsible and dependent — perfectly responsible, yet absolutely dependent.

6. Natural ability being a real power and not an incapable faculty, there must be something in a sinner's mind to which right motives can appeal, some point of attachment for the influences of the law and the gospel. Hence the importance of the distinction between the sensibility and will, or of the threefold classification of mental powers, which Dr. Taylor was among the first to introduce.

What is the particular feeling which may thus be addressed? According to Dr. Taylor, it is the love of happiness, or self-love.

Dr. Taylor believed, with a great company of philosophers (from Aristotle to the present time), that the involuntary love or desire of personal happiness is the subjective, psychological spring of all choices.

Benevolence is the choice of the highest good of the universe in preference to every thing that can come into competition with it. But one's own highest happiness can never thus come into competition with it. Virtuous self-love and virtuous benevolence denote one and the same complex state.

7. The author of regeneration is the Holy Spirit. The change that takes place in the soul is due to his influence so exerted as to effect that change in the sense of rendering it infallibly certain. It is a change of character. It is the production of love to God as the supreme object of choice, in the room of love to the world. Now, a sinner is *naturally* able to make this revolution in the ruling principle of his life. But there is a moral inability which constitutes practically an insuperable obstacle; and this is overcome only by the agency of the Spirit, who moves upon the powers of the soul, and induces, without coercing, them to comply with the requirements of the gospel.

8. Dr. Taylor's doctrine on the relation of the introduction of sin, and its continuance to the divine administration, accords with the general spirit of his theology. Theologians from Calvin to Bellamy had discussed the question, as if there were only this alternative, — the existence of sin, or the prevention of it by the power of God.

Dr. Taylor held that we are not shut up to the

alternative just stated. There is a third way in which sin might have been prevented, and that is by the free act of the beings who commit it. It is not true, then, that sin is in any case better than holiness in its stead would be, or that sin, all things considered, is a good thing. But it may be true that the non-prevention of sin by the act of God is in certain cases better than its forcible prevention by his act.

Dr. Taylor took up the question in answering sceptical objections to the benevolence of the Creator. The ground that he took in reply was this, that it may be impossible for sin to be excluded by the act of God from the best possible system. The system would be better without sin, if this result were secured by the free action of the creatures comprising it, with no other alteration of its characteristics. It might not be so good if the same result were reached by divine intervention. We are too little acquainted with the relations of divine power to free agency to declare confidently to what extent the exertion of such power is beneficial when the universal system is taken into view. It is wiser and more modest to judge of what is best by what we actually see done.

9. Dr. Taylor's conception of election is conformed to his doctrine respecting the divine permission of sin. Regeneration is the act of God. He has determined to exert such a degree of influence upon a certain part of the race who are sinful by their own act, and justly condemned, as will result with infallible certainty in their conversion. He is not bound to give such influence in equal measure to all: rather does he establish a system of influence which his omniscient mind foresees to be most productive of holiness in his kingdom as a whole. It is not the act or merit of individuals that earns or procures this effectual influence, but that large expediency which has respect to the entire kingdom, and the holiness to be produced within it.

He organizes a plan, not in an arbitrary way, but in order to secure the best results that are attainable consistently with the wise and benevolent laws that underlie his whole administration.

LIT. — *Memorial Discourses* by L. BACON, S. W. S. DUTTON, and G. P. FISHER, 1858; art. on *The System of Nathaniel W. Taylor*, etc., by G. P. FISHER, *New-Englander* (1868), reprinted in *Discussions in History and Theology*, by the same, 1880; arts. on *Nathaniel W. Taylor's Theology*, by N. PORTER (*New-Englander*, vol. xviii.) and by B. N. MARTIN (*New-Englander*, vol. xvii.). Of Dr. Taylor's writings, there have been published since his death, *Practical Sermons*, N.Y., 1858; *Lectures on Moral Government*, 1859, 2 vols.; *Essays, Lectures, etc., on Select Topics of Revealed Theology*, 1859. See also FITCH's review of Fisk, *Quarterly Christian Spectator*, 1831. GEORGE P. FISHER.

TAYLOR, Thomas Rawson, b. at Ossett, near Wakefield, May 7, 1807; d. at Airedale, March 7, 1835; a Congregational minister at Sheffield, and tutor at Airedale College. He wrote only a few hymns, best known among them is "I'm but a stranger here." His *Memoir and Remains* appeared 1836. F. M. BIRD.

TAYLOR, William, D.D., a prominent and venerable minister of the Presbyterian Church in Canada; b. in the parish of Dennie, Scotland.

March 18, 1803; d. in Montreal, Can., Sept. 4, 1876. His father was a farmer. After the usual preparation in school and college, he attended the Theological Hall of the Secession Church for five sessions, and was licensed to preach in 1827. In 1831 he was ordained the pastor of a congregation in Peebles. In 1833, along with two other ministers, Messrs. Thornton and Murray, he was sent to Canada, where a mission had been commenced the preceding year. He arrived in Montreal immediately after the city had suffered severely from the scourge of cholera. He was immediately called as the pastor of a congregation just formed, and was installed July, 1833. He retained the same pastoral charge till the close of his life, — forty-three years. Dr. Taylor was a thorough scholar, an able theologian, an earnest preacher, and a wise counsellor in all ecclesiastical affairs. He was an acknowledged leader in the church courts, and held a high place in the esteem of his brethren in the ministry. He labored for years most indefatigably to secure the union of all the branches of the Presbyterian Church, and had the happiness to see its accomplishment in 1875. He was truly an apostle in the cause of temperance, and an able advocate of every cause of social and moral reform. He was specially interested in the evangelization of the French Canadians. His manners were courtly, yet affable, his devotion to his work zealous and unflagging, his ministry successful and greatly blessed, his influence great and widely extended, his life pure and eminently useful, his death calm and peaceful; and his memory is cherished, not only by the congregation whom he served so long and so faithfully, and by the city where his labors abounded, but by the whole denomination, which long regarded him as one of her pillars. He published many articles and several able discourses on the topics of the day. WILLIAM ORMISTON.

**TE DEUM.** See AMBROSIAN MUSIC.

**TELELOGY** (from *τέλος*, "an end," and *λόγος*, "discourse"), a technical term denoting a line of speculative researches concerning the final ends involved in and revealed by the phenomena of nature. The teleological or physico-theological argument on the existence of God is based on this line of evidence.

**TELESPHORUS** (Bishop of Rome, 128-139) was a native of Greece. Nothing is known of his reign. The reports of his regulations concerning the Easter fast, and his introduction of the *Gloria* and the three masses at Christmas, depend upon an interpolated passage in the Chronicle of Eusebius, and a spurious sermon of Ambrose.

**TELLER, Wilhelm Abraham**, b. at Leipzig in 1734; d. at Köln-an-der-Spree, Dec. 9, 1804; one of the shining lights of the rationalism of the eighteenth century. He was educated, and pursued his theological studies, in his native city, and began to lecture at the university there in 1755. In 1761 he was appointed professor of theology at Helmstadt, and in 1764 he published his *Lehrbuch des christlichen Glaubens*. The book created quite a sensation, though it represents rationalism only in its first stage. Irrespective of the time-honored scheme which ruled with almost absolute authority, he arranged all the materials of doctrinal theology under the two heads, the realm of sin

and the realm of grace; and all such doctrines as would not fit in that arrangement he omitted. The doctrine of God he referred to natural religion; the doctrine of the Trinity he did not mention; the expression "hereditary sin" he declared a *contradictio in adjecto*. It became a little difficult for him to keep his chair; but, just as the situation grew dangerously difficult, he was by the Berlin Government appointed provost of Köln-an-der-Spree, and member of the provincial consistory. In 1772 he published his *Wörterbuch des Neuen Testaments*, representing the second stage of rationalism. In this dictionary he does not pretend to give a linguistic explanation of the words occurring in the New Testament: it is a philosophical explanation he aims at. Convinced that a thorough understanding of the peculiar Græco-Hebraic manner of speech will offer a new key to the understanding of the doctrines of the New Testament, he lays hand on the task, and explains that such an expression as the "kingdom of heaven" (which Christ had come to found) is simply a peculiar Græco-Hebraic idiom, meaning nothing but a "new religion." The same is, of course, the case with such expressions as law and gospel, sacrifice and atonement, etc. The edict of 1788 again brought him into difficulties; and on account of his vote in the trial of Schulze he was sentenced to suspension for three months, and a fine to the insane-asylum. Nevertheless, in 1792 he was able to publish his *Die Religion der Vollkommenen*, which represents the very perfection of rationalism. Christianity is there explained to have been, from the very day of its birth, in a steady process of development, which will not stop until it has made the Christian religion a religion of morals only. See FR. NICOLAI: *Gedächtnisschrift auf Teller*, 1807. THIOLUCK.

**TELLIER, Michael le**, b. at Vire, Normandy, Dec. 16, 1648; d. at La Flèche, Sept. 2, 1719. He entered the Society of Jesus in 1661; devoted himself for some time to the study of history, but threw himself finally into theological polemics. By his attacks on the Jansenists he acquired so great a notoriety that he was made a provincial of his order, and appointed confessor to Louis XIV. after the death of Père La Chaise in 1709. He was fanatical, ambitious, unimpressible, a master of diplomatic trickery; and he had the old king completely in his power. The destruction of Port-Royal, the condemnation of Quesnel's writings, the enforcement of the bull *Unigenitus*, were among his principal exploits. After the death of Louis XIV. he was banished from the court. C. SCHMIDT.

**TEMPERANCE.** Our English word "temperance" is of Latin derivation. Its etymological meaning may perhaps be best understood by observing that of the verb "temper." Plastic substances, mortar for example, are properly tempered when their ingredients are mingled in correct proportions, with the result of making the article exactly fit for the purposes for which it is designed. A steel tool is tempered to a standard degree of hardness. Temperance as a virtue is the virtue of being properly *tempered* for the purposes for which a human being is designed. One possesses this virtue in the proportion in which he possesses desirable elements of character desirably balanced.

This is, therefore, a good word by which to translate the Greek *ἑγκρατεία* of the New Testament. The latter term properly denotes mastery over one's self. A self-controlled character is a well-tempered character, at least in some important respects.

But it is not without good reason that the word has come to be prevailingly restricted to a much narrower meaning. The use of intoxicating drinks is so conspicuously connected with the loss of self-mastery and of proper balance, that we very naturally connect the terms "temperance" and "intemperance" peculiarly and almost exclusively with the drinking-habit.

Intoxicants, in the form of wine and beer at least, have been known from the earliest historical times; and the vice of drunkenness has also been known. This is evident from the familiar biblical instances of Noah, Nabal, and others, from the figures on the early Egyptian monuments, from the Greek myths concerning Bacchus, and from many other sources. But the conditions of the problem of drunkenness have been very materially changed within the last few centuries by the extent to which the art of distillation has been developed. This art has long been known and practised; but it was not until a comparatively recent period that it came to be the powerful means it now is for increasing and cheapening the world's stock of intoxicating beverages.

According to an article by Professor Theodore W. Dwight, LL.D., published in the *Independent* of April 27, 1882, the earliest recognition of the existence of distilled liquors to be found in English legislation is in the year 1629; and it was not until much later in the seventeenth century, that these came to be recognized as in general use. As might have been expected, their introduction greatly increased the evils of intemperance. Says the *Encyclopædia Britannica*, in its article on "Gin,"—

"In the early part of the eighteenth century, gin-shops multiplied with great rapidity in London; and the use of the beverage increased to an extent so demoralizing, that retailers actually exhibited placards in their windows, intimating that there people might get drunk for a penny, and that clean straw, in comfortable cellars, would be provided for customers."

Contemporaneously with these changes in the facilities for the practice of drunkenness occurred certain other changes in men's habits of living, which also greatly affected the question of the use of alcoholic drinks. Coffee was known as early as 875 A.D., but it was first brought from Abyssinia into Arabia early in the fifteenth century. Coffee-houses were established in Constantinople about the middle of the sixteenth century, and in London in 1652; and, before the close of the seventeenth century, coffee was a customary beverage in Europe. Chocolate and tea came to be generally used as beverages within a few years of the same time.

In both these directions, throughout Europe and America, and parts of Asia and Africa, the generation of men who were of middle age about the year 1700 witnessed a radical revolution in the conditions of human life. In their childhood, fermented alcoholic drinks were the one resource of men, not only for purposes of intoxication, but for all the purposes for which tea, cocoa, and

coffee are now employed. They lived to see the fermented beverages largely superseded, in the one use of them by distilled liquors, and in the other use of them by the hot drinks which have ever since been on our tables. In their childhood, however plenty wine and ale may relatively be said to have been, they were yet scarce enough so that habitual drunkenness was beyond the reach of any except those who had access to the cellars of the rich. Before they died anybody could get drunk, at any time, for a penny.

It should be added to this, that the use of tobacco became general during the seventeenth century. And as having a real, though less direct, connection with the temperance problem, we must count all the marvellous discoveries and inventions which have rendered human life in these later centuries so utterly different from what it ever was before.

These radical changes of condition naturally led to corresponding changes in the convictions of men in regard to the use of alcoholic drinks. To trace the development of these convictions is to sketch the history of the modern temperance reform in America and the Old World.

Until the current century, the general opinion of mankind has certainly not condemned the use of intoxicating drinks, nor even occasional drunkenness, provided the drinker kept himself prudently guarded from further bad results. Philo the Jew, contemporary with Jesus, wrote extensive treatises on *Drunkenness* and *Sobriety*, which are largely of the nature of allegorical comment on the passages in the Mosaic writings which mention the use of wine. These include a formal discussion of the question, "Whether the wise man will get drunk?" He replies by citing the expressed opinions of men, as well as evidence of other sorts, on both sides of the question. He says that "the sons of physicians and philosophers of high repute . . . have left behind ten thousand commentaries entitled treatises on drunkenness," and censures these for the narrowness of their treatment of the subject. He insists on the difference between the drinking of "unmixed wine," which will produce intoxication, and that of light or diluted wines. He calls unmixed wine a poison and a medicine. He condemns the drinking contests which were common in his day. He exposes in graphic pictures the vileness of drunken orgies and riots, and the deterioration of health and morals which results therefrom. He holds that "the wise man will never of his own accord think fit to enter upon a contest of hard drinking, unless there were great things at stake, such as the safety of his country, or the honor of his parents," etc. But he none the less indorses what he represents to be the current opinion; namely, that a wise man will occasionally get drunk. His helplessness when drunk no more disproves his wisdom than if it resulted from a bilious attack, or from sleep, or from death. Philo intimates that the opposite opinion is quite respectably defended, but proves, to his own complete satisfaction, that it is indefensible. His explanation of the doctrine of the Scriptures in the matter is, that "Moses looks upon an unmixed wine as a symbol, not of one thing only, but of many; namely, of trifling, and of playing the fool, and of all kinds



of insensibility and of insatiable greediness, and of a cheerfulness which comprehends many other objects," and the like. Philo's opinion does not seem to be at all that the Scriptures commend drinking but condemn excess, but rather that they either commend or condemn, according to the aspect in which they look at the case; that is, they commend drinking, and even intoxication, when they associate these with cheerfulness and plenty, and condemn them when they look at them in connection with their bad results or accessories.

Philo's opinions concerning the drinking-habit are certainly those which have been commonly held until our own century. But, as far back as we can trace the matter, we also find a highly reputable line of opinion in favor of total abstinence from intoxicating beverages. Of this, in the eighteenth century, the distinguished Samuel Johnson is an instance. Somewhat earlier in the century, the author of *Gil Blas* sarcastically admires "the patriotic forecast of those ancient politicians who established places of public resort, where water was dealt out gratis to all customers, and who confined wine to the shops of the apothecaries, that its use might be prohibited, but under the direction of physicians," and the wisdom of those who frequented these resorts, not for "swilling themselves with wine, but . . . for the decent and economical amusement of drinking warm water" (*Adventures of Gil Blas*, book ii., chap. 4). This sarcasm must have been aimed at opinions held by respectable contemporaries of Le Sage. In 1743 John Wesley, in his *General Rules*, mentions as sinful, "drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity." It is said that in 1733 the trustees of the Colony of Georgia, who were living in London, enacted that "the drink of rum in Georgia be absolutely prohibited, and that all which shall be brought there be staved." In the Colonies and in Great Britain, during that century, there were several instances of similar legislation. Samuel Pepys, in his *Diary*, 1659-69, figures as an inconsistent total abstainer. Going back with a bound to the times of Philo, we find him asserting (*Treatise on Drunkenness*, ii.) that "great numbers of persons, who, because they never touch unmixed wine, look upon themselves as sober," yet display the same foolishness, senselessness, lack of self-control, and the like, which are displayed by a drunken person. Still earlier familiar instances are those of the Rechabites and the Nazarites, of Samuel and Samson.

Nearly up to our own times, therefore, the world has been aware of the dangers and evils attendant upon the use of inebriating beverages, has been in possession of the idea of total abstinence from them, and has been compelled to look upon total abstainers with high respect, but has, on the whole, approved the use of such beverages, not merely in what is now sometimes called moderation, but up to the line of occasional and discreet drunkenness.

The revolution of opinion, at least as a great and controlling movement, began in America. A representative incident will indicate its nature. The incident is taken from the *Collections of the Cayuga County Historical Society*, 1882.

Joseph Tallcot was a member of the Society of Friends, living a few miles south of the town of Auburn, N.Y. In all that vicinity, in 1816, the crops were so short that poor people found it difficult to procure breadstuffs for food. At the same time, Tallcot noticed, the distilleries kept in operation. He says,—

"The circumstances affected me not a little, and induced me to write an address to the sober and influential part of the community, inviting them to a serious consideration of the melancholy situation, and the evils and calamitous consequences of intemperance. I insisted that nothing short of the example of that part of society which gives habits to the world, of abstaining altogether from the use of ardent spirits, except for medical purposes, would correct this alarming evil."

It occurred to Joseph Tallcot to offer his views for the consideration of the members of the Presbyterian synod of Geneva at one of their meetings held in Geneva. In his narrative he says,—

"I found my way to the house of Henry Axtell, the Presbyterian clergyman of that place. His brethren from the surrounding country soon began to come into the village, and call on him for instruction where they might find entertainment among their friends. The master of the house appeared very hospitable, inviting them to partake of his brandy; which they did, with what would be thought moderation. He turned to me, and pleasantly said he 'supposed it would be useless to invite me to partake,' considering my business. I as pleasantly replied, that 'we had been in the same habit, but, seeing the evil of it, we had abandoned it,' and I hoped they would do the same."

Joseph Tallcot read his paper, first before a committee, and afterward before the synod, and went his way. The synod, after duly considering it, published it, with resolutions "fully approving it, and solemnly declaring, that from that time they would abandon the use of ardent spirits, except for medical purposes; that they would speak against its common use from the pulpit, . . . and use their influence to prevail with others to follow their example."

Similar incidents were transpiring in different parts of the country and among people of various religious persuasions. In 1789 two hundred farmers of Litchfield, Conn., had pledged themselves for that season not to use distilled liquors in their farm-work. In 1791 Dr. Benjamin Rush of Philadelphia published his *Medical Inquiry*, in which he insisted that the use of distilled liquors as a beverage ought to be entirely abandoned. In 1812 the Presbyterian General Assembly made a deliverance "not only against actual intemperance, but against all those habits and indulgences which may have a tendency to produce it." In the same year the General Association of Connecticut recommended entire abstinence from ardent spirits; while the Consociation of Fairfield County adopted the principle of total abstinence from all intoxicating drinks whatever, especially for "those whose appetite for drink is strong and increasing." The Temperate Society, formed at Moreau, N.Y., 1808, and the Boston Society for the Suppression of Intemperance, 1813, were not total abstinence bodies. In 1818 the Presbyterian Assembly planted itself squarely on the principle that men ought to "abstain from 'even the common use' of ardent spirits." In 1823 President Nott of Union College published his

*Sermons on the Evils of Intemperance.* In 1826 the American Temperance Society was organized, *The National Philanthropist* was started, and Dr. Lyman Beecher published his *Six Sermons on Intemperance*. In the same year Rev. Calvin Chapin, in *The Connecticut Observer*, advocated abstinence from all intoxicating drinks, and not from distilled spirits merely. From about 1836 this principle came to be generally accepted by the reformers.

The spread of the movement was very rapid in Great Britain, and marvellously rapid in the United States. Societies, local and general, were organized. Temperance books, pamphlets, and newspapers were published in great numbers. Public meetings were held. The pledge was circulated. Total abstinents came to be counted by millions. Lancashire, Eng., contributed the word "teetotal" to characterize the reform. In 1840 six hard drinkers in Baltimore suddenly signed the pledge, and started the "Washingtonian" movement. In a few months, about 1838, the Irish Roman-Catholic priest, Father Mathew, administered the pledge to near a hundred and fifty thousand persons in Cork alone. He was eminently successful in temperance-work in different parts of Great Britain, as well as in the United States, which he visited in 1849.

Fuller accounts of the movement in this country may be found in the article on *Temperance Reform*, in McClintock and Strong's *Cyclopædia*, and in the article by Professor J. W. Mears, in the *Presbyterian Review* for 1881, p. 500; while the temperance article in the *Library of Universal Knowledge* is pretty full in regard to the movement in Great Britain. To these sources the present article is indebted for a few of its facts and dates.

Many seem to suppose that the effort to secure the legal prohibition of the liquor-traffic is a later and more advanced stage of the temperance reform than the efforts for total abstinence; but this is only true in a modified sense. We have already seen, that there was prohibitory legislation for the Colony of Georgia as early as 1733. Most of the other earlier attempts to restrict the use of liquors were accompanied either by demands for the legal restriction of their sale, or else by actual legislation for that purpose. Dr. Beecher's *Six Sermons* emphatically declared the remedy for intemperance to be "the banishment of ardent spirits from the list of lawful articles of commerce," and invoked the interference of legislation to this end, as well as of public sentiment (edition of 1828, p. 61). As the numbers of the temperance men increased, they became more and more pressing in their demands for legislative remedies. During the decade beginning about 1846, they found it easy to carry the elections in most parts of the United States. Rigid prohibitory laws were very generally enacted, and local option laws in a few instances where general prohibition could not be obtained. It proved easier to enact laws, however, than to execute them. In most cases they have either been pronounced unconstitutional, or repealed, or allowed to become a dead letter.

The passage of these laws may, perhaps, be regarded as the culmination of one great movement of temperance reform. The subject has

not since been so prominently before the public. This is doubtless to be accounted for, in part by the fact that it has ceased to be a novelty, in part by the fact that the advocates of temperance have unwisely allowed their attention to be too largely diverted from the great issues at stake to the minor points in which they differ among themselves, and in part to the presence of other public questions of absorbing interest, notably those connected with our civil war. Many imagine that the temperance movement is receding, but there is no sufficient evidence that such is the case. The larger part of the increase of our population for forty years past has been of immigrants and their descendants; that is, of classes of people who did not participate in the great reform movement. During the same time there has been a drifting into the large towns, which have always been centres of temptation. Though our population has trebled, those classes of it among whom the reform achieved its principal successes have not increased in any thing like that ratio. In these circumstances, if the proportion of our total abstainers to our whole population were now half as large as it was forty years ago, that would probably indicate that the reform had held its own. But doubtless the ratio is at least as large now as it was then, instead of being much smaller; and this indicates, on the whole, a decided and steady progress. Among the Irish members of the Roman Church, in particular, the gain is very marked and gratifying; and it seems to be even more so in Great Britain and the different parts of Europe.

In the temperance-work of the past thirty years, the Sons of Temperance, the Good Templars, the Rechabites, and other so-called secret temperance organizations, have been quite prominent. The various red-ribbon and blue-ribbon movements are familiar to all. Organizations of women, as well as of men, have made their influence felt in what have been described as praying "crusades" in the places where liquors were sold, in working with voters for better laws, and doubtless yet more effectively in the establishing of friendly inns, coffee-houses, and the like, and in securing temperance sermons and addresses, circulating temperance literature, forming temperance schools, and introducing temperance instruction into Sunday schools. Possibly the work now done, though less public than formerly, is not less in amount, nor less effective.

For some years renewed attention has been paid to the legislative aspects of the subject. The laws recently enacted in Michigan, which attempt to restrict the traffic by a high special tax, without the form of a license, seem to many the best available kind of legislation; while prohibitory constitutional amendments such as have lately been approved by the popular vote of Kansas and Iowa are advocated by others. Experiments have been tried in what are known as civil damage laws, by which those who sell intoxicating drinks are held responsible for certain of the evils thereby produced. Such laws were passed in Wisconsin as early as 1849, and in some of the other States at a much later date. In regard to all these, temperance-workers need to keep in mind that they cannot afford to cheapen the sanctity of law by the passage of infeasible or care-

lessly framed laws, however just; nor to concede that even a license-law (and much less any other restrictive law) is at all of the nature of a sanction to the traffic; nor in the least to intermit their attempts to save the fallen, or to commit the young to temperance principles and habits, for the sake of giving effort to the securing of legislative changes.

The movement, from the beginning, has been, in the main, earnestly and reverently religious. Here and there, men who dislike the Bible and the churches have contrived to use the new temperance doctrines for venting their dislike; but such instances attract attention principally because they are exceptional. For a generation past, the habitual use of inebriating drinks has been so rare among the members of the distinctively Protestant churches, that the few who use them attract notice to themselves thereby; though this is less the case, perhaps, in the great cities than in the country.

In the earlier stages of the movement, as we have seen, there were several rapid advances, one after the other, in the doctrinal position of temperance men. At first the idea was to secure abstinence from excess in the use of alcoholic beverages, then abstinence from ardent spirits as distinguished from fermented liquors, and finally abstinence from all drinks that would intoxicate. This last stage defines historically the term "total abstinence." This term properly denotes, not abstinence from every thing which contains alcohol, but from every thing which so contains alcohol that it might possibly produce drunkenness; not abstinence from such liquids for all purposes, but abstinence from them as a beverage or common drink. The abstinence is total in that it is from all common drinking, and not merely from getting drunk; and in that it is from all sorts of inebriating drinks, and not from ardent spirits only. The historical total-abstinence position does not place the very light wines and beers on the same footing with those that will intoxicate; though it disapproves of them as a matter of prudence, on account of their relations to the stronger beverages. For similar reasons, it demands that alcohol shall not be recklessly or unnecessarily used for medicinal or other purposes; while it sharply distinguishes these from its use as a beverage.

This doctrine is almost universally held by temperance men in America, and is widely held elsewhere. There are some exceptions. A few men who are doing honorable and effective service against drunkenness advocate the propriety of the so-called moderate drinking of alcoholic beverages, as opposed to teetotalism; but the general opinion is against them. There is almost an equal unanimity in basing the duty of total abstinence upon our obligation to deny ourselves for the benefit of others, as presented in 1 Cor. viii. 13 and elsewhere, and generally acknowledged by casuists of all schools. The advocates of total abstinence everywhere would probably agree in affirming the existence of this obligation, and in regarding it as absolutely sufficient to cover the whole case.

But, except in these two points, they differ so radically as greatly to hinder their work. They flatly contradict one another in their teachings as

to the grounds of the duty of total abstinence, its limits, and some of the means by which it is to be urged. It is evident that some of them, at least, are seriously mistaken. The cause has now no more pressing need than that its advocates should carefully and candidly sift the arguments they are accustomed to use, throwing away the bad, and retaining only those that will endure testing.

In the physiological argument, for example, it is sometimes held, on the one side, that alcohol is properly a food, and a genuine stimulant, and, on the other hand, that it is merely an irritant poison. But with alcohol, as with other substances, this may depend on the quantity of the alcohol, the presence of other ingredients, and the condition of the body when the alcohol is taken. Joseph Cook asserted, in his lectures in Boston, in 1882, that the tables of certain insurance-companies which insure total abstainers in one class, and moderate drinkers in another, show that there is a distinct and considerable difference of longevity in favor of the former. This and similar facts conclusively prove that alcohol habitually taken in the form of an intoxicating beverage is deleterious, even when it does not lead to drunkenness. Nevertheless, alcohol is commonly believed to have a genuine medicinal use, though it is a dangerous medicine. And while the experience of some generations of total abstainers proves that it is never necessary as a food, the most trustworthy experiments seem to show, that, in minute quantities, it is sometimes harmless, and even salutary. It would not be easy to determine the percentage of alcohol necessary to render a beverage intoxicating. But, from the considerations just mentioned, it seems clear that the using of dilutions in which alcohol is contained in quantities clearly less than that percentage is a very different thing from using intoxicating drinks. Our war, let us remember, is not against alcohol, but against intoxicating alcohol. Doubtless the two are so related as to render it prudent to abstain from even the very light wines, beers, and ciders. But we ought to remember that this obligation, unlike that to refuse the stronger beverages, depends on local and temporary conditions. It would have very little weight, for example, in the state of things which existed in the world prior to about the year 1700.

Again: it is argued, on the one hand, that literature, ancient and modern, recognizes two different meanings of the word "wine;" namely, fermented grape-juice, and unfermented. The common reply to this is a sweeping and contemptuous denial that the word is ever used to denote unintoxicating juice of any kind. The facts proved are, that preparations of unfermented grape-juice have been well known among many peoples, that they have sometimes been used in beverages, and that the name "wine" has been frequently applied to them, though certainly not in such a way as to establish this as one of the current and natural meanings of the word.

As a rule, both the parties in this discussion sturdily ignore any distinction between the terms "fermented" or "alcoholic," and "intoxicating." But the existence of precisely this distinction is the one fact of real importance which the evidence adduced in the discussion abundantly proves. In

the history of the grape a very important part is played by wines — sometimes of cheap and ordinary quality, and sometimes very choice — which contained alcohol in such quantities and combinations as to render the wine agreeable, but absolutely unintoxicating. It is these uninebriating wines, which, with some confusion of thought as to their relations to the grape-jellies, have been mistaken by many for wines without alcohol.

Men who are accustomed to recognize the Bible as an inspired rule of conduct have been compelled to try to reconcile its occasional approval of wine, in the example of Jesus at Cana, for example, with its repeated and sweeping denunciations of wine. Those who hold that the word "wine" may equally well mean either the fermented or the unfermented juice of the grape, think that, when the Bible approves of wine, it must be held to refer to that which is unfermented. Their opponents, denying the distinction, commonly assert that the Bible approves of the drinking of intoxicants, but disapproves of excess. The opinion thus denied is certainly erroneous; but, as certainly, that substituted for it does not follow from the premises. Philo, as we have seen, held the different theory, that the Scriptures approve wine-drinking in certain aspects of it, but not in others. It would be easy to construct other theories as plausible as either of these. The discussion of this question properly belongs, not to this article, but to that on WINE. It is sufficient here to say, that we must look for a better solution of it than has yet been offered. Meanwhile, whatever solution we may adopt, it will still be true that the specific precepts concerning wine, found in the Scriptures, may not apply in the changed conditions of our modern civilization; while the scriptural principles on which our obligation to total abstinence is based are at all times applicable.

LIT. — The various religious publishing boards and societies, the private houses that publish Sunday-school literature, and the National Temperance Society and Publication House, offer each its own list of temperance stories and of other temperance books and tracts. Many of the secret and other temperance organizations publish each its newspaper. At different times, and notably within a few years past, the subject has been discussed in the reviews. To the catalogues and indexes of these publishers and publications the reader is referred. It is impossible particularly to name more than a very few works out of the vast number.

Some of the more celebrated older publications are mentioned in the body of this article. Others are, L. M. SARGENT: *Temperance Tales*, circ. 1830; Rev. GEORGE B. CHEEVER: *Deacon Giles's Distillery*, and *Deacon Jones's Brewery*, circ. 1835; *Permanent Temperance Documents*, 1837-42. No more valuable temperance book exists than the *Autobiography of John B. Gough*, 1869. Among the more noteworthy of the publications of the National Temperance Society are the *Centennial Temperance Volume*, 1876 (for the history of the temperance movement, and of organizations and men engaged in it); *Moderation, vs. Total Abstinence*, 1881 (containing Dr. HOWARD CROSBY'S *Calm View*, and several replies to the same, and thus exhibiting several representative types of opinion); Dr. HARGREAVES: *Our Wasted Resources* (giving the economical argument); as

apparatus for class instruction, JULIA COLEMAN: *The Temperance School, the Lesson Book for Schools*, and the *Juvenile Temperance Manual*; Drs. FOSS and MEARS: *Temperance Sermons*; Dr. CUYLER: *The Moral Duty of Total Abstinence*; WILLIAM E. DODGE: *The Church and Temperance*; MOODY: *Talks on Temperance*; J. M. VANBUREN: *Gospel Temperance*; Canon FARRAR: *Talks on Temperance*; Dr. HARGREAVES: *Alcohol and Science*; and Dr. E. M. HUNT: *Alcohol as a Food and Medicine*. For other medical views, see the *Tribune* lecture of Dr. HAMMOND; and, by index, the two volumes on *Physiology*, by Drs. J. W. DRAPER and J. C. DRAPER. For additional literature, including that of prohibition, consult any current number of the organs of the National Temperance Society, — the *National Temperance Advocate*, or the *Youth's Temperance Banner*. The theory of unfermented wines, and the view that the churches ought to use unalcoholic grape-juice at the Lord's Table, are advocated in many of the publications of this society, but in none of them more reasonably than in *The Bible Rule of Temperance*, published by the Rev. GEORGE DUFFIELD in 1834-35, and republished, 1868. These two doctrines are attacked by Dr. DUNLOP MOORE, in the *Presbyterian Review* for January, 1881, and January, 1882. In the same *Review*, for April, 1882, is an article which advocates the using of the unalcoholic juice of the grape in the communion, and maintains generally the positions taken in the present article. Of temperance Sunday-school stories, which are being produced in considerable numbers, *We Three*, by Mrs. G. R. ALDEN, is a highly creditable specimen. The stories by MARY DWINELL CHILLIS are favorites with many. W. J. BEECHER.

TEMPLE AT JERUSALEM. I. TEMPLE OF SOLOMON. — David, when he was inhabiting his house of cedar, and God had given him rest from all his enemies, meditated the design of building a temple in which the ark of God might be placed, instead of being deposited within curtains (2 Sam. vii. 2; 1 Chron. xvii. 1). In this he was discouraged by the prophet Nathan, on account of his many wars, and the blood which he had shed, but promised at the same time that his son and successor shall build a house unto the Lord. While David was prohibited from building the temple, he nevertheless made preparations for it (1 Kings vi.; 1 Chron. xxii.); and, as far as the material and ideal of the building is concerned, David was its author, while Solomon merely executed the design. The workmen and the materials employed in the erection of the temple were chiefly procured by Solomon from Hiram, king of Tyre. The building, which was begun four hundred and eighty years after the exodus from Egypt, in the fourth year of Solomon's reign, in the third month of the year 1012 B.C., was finished in the twelfth year of his reign, in the eighth month (1 Kings vi. 38).

In its construction the temple was mainly built after the pattern of the tabernacle; since it was only to be an enlarged and fixed dwelling of the Lord, a palace in place of the movable tent. Of course every thing was on an enlarged scale, and of more substantial materials.

The temple itself was sixty cubits long, twenty wide, and thirty high. The floor was throughout of cedar, but boarded over with planks of fir

(1 Kings vi. 15). The internal dimension of the "holy" was forty cubits long, twenty cubits wide, and thirty cubits high. The holy was separated from the "Holy of holies" (*debir*) by a partition. It was on the western extremity of the entire building, and its internal dimensions formed a cube of twenty cubits. On the eastern extremity of the building stood the porch. At the entrance of this porch stood the two columns called Joachin and Boaz, which were twenty-three cubits high. The temple was also surrounded by a triple story of chambers, each of which stories was five cubits high. The lowest story of the chambers was five cubits, the middle six, and the third seven cubits wide. The difference of the width arose from the circumstance that the external walls of the temple were so thick that they were made to recede one cubit after an elevation of five feet; so that the scarcement in the wall of the temple gave a firm support to the beams which supported the second story without being inserted into the wall of the sanctuary. The entrance to these stories was from without. The windows, which are mentioned in 1 Kings vi. 4, served chiefly for ventilation; since the light within the temple was obtained from the sacred candlesticks. In the Holy of holies were no windows, because "the Lord said that he would dwell in the thick darkness" (1 Kings viii. 12). The temple was wainscoted with cedar-wood, which was covered with gold. The boards within the temple were ornamented by beautiful carvings, representing cherubim, palms, and flowers. From 2 Chron. iii. 5, it appears that the greater house was also ceiled with fir. The doors of the oracle were composed of olive-tree; but the doors of the outer temple had posts of olive-tree, and leaves of fir (1 Kings vi. 31 sq.). Both doors, as well that which led into the temple as that which led from the holy to the Holy of holies, had folding leaves; the aperture being closed by a suspended curtain. The lintel and side-posts of the oracle seem to have circumscribed a space which contained one-fifth of the whole area of the partition; and the posts of the door of the temple, one-fourth of the area of the wall in which they were placed (1 Kings vi. 31-35).

Within the *Holy of holies* stood only the ark of the covenant between two cherubim; but within the holy were ten golden candlesticks, and the altar of incense, and a table for the shew-bread.

The temple was surrounded by a *court of priests* (2 Chron. iv. 9). This, again, was surrounded by a wall consisting of cedar-beams placed on a stone foundation (1 Kings viii. 36), and contained the altar of burnt offering, the brazen sea, and ten brazen lavers. From the court of the priests, which is called (1 Kings vi. 36) the inner and (Jer. xxxvi. 10) the *upper court*, a few steps led into the lower *court of the people*, which is called (Ezek. xl. 17) the outward and (2 Chron. iv. 9) the great court. Both courts were paved. Doors overlaid with brass led into the outer court. On the east was (Ezek. xi. 1) the *main gate*. According to 2 Kings xv. 35 and 2 Chron. xxvii. 3, Jotham built the "higher gate" of the house of the Lord. A "gate of foundation" is mentioned (2 Chron. xxiii. 5). Near the eastern gate, inside of the court of priests, probably stood the brazen scaffold which Solomon had built for the dedicatory

prayer (2 Chron. vi. 13), and which afterwards probably served as the king's stand (2 Kings xi. 14, xxiii. 3). There was also an ascent by which the king went up into the temple from his own house (1 Kings x. 5; 2 Chron. ix. 11). The covert for the sabbath (2 Kings xvi. 18) probably served as a kind of protection against the sun and wind.

After the temple was finished, it was consecrated by the king. It remained the centre of public worship for all the Israelites, only till the death of Solomon, after which ten tribes forsook this sanctuary. But even in the kingdom of Judah it was from time to time desecrated by altars erected to idols (comp. 2 Kings xxiii. 4, 13). There was a treasury in the temple, in which much precious metal was collected for the maintenance of public worship. The gold and silver of the temple were, however, frequently applied to political purposes (1 Kings xv. 18 sq.; 2 Kings xii. 13, xvi. 8, xviii. 15). The treasury of the temple was repeatedly plundered by foreign invaders; for instance, by Shishak (1 Kings xiv. 26), by Jehoash, king of Israel (2 Kings xiv. 14), by Nebuchadnezzar (xxiv. 13), and, lastly, again by Nebuchadnezzar, who, having removed the valuable contents, caused the temple to be burned down (xxv. 9 sq.) four hundred and sixteen years after its dedication.

The restoration of the temple was prophesied; and, fourteen years after the destruction of the Temple of Solomon, *Ezekiel* saw in a vision a new temple, which he describes in chaps. xl.-xliii.

II. THE SECOND TEMPLE.—In the year 536 B.C. Cyrus permitted the Jews to return to their country, and rebuild the temple, at the same time commanding that the sacred utensils which had been pillaged in the first temple should be restored, and that, for the restoration of the temple, assistance should be granted (Ez. i., vi. 2). The first colony which returned under Zerubbabel and Joshua, having collected the necessary means, and having also obtained the assistance of Phœnician workmen, commenced, in the second year after their return, the rebuilding of the temple. The Sidonians brought rafts of cedar-trees from Lebanon to Joppa. The Jews refused the co-operation of the Samaritans, who, being thereby offended, induced the king, Smerdis, to prohibit the building. It was only in the second year of Darius Hystaspis (520 B.C.) that the building was resumed; and was completed 516 B.C. (Ez. iv.-vi.; Hag. i. 15). According to Ez. vi. 3, it was sixty cubits high and wide, thus larger than the Temple of Solomon; while, according to Hag. ii. 3, it was inferior to the first. The inferiority probably consisted in the absence of the ark and precious metals. Antiochus Epiphanes pillaged and desecrated it through idolatry (1 Macc. i. 21, iv. 38; 2 Macc. vi. 2). Judas Maccabæus repaired, furnished, and cleansed it, 165 B.C. (1 Macc. ix. 36; 2 Macc. i. 18, x. 3), whence the Jewish "feast of dedication" (John x. 22). He also fortified the temple mount (1 Macc. iv. 60, vi. 7). Alexander Jannæus (about 106 B.C.) separated the court of the priests from the external court by a wooden railing (Joseph., *Ant.* XIII. 13, 5). In the year 63 B.C. Pompey attacked the temple from the north side, caused a great massacre in its courts, but abstained from plun-

dering the treasury, although he even entered the Holy of holies (*Ibid.* XIV. 1, 2 sq.). Herod the Great, with the assistance of Roman troops, stormed the temple, 37 B. C., on which occasion some halls were destroyed (*Ibid.* XIV. 16, 2).

III. THE HERODIAN TEMPLE. — Herod, wishing to ingratiate himself with the Jews, undertook to raise a perfectly new temple. The work was commenced in the eighteenth year of his reign (20 or 21 B. C.). Priests and Levites finished the temple in one year and a half, while the courts required eight years. The out-buildings, however, were completed under Agrippa II. and under Albinus the procurator, in the year A.D. 64 (Joseph., *Ant.* XX. 9, 7). The structure of the temple is described by Josephus (*Ant.* XV. 11; *Jewish War*, V. 5), and in the Talmudic treatise *Middoth*. Already under *Archelaus* the courts of the temple became the scene of revolt and bloody massacres (Joseph., *Ant.* XVII. 9, 3; 10, 2). But the most horrid scenes were during the last Jewish revolt (Joseph., *War*, IV. 5, 1; V. 1, 2, 3). In August of the year 70 the Romans rushed from the Tower of Antonia into the sacred precincts, the halls of which were set on fire by the Jews themselves. It was against the will of Titus that a Roman soldier threw a firebrand into the temple, which caused its conflagration. The Emperor Hadrian (A.D. 136) founded a Roman colony, under the name of *Ælia Capitolina*, on the ruins of Jerusalem, and dedicated a temple to Jupiter Capitolinus. Under the reign of Constantine the Great the Jews were severely punished for having attempted to restore the temple. In the year 363 the Emperor Julian undertook to rebuild the temple, but he was compelled to desist by flames which burst forth from the foundations.

The temple ground, called by the Turks *el Haram*, is now occupied by a splendid mosque erected by Omar, *es Sakhara*, south of which stands the mosque *el Aksa* (formerly a Christian church).

LIT. — The literature is very rich. The principal later works are those of LIGHTFOOT: *Description Templi*, in *Opp.* i. 563 sq.; HIRT: *Der Tempel Salomo's*, Berlin, 1809; SPIEGELTIZ: *Gesch. der Baukunst*, Nuremberg, 1827, pp. 125 sq.; KRAFFT: *Die Topographie Jerusalems*, p. 68; TOBLER: *Topogr. Jerusalems*, pp. 459 sq.; LESS: *Beiträge zur Gesch. der Baukunst*, Leipzig, 1831, i. 63 sq.; MEYER: *Der Tempel Salom.*, Berlin, 1830 (inserted also in *Blätter für höhere Wahrheit*, i.); GRÜNEISEN, in the *Kunstblatt z. Morph.*, 1831, Nos. 73-75, 77-80; [KIRCHNER: *Der Tempel zu Jerusalem*, Neu-Ebers, 1831; EL-SANTI: *History of the Temple* (from the Arabic by Reynolds), London, 1837]; KEIL: *Der Tempel Salomo's*, Dorpat, 1839; KOPP: *Id.*, Stuttg., 1839; THIENUS: *Erklärung der Könige*, in the *Kurzgefasst. Handbuch*, xx., Anhang, pp. 25 sq.; BÄHR: *Der Salom. Tempel*, Carlsruhe, 1818; BALMER-RINCK: *Gesch. der Tempel-Architektur*, Ludwigsburg, 1858; [BANNISTER: *The Temples of the Hebrews*, Lond., 1861; PAINE: *Solomon's Temple*, Bost., 1861; DALE: *Jewish Temple and the Christian Church*, London, 1865; ROSEN: *Der Tempel-Platz des Moria*, Gotha, 1866; EBERSHEIM: *The Temple, its Ministry and Services in the Time of Christ*, London, 1874; II. BRUGSCH: *Der Bau des*

*Tempels Salomo's nach der Koptischen Bibelversion*, Leipz., 1877; FERGUSSON: *The Temples of the Jews*, Lond., 1878; WARREN: *The Temple, or the Tomb*, Lond., 1880; F. SPIESS: *Der Tempel zu Jerusalem nach Josephus*, Berlin, 1880 (36 pp.); PICK: *Index to Lange's Commentary on the Old Testament*, New York, 1882 (s.v. *House of God*); J. N. and B. SLIFF: *Die Felsenkuppel eine Justinianische Sophienkirche und d. übrigen Tempel Jerusalems*, München, 1882]. II. MERZ. (B. PICK.)

TEMPLARS. See MILITARY ORDERS.

TEMPORAL POWER. See CHURCH AND STATE; CHURCH, STATES OF THE.

TEMPUS CLAUSUM ("closed time," also *feriatum* or *sacratum*) is a canonical term denoting those days on which no noisy festivities are allowed to take place. Regulations of that kind naturally originated from the general conception of how a Christian festival ought to be celebrated; but already among the Israelites it was customary to prepare one's self for the celebration by prayer and abstinence (Exod. xix. 5; 1 Sam. xxi. 4); and, as Paul indorsed the custom (1 Cor. vii. 5), the Church had thus a basis for further development given. The oldest laws relating to the subject date back to the middle of the fourth century. In its *can.* 51-52 the Council of Laodicea (351) forbade various festivities during the quadragesimal fast; and its ordinances were confirmed by the State. Later on, not only the *quadragesima*, but also advent and other feast cycles, were put down as *tempus clausum*: though the observance never became uniform during the middle ages. The Council of Trent (sess. xxiv., Nov. 11, 1563) introduced various mitigations of the rules. The evangelical churches generally adopted the ordinances of a *tempus clausum*, but the observance varied very much in the different countries. The conference of Eisenach (1857) gave much attention to the subject, and its protocols contain an exhaustive survey of the state of affairs in the different churches. In its general principle it recognized the *Tempus clausum* (*Quadragesima*) as a wholesome pedagogical institution, and recommended the careful maintenance of such remains of it as might still exist. See KLEFOTH: *Liturgische Abhandlungen*, i. pp. 55 sqq. II. F. JACOBSON.

TEN ARTICLES, The, were brought into Parliament by Bishop Fox, and passed July 11, 1536. Though emanating from the crown, it is probable that Fox and Crammer helped to prepare them. They mark an advance in the work of the Reformation, but retain the doctrines of baptismal regeneration, transubstantiation, the invocation of saints, and the usefulness (though not the efficacy) of prayers for the dead.

TEN COMMANDMENTS. See DECALOGUE.

TENISON, Thomas, was born at Cottenham, Cambridgeshire, in 1636; and studied at Benet College, Cambridge University. In the year of the ejection (1662) he became a fellow, and in 1665 was appointed university preacher. The rectory of Holywell, Huntingdonshire, the living of St. Peter's Mancroft, Norwich, the vicarage of St. Martins-in-the-Fields, London, the archdeaconry of the metropolis, and the bishopric of Lincoln, successively fell to his lot; and in all these preferments he showed administrative power, for which he was more remarkable than for pulpit

eloquence. He was an active Churchman, and busy in matters connected with the Revolution of 1688. On the death of Tillotson, he was raised to the primacy, in which he made a considerable figure, both as to temporal and spiritual affairs. When William III. was absent from England in 1695, Tenison filled the post of a lord-justice, being first in the commission appointed by the sovereign for that purpose; but his actual power and political influence in that capacity must have been far below what accrued to some of the English archbishops in the middle ages. It was as president of the Upper House of Convocation that he had the most arduous duties to discharge, and the greatest trouble to endure. The Lower House was chiefly composed of High-Churchmen, unfriendly to the Revolution (which Tenison cordially approved), and advocating the independence of the Ecclesiastical Establishment in a way which he condemned. The Upper and Lower Houses of Convocation came into boisterous conflict; and scenes were enacted in the Jerusalem Chamber, the adjoining organ-room, the dean's yard, and Henry VII.'s Chapel, such as were disgraceful to the High-Church clergy, who figured as chief actors in the strife. The archbishop manifested a steadiness of purpose and an invincibility of calm resistance, which won for him the name of the "rock-like" Tenison. He aimed at church reform, and issued circulars to the bishops with that view, but achieved little success. A funeral-sermon he preached for Mary, consort of William III., was warmly censured in a letter attributed to Bishop Ken. He was more a man of words than letters, but he founded a library which bore his name. He attended his royal master on his death-bed, and survived Queen Anne, in whose reign he had fresh convocation troubles. He died in 1715.

JOHN STOUGHTON.

**TENNENT**, a family of ministers illustrious in the history of the American Presbyterian Church. — 1. **William Tennent**, b. in Ireland, 1673; d. at Neshaminy, Bucks County, twenty miles north of Philadelphia, Penn., May 6, 1746. Originally in the Established Church of Ireland, he emigrated to America in 1716 or 1718, and entered the Presbyterian synod of Philadelphia, Sept. 17, 1718. In 1721 he settled at Bensalem, Bucks County, Penn., and in 1726 became pastor at Neshaminy in the same county, although he was never formally installed. Impressed by the lack of educational facilities for the young men growing up around him, he erected in 1726 a log house, the famous "Log College," wherein he taught three of his four sons and a number of other youth, several of whom afterwards rose to eminence in the church. Log College was the first of the literary and theological institutions of the Presbyterian Church in America, the parent of those in Princeton, N.J., and, indeed, of them all. Mr. Tennent's publications were mostly sermons. Our knowledge of his life and college is in good part derived from Whitefield's journal, which shows his apostolic character. — 2. **Gilbert Tennent**, eldest son of the preceding, and a distinguished Presbyterian divine; b. in County Armagh, Ireland, April 5, 1703; d. in Philadelphia, July 23, 1761. He came to America with his father, 1718; was educated by him; was licensed by the presbytery of Philadelphia, May,

1726; acted as tutor in Log College for a year; was ordained and installed pastor in New Brunswick, N.J., in the autumn of 1727. Like his father, he was an ardent admirer of Whitefield; and, in imitation of the great evangelist, he made a preaching-tour through West Jersey, Pennsylvania, and Maryland, and in 1740, at Whitefield's solicitation, through New England, as far as Boston. By his fiery zeal, deep moral earnestness, spirituality, no less than by his logic and argumentative ability, he produced everywhere a profound impression. His popularity was second only to Whitefield's. But he was lacking in tenderness and consideration for those who differed from him. At that time many Presbyterian ministers were conscientiously opposed to the methods adopted by the revival preachers. Tennent had no appreciation of such scruples, but set them down to a lack of vital religion. Moreover, Log College was openly criticised by the synod of Philadelphia, because of the type of piety there fostered, and its educational defects. Tennent naturally resented these attacks, and, under what he deemed sufficient provocation, preached in 1740 his famous "Nottingham sermon," "one of the most severely abusive sermons which was ever penned" (Alexander), in which he lashed his ministerial brethren for their "hypocrisy." Tennent had a large following throughout the country, and able ministers were upon his side. The agitation lasted for many years. The presbytery of New Brunswick seceded from the synod of Philadelphia in 1741 (see art. PRESBYTERIAN CHURCHES, p. 1907). In May, 1743, Tennent was called to the Second Presbyterian Church of Philadelphia, then just started, made up of the admirers of Whitefield and the friends of the revival. But, although he remained their pastor till his death, he did not repeat in his second charge the triumphs of his first. He was faithful and highly useful; but his preaching was quieter, and not so many souls came under his influence. His delivery was much less impassioned, due very probably to his use of a manuscript. In 1753 he raised in Great Britain some fifteen hundred pounds for the College of New Jersey, — a sum much beyond his expectations. Although he had contributed so largely to the disruption of the Presbyterian Church in 1741, he toiled to effect a reconciliation, and saw with great satisfaction the breach healed in 1758. Besides a memoir of his brother John (Boston, 1735), he published a volume of sermons (Philadelphia, 1743), and occasional sermons and pamphlets. See list in *Log College*, pp. 65 sq. — 3. **William Tennent**, brother of the preceding; b. in County Armagh, Ireland, June 3, 1705; d. at Freehold, Monmouth County, N.J., March 8, 1777. He studied under his father in Log College, and theology under his brother Gilbert in New Brunswick; was licensed by the presbytery of New Brunswick; ordained pastor of the church at Freehold, October, 1733, and held the position till death. He is the subject of several highly remarkable stories, of which the two most famous are, (1) that, while preparing for his examination for licensure, he fell sick, and had a trance which lasted three days, during which time he was, as he believed and declared, in heaven, and heard "unutterable things." His friends thought

he was dead, and were upon the point of burying him, notwithstanding the protestations of his physician, when he revived. He regained his health in a year, but had lost all his knowledge of reading and writing, much more, all his previous learning. After a time, however, he experienced "a severe shock in his head;" and his knowledge from that moment began rapidly to return, until all was regained. "For three years," he said, "the sense of divine things continued so great, and every thing else appeared so completely vain, when compared to heaven, that, could I have had the world for stooping down for it, I believe I should not have thought of doing it." No autobiographic record of his experiences during his trance is believed to be extant, although his intention to prepare one is known. See *Log College*, pp. 112-118, 147. (2) The second story is, that "one night, when Mr. Tennent was asleep in his own bed, he was waked up by a sharp pain in the region of the toes of one of his feet; and upon getting a light, and examining the foot, it was discovered that several of his toes had been cut entirely off, as if by some sharp instrument. But, though the wounded part was bleeding, nothing was seen of the excised members, nor any means by which such a dismemberment could have been effected" (*Log College*, p. 151). Mr. Tennent was a remarkable character, full of resources, indefatigable in Christian labors, wise to win souls and to guide them to heaven. By his earnestness, eloquence, simplicity, and, above all, ardent piety, he made such an impression upon his neighborhood, that he is vividly remembered until this day. — 4. **John Tennent**, third son of William, sen.; b. in County Armagh, Ireland, Nov. 12, 1707; educated in Log College; licensed by the presbytery of Philadelphia, and settled at Freehold, N.J., Nov. 19, 1730, but d. April 23, 1732, leaving behind him a pleasant and godly memory. "His labors were attended with three notable qualities. — prudence, diligence, and success." Two of his sermons, and memoir, were published in a volume by Gilbert Tennent, Boston, 1735. — 5. **Charles Tennent**, fourth son of William, sen., b. at Colerain, County Down, Ireland, May 3, 1711; was pastor at White-Clay Creek, Del.; d. after 1760, at Buckingham, Md. See **ARCHIBALD ALEXANDER**: *Biographical Sketches of the Founder and Principal Alumni of the Log College*, Phila., (Presbyterian Board), 1816; *Sermons and Essays by the Tennents and their Contemporaries*, Phila., (Presbyterian Board), 1855; *Life of the Rev. William Tennent, with an account of his being three days in a trance*, N.Y., 1817; **SPIRAGUE**: *Annals of the American Pulpit*, iii.; **GILLET**: *History Presbyterian Church*, vol. i.

**TERAPHIM** (Gen. xxxi. 19, 31; 1 Sam. xix. 13, 16), a word found only in the plural form, derived, probably, from תָּרַח, "to be rich," designating a sort of household gods, or *penates*, in size and appearance approaching the human, which were regarded as dispensers of good-fortune, and shields against evil (Judg. xviii. 21). They were objects of worship, and consulted as oracles (Ezek. xxi. 26; Zech. x. 2). The Israelites derived their use of them from the Arameans, and they existed in common private use, although forbidden in public worship, and always described by the prophets as idols, even after the

Babylonish captivity (Gen. xxxv. 4; 2 Kings xxiii. 24; Zech. x. 2; Hos. iii. 4).

**TERMINISM AND THE TERMINISTIC CONTROVERSY.** Mediaeval theology, partially supported by Augustine, maintained that the *terminus* of grace coincided with the *terminus* of life; so that infants dying without baptism could not possibly escape hell. During the Reformation, this doctrine was modified in various ways. On the one side, the idea of the free, infinite grace of God expanded the *terminus* beyond life, and gave rise to the doctrine of *apokatastasis*; on the other side, the conviction that a certain interior, moral-religious state was an absolute condition of grace, narrowed the *terminus* down almost to a single moment of life, and gave rise to the doctrine of terminism. The Friends are the principal representatives of this doctrine, holding that every person has in his life a moment or period of visitation, but that no second opportunity is granted. The Pietists, with their suspicion against the late repentance, also incline towards this doctrine; and in J. G. Bose, deacon of Sorau, it found a decided and eloquent spokesman. His *Terminus peremptorius salutis humanæ* (Frankfort, 1698) attracted much attention, and called forth a great number of refutations. The most remarkable among these were J. G. Neumann's *Dissertatio de termino salutis humanæ peremptorio* (Wittenberg, 1700) and *Dissertatio de tempore gratiæ divinæ*, etc. (Wittenberg, 1701). As Bose died in 1700, A. Rechenberg, the son-in-law of Spener, took up the defence of his ideas, and a long and bitter controversy ensued with Ittig, professor at Leipzig; but the spreading rationalism finally bereft the question of all interest. [F. H. Hesse: *Der terministische Streit*, Giessen, 1877.] J. P. LANGE.

**TERRITORIALISM** denotes a theory of church government which originated with the Reformation, and according to which the ruler of a country has a natural right to rule also over the ecclesiastical affairs of his people. The theory found its principal supporter in Christian Thomasius, and its principal opponent in J. B. Carpzov. See the art. **CHURCH AND STATE**.

**TERSTEEGEN**, Gerhard, b. at Mears in Rhenish Prussia, Nov. 25, 1697; d. at Mulheim in Westphalia, April 3, 1769; a famous mystic and hymnist of the Reformed Church. He was educated in the Latin school of his native city, and in 1713 apprenticed to a merchant in Mulheim, where he soon after made the acquaintance of Wilhelm Hoffmann, the leader of a pietistic revival movement in those regions. As he found that mercantile business interfered with the development of his religious life, he left that profession in 1719, and learned the trade of a ribbon-maker. Settling in a lonesome little hut, he led a secluded and ascetic life, dividing his time between work and prayer, and distributing not only his earnings, but also the inheritance from his mother, among the poor. After 1721, his activity in the service of Christ assumed greater dimensions. He began to preach, and he engaged in literature. Travelling from one place to another, he visited many towns and cities in Holland and Westphalia, held conventicles, and formed minor communities. He translated numerous books of the French mystics, — Labadie,



Madame Guyon, Louvigny, and others. Of his own compositions, the principal are, *Auserlesene Lebensbeschreibungen heiliger Seelen* (1733-53, 3 vols.), *Geistliche Bräutamen* (1769-74, 4 vols.), *Weg der Wahrheit, Gebete*, etc., and a number of beautiful hymns. His *Gedanken über die Werke des Philosophen von Sans Souci* was read by Friedrich II., and is said to have made an impression on him. A collected edition of his works has appeared at Essen, and separate editions are still made. The principal source of his life is his correspondence, of which the German part appeared at Solingen, 1773-75, 2 vols., and the Dutch at Hoorn, 1772. His biography was written by Kerlen (Mülheim, 2d ed., 1853) and Stursberg (1869). See art. HYMNOLOGY, p. 1051.

W. KRAFFT.

**TERTIARIES, TERTIARII** (*Tertius ordo de penitentia*), formed associations whose members, though not obliged to live in monasteries, or take the three monastic vows, nevertheless led a religious life according to certain definite rules. They remained in the world, and were distinguished from other people only by their sombre, unadorned costume, by certain religious restrictions, and certain religious practices. But in the world they represented the interests of the order with which they were connected, and enjoyed, beside the reputation of greater sanctity than was to be found among ordinary laymen, not a few of the privileges of the orders. It is said that such associations were first formed by Norbert, the founder of the order of the Præmonstratenses; but its complete organization and success the institution owes to Francis of Assisi, who, afraid of receiving into the monasteries all the persons who were awakened by his preaching,—because, in that case, whole regions might have been depopulated,—and yet unwilling not to meet the popular craving for penitence, had recourse to this device. The success of the institution was prodigious. The highest persons became members of the order,—the Emperor Charles IV., King Louis of France, King Bela of Hungary, Queen Blanche of Castile, and others. Other monastic orders followed the example of the Franciscans, and formed associations of tertiaries. There were also female tertiaries.

**TERTULLIAN** (*Quintus Septimius Florens Tertullianus*), b. at Carthage about 150 or 160; d. there between 220 and 240; the first great writer of Latin Christianity, and one of the grandest and most original characters of the ancient church. Of his life very little is known. His father held a high position (*centurio, aide-de-camp*) in the Roman garrison in Africa; but the Punic blood of his descent is visibly pulsating in his style, with its archaisms or provincialisms, its glowing imagery, its passionate temper. He received an excellent education. He was a scholar. He wrote books in Greek, of which, however, none has come down to us. But his proper study was jurisprudence, and his method of reasoning shows striking marks of his juridical training. It is not known at what time he was converted to Christianity, nor how the conversion came about. But the event must have been sudden, decisive, transforming at once his whole personality; for afterwards he could not imagine a truly Christian life without such a conscious breach, a radical act of

conversion: *fiunt, non nascuntur Christiani*. In the Church of Carthage he was ordained a presbyter, though he was married,—a fact which is well established by his two books to his wife, though Roman-Catholic writers have tried to deny it. Rome he visited once or twice; and it may be that the laxity and corruption of morals which at that time (see CALIXTUS) he found prevailing in the Church of Rome contributed not a little to drive him into Montanism. At all events, a few years after his conversion (about 202) he became the leader, the passionate and brilliant exponent, of that movement (see MONTANISM),—that is, he became a schismatic; and the story, that before his death he returned to the bosom of the Catholic Church, is very improbable, since his party, the Tertullianists, continued to exist. Nevertheless, in spite of his schism he continued to fight heresy, especially Gnosticism; and by these doctrinal works he is the teacher of Cyprian, the predecessor of Augustine, and the chief founder of Latin theology.

The writings of Tertullian are very numerous, though generally not very large. As they cover the whole theological field of the time,—apologetics against Paganism, polemics against heresies, and polity, discipline, morals, or the whole reorganization of human life on a Christian basis,—they give a picture of the religious life of the time which is of the greatest interest to the church historian. Their general character is stern and practical, but they are full of life and freshness. In his endeavors to make the Latin language a pliant vehicle for his somewhat tumultuous ideas, he now and then becomes strained, queer, and obscure; but as a general rule he is quick, precise, and pointed. And he is always powerful, commanding the attention of the reader, not begging it; always rich, lavish with wit and satire, sometimes, also, with sophism and lawyer's tricks; and always original. Though thoroughly conversant with Greek theology, he was entirely independent of it. Indeed, he forms a direct contrast to Origen, just as Montanism forms the opposite extreme of Gnosticism. While Origen pushes his idealism far in the direction of a Gnostic spiritualism, Tertullian carries his realism to the very verge of materialism. Rejecting the Platonic doctrine of pre-existence, and the Pythagorean doctrine of metempsychosis, he adopts the traducianistic view of hereditary sin, teaches that soul and body originate at the same moment, and proves, metaphysically and from the Bible, that the soul has corporeality. Greek philosophy he despised; Gnosticism he considered a crime; and Neander has exactly hit the centre of his spiritual character by calling his monograph upon him, *Antignosticus*. But it is just this practical bearing of his ideas, even the most abstract ones, which places him at the head of the theology of the Western Church. The direction he thereby gave to all theological speculation has never since been entirely lost sight of, not even by the schoolmen.

The chronology of Tertullian's writings is very uncertain. The principal question, however,—Which of them belong to the Catholic period of his life, and which to the Montanist?—can in many cases be decided by internal criteria. To the Montanistic period belong *Adversus Marcionem*, *De anima*, *De carne Christi*, *De resurrectione carnis*,

*Adversus Pravian. De corona militis, De fuga in persecutione, De monogamia, De jejuniis, De pudicitia*, etc.; certainly Catholic are his *Apologeticus* (A.D. 197), *De pœnitentiâ*, *De oratione*, *De baptismo*, *Ad uxorem*, *Ad martyres*, perhaps also, *De præscriptione hæreticorum*, etc.; while others, *Ad Nationes*, *De testimonio animæ*, *De pallio*, *Adversus Hermogenem*, etc., are of uncertain date. Among his apologetical writings, his *Apologeticus*, written during the reign of Septimius Severus, and addressed to the Roman magistrates, is the best defence of Christianity and the Christians ever written against the reproaches of the Pagans, and one of the most magnificent monuments of the ancient church, full of enthusiasm, courage, and vigor. It first clearly proclaims the principle of religious liberty as an inalienable right of man. Of his dogmatical works, the most important is his *De præscriptione*, developing as its fundamental idea, that, in a dispute between the Church and a separating party, the whole burden of the evidence lies with the latter, as the Church, in possession of the unbroken tradition, is by its very existence a guaranty of its truth. His five books *Adversus Marcionem*, written in 207 or 208, are the most comprehensive and elaborate of his polemical works, and invaluable for the true understanding of Gnosticism. Of his moral and ascetic treatises, the *De patientia* and *De spectaculis* are among the most interesting; the *De pudicitia* and *De virginibus velandis*, among the most characteristic.

LIT. — Collected editions of Tertullian's works are numerous: BEATUS RHENANUS (Basel, 1521), PAMELIUS (Antwerp, 1579), RIGALTIIUS (Paris, 1631), SEMLER (Halle, 1770-73), MIGNE (Paris, 1844), and OEHLER (Leipzig, 1853). See NEANDER: *Antignosticus*, Berlin, 1825; HESSELBERG: *Tertullians Lehre*, Dorpat, 1848; KAYE: *Ecclesiastical History*, . . . illustrated from the Writings of Tertullian, London, 1845; UHLHORN: *Fundamenta chronologicæ Tertullianæ*, Göttingen, 1852; GOTTWALD: *De Montanism Tertulliani*, Breslau, 1863; A. HAUCK: *Tertullian's Leben und Schriften*, Erlangen, 1877; BONWETSCH: *Die Schriften Tertullians nach der Zeit ihrer Abfassung untersucht*, Bonn, 1878 (89 pp.); OEHNINGER: *Tertullian u. seine Auferstehungslehre*, Augsburg, 1878 (34 pp.); F. J. SCHMIDT: *De Latinitate Tertulliani*, Erlangen, 1877; G. R. HAUSCHILD: *Tertullian's Psychologie und Erkenntnistheorie*, Frankfurt-am-M., 1880 (78 pp.); M. KLUSMANN: *Curarum Tertullianarum*, part. i. et ii., Halle, 1881; G. R. HAUSCHILD: *Die Grundsätze u. Mittel d. Wortbildung bei Tertullian*, Leipzig, 1881 (56 pp.); SCHAEFF: *Church Hist.*, rev. ed., vol. ii. (N.Y., 1883), pp. 1818-1833; Eng. trans. of Tertullian in *Ante-Nicene Library*, 4 vols. (vols. vii., xi., xv., xviii.). PHILIP SCHAEFF.

**TEST ACT**, The, an act passed by the English Parliament in 1663, which enacted that all persons holding public offices, civil or military, should receive the sacrament of the Lord's Supper according to the usage of the Church of England, take the oaths of supremacy and uniformity, and declare their rejection of the doctrine of transubstantiation. It was entitled an "Act to prevent dangers from Popish Recusants," and was in the first instance levelled against the Catholics. The Toleration Act of William (1689), and especially the legislation of the present century (the Relief

Act of May 9, 1828, and the Roman-Catholic Relief Bill of April 13, 1829), have abolished the hardships of the Test Act.

**TESTAMENT**, The Old and New, is the dominant name in the Occidental Church for the collection of Holy Scripture, and the translation of the Greek designation ἡ παλαιὰ καὶ ἡ καινὴ διαθήκη. The term arose in this way: διαθήκη means disposition; then the special form, a will; then, so far as the execution of this will depends upon certain conditions, an agreement bordering upon a covenant (συνθήκη), yet differing from it, since in a διαθήκη one of the parties takes the initiative, and lays down the terms. It was in obedience to a right instinct that the LXX translated בְּרִית by διαθήκη, instead of by συνθήκη; for thereby they expressed the correct idea, that, in the "covenant" between God and man, God appears, not as one of the parties simply, but as the founder, who holds the other strictly to certain terms. It is upon this idea that the argumentation in Gal. iii. 15 sqq. rests. The Itala translates "covenant" also by *testamentum* ("will"), where Jerome, in the Old Testament, uses *fœdus*. The Scriptures are τὰ βιβλία τῆς διαθήκης ("the books of the will"), which meant at first the Decalogue, then the whole law. For sake of brevity the phrase was replaced by the single word διαθήκη (so 2 Cor. iii. 14). In the Greek Church the expression was used of the whole canon (so Origen: π. απχ., iv. 1). In old ecclesiastical Latin, besides *testamentum*, *instrumentum* was used (so Tertullian: *Adv. Prax.* c. 20). For the contents of the Old and New Testament, see CANON. OEHLER.

**TETRACRAMMATON** (*four letters*), the combination יְהוָה (Jehovah), by the use of which name the miracles of Christ were said by the early opponents of Christianity to have been performed.

**TETRAPOLITAN CONFESSION** (also called *Suevica* or *Argentinensis*), the Confession which the four cities of Strassburg, Constance, Memmingen, and Lindau, presented to the diet of Augsburg (July 11, 1530), and, properly speaking, the first Confession of the Reformed Church. Landgrave Philipp of Hesse in vain exerted himself to bring about a union between the two branches of the reformatory movement. But the Saxon princes and theologians obstinately excluded the representatives of the cities of Southern Germany suspected of Zwinglian heresy, from all their political and theological conferences. Under such circumstances, it became necessary for them to present a confession of their own. It was drawn up by Bucer and Capito, who arrived at Augsburg a few days after the presentation, by the Saxon theologians, of the *Confessio Augustana*, and consists of twenty-three articles. The formal principle of the Reformation — the absolute authority of Scripture in matters of faith, which, for irenical purposes, the *Conf. Aug.* passes by silently — is stated with great energy; and the whole instrument is distinguished for clearness and precision, with the exception of the representation of the doctrine of the Lord's Supper, which is held in somewhat vague expressions, probably in order not to make a reconciliation with the Lutherans impossible. The Confession was not read before the diet; though its refutation, drawn up by Eck, Faber, and Cochlæus, and full of misrepresenta-

tions and insults, was. In September, 1531, Bucer published both the confession and the confutation. See NIEMEYER: *Collectio confessionum*, Leipzig, 1840; SCHAFF: *Credentials of Christendom*, New York, 1877, vol. i., p. 524 sqq.

**TETRARCH** (*ruler of a fourth part of a kingdom, called a "tetrarchy"*), according to the later Roman practice, the vassal-governor of portion of a province under the Roman sovereignty, but not necessarily of a fourth. The word "tetrarchy" first appears in connection with Philip of Macedon's division of Thessaly into four parts (Diodorus: *Phil.* iii. c. 26; Strabo, 9, p. 430). The term is applied to the ruler of each of the four Celtic tribes which lived in Galatia before the Roman conquest, B.C. 189 (Pliny, 5, 42). In the New Testament the term "tetrarch" is used as synonymous with king (Matt. xiv. 1; Luke iii. 1, 19, ix. 7; compare Matt. xiv. 9; Mark vi. 22). It is applied to three persons.—Herod Antipas (Matt. xiv. 1; Luke iii. 1, 19, ix. 7; Acts xiii. 1), Herod Philip (Luke iii. 1), and Lysanias (Luke iii. 1).

LEYRER.

**TETZEL, Johann**, b. at Leipzig between 1450 and 1460; d. there in July, 1519. He studied theology and philosophy at the university of his native city, entered the Dominican order in 1489, achieved some success as a preacher, and was in 1502 commissioned by the Pope to preach the jubilee indulgence. He continued in that business for the rest of his life. Though in 1512 he was sentenced to death for having seduced a married woman at Uhn, he had the sentence commuted to imprisonment for life, was then pardoned and released; and in 1517 Leo X. not only made him commissioner of indulgences for all Germany, but also inquisitor. The incredible impudence with which he carried on his business, selling full forgiveness for sins not yet committed, caused great scandal; and when Luther, in the confessional, became aware of the evil effect of the doings of the mountebank, he began to preach openly against him. Tetzel answered by lighting bonfires, suggestive of the stake. But, when Luther nailed his theses on the church-door in Wittenberg, it soon became evident to the Church of Rome, that men of another stamp than Tetzel were required for the case. It even became necessary to disavow Tetzel; and, when he discovered that Miltitz was aware of all his frauds and embezzlements, he became so frightened, that he died shortly after. His life has been written by Hofmann (Leipzig, 1844), Gröne (Soest, 1853), and [Körner (Frankenberg, 1880). See KAYSER: *Geschichtsquellen über den Abtissprediger Tetzel*, Annaberg, 1877, 20 pp., and KÖSTLIN: *Life of Luther*].

NEUDECKER.

**TEXTUS RECEPTUS.** See BIBLE TEXT.

**THACHER, Peter, D.D.**, Congregationalist; b. at Milton, Mass., March 21, 1752; d. in Savannah, Ga., Dec. 16, 1802. He was graduated at Harvard College, 1769, and ordained minister at Malden, Mass., Sept. 19, 1770; and from January, 1785, till his death, he was pastor of the Brattle-street Church in Boston. He entered heartily into the pre-Revolutionary measures, was a member of the Provincial Congress, a delegate to the State Constitutional Convention of 1780, and often was a chaplain of the State Legislature. He was noted for eloquence, particularly in prayer

and conversation. He was called "the silver-tongued" Thacher, and by Whitefield, "the young Elijah." He belonged to many New-England literary and charitable institutions. On March 5, 1776, he distinguished himself at Watertown, Mass., by the annual oration which commemorated the massacre, when he spoke against standing armies. Of his numerous publications, mostly pamphlets, may be mentioned *Observations upon the present state of the clergy of New England, with strictures upon the power of dismissing them, usurped by some churches*, Boston, 1783, and *Memoirs of Dr. Boylston*, 1789.

**THADDÆUS.** See JUDAS.

**THAMER, Theobald**, a native of Rossheim in Alsace; entered the university of Wittenberg in 1535, and was in 1543 appointed preacher at the Elizabeth Church in Marburg. He was an ardent Lutheran, but the experiences he made as a field-preacher gradually led him to the conviction that the Lutheran doctrine of justification by faith was a most fertile cause of immorality. By his vehement attacks on that doctrine he caused much disturbance, and was finally deposed. He went to Italy, entered the Roman-Catholic Church in 1557, and died as professor in Freiburg, May 23, 1569. See HOCHMUTH: *De Thameri vita et scriptis*, Marburg, 1858.

**THEATINES** (*Clerici regulares Theatini, or Cajetani, or Chietini*), an order of regular clergy founded in Italy in the beginning of the sixteenth century as a kind of counter-Reformation. The Pope and the higher clergy of the Roman-Catholic Church considered for a long time the Reformation a merely external incident, which could be made wholly ineffectual by re-organizing the clergy, and raising it in the estimation of the laity; and for this purpose the order of the Theatines was founded in 1524 by Cajetan of Thiene, Bishop Caraffa of Theater or Chieti (afterwards Paul IV.), and Boniface of Colle. It was confirmed by Paul III., 1540, and by Pius V., 1568. The members renounced all property. They lived neither by labor nor by beggary, but simply by what Providence bestowed on them. They had convents in Rome, Naples, Venice, Milan, and other Italian cities. They also spread to Poland, Germany, and France; but their number was always small. They made some attempt at missionary labor in Tartary, Georgia, and Circassia, but without any result. Two female orders, founded in 1583 and 1610 by Ursula Benincasa, were by Urban VIII. and Clement IX. united with them. See HELYOT: *Hist. des ordres monastiques*, Paris, 1714-19, 8 vols.

NEUDECKER.

**THEATRE, The, and the Church.** Dramatic poetry is of heathen origin. Neither biblical authority nor biblical interdiction of the drama can be found. The Old Testament contains all other kinds of poetry—epic, lyric, didactic, and idyllic—except dramatic poetry, although in Job and the Song of Songs there are dramatic combinations. It is historically certain that the stage was introduced from the Greeks among the Jews. Antiochus Epiphanes (176-161 B.C.) was the first to venture to erect a theatre at Jerusalem. Herod the Great followed his example by inviting Greek players to his court, and erecting a theatre at Cæsarea. Both these attempts to domiciliate theatrical spectacles in Judæa were met with

glum opposition by the Jews. It was only one of his many characteristic surmises, when Luther called the Book of Judith a tragedy, and the Book of Tobit a comedy. In all his parables and figurative words, Christ never referred, even in the most remote way, to the theatre. The case was different with Paul, who uses in a figurative sense the term "theatre" (*θέατρον*, 1 Cor. iv. 9), as does also the author of the Epistle to the Hebrews, and refers to the gladiatorial games. It is no wonder that the early Christians looked with horror and disgust upon the amphitheatres, in which many of their own number were given to the wild beasts, and called them the domiciles of the Devil. To these feelings, Tertullian more especially gave expression in his famous work on spectacular displays (*De Spectaculis*). The dramatic art he regarded as the offspring of hell, and the stage as a part of the Devil's pomp (*pompa diaboli*), which the candidate for baptism must renounce forever. He was not alone in these opinions among the Church Fathers. Chrysostom courageously opposed the theatrical passion of Antioch and Constantinople, and declared the stage the house of Satan and lies, the consummation of unchastity, the Babylonian furnace, which is heated with combustible material of unchaste words and attitudes. [See Migne: *Chrysost. Opera*, ii. 337, 682; iv. 696, 697; vi. 266, 267; vii. 71, etc.] Augustine, after his conversion, condemned the theatre as severely (*De Civ. Dei*, i. 32) as he had before patronized it habitually. Cyprian not only forbade a converted actor plying his occupation, but refused to allow him to give instruction in declamation and mimicry to gain his daily bread. [The Council of Carthage in 419 forbade plays on Sundays and other sacred days of the calendar.] The Trullan Council of 692, and other councils, forbade the clergy attending the theatre. Now and then an actor was converted, like Genesius, whose confession of Christ brought him a violent death.

The Catholic Church, however, during the middle ages, adopted and transformed the heathen drama in the miracle-plays. (See RELIGIOUS DRAMAS.) The Reformers took a less favorable view of the theatre, though at first they did not oppose it. Ecolampadius in his youth composed a tragedy, *Nemesis Theophili*. Luther spoke out boldly in his *Table-Talk*: "Christians should not flee comedies entirely, because now and then they contain gross jokes and mimicry; for the same consideration would prevent us from reading the Bible." Calvin, in the spring of 1546, allowed some of the pious citizens of Geneva to act in a play which showed how true piety increases a people's happiness. But he opposed the frequent repetition of such plays; and Michael Cop, one of his colleagues, sternly denounced them, so that the magistrate issued a permanent edict prohibiting them in Geneva. The synod of Rochelles issued a similar edict in 1571. In 1633 the Puritan Prynne published his celebrated *Histrio-mastix, the Player's Scourge*, against the theatre. The Jansenists, especially Nicole, were opposed to it; and it is said that Racine, who inclined to Jansenism, regretted at one time of his life having written plays. The Pietists of Germany included among the worldly pleasures which are to be shunned theatrical spectacles, although

Spener made a distinction between good and bad plays. Pastor Reiher of Hamburg in 1681 issued his work against the theatre, *Theatromania oder Werke d. Finsterniss in den öffentlichen Schauspielen* ("theatre-mania, or works of darkness in the public plays"). At a later age Jean Jacques Rousseau threw himself, with the zeal of a Puritan or Pietist, into the ranks, in opposition to the theatre, and in a tract of 1758 sternly condemned it. In Germany, Lessing opened a new period for the drama, and sought to make it a moral power; but in 1777, in a letter to his brother, he complains that actors look to their support, and care little about their art as such. Schiller and Goethe lent their powerful influence to the stage, and clergymen who would have dared to speak out against it from the pulpit were warned and checked by the civil authorities. In the present century, such writers on ethics as De Wette, Nitzsch, and Rothe, have discussed the moral side of the theatre; and the deeper study of Shakespeare and of Dante has also brought into prominence the question of dramatic representations. Without going into the question, we will content ourselves with quoting from Rothe's *Ethics*:—

"Our theatre certainly stands in need of a reformation from the base upwards; but the way to reach it is certainly not for Christians to denounce the stage as unchristian, and then to withdraw from it all sympathy and solicitude."

[Among the early writers of English plays in the sixteenth century were Bishops Bale and Still (*Gammer Gurton's Needle*, acted at Cambridge, 1566). The public interest in the theatre in Elizabeth's reign met with considerable opposition from the clergy. Archbishop Grindal advised Cecil to suppress players. The first public license granted in England to give theatricals was granted to the servants of the Earl of Leicester in 1571. The Puritans were always opposed to the stage, but on it members of the royal family in the reigns of James I. and Charles I. figured. In 1617 Parliament suppressed the theatres, and forbade actors to exercise their vocation, under penalty of being whipped. After the restoration of the Stuarts, the theatres were again in full blast. The early Methodists shunned the theatre, as do, also, the majority of nonconformists. The most recent public discussions of the claims of the stage to the patronage of the Christian public have been carried on by the Bishop of Manchester, in England, who hopes to elevate it by such patronage, and Dr. Herrick Johnson of Chicago, who looks upon it as a school of immorality beyond the reach of reclamation.]

LIT.—STAUDLIN: *Geschichte d. Vorstellungen von der Sittlichkeit d. Schauspiels*, Göttingen, 1823; ALT: *Theater und Kirche in ihrem gegenwärtigen Verhältniss historisch dargestellt*, Berlin, 1846; HASE: *Das geistliche Schauspiel*, Leipzig, 1858; [HERRICK JOHNSON: *Plain Talks about the Theatre*, Chicago, 1882; MUFF: *Theater und Kirche*, Halle, 1882; DR. BUCKLEY and others, in the *North American Review*, June, 1883. See RELIGIOUS DRAMAS].

THECLA AND PAUL. See APOCRYPHA, p. 107. THEINER, Augustin, b. at Breslau, April 11, 1804; d. in Rome, Aug. 10, 1874. He studied theology, and afterwards canon law, at the university of his native city, and published, together

with his brother, *Die Einführung der erzwungenen Ehelosigkeit bei den christlichen Geistlichen* (Altenburg, 1828, 2 vols.), which was put on the Index. Afterwards, however, he made his peace with Rome, entered the Congregation of the Oratory, and was in 1855, by Pius IX., appointed conservator at the papal archives. But during the Council of the Vatican he was by the Jesuits accused of procuring documents from the archives for the bishops in opposition, and removed from his position. He was a very industrious writer; published a new edition of the *Annals* of Baronius, with continuation, and *Geschichte des Pontificats Clemens XIV.*, 1852; *Vetera Monumenta Polonice et Lithuanice*, 1860-64, 3 vols.; *Acta genuina Concilii Tridentini*, 1871, 2 vols. See GISIGER: *Pater Theiner, und die Jesuiten*, 1875.

**THEISM.** Theism in its etymological and widest acceptance is a generic term for all systems of belief in the existence of the Divine. Thus understood, it includes pantheism, polytheism, and monotheism, and excludes only atheism; but this acceptance of the term is rare. Common usage has determined that theism must be identified with monotheism, and consequently opposed to polytheism and pantheism, as well as to atheism. In this sense, the one here adopted, it is the doctrine that the universe owes its existence, and continuance in existence, to the wisdom and will of a supreme, self-existent, omniscient, righteous, and benevolent Being, who is distinct from and independent of what he has created. The articles on **DEISM**, **GOD**, and **INFIDELITY**, published in previous volumes of this encyclopædia, treat more or less either of theism or of its history. To these the reader is referred, as the writer of this article wishes to avoid repeating what has already been said.

There has been much discussion as to the historical origin of theism. Herbert of Cherbury, Cudworth, Creuzer, Ebrard, and others have learnedly argued that monotheism was the primeval form of religion. Lubbock, Tylor, and the majority of recent anthropologists, maintain that monotheism can be proved to have been everywhere preceded by polytheism. Schelling and Max Müller have held that the starting-point of religion was *henotheism*, an imperfect kind of monotheism, in which God was thought of as one, only because others had not yet presented themselves to the mind,—a monotheism of which polytheism was not the contradiction, but the natural development. Pantheism, the belief that all things and beings are but transient phenomena of one divine substance, the only and absolute Reality, has also been frequently represented to be the earliest phase of religion. And, when all that has been adduced in favor of these opinions is examined, there may be seen, perhaps, to be ample room for yet another opinion; namely, that the present state of our knowledge is not sufficient to enable us to determine what the primeval religion was. Science has not yet arrived at certainty as to the primitive condition of men, and until it has done so cannot pronounce with certainty as to the primitive religion of men. The Book of Genesis distinctly informs us of direct manifestations of God to the primitive man, Adam, and therefore that Adam knew God; but it does not appear to inform us how much

he knew of God, and whether, for example, his knowledge was monotheistic or henotheistic.

The question as to the psychological origin of theism is, perhaps, more important than that as to its historical origin; but the two questions are scarcely separable. Some trace theism to such external agencies and media as revelation, instruction, and tradition: and these have undoubtedly been the sources of much knowledge, and of most important knowledge, regarding God and divine things; but they all imply the mind to have natural powers of knowing God, and a certain kind of affinity to divine things. A revelation in words or signs, relative to religious objects, made to a purely passive and entirely empty mind, would be meaningless. Instruction implies the exertion of powers which can understand and profit by it. Tradition can only carry what has already been originated, and will not carry far any thing to which the mind is constitutionally indifferent and uncongenial. Others refer theism to internal but entirely non-rational sources. Thus it has been traced to mere feelings,—to fear by Lucretius, to desire by Feuerbach, to the sense of dependence by Schleiermacher, etc. It is obvious, however, that all these feelings presuppose apprehensions and judgments, and are valid only in so far as they have the warrant of intelligence. Max Müller, in his *Hibbert Lectures*, traces the idea of God to a special faculty of religion,—“a subjective faculty for the apprehension of the infinite,” “a mental faculty, which, independent of, nay, in spite of, sense and reason, enables man to apprehend the infinite under different names and under varying disguises.” This view will not bear a close scrutiny. The infinite, as an *implicit condition* of thought, is not more involved in religious than in other thought. We cannot think any thing as finite without implying the infinite. Space cannot be thought of except as *extensively*, nor time except as *proten-sively*, infinite. As a condition of thought, the infinite is involved in religious knowledge, only so far as it is involved in all knowledge. On the other hand, as an *explicit object* of thought, it is not present in the lower forms of religion at all, which exist only because the thought of infinity is not associated in the religious consciousness with that of Deity, except where reflection is somewhat highly developed; and, even in the highest stages of religion, it is only apprehended as one aspect of Deity. Infinity is not God, but merely an attribute of the attributes of God, and not even an exclusively divine attribute. The hypothesis that the idea of God is gained by intuition or vision is proved to be erroneous by the fact that the idea of God, and the process by which it is reached, are capable of being analyzed, and therefore not simple; and, likewise, by the variety and discordance of the ideas of God which have been actually formed. The apprehension of God seems to be only possible through a process which involves all that is essential in the human constitution,—will, intelligence, conscience, reason,—and the ideas which they supply,—cause, design, goodness, infinity. These are so connected that they may all be embraced in a single act, and coalesce into one grand issue. The theistic inference, although a complex process, is a thoroughly natural one, similar in char-

acter to the inference that there are other human minds than our own. The principles which it involves may be drawn into formal proofs, although this is a secondary operation, not essential to the validity of the inference itself. The theistic proofs constitute an organic whole of argument, each of which establishes its separate element, and thus contributes to the general result, — confirmatory evidence *that* God is, and complementary evidence as to *what* God is.

Theism, in order to be adequately understood, requires to be studied in various relationships. Thus, first, it must be viewed with reference to the nature of thought itself. Can the intellect of men attain to a knowledge of God? Is it so constituted that such a being as God is supposed to be can be apprehended either directly or indirectly, either in himself or through media? The theist must meet the agnostic, who always relies on some erroneous theory of knowledge. Further: the elaboration of theism calls for the most careful consideration of how far the chief categories of thought are applicable to God.

Then, secondly, theism must be viewed in connection with the sources of knowledge whence it is derived. These sources are the physical creation, the human mind, history, and the Bible. It is necessary to determine within what limits, and in what way, each is a source of knowledge regarding God, to trace how they are connected, and to show how they shed light on one another. A theism not based on all the sources must be seriously defective. A theism drawn even from the Bible alone must be, in so far as exclusive, both unreasonable and unscriptural; unreasonable, because the special revelation of God in Scripture, while completing and crowning the general revelation of God in nature, mind, and history, throughout implies it, and is without meaning apart from it; and unscriptural, because the Bible explicitly accepts and assimilates the revelation through nature. The God of the Bible is at the commencement of the Scripture records identified with the God of creation, the Author of man, and the Disposer of history. In almost every page the Bible refers its readers to the revelation of God in nature, mind, and society. It is therefore distinctly to disregard its own teaching to attempt to derive a doctrine as to God from it alone, or to the exclusion of any of the sources of knowledge of God.

Thirdly, theism must be compared and contrasted with other forms of religion. The respects in which it differs from animism, polytheism, pantheism, and deism, must be indicated; and it must be shown whether or not the differences are in its favor, whether or not they are necessary to true and worthy conceptions of God and of religion. In opposition to animism, theism claims for the Divine freedom and intelligence; in opposition to polytheism, unity, self-existence, and independence; in opposition to pantheism, transcendence and personality; in opposition to deism, an all-presence and activity, etc. The theist has to show that it, in consequence, responds better to the demands of the intellect, affections, and conscience, than any other phase of religion.

Fourthly, theism should be viewed in relation to the sciences. It is in close contact and connection with every science. No positive science

leads to results which seem ultimate to reason, but only to results beyond which the method of the science does not carry us. The view of the constitution of matter with which chemistry must be content to close its inquiries is no more self-explanatory than the one with which it began them. The laws of development reached by biology are as mysterious as were the facts which have been reduced under them. Is reason to affirm that the sciences lead to unreason, or merely that the special methods of each science carry us only so far, and that the conclusions of the sciences are data of philosophy, and also of natural theology?

Fifthly, the relationship of theism to philosophy has to be determined. If there be no philosophy except a phenomenalism or positivism which rests on criticism and agnosticism, there can clearly be no theism, no theology of any kind. The materialism which proclaims itself a monism, and therefore a philosophy, not only transcends science as much as any theological doctrine, but contravenes the findings of science. A philosophy which rises above such materialism must necessarily be, to some extent, a religious philosophy. It will find that there are only two plausible ways of conceiving the first or ultimate principle, — the monotheistic or the pantheistic. The theist has to show that the only satisfaction of philosophical reason is to be found in the personal God of his religious faith. The philosophical view and the religious view of the universe must harmonize, and even coalesce, in a comprehensive theism.

A history of theism embraces (1) A survey of heathen thought regarding God so far as it has approximated to the theistic idea. *HEGEL'S Philosophy of Religion*, *BUNSEN'S God in History*, *FREEMAN CLARKE'S The Great Religions*, the *ST. GILES Lectures on the Faiths of the World*, still more, the series of *Sacred Books of the East*, and of ancient texts published under the title of *Records of the Past*, etc., will be found useful to those wishing to make such a survey. (2) A view of the progress of the idea of God from the beginning to the end of the biblical record of revelation. To attain such a view is an entirely biblico-theological task, with which all treatises of biblical theology are more or less occupied. The second volume of *EWALD'S Doctrine of the Bible concerning God* is entirely devoted to the theme. (3) An account of the development of theistic thought in the Christian world. The best published account is that contained in the last three volumes of *R. BOBBA'S Storia della Filosofia rispetto alla Conoscenza di Dio da Talete fino ai Giorni Nostri*, Lecce, 1873. The literature has been so far indicated in the articles on *DEISM*, *God*, etc.; and it is so extensive, that a more general view cannot usefully be attempted. [To it is to be added, *ROBERT FLINT: Theism*, Edinburgh, 1877, 4th ed., 1883; *SAMUEL HARRIS: The Philosophical Basis of Theism*, N.Y., 1883; *GEORGE P. FISHER: The Grounds of Theistic and Christian Belief*, N.Y., 1883.] R. FLINT.

**THEOCRACY**, the "rule of God," in contradistinction to monarchy, democracy, aristocracy, etc., was first applied by Josephus to designate the peculiar state organization of the Jews. As the Mosaic law was at once the direct expression of

the will of God and the civil law of the people, God was, indeed, the ruler of the Jewish state. The name may, however, justly be applied to any people occupying the same stage of political development; that one, namely, at which no distinction has as yet been reached between religious and civil legislation.

**THEODICY** (from *θεός*, "God," and *δικη*, "justice") denotes a vindication of God's wisdom and goodness in the creation and government of the world, in spite of seeming imperfections and the actual existence of evil. The Book of Job may be mentioned as an attempt of the kind, though its true philosophical form the theodicy did not obtain until LEIBNITZ'S *Essais de Théodicée*, Amsterdam, 1747. Later attempts are, TH. BALGUY: *Divine Benevolence Vindicated*, London, 1782; J. G. K. WERDERMANN: *Neuer Versuch zur Theodice*, Leipzig, 1784-93; T. F. BENEDICT: *Theodicea*, Annaburg, 1822; A. VON SCHADEN: *Theodice*, Carlsruhe, 1842; H. L. C. MARET: *Théodicée chrétienne*, Paris, 1857; J. YOUNG: *Evil and God*, London, 1861, 2d ed.

**THEODORA** is the name of two Byzantine empresses who have exercised considerable influence on the history of the Greek Church.—I. **Theodora**, b. 508; d. June 12, 548; the wife of Justinian I., 527-565. She was a native of Cyprus, but came early in life to Constantinople with her parents. Her father was a bear-trainer. She herself became an actress, and that of the worst possible notoriety. She accompanied Heccebolus as his concubine, when he was made prefect of the African Pentapolis; but she was soon after dismissed, and she returned to Constantinople in a state of destitution. She profited, however, by the experience, became studious of decent appearances, and having incidentally become acquainted with Justinian, the heir-apparent to the throne, she completely captivated him by her beauty, her many social charms, and her real mental superiority. After the death of the Empress Euphemia, he married her (525), and after his accession to the throne he made her co-regent. Justinian hated the Monophysites, and considered it one of the great objects of his reign to carry through the ordinances of the Council of Chalcedon (451). Nevertheless, Theodora succeeded in having a Monophysite, Anthimus, appointed Patriarch of Jerusalem in 535; and when Anthimus was deposed in the following year, on account of the denunciations of Agapetus, Bishop of Rome, she succeeded in giving Agapetus himself a Monophysite successor, Vigilius, in 536. As soon, however, as Vigilius had come in possession of the Roman chair by the intrigues of Theodora and the armed aid of Belisarius, he withdrew from the alliance; and his Monophysitism remained a secret, or at least a private affair. Only in the Three-Chapter controversy she compelled him to play an open game, to recognize Macenas as Patriarch of Constantinople, and to promise to preside over a synod to be convened in Constantinople. She died, however, before the council met. See J. P. DE LUDWIG: *Vita Justiniani et Theodoræ*, Halle, 1731; PH. INVERNIZZI: *De rebus gestis Justiniani*, Rome, 1783; GIBBON: *History*.—II. **Theodora**, the wife of Theophilus (829-842). Theophilus was an iconoclast; and the rigorousness, not to say cruelty, with which he enforced his various measures

against image-worship, produced great excitement in the numerous monasteries, whose monks chiefly lived by the manufacture of images. Before his death, he confided the regency, during the minority of his son, to his wife Theodora, her brother Bardas, the general Manuel, and the chancellor Theoctistus. But Theodora was an ardent image-worshipper. She immediately gave freedom of conscience, which, however, she herself interpreted in a very partial manner, not only calling back those image-worshippers who had been banished by Theophilus, but also expelling all the iconoclasts whom he had appointed. Thus the Patriarch of Constantinople, Johannes Grammaticus, was deposed, and a monk, Methodius, a fanatical image-worshipper, appointed in his stead. In 842 she convened a synod in Constantinople, which restored the images to the churches throughout the realm, and instituted an annual festival, the feast of orthodoxy, in commemoration of the act. At the same time she renewed the persecutions against the Paulicians; but as the latter formed a very powerful party, and, for their defence, entered into alliance with the Saracens, a war ensued, in which several of the fairest provinces of the empire were laid waste. More considerate was her policy with respect to the Bulgarians, whose conversion to Christianity was effected in 862 by Cyrillus and Methodius. In the mean time, her son, Michael III., had grown up in complete ignorance, a prey to his own unbridled passions and corrupt caprices; and a conspiracy between him and Bardas compelled her to lay down the sceptre, and retire into private life. She was suspected, however, by her own son, and shut up in a monastery, where she died shortly after, in 855. See the literature under IMAGE-WORSHIP. KLIPPEL.

**THEODORE** is the name of two popes.—**Theodore I.** (642-649) was a Greek by birth. As a decided adversary of the Monothelites, he excommunicated Paulus, the Patriarch of Constantinople in 645, and recognized Pyrrhus, who, deposed himself as a Monothelite, had recanted in Rome. When restored to his see, Phyrus returned to Monothelitism, and Theodore then also excommunicated him. In 649 he convened a synod in Rome, which condemned the *Typus*. He wrote an *Epistola synodica ad Paulum*, and an *Exemplar propositionis . . . adversus Pyrrhum*. See the art. MONOTHELITES.—**Theodore II.** (897) was a Roman by birth. He reigned only twenty days.

**THEODORE, St.**, was, according to Gregory of Nyssa (*Oper.*, Paris, 1615, tom. ii. p. 1002) a Syrian or Armenian by birth, and served in the Roman army when the persecution of Maximin and Galerius began. Discovered, and brought before the Pagan court, he refused to recant, was sentenced to death, and burnt. He is commemorated by the Greek Church on Feb. 17, by the Roman on Nov. 19.

**THEODORE**, surnamed **Graptus**, b. in Jerusalem; educated in the monastery of St. Saba, and ordained a presbyter there; was in 818 sent to Constantinople by the Patriarch Thomas of Jerusalem, in order to defend the worship of images, and that he did, so regardless of circumstances, that he was thrice scourged and banished, the last time to Apamea in Bithynia, where he died. A *Nicephori Disputatio* written by him, a

letter from Bishop John of Cyzicum, telling us about his sufferings, and a life of him, are found in COMBESIS (*Orig. Constantinop.*, p. 159), together with fragments of a larger work, *In fide orthodoxa contra Iconomachos*.

**THEODORE LECTOR**, one of the last of the Old Greek Church historians; was *lector* in the Church of Constantinople in 525. He wrote a *Historia Tripartita*,—extracts from Socrates, Sozomen, and Theodoret; but it has never been published. Of much importance was a second work by him, a continuation down to the time of Justin the Elder; but it has perished. Only fragments of it have been preserved by John of Damascus, Nilus, and Nicephorus Callisti: they have been published in Paris, 1544, and at Canterbury, by G. Reading, 1720.

**THEODORE OF MOPSUESTIA**, b. at Antioch about 350; d. at Mopsuestia, in *Cilicia secunda*, 428 or 429; one of the chief leaders of the Antiochian school of theology. As a preparation for a juridical career, he studied philosophy and rhetoric under the famous Libanius, but at the same time he made the acquaintance of Chrysostom; and the religious enthusiasm of the latter induced him to devote his life to Christian philosophy and asceticism. Soon after, however, he repented of the change, and meditated a return to his former occupation; but the reproaches and admonitions of his friend finally decided him (see Chrysostom: *Ad Theod. lapsum*). His biblical studies he made under Diodorus the presbyter, afterwards bishop of Tarsus: indeed, his whole character as a theologian was modelled by Diodorus. He was ordained a presbyter in the Church of Antioch, and as a teacher in the school he soon acquired a great reputation. John, afterwards bishop of Antioch, Theodoret, and perhaps, also, Nestorius, were among his pupils. In 392 he was elected bishop of Mopsuestia; and in 394 he was present at a synod in Constantinople, where the emperor, Theodosius I., is said to have been very much impressed by his preaching. Throughout the whole Eastern Church his name had a great weight: even Cyril of Alexandria, to whom he sent his Commentary on Job, felt the greatest esteem for him. Nor did the attitude he assumed in the Pelagian controversy in any way impair his authority. It was not until the outbreak of the Nestorian controversy, and the clash between the christology of the Antiochian school and that of the Alexandrian school, that his name came into bad odor; but he died just as the controversy began.

Theodore was a very prolific writer. A great number of his works were devoted to the interpretation of Scripture. He wrote commentaries on Genesis, the Psalms, the Prophets, Job, the four Gospels, the Acts, and the Pauline Epistles; but, unfortunately, only his Commentary on the Minor Prophets—which, however, is very instructive with respect to his exegetical method—has come down to us in its original Greek text. A Latin Commentary on the minor Pauline Epistles, which Pitra has published under the name of Hilary of Poitiers, is now generally considered as belonging to Theodore; and extracts of his other commentaries have been collected by Wegnern, A. Mai, and Fritzsche, from the *catenæ*. Under the influence of the Alexandrian school,

the mystico-allegorical interpretation of Scripture prevailed throughout the Greek Church, more especially the christological interpretation of the Old Testament, totally neglecting the organical connection and all historical relations. In opposition to this method of exegesis, Theodore, following the track of Eusebius of Emesa and Diodorus of Tarsus, placed a simple, direct interpretation, based on the given historical conditions; not that he, for instance, denied the idea of prophecy, but he confined its application within very narrow limits, outside of which he ascribed to it only a typical designation. Thus he referred all the messianic Psalms, with the exception of three, to Zerubbabel and Hezekiah, and denied altogether that the Old Testament knew any thing of the Father, the Son, and the Holy Spirit as forming the Trinity. Equally free was his treatment of the canon. He distinguished between historical, prophetic, and pedagogical books; and the last group (Job, the Solomonian writings) he criticised without reserve. The Canticles he rejected altogether, and spoke of with great contempt.

It took some time before the Pelagian controversy, which originated in the West, reached the East, and at first it made no deep impression there. Nevertheless, there came a moment when Theodore felt compelled to make an open attack on the Augustinian doctrine of hereditary sin; and he wrote his book *Against those who say that man falls by nature, and not by sentence*. The book itself has perished: but Marius Mercator has preserved some fragments of it in Latin translation; and Photius, who had read it, gives a summary of its contents. It was directed against Augustine, but addressed to Jerome. The latter is very plainly indicated by allusions to his translation of the Bible, his journey to the East, etc.; and the circumstance that he had spread the new heresy in Syria; by writing books in its defence was the very cause of Theodore's interference. Theodore absolutely rejects such propositions as these,—that man, originally created good and immortal, became bad and mortal by Adam's sin; that sin now has its origin in human nature, and not in the will of man; that newly born infants are tainted by sin, and must obtain forgiveness by baptism, and eating the Lord's Supper; that marriage and generation are the evil results of an evil nature, etc. According to Marius Mercator and Photius, he even went so far as to assert that man was created mortal by God, and that the doctrine of death as a punishment of sin is a mere fiction invented for the purpose of sharpening man's hatred of sin. In his Commentary on the Epistle to the Romans he expresses himself very cautiously on this point; and, though he does not directly deviate from the Pauline doctrine of the relation between sin and death, he evidently considered the history of the human race so closely connected with the general development of the world, that death became to his eyes a necessary and indispensable transition in human existence. At a later date, Julian of Eclanum, and other Pelagians who were expelled from Italy, found refuge with him. It is therefore a mistake to say, that at a provincial council he took part in the condemnation of Pelagianism.

The exegetical principle of Theodore, as well as the position he took in the Pelagian contro-



versy, gives a preliminary idea of his christological views. While presbyter of Antioch, he wrote fifteen books on the incarnation, and a special work against Eunomius. Thirty years later on, as bishop of Mopsuestia, he wrote a work against Apollinaris. These books have perished, with the exception of a few fragments; but we know that he was the true representative of the speculative theology of the Antiochian school, and that, in contradistinction to the Alexandrian school, he emphasized in his christology the completeness of the human nature of Christ, and its indelible difference from his divine nature. It was, however, not he, but Nestorius, who was destined to carry this view to its last consequences, and fight for it in the world. At the Council of Ephesus (431) no one dared to attack Theodore directly; and, though open attacks were made upon him shortly after by Marius Mercator and Rabulas of Edessa, it took more than a century before the Alexandrian theologians succeeded in weaning the Eastern Church from its great teacher, and branding his name with the stamp of heresy. See NESTORIUS and THREE-CHAPTER CONTROVERSY.

LIT.—The Greek fragments of Theodore's works were published by WEGNER, Berlin, 1834; A. MAI, in *Script. vet. nov. Coll.*, vi.; Rome, 1832, and *Nov. Patr. Bibl.*, vii. Rome, 1851.; and FRITZSCHE, Halle, 1847. The Latin remains are found in PITRA: *Spicel. Solesm.*, i., Paris, 1852, The Syriac were edited by SACHAN, 1869. See FRITZSCHE: *De Theod. Mops.*, 1836; KLENER: *Symbol. Lit. ad Theod. Mops.*, Göttingen, 1836; [KINN: *Th. und Junilius als Exegeten*, Freiburg-im-Breisgau, 1880; H. B. SWETE: *Theod. ep. Mopsuesteni in epp. B. Pauli commentarii: the Latin Version with the Greek Fragments*, Cambridge, 1880–82, 2 vols.]. W. MÖLLER.

**THEODORET**, b. at Antioch towards the close of the fourth century; d. at Cyrus, or Cyrrhus, the capital of the Syrian province of Cyrrhestica, 457. He was educated in the monastery of St. Euprepus, near Antioch; ordained a deacon by Bishop Porphyrius; and elected bishop of Cyrus in 420 and 423. As a pupil of Diodorus of Tarsus, and Theodore of Mopsuestia, he joined at the synod of Ephesus (431) the minority which deposed Cyril; but by the robber-synod of Ephesus (449) he was himself deposed, and banished to the monastery of Apamea. By the synod of Chalcedon, however (451), he was again restored to his see. He was a very prolific writer. Exegetical, historical, polemical, and dogmatical works, sermons, and letters by him, still exist. But his principal work is his Church History, comprising the period from 325 to 429, translated into French by Mathée (Poitiers, 1514). The first collected edition of his works was published by Sirmond (Paris, 1642, 4 vols. fol.), to which was added in 1684 a fifth by Hardouin, containing, among other things, his life by Garnier. There are also editions by Schulze (Halle, 1769–74, 4 vols.) and Migne (Paris, 1859–60, 5 vols.). See ROOS: *De Theodoro Clementis et Eusebii compilatore*, Halle, 1883, 69 pp.; A. BERTRAM: *Theodoret episcopi Cyrensis, doctrina christologica*, Hildesheim, 1883.

**THEODOSIUS (I.) THE GREAT**, Emperor of the East, Jan. 19, 379–Jan. 17, 395. He was a native of Spain, b. at Canca in 346. He was educated in the camp; and it was his military exploits

which induced Gratian to accept him as co-regent, and leave him the eastern part of the empire. Nevertheless, he exercised as great an influence on the religious as on the political affairs of the realm. He belonged to the orthodox party, and one year after his accession to the throne (Feb. 28, 380) he issued a decree which declared the Nicene Confession the only true and catholic one, and threatened with severe punishment any deviations from it. Immediately after his entrance in Constantinople, he deposed the bishop, Demophilus, one of the leaders of the Arians, and banished him from the city; and, in spite of the riots of the Arian populace, he gave all the churches of the capital to the orthodox, and put a heavy penalty on the celebration, even in private, of Arian service. In spring, 381, he convened a synod in Constantinople,—the second oecumenical council, consisting of a hundred and fifty picked bishops. The thirty-six bishops belonging to the semi-Arian group, and forming the party of Macedonius, were at once brought to silence; and the council confirmed the Nicene Creed, adding the new clause of the procession of the Holy Spirit. The decrees of the council were followed by a number of imperial edicts depriving Christians who relapsed into Paganism of the right of making a will, or inheriting a bequest, confiscating the property of the Manichæans unless they allowed their children to be educated in the Catholic faith, and forbidding the Eunomians and the Arians to build churches, and celebrate service. He also exercised considerable influence on the religious affairs of the West, especially after the overthrow of Maximus in 388, and the establishment of Valentinian II., and still more especially after the crushing of the rebellion of Arbogast in 392, and the establishment of Honorius. He was a friend of Ambrose, and accepted with meekness a very severe rebuke from him. In order to avenge the assassination of Botericus, his governor in Thessalonica, he allowed over seven thousand mostly innocent people to be massacred (April, 390); but, when Ambrose heard of his cruelty, he denied the emperor access to the church until due penance was done. In Alexandria he ordered, and in other places he allowed, the Pagan temples to be destroyed; and certain forms of Pagan worship—sacrifice, investigation of the future, etc.—he absolutely forbade, even under penalty of death. See FLÉCHIER: *Histoire de Th. le Grand*, Paris, 1680; P. ERASMUS MÖLLER: *Comment. de The.*, Göttingen, 1797–98; SUFFKEN: *De Theod.*, Lyons, 1828; GÜLDENPENNING U. ISLAND: *Der Kaiser Theodosius der Grosse*, Halle, 1878.

**THEODOTIUS**. See BIBLE VERSIONS, p. 281.

**THEODULPH**, surnamed **Aurelianensis**, one of those men whom Charlemagne invited from Italy to France for the advancement of science and art in the latter country. He was probably a Goth by descent. He came to Gaul at the latest in 781, and was made abbot of Fleury, and afterwards bishop of Orleans, where he died in 821. His literary character is not unlike that of Alcuin. He was a poet and a theologian. His theological works consist of minor treatises: *De ordine baptismi*, *De spiritu sancto*, etc., and *capitularia* for his priests, which show that he was very anxious for the establishment of schools. His

poems were edited by Sirmond, Paris, 1646. His collected works are found in Migne: *Patr. Lat.*, vol. 105. [See H. HAGEN: *Theodulfi episcopi Aurelianensis de iudiciis versus cogniti*, Bern, 1882, 31 pp.] JULIUS WEIZÄCKER.

**THEOGNOSTUS** is mentioned by Philippus of Sida as being catechist in the school of Alexandria in the second half of the third century. See DOWELL: *Dissert. in Iron.*, Oxford, 1689. According to Photius (c. 106), he belonged to the party of Origen, and wrote a large speculative work on the general scheme of *loci*. The fragments of his works which have come down to us are found in ROUTH: *Reliqu. Sacr.*, iii. p. 221.

**THEOLOGIA GERMANICA** is the name of a little book first discovered and published by Luther. The first edition, of 1516, contains only about one-fourth of the whole work; but the second, of 1518, is complete, and bears the title *Eyn Deutsch Theologia*, which has ever since continued in use. Wherever the book went, it made friends, except in Rome, where it was put on the Index. No less than seventy editions of it have been required up to the present time. It has been translated into High and Low German, Dutch, English, French, Walloon, and Latin. Up to our day, however, all editions were made from the same manuscript which Luther used; but in the middle of the present century another and more complete manuscript was discovered in Würzburg, and published by F. Pfeiffer, Stuttgart, 1851, 3d ed., Gütersloh, 1855. [The best English translation is that by Susanna Winkworth, London, 1854, new ed. 1874.] It is not known who is the author of this book; but it appears from the book itself that he was a priest, and *custos* in the *Deutschherrn-Hause* in Francfort, and a member of the "Friends of God." The character of the book corresponds closely with that of the works of Eckart, Tauler, and Suso, urging the sacrifice of one's own self, with all its deceptions and vanities, in order to better fulfil the will of God. See LISCO: *Die Heilslehre der Theologia Deutsch*, Stuttgart, 1857, and PFEIFFER (above). JULIUS HAMBERGER.

**THEOLOGICAL EDUCATION.** Among the ancient Hebrews, from the time of Samuel on, there were schools of the prophets, in which young men were trained for the office of public instruction. (See EDUCATION AMONG THE HEBREWS.) The sons of priests were trained in the temple service for their subsequent duties. At a later date the synagogues were the schools of the Jews. The apostles received their special training, first in the school of John the Baptist, and then in that of Christ. Paul alone had a rabbinical education. The necessity of special training was felt early in the Christian Church, not only for the conduct of worship, but the opposition of error, and, above all, the Pagan religion. The first instruction was given, probably, in the local churches, by their bishops; but, at the close of the second century, there existed at Alexandria a theological seminary, the first of its kind, in which students were drilled in Christian apologetics, and guided in the study of the Scriptures. It is known as the catechetical school of Alexandria. Its primary purpose was to prepare catechumens for baptism; but it answered a wider design, and instructed those already Christians. The first

known superintendent of this school is Pantænus, but the most famous are Clement and Origen. At first the school had only one teacher, then two or more, but without fixed salary or special buildings. The more wealthy pupils paid for tuition, but the offer was often declined. The teachers gave instructions in their dwellings, generally after the style of the ancient philosophers. Origen established a similar school at Cæsarea. The dissensions in the Alexandrian Church put an end to the school at the close of the fourth century.

Next in point of time and importance comes the school of Antioch, which was founded about 290 by the presbyters Dorotheus and Lucian. In opposition to Alexandrian allegorizing, it developed a severe grammatico-historical exegesis. Its most eminent members are Chrysostom, Theodore of Mopsuestia, and Nestorius. In Edessa, Ephrem Syrus (d. 378) founded a school, and continued the methods of Antioch. It furnished ministers for Mesopotamia and Persia.

In the West the priests were trained in cloisters and private episcopal schools. The Roman Church has continued to train her clergy in this fashion. Several of the most learned Fathers, such as Basil the Great, Gregory Nazianzen, and Augustine, were educated in heathen schools, and then studied theology, either in ascetic retirement or under some distinguished church-teacher.

In the middle age the cloister schools were the sole centres of learning until the universities arose at Paris, Oxford, Cologne, and elsewhere. In them the theological faculty ranked first, and dominated the others. In England, John Wiclif (d. 1381) had a seminary at Oxford, and later at Lutterworth, in which he trained the "poor priests," who disseminated Lollard doctrine all over the land. The Reformers were university trained men. The ministry of the Protestant churches of most denominations has always been distinguished for its education. On the Continent, theology in all its branches is taught as a department of the university. The theological students are on a par with those of the other faculties. The professors are members of the university corps, but constitute a separate faculty. In the great English universities those who contemplate entering holy orders read with a professor, and are examined by a bishop's chaplain. There is no regular theological faculty, and no theological department, though there are theological professors. Independent of the universities, there are, however, eighteen theological schools connected with the Church of England, under the supervision of bishops. In Scotland the Established Church has regular theological faculties at its four universities,—Glasgow, Edinburgh, St. Andrews, and Aberdeen. The Free Church has three "theological halls," as they are called,—at New College, Edinburgh, with seven professors; at Glasgow, with four; and at Aberdeen, with four. The United Presbyterian Church has its "hall" at Edinburgh, with four professors. The Presbyterians of England have a "theological college" in London; those of Ireland, one in Belfast, and another in Derry. The Wesleyans have in Great Britain seven theological schools, the Congregationalists fourteen, the Baptists nine, and the Roman Catholics twenty-six. All these are supported by voluntary subscriptions.

## THEOLOGICAL SEMINARIES OF THE UNITED STATES OF AMERICA (Complete List).

REPRINTED FROM REPORT OF THE COMMISSIONER OF EDUCATION FOR 1890, WITH SEVERAL NECESSARY CHANGES.

NAME.	LOCATION.	Date of Charter.	Date of Organization.	Denomination.	PRESIDENT.	CORPS OF IN-STRUCTORS.			
						Resident professors and instructors.	Non-resident professors.	Endowed professorships.	
1	2	3	4	5	6	7	8	9	
1 Alabama Baptist Normal and Theological Institute	Selma, Ala.	1869	1877	Baptist	H. Woodsmall.	1			
2 Theological Department of Talladega College	Talladega, Ala.	1872	1872	Congregational	Rev. Henry S. DeForest, A.M.	1			
3 Institute of Training Colored Ministers	Tuscaloosa, Ala.	1869	1872	Presbyterian	Rev. D. C. Rankin	1			
4 Pacific Theological Seminary	Oakland, Cal.	1876	1871	Congregational	Rev. J. A. Bouten, D.D., senior professor	2	4	a2	
5 San Francisco Theological Seminary	San Francisco, Cal.	1876	1871	Presbyterian	Rev. W. A. Scott, D.D., D.D.	4	3	5	
6 Theological Institute of Connecticut	Hartford, Conn.	1833	1834	Congregational	Rev. William Thompson, D.D., dean	8	1		
7 Theological Institute of Yale College	Midtown, Conn.	1834	1834	Prot. Episcopal	Rt. Rev. J. Williams, D.D., LL.D., dean	6	1	*b5	
8 Theological Department of Yale College	New Haven, Conn.	1701	1822	Congregational	Rev. Noah Porter, D.D., LL.D.	3	6		
9 Atlanta Baptist Seminary	Atlanta, Ga.		1870	Baptist	Rev. J. T. Robert, LL.D.	3			
10 Theological Department of Mercer University	Macon, Ga.			Baptist	Rev. Archibald J. Battle, D.D.	2			
11 Theological Department of St. Viator's College	Bonhomie Grove, Ill.			Roman Catholic	Rev. Thomas Conway, professor	1			
12 Theological Department of Blackburn University	Carthage, Ill.	1867	1869	Presbyterian	Rev. E. L. Hurd, D.D.	3			
13 German Theological Class in Carthage College	Carthage, Ill.			Lutheran	Rev. D. L. Tressler, Ph.D.	1			
14 Chicago Theological Seminary	Chicago, Ill. (corner Ashland and Warren Avenues)	1853	1853	Congregational	Rev. G. S. F. Savage, D.D., secretary	1	0	c6	
15 Presbyterian Theological Seminary of the Northwest	Chicago, Ill. (1060 North Halstead Street)	1856	1859	Presbyterian	Rev. John M. Paris, secretary	5	0	4	
16 Bible Department of Eureka College	Eureka, Ill.	1853	1864	Christian	H. W. Everest, A.M.	2	0	0	
17 Garrett Biblical Institute	Evanston, Ill.	1853	1856	Meth.-Episcopal	Rev. William N. Ninde, D.D.	5		4	
18 Theological Department of North-western German	Galena, Ill.		1858	Ger. Meth.-Epis.	Rev. Frederick Kopp	2	0	0	
19 Swedish-American Absarq College and Missionary Institute	Knoxville, Ill.		1875	Evang. Lutheran	J. G. Princell	4	1	0	
20 Theological Department of McKendree College	Lebanon, Ill.		1875	Meth.-Episcopal	Rev. Daniel W. Phillips, A.M.	1			
21 Theological Department of Lincoln University	Lincoln, Ill.	1866	1872	Cumb. Presbyt'n	Rev. A. J. McGlumphy, D.D., LL.D.	5	1	5	
22 Warburg Seminary	Mendota, Ill.	1873	1853	Evang. Lutheran	Rev. Siegmund Fritschel, D.D.	4	1	0	
23 Baptist Union Theological Seminary	Morgan Park, Ill.	1847	1867	Baptist	Rev. George W. Northrup, D.D., LL.D.	7	0		
24 Jubilee College	Robinson, Ill.	1847	1840	Prot. Episcopal	Rev. F. Duncan Jaudon, rector	1			
25 Concordia Theological Seminary	Rock Island, Ill.	1863	1863	Evang. Lutheran	Rev. T. N. Hasselquist, D.D.	2		0	
26 Augustana Theological Seminary	Springfield, Ill.	1863	1874	Baptist	Prof. A. Cramer	4			
27 Theological Department of Shurtleff College	Upper Alton, Ill.	1862	1857	Baptist	Rev. A. A. Kendrick, D.D.	3		a3	
28 Biblical Course in Indiana Asbury University	Greencastle, Ind.			Meth.-Episcopal	Rev. Alexander Martin, D.D., LL.D.	2			
29 Theological Department of Union Christian College	Mercer, Ind.			Christian	Rev. T. C. Smith, A.M.	3			
30 St. Meinrad's Seminary	St. Meinrad's, Ind.	0	1860	Roman Catholic	Rev. Isidore Hobl, O.S.B., Director	5			
31 Theological Department of Graceland College	Davenport, Io.	1850	1860	Prot.-Episcopal	Rt. Rev. William Stevens Perry, D.D., LL.D.	4	0	3	
32 German Presbyterian Theological School of the Northwest	Piquette, Io.		1871	Presbyterian	Rev. Jacob Conzett, senior professor	3			
33 German College	Mount Pleasant, Io.	1873	1873	Ger. Meth.-Epis.	Rev. William Balcke, A.M. (acting)	3			

\* From Report of the Commissioner of Education for 1879.

a Partially endowed.

b Four of these only partially endowed.

c Five partially endowed.

d All instruction suspended for some years.





## THEOLOGICAL SEMINARIES OF THE UNITED STATES OF AMERICA. — Concluded.

NAME.	LOCATION.	Date of Charter.	Date of Organization.	Denomination.	PRESIDENT.	CORPS OF INSTRUCTION.				
						Resident professors and instructors.	Non-resident professors and lecturers.	Endowed professors.	7	8
1	2	3	4	5	6	7	8	9		
119 Augustinian Monastery of St. Thomas of Villanova	Villanova, Penn.	1848	1842	Roman Catholic	Rev. Thomas C. Middleton, O.S.A., senior professor	5	.	.		
120 Benedict Institute	Columbia, S.C.	.	.	Baptist	Rev. E. J. Goodspeed, D.D., principal	.	.	.		
121 Presbyterian Church in the United States	Columbia, S.C.	1852	1851	Presbyterian	Rev. George Howe, D.D., LL.D., chairman of faculty, d. 1882	4	.	.	1	
122 Baker Theological Institute*	Orangeburg, S.C.	1842	1869	Meth.-Episcopal	Rev. Edward Cooke, D.D.	3	.	0	0	
123 Theological Department of Cumberland University	Lebanon, Tenn.	1855	1876	Cumb. Presby. Ch.	Rev. N. Green, chancellor	6	0	0	0	
124 Nashville Normal and Theological Institute	Nashville, Tenn.	0	1865	Baptist	Lyman B. Tefft, acting principal	2	0	0	0	
125 Theological Course in Fisk University	Nashville, Tenn.	1867	1869	Congregational	Rev. E. M. Cravath, A.M.	2	0	0	0	
126 Theological Department of Central Tennessee College	Nashville, Tenn.	1866	1866	Meth. Episcopal	Rev. John Braden, D.D.	2	2	0	0	
127 Theological Department of Vanderbilt University*	Nashville, Tenn.	1872	1875	Meth. Eps. Soc.	Rev. A. M. Shipp, D.D., dean of faculty	4	0	4	4	
128 Theological Department of University of the South	Sewanee, Tenn.	1853	1876	Prot. Episcopal	Rev. Telfair Holdson, D.D., dean	5	0	0	0	
129 Theological Department of Burritt College	Spencer, Tenn.	.	1879	Christian	T. W. Breuns	1	0	0	0	
130 Theological Department of Baylor University	Independence, Tex.	1845	1866	Baptist	Rev. William Carey Crane, D.D., LL.D.	2	5	0	0	
131 Theological Department of Trinity University	Tehuacana, Tex.	1867	1824	Cumb. Presby. Ch.	Rev. W. E. Deeson, D.D.	1	0	4	4	
132 Union Theological Seminary*	Hampden-Sidney College, Va.	1867	1824	Presbyterian	Rev. B. M. Smith, D.D., chairman of faculty	4	0	0	0	
133 Richmond Institute	Richmond, Va.	1876	1867	Baptist	Rev. Charles H. Corey, A.M.	44	0	0	0	
134 Theological Seminary of the Evangelical Lutheran General Synod South	Salem, Va.	.	1832	Lutheran	Rev. S. A. Repass, D.D.	2	.	61	61	
135 Protestant Episcopal Theological Seminary	Theological Seminary, Va.	1854	1823	Prot. Episcopal	Rev. Joseph Packard, D.D., dean	6	.	4	4	
136 Mission House School	Franklin, Wis.	.	1862	Ger. Reformed	H. A. Muchmeier	3	.	.	.	
137 Luther Seminary	Madison, Wis.	.	1876	North Ev. Luth.	F. A. Schmidt	3	.	.	.	
138 Norwegian Seminary	Marshall, Wis.	.	1874	North Ev. Luth.	David Lysnes	1	.	.	.	
139 Scotch House*	Nashotah, Wis.	1847	1845	Prot. Episcopal	Rev. A. D. Cole, D.D.	1	1	1	1	
140 Seminary of St. Francis of Sales	St. Francis, Wis.	1877	1856	Roman Catholic	Rev. Kilian C. Flasch, rector	413	.	.	.	
141 Theological Department of Howard University	Washington, D.C.	1867	1870	Non-sectarian	Rev. William W. Patton, D.D.	4	.	1	1	
142 Wayland Seminary	Washington, D.C.	.	1865	Baptist	Rev. G. M. P. King, A.M.	4	.	3	3	

\* From Report of the Commissioner of Education for 1879.

a In academic and theological departments.

b Also one in part.

**THEOLOGICAL SEMINARIES, Sketches of** (arranged according to denominations, in alphabetical order, and chronologically under each). Each sketch is prepared by a professor or secretary of the institution. Some sketches are anticipated in earlier arts.

**I. Baptist.** (1) **HAMILTON THEOLOGICAL SEMINARY** is situated in Hamilton, N.Y., a suburban village of rare beauty and healthfulness, distinguished as an educational centre among Baptists, where in one system of schools are trained one-tenth of all ministerial students of that denomination in the United States. The seminary was founded in 1819 by far-sighted pioneers, who were actuated by a profound conviction, then widely felt, of the necessity of higher education for the ministry. It is the oldest Baptist seminary in the country, has sent out the largest number of students, and, by reason of its pronounced religious and missionary character, has been most intimately identified with the history and growth of American Baptists for the past sixty years. Its impress upon alumni is claimed to show the following characteristics:—a biblical theology, an educative pulpit, a missionary spirit, and remarkable adaptation to the varied phases of real life. The course of study embraces six departments under as many regular professors, with series of lectures by other eminent scholars, and covers a period of three years, with abundant provision for special students. The seminary owns a domain of a hundred and thirty acres, on which are several residences, two large four-story school-buildings, and a site for another finer structure, which is to be speedily erected. Its financial condition is excellent. Productive funds insure the payment of all salaries and current expenses. Numerous scholarships, and generous contributions from the churches, provide for the needs of indigent students. Carefully selected working libraries are accessible, to the extent of 20,000 volumes. The presidents have been, Rev. Drs. D. Hascall, N. Kendrick, J. S. Maginnis, G. W. Eaton, and E. Dodge, the present head. The chairs of instruction have been occupied by such eminent teachers as Barnas Sears, Thomas J. Conant, Asahel C. Kendrick, A. N. Arnold, David Weston, A. M. Beebe, H. Harvey, and W. H. Maynard.

H. S. LOYD (Secretary).

(2) **NEWTON THEOLOGICAL INSTITUTION.** See art. by Dr. Hovey, vol. ii. p. 1612.

(3) **ROCHESTER THEOLOGICAL SEMINARY.**—This institution was established at Rochester, N.Y., in 1850. It is supported and controlled by Baptist churches, and is strictly a professional school for the higher education of candidates for the Christian ministry. The seminary has no organic connection with the University of Rochester, either in management or instruction, though both institutions were founded at about the same time, and largely through the same instrumentalities.

The influence and characteristics of the seminary during the first twenty years of its history are due, more than to any other one man, to Ezekiel G. Robinson, D.D., LL.D., for many years instructor in both homiletics and systematic theology. Among other past instructors, are included Drs. Thomas J. Conant, Horatio B. Hackett, John H. Raymond, Asahel C. Kendrick, and George W. Northrup. There were at first

only two professors. There are now, in the English department alone, six active professors; viz., Rev. Augustus Strong, D.D. (since 1872 president), Rev. Howard Osgood, D.D., William A. Stevens, D.D., LL.D., Rev. T. Harwood Pattison, D.D., Rev. Adelbert S. Coats, and Rev. Benjamin O. True.

The German department, altogether distinct from the regular English course, was founded in 1854. It is the only school in America expressly designed to train men for the ministry in German Baptist churches. Since 1858 Rev. Augustus Rauschenbusch, a pupil of Neander, has had charge of this department.

A peculiarity of the seminary has been the widely separated sections of country from which its students have come, and to which they have gone. During its entire history of thirty-two years, about eight hundred persons have entered the institution. They have come from sixty-five colleges, and from forty-two states and countries. Among them are pastors in Boston, New York, Cleveland, Cincinnati, Chicago, St. Louis, in the Southern States, and on the Pacific coast. Forty have been professors in colleges and theological seminaries, and about the same number have become foreign missionaries. Of the six hundred students connected with the English department, nearly four hundred have completed the full course, including the study of the Scriptures in Hebrew and Greek.

For several years the financial resources of the seminary were entirely inadequate, and altogether disproportionate to its usefulness. In 1868 the funds amounted to only \$100,000, and there were no permanent buildings. In 1869 Mr. John B. Trevor was the largest donor of Trevor Hall, a spacious dormitory building, which cost \$42,000. In 1879 Rockefeller Hall, containing convenient lecture-rooms, a chapel, a fire-proof room used as a library, and costing \$38,000, was erected by Mr. John D. Rockefeller. Other prominent benefactors are Messrs. Jacob F. Wyckoff, Joseph B. Hoyt, John H. Deane, Charles Pratt, and James O. Pettengill. At present the invested funds amount to about \$450,000. The land and buildings are valued at \$125,000.

The library, numbering nearly 20,000 volumes, is well arranged, and of exceptional value for theological study. It comprises the entire collection of Neander, the church historian; and during the last five years \$25,000, the timely gift of Mr. William Rockefeller, has been expended in the purchase of carefully selected works.

Subscription to creeds or to formal statements of doctrine is never required of either students or instructors. Persons of all evangelical denominations who give satisfactory evidence of personal religious experience, and of a call to the Christian ministry, are admitted to the privileges of the institution. BENJAMIN O. TRUE (Professor).

(4) **THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY** was established in 1859 at Greenville, S.C., and removed in 1877 to Louisville, Ky. Its plan of instruction is quite peculiar, all the studies being elective. In 1856 Rev. James P. Boyce, D.D., in a published address entitled *Three Changes in our Theological Institutions*, urged that provision should be made in the same institution to give the most extensive and thorough

theological course to those desiring and prepared for it, and at the same time a good theological course to those who can study only the English Scriptures, and also opportunity for any student to select special studies at will. This was considered necessary to meet the wants of the Baptist ministry, which includes men of all grades of general education.

In order to fulfil these conditions, the whole range of theological study was divided into eight independent schools, some of them having two separate departments; as Old-Testament English and Hebrew, New-Testament English and Greek, Systematic Theology English and Latin. Among these schools and departments, each student selects, under the guidance of the professors, according to his preparation, and the number of years he can give to theological studies. Some remain only one session (of eight months); others, two, three, four, or even five years. A separate diploma is given in each school to those who have pursued its studies, and have passed very thorough written examinations, intermediate and final. Those who have been thus graduated in all the schools receive at last the diploma of "full graduate;" and those graduated in all except the departments of Hebrew, Greek, and Latin Theology, receive the diploma of "English graduate." Some of the students thus pursue an unusually extensive course, such as would not be possible where there is the same curriculum for all. It is noticed that all alike elect to attend the "English" classes in the Bible and theology, the most scholarly finding these highly profitable along with their more erudite studies.

Beginning in 1859 with a good endowment (subscribed by Southern planters) and a large attendance, the seminary was suspended, 1862-65, by the war, and began again in 1865 with seven students and no endowment, the private bonds being then valueless. It has lived, through great exertions and sacrifices, with a steadily increasing attendance, till, in 1882-83, there were a hundred and twenty students from twenty different States. The invested endowment has reached over \$200,000, besides \$50,000 in real estate. Most of this has been contributed at the South, but several friends in New-York City and elsewhere have given very generous assistance.

The professors have been James P. Boyce, D.D. (since 1859), chairman of the faculty, John A. Broadus, D.D. (since 1859), Basil Maule, D.D. (1859-71 and since 1879), Crawford H. Toy, D.D. (1869-79), William H. Whitsett, D.D. (since 1872), William Williams, D.D. (1859-77, when he died), Rev. G. W. Riggan, assistant instructor (since 1881). JOHN A. BROADUS (Professor).

(5) THE BAPTIST THEOLOGICAL UNION, located at Chicago, was organized in 1863, its object being to establish and sustain a theological seminary. In 1865 W. W. Cook of Whitehall, N.Y., and Lawrence Barnes and Mial Davis of Burlington, Vt., pledged fifteen hundred dollars per year, for five years, for the support of a professor. Instruction was given, under this encouragement, to about one dozen students, in 1866, by Dr. N. Colver and Rev. J. C. C. Clark, in the building of the Chicago University.

In September, 1866, Rev. G. W. Northrup, D.D., professor of church history in the Rochester The-

ological Seminary, was invited to the presidency, and professorship of systematic theology; and Rev. J. B. Jackson, D.D., of Albion, N.Y., was chosen to the chair of church history. They accepted the appointments, and entered on their duties in October, 1867, when the seminary was fully organized, and commenced its work with twenty students. In the early years of its history the seminary found most liberal helpers in C. N. Holden and C. B. Goodyear of Chicago, and J. Warren Merrill of Boston. In 1869 the first seminary building was erected in Chicago.

In 1873 a Scandinavian department was organized, under the care of Rev. J. A. Edgren. It began with four students. In 1882-83 the number had increased to twenty-eight.

In 1877 the institution was removed to Morgan Park, a suburb eight miles south of Chicago. Here the seminary has a beautiful site of five acres, and one commodious building. It is proposed eventually to use the present building for dormitories exclusively, and to add three others, — one for the Scandinavian department, one for the library, and one for chapel and lecture-rooms. Beside the teachers already mentioned, the following professors have been members of the faculty, — Rev. A. N. Arnold, D.D., Rev. William Hague, D.D., G. W. Warren, Rev. E. C. Mitchell, D.D., Rev. R. E. Pattison, D.D., Rev. T. J. Morgan, D.D., Rev. J. R. Boise, D.D., LL.D., W. R. Harper, Ph.D., Rev. E. B. Hulbert, D.D., Rev. J. A. Smith, D.D., Rev. N. P. Jensen.

Dr. G. W. Northrup has been president from the beginning, and conducted the affairs of the seminary with distinguished ability.

Rev. G. S. Bailey, D.D., was financial secretary from 1867 to 1875, and was succeeded by Rev. T. W. Goodspeed, D.D., in 1876.

The growth of the seminary has been rapid from the beginning. The first year there were twenty students; the second year, twenty-five; and, with occasional fluctuation, this rate of increase has continued through sixteen years, the number of students in 1882-83, reaching ninety-four. Being the only Baptist theological seminary in the West, it seems destined to attract increasing numbers of students every year.

The library numbers about 20,000 volumes, and is of great value.

In 1880 the endowment of the seminary was about \$50,000. In 1881 E. Nelson Blake of Chicago, long a most liberal friend of the institution, subscribed \$30,000, on condition that the amount be increased to \$100,000. The effort to do this was successful. In 1883 J. D. Rockefeller of Cleveland subscribed \$10,000, on similar conditions. The completion of this subscription gives the seminary a living endowment. T. W. GOODSPEED (Sec'y).

(6) CROZER THEOLOGICAL SEMINARY. See end of letter T.

II. Congregational. (1) ANDOVER. See art. by Professor Park, vol. i. p. 81.

(2) BANGOR THEOLOGICAL SEMINARY was chartered by the Legislature of Massachusetts in February, 1814. It was designed to provide an evangelical ministry for the State, then the District, of Maine. It was originally located at Hampden on the Penobscot River, where it began its work in October, 1816. The founders of the seminary had especially in view the needs of stu-



dents desirous of entering the ministry without a previous college-training. Accordingly the original course of study occupied four years; the first two chiefly devoted to literary and classical studies, and the last two to the strictly theological branches. In 1819 the institution was removed to Bangor, at the head of navigation on the Penobscot, then a town of twelve hundred inhabitants. In 1820 the first class, numbering six students, was graduated. In the same year the District was separated from Massachusetts, and became the State of Maine. It was in territory larger than the rest of New England, and had a population of three hundred thousand, largely of Puritan descent. In 1827 the classical department was given up, the period of study reduced to three years, and the curriculum made similar to that of other theological institutions in this country.

During the sixty-seven years of its existence, the seminary has numbered among its instructors not a few men eminent for piety, scholarship, and influence. Not to speak of any still living, mention may be made of Jehudi Ashmun, afterwards distinguished by his labors in the service of the American Colonization Society; the scholarly and accomplished Leonard Woods, jun., afterwards president of Bowdoin College; George Shepard, so widely known and eminent as a pulpit-orator; and Enoch Pond, to whom, more than any other man, the success of the institution was due, and who for fifty years was connected with it as professor and president.

The seminary has sent out more than six hundred graduates, and given a partial theological education to nearly two hundred more. These men have made a faithful and useful body of workers. The majority of them are still living, and are at their posts all over the land, or laboring in foreign countries, in pulpits of many denominations and every grade of eminence.

The seminary has been from the first connected with the Congregational denomination, its board of trustees and faculty being members of Congregational churches. Its aim, however, has always been practically Christian, rather than denominational. Its founders favored the type of theology known as "New-England theology," but Bangor has never been identified with any particular school or system. At present the seminary draws its students, not only from Maine and other parts of New England, but also from the Dominion of Canada, especially the Provinces of Nova Scotia and New Brunswick. The faculty as now constituted numbers five professors. The number of students in attendance has varied from twenty to fifty.

L. F. STEARNS (Professor).

(3) NEW HAVEN DIVINITY SCHOOL. See YALE, by W. L. Kingsley, vol. iii.

(4) THEOLOGICAL INSTITUTE OF CONNECTICUT (now usually known as HARTFORD THEOLOGICAL SEMINARY), the fourth in age, and second in number of students, among Congregational seminaries in the United States. Established in 1831 at East Windsor Hill, Conn.; the laying of the corner-stone of the building, and the inauguration of Dr. Tyler (see art. BENNET TYLER), taking place May 13. Removed to Hartford in 1865, where a commodious building was erected through the munificence of Mr. James B. Hosmer. The corner-stone of Hosmer Hall was laid in May,

1879, and the building occupied early in 1880. The appointments and arrangements of the edifice are admirably adapted for its purpose. The library-building is connected with the main hall; the chapel, recitation-rooms, dormitories, dining-hall, etc., are under the same roof; the well-equipped gymnasium is a detached building. For an account of the origin of the institute, see art. BENNET TYLER. The Pastoral Union of Connecticut chooses ten trustees annually (since 1880 one-third retire each year); the former body elects its own members, who are required to subscribe its creed, to which the professors give their assent annually. The three professors first chosen were Bennet Tyler, D.D., Jonathan Cogswell, D.D., and William Thompson, D.D. The last-named survives, and continued in active service until 1881, when he became professor emeritus. There are at present (1883) five active professors, an instructor in music and voice-building, and one in gymnastics. A course of lectures on the Carew foundation is given each year.

The number of students in all amounts to 495: at present there are 53 in attendance. Twenty-eight graduates have become foreign missionaries. The theological position of the seminary has from the beginning been Calvinistic, and the creed is in accordance with the accredited formularies of New-England Congregationalism. The present faculty recognize, more fully than did the founders of the institute, the exegetical and historical point of view; but the doctrinal result is substantially the same. The views on the doctrine of original sin are probably more Augustinian than those of Dr. Tyler; and the entire range of theological science is now regarded, in its higher unity, as centring in the person and work of Christ.

The methods of instruction are less formal than in many institutions,—fewer lectures and more constant drill, together with a greater demand for individual labor on the part of the students.

The chief benefactor of the seminary has been Mr. James B. Hosmer, who not only gave the present building, and endowed the chair of New-Testament exegesis, but left a considerable sum to the general fund. In the early years of the institute, annual contributions of small sums were made by many persons who were in sympathy with its aims. Recently Mr. Newton Case of Hartford has given largely to increase the library, which now numbers over 35,000 volumes, many of them rare and valuable. It is particularly rich in editions of ancient codices, early printed New Testaments, patristic literature, and works of the sixteenth century. The collection of periodical literature, especially of missionary intelligence, is large and increasing. M. B. RIDDLE (Professor).

(5) OBERLIN. See art. by Professor G. F. Wright., vol. ii. p. 1678.

(6) THE CHICAGO THEOLOGICAL SEMINARY dates its existence from the fall of 1854. It was the first of the four denominational seminaries located at Chicago, or in its vicinity, and had its origin in a deep and widespread conviction that the time had come when the churches of the West should more largely provide and educate their own ministers. After several preliminary conferences, it was organized Sept. 26, 1854, by a

convention, called for that purpose, of delegates from the Congregational churches of Michigan, Indiana, Illinois, Iowa, Wisconsin, and Missouri. It was made directly responsible to the churches by being placed under the general supervision of triennial conventions, composed of the Congregational ministers, and one delegate from each of the Congregational churches in the States and Territories west of Ohio, and east of the Rocky Mountains. These triennial conventions elect the board of twenty-four directors and the board of twelve visitors, under whose direct control the seminary is placed, and who, by the requirements of its constitution, must be members of some Congregational church within the bounds of its constituency. The members of these boards hold their office for six years, and are eligible for re-election.

The seminary was thus, from the first, under Congregational control; but its privileges were equally open to students from all denominations of Christians. A special and liberal charter, exempting all the property of the seminary from taxation, was secured from the State of Illinois, Feb. 15, 1854.

The institution was formally opened Oct. 6, 1858, with two professors — Professor Joseph Haven, D.D., and Professor Samuel C. Bartlett, D.D. — and twenty-nine students.

Subsequently other chairs were filled; and the present faculty (1883) are:—

- Rev. F. W. FISK, D.D., *Wisconsin Professor of Sacred Rhetoric*.  
 Rev. J. T. HYDE, D.D., *Iowa Professor of New-Testament Literature and Interpretation*.  
 Rev. G. N. BOARDMAN, D.D., *Illinois Professor of Systematic Theology*.  
 Rev. S. IVES CURTIS, D.D., *New-England Professor of Old-Testament Literature and Interpretation*.  
 Rev. G. E. WILLCOX, D.D., *Stone Professor of Pastoral Theology and Special Studies*.  
 Rev. H. McDONALD SCOTT, B.D., *Secretary and Michigan Professor of Ecclesiastical History*.  
 Professor J. R. ANTHONY, *Instructor in Education*.  
 Professor GUSTAV A. ZIMMERMAN, *Instructor in German Department*.

A special course of study is provided for those, who, though not able to acquire a liberal education, may yet possess both the talents and piety requisite for the Christian ministry. Also a German department is established, giving such instruction and training, additional to the regular studies of the seminary, as will best qualify German students to preach the gospel in their mother-tongue as well as in English.

During the twenty-five years since the opening of the seminary, 496 have been under instruction, and 213 have graduated. The seminary-buildings, Keves and Carpenter Halls, and Hammond Library, are located fronting Union Park, Chicago, and in addition to lecture-rooms, chapel, and library, furnish study and dormitory rooms for nearly a hundred students.

The library numbers about 7,000 volumes, and with the completion of the new fire-proof library-building, immediate efforts will be made for its enlargement. Seven professorships are established, which are in part or fully endowed; also twenty-five scholarships, yielding an average annual income of a hundred dollars each. From these and other educational funds a hundred and fifty dollars of annual aid is given to the students who need it.

The seminary has had a vigorous growth, and now furnishes to theological students ample privileges and instructions. With its able faculty, its central position, and the large and continually increasing number of churches embraced in its constituency, its future enlargement and usefulness are assured. There is no reason to question, that it will be the peer of the best seminaries in the land. G. S. F. SAVAGE (Secretary and Treasurer).

III. **Episcopalian.** (1) THE GENERAL THEOLOGICAL SEMINARY in New York was founded May 27, 1817, by the General Convention of the Protestant-Episcopal Church in the United States, to provide a school for the education of its candidates for holy orders, whose plan and situation would meet the wants of the church in all sections of the country. Bishop Bowen of South Carolina, Bishop White of Pennsylvania, and Bishop Hobart of New York, were most active in its behalf. In accordance with a plan drawn up by the two latter bishops, foreshadowing the institution and its several professorships as they exist to-day, it was opened in a room of St. Paul's Chapel, May 1, 1819. The first professors were the Rev. Samuel H. Turner, D.D., and the Rev. Samuel F. Jarvis, D.D. But notwithstanding the munificent offer by Dr. Clement C. Moore, of the ground on which the buildings now stand, and the efforts of a large committee, subscriptions came in so slowly, that the General Convention, in 1820, removed it to New Haven, where it was thought it might be supported at less expense than in New York. That this was an error soon made itself apparent; and the death of Mr. Jacob Sherred of New York, who left a noble legacy of \$60,000 to a seminary to be established in New York, gave the Convention an opportunity to bring it back in 1822, and thus correct a mistake which would have proved fatal to its continuing a general institution. It was re-opened in a building belonging to Trinity School, on the corner of Canal and Varick Streets, in February, 1822, with twenty-three students and six professors. The constitution laid the foundation of a widely extended system of theological instruction. It provided not only for the seminary in New York, but for branch schools under its control in different parts of the country. In its board of trustees, which is elected in part by the General Convention and in part by certain dioceses, the church in all parts of the United States is represented. The course of study is to be prescribed by the House of Bishops; and each bishop is not only *ex officio* a trustee, but a visitor of the institution, with all the powers that that involves. Thus the interest, as well as the rights, of every part of the Episcopal Church in its general seminary, is amply secured and protected.

The corner-stone of the first building, now known as the East Building, was laid July 28, 1825, by Bishop White, in the presence of a large assemblage of clergy and citizens, on the ground given by Dr. Clement C. Moore. At that time the site was an apple-orchard on the banks of the Hudson River, which at that time flowed a little east of the present Tenth Avenue.

In 1831, to accommodate the increasing number of students, a second building, now known as the West Building, was erected.

But it was still the day of small things for the

Episcopal Church in this country, as well as for the city. The large fortunes now so common were then unknown; and, in common with all our other collegiate institutions, it had to struggle to do its work with a very small and insufficient endowment, but always with the unimpeachable record, that *not a dollar of its trust-funds has ever been lost*. More than once in its history, in consequence of the growth of the city, heavy assessments have been laid upon it, which have absorbed all its available income; and had not the professors, at great personal sacrifice, and some of the leading clergy of the city, voluntarily offered their services to the institution without remuneration, its trustees would have been compelled to close its doors. Thus it has gone on steadily with its work, until its graduates, which number more than a thousand, are to be found among the leading clergy of every diocese of the Episcopal Church; and on the roll-call of its alumni are the names of more than thirty honored bishops, scattered from Shanghai in the Far East to Oregon and Washington Territory in the Far West.

But a brighter day has at length dawned on its history. Renewed interest has been awakened among its old friends, and new ones enlisted. Within three years, the office of dean has been made permanent by a liberal foundation, two additional professorships endowed, provision made by Mr. Tracy R. Edson for instruction in elocution, a fellowship founded by Miss Caroline Talman in memory of her father, a lectureship similar to the Bampton Lectureship in England established by Mr. George A. Jarvis, and several handsome additions made to the general endowment. Encouraged by these gifts, and liberal donations for building-purposes, the trustees have recently procured from Mr. C. C. Haight, architect, a plan of a complete series of buildings for the future needs of the institution. They are to be of brownstone and brick, and in design similar to the collegiate buildings of Oxford and Cambridge; so arranged, that separate portions may be erected as memorials; and will, when finished, be an ornament to the city. The corner-stone of the first, which is to be called Sherred Hall, in memory of an early benefactor of the seminary, and which is to provide six ample lecture-rooms, was laid May 10, 1883. And already the fire-proof building which is to contain the valuable library has been promised, on condition that funds shall be provided to erect the dormitory which is to connect it with Sherred Hall. With its financial affairs in the hands of a very able committee, the day is not far distant when the seminary will be amply endowed for all departments of its work.

The students that have been matriculated number nearly fourteen hundred, of whom about a hundred are at present in the institution.

The library, which is particularly rich in some departments of theology, contains 17,500 volumes, and upwards of 10,000 pamphlets. It is open daily, from ten A.M. to five P.M., for the use of the students, and others who wish to consult its treasures.

The faculty is composed of a dean and six professors, as follows:—

The Rev. **EUGENE A. COIT**, D.D., *Dean*.  
The Rev. **WILLIAM E. EIGENRODT**, D.D., "*Eugene A. Hoffman*" *Professor of Pastoral Theology*.

The Rev. **SAMUEL BUEL**, D.D., *Professor of Systematic Divinity*, etc.

The Rev. **RANDALL C. HALL**, D.D., "*Clement C. Moore*" *Professor of the Hebrew and Greek Languages*.

The Rev. **ANDREW OLIVER**, D.D., *Professor of Biblical Learning*, etc.

The Rev. **WILLIAM J. SEABURY**, D.D., "*Charles and Elizabeth Ludlow*" *Professor of Ecclesiastical Polity and Law*.

The Rev. **THOMAS RICHEY**, D.D., "*St. Mark's Church in the Boverie*" *Professor of Ecclesiastical History*.

The Rev. **FRANCIS T. RUSSELL**, *Instructor in Elocution*.

The following distinguished men have filled its professorial chairs in the past,—Bishops Brownell, Hobart, B. T. Onderdonk, Whittingham, and Seymour; the Rev. Drs. Samuel H. Turner, Samuel F. Jarvis, Bird Wilson, John D. Ogilby, Benjamin I. Haight, Samuel R. Johnson, Milo Mahan, Samuel Seabury, William Walton, John Murray Forbes, and Francis Vinton, with Clement C. Moore, LL.D., and the Hon. Gulian C. Verplanck.

E. A. HOFFMAN (Dean).

(2) **VIRGINIA, PROTESTANT-EPISCOPAL THEOLOGICAL SEMINARY OF**. See art. by Professor Packard, vol. iii.

(3) **THE BERKELEY DIVINITY SCHOOL**, at Middletown, Conn.—This school takes its name from Dr. George Berkeley, who came to this country in his forty-fourth year, in 1728, with the hope of founding an American college, and who resided some two years at Newport, R.I. It was originally a department of Trinity College, Hartford; but in 1851 it was proposed to erect it into an independent institution. An act of incorporation was obtained for it from the Legislature of Connecticut; and with its own board of trustees it was located at Middletown, where it has since remained. The first class which graduated from it dates from 1850, and the number of its alumni now exceeds two hundred and fifty. Its patrons have so far endowed it, that it now maintains five professors, and has a library amounting to 17,000 volumes. Of course its instruction is Episcopal; but it would not deny its privileges to a sincere student of any denomination who desired to listen to the teaching given, and to enjoy its opportunities for reading and meditation. For religious services, its chapel, which is a very commodious and beautiful building, is open twice daily,—at nine A.M. and five P.M. On Sundays the Holy Communion is administered, and sermons are occasionally delivered by the professors. The parish church is hard by, and on Sunday the students frequently go there. There are professorships of doctrinal theology and the prayer-book, of church history, of the literature and interpretation of the Jewish Scriptures, of the literature and interpretation of the Christian Scriptures, of the Christian evidences and homiletics, of the Hebrew tongue, and of elocution. The students are expected, at regular intervals, to deliver written and extempore sermons. The period of study comprises between eight and nine months, with short recesses at Christmas and Easter. The school opens the second Thursday in September. Tuition and room-rent free. Aid is extended to those who need it, under terms made known on application to the dean.

T. W. COIT (Professor).

(4) **THE DIVINITY SCHOOL OF THE PROTES-**

**TANT-EPISCOPAL CHURCH IN PHILADELPHIA.**—This school is situated on Woodland Avenue and Fiftieth Street, just on the south-west edge of the city, less than three miles from the City Hall and the depot of the Pennsylvania Railroad; which are at Penn Square, in the centre of the city. It is conveniently reached either by the steam-cars, from the Pennsylvania depot, or by horse-cars, from Chestnut Street.

Its present buildings were erected in 1882. They are situated on an elevated plateau, commanding a view of the city and of the country. They occupy a lot of ground with an area of several acres, fronting on the avenue, and having a fine old oak-grove in the rear. They are of three stories, constructed of stone, consisting of a centre building and two wings. They are supplied with gas, and warmed by steam throughout, with grates also in most of the rooms. In one wing is the kitchen department with laundry attached, and a dining-room for the students, also a gymnasium and bowling-alleys. In the other wing there are accommodations for the dean and his family. There are also a reception-room, a reading-room, five or six convenient lecture-rooms, and rooms for forty students. The chapel is not yet built; but funds are already provided for its erection, and in the mean time a large and commodious room is fitted up for a chapel in the present buildings.

An informal training-school for candidates for the ministry had existed for two or three years before 1860, under the direction of the late Bishop Alonzo Potter. Upon the breaking-out of the Rebellion, and the consequent closing of the Episcopal seminary at Alexandria, Va., it was thought desirable to establish in Philadelphia a fully equipped theological seminary or divinity school. Funds were procured, professors were appointed, and in 1862 the school was incorporated.

There are five professors of as many departments, including the instructor in Hebrew; viz., of biblical learning, Rev. Dr. Hare; of systematic divinity, Rev. Dr. Goodwin; of ecclesiastical history, Rev. D. Butler; of homiletics and pastoral care, Rev. Dr. Mejer-Smith; and of the Hebrew language, Rev. Mr. Du Bois.

The school has had students from Canada, the West Indies, Liberia, and from almost all parts of the United States, though very few from the Southern States proper; which is quite natural, as of course none came from them during the war, and at its close the Alexandria seminary was reopened. Out of nearly three hundred students matriculated, its graduated alumni number not quite two hundred; of whom two are bishops, and two others have declined the episcopate. The number of its students, however, cannot be expected to be very large, owing to the multiplication of theological seminaries, in the Episcopal Church, in all quarters of the country; and, had the re-opening of the Alexandria seminary been anticipated, this school might, perhaps, never have been established.

The institution is well endowed. Three of its professorships have independent foundations, and it has already a very valuable library of some 8,000 volumes.

As to its ecclesiastical position, it is that of moderate Episcopacy and conservative Churchmanship. It is liberal and evangelical in its teach-

ing, adhering to the standards of the church's doctrine, but committed to no particular school or party.

DANIEL R. GOODWIN (Professor).

(5) **THE EPISCOPAL THEOLOGICAL SCHOOL OF MASSACHUSETTS**, in Cambridge.—This institution was founded in 1867 by the gift of \$100,000, by the late B. T. Reed of Boston. It was the result of an often expressed feeling, that there ought to be a seminary of the Episcopal Church in Cambridge, both to exert an influence in behalf of the ministry upon the many young men there, and also to embrace the advantages there offered for study. The school was incorporated at once, with a liberal charter, empowering it to confer degrees, and also prescribing for its government a Board of Trustees and a Board of Clerical and Lay Visitors. A staff of four professors was secured, with the late Rev. J. S. Stone, D.D., as dean; and the institution entered upon a career which has exceeded the hopes of its friends. So far, there are seventy-five alumni, from all parts of the country, and now at work in equally varied localities. The course of study covers three years, and embraces the branches prescribed by the canons of the church, but it is sought to study them in a more advanced manner than has been usual, and to take advantage of all progress in scholarship. In accordance with this, admission is restricted to bachelors of arts, or those who submit to an equivalent examination; and superior scholarship is rewarded by the degree of bachelor of divinity.

There is no organic connection with Harvard University; but the nearness of that institution brings manifest advantages, and the chapel of the school is the usual place of worship of such Episcopalian students as are in Cambridge on Sunday.

The success of the school has led to the reception of munificent gifts; as follows, St. John's Memorial Chapel, from the late R. M. Mason; Lawrence Hall (the dormitory, for forty students), from Amos A. Lawrence; Reed Hall (for library and class-rooms), from the founder; Burnham Hall (the refectory), from J. A. Burnham. Adding to these the original fund and a legacy of R. M. Mason, and also subscriptions for annual expenses, the total value of gifts, hitherto, exceeds \$130,000. Besides this, the school has a reversionary interest in the estate of the founder, which will render it one of the most amply endowed seminaries in the land.

G. ZAPRISKIE GRAY (Professor).

**IV. Lutheran.** (1) **THE THEOLOGICAL SEMINARY OF THE GENERAL SYNOD OF THE EVANGELICAL LUTHERAN CHURCH IN THE UNITED STATES**, Gettysburg, Penn.—The founding of a theological seminary engaged the attention of the General Synod at its first convention in 1820. The realization of this effort was, however, not attained till a few years later, when Rev. S. S. Schmucker of New Market, Va., urged upon the Synod of Maryland and Virginia the enlargement of his private theological school into a general institution for the church. At the meeting of this body in 1825, he and the Revs. Charles P. Krauth and Benjamin Kurtz were appointed a committee to draft a plan for the immediate establishment of such an institution; and the action of this committee was the same year adopted, with some modifications, by the General Synod con-

vened at Frederick, Md. The General Synod appointed the first board of directors, and elected the first professor, Rev. S. S. Schmucker. The right of electing professors was thenceforth vested exclusively in the board of directors, who are chosen by such synods, in connection with the General Synod, to patronize the seminary, and contribute to its support. An official connection with the General Synod is maintained, and this continues the only theological school sustaining such a relation.

The board at its first meeting selected Gettysburg, Penn., as the location; and Professor Schmucker was inaugurated, and active operations begun, in September, 1826. Although designed for the entire Lutheran Church in the United States, the seminary encountered strong prejudices and open hostility from the Lutherans not connected with the General Synod. It had consequently to struggle for years with formidable difficulties; and, in view of prevailing divisions, it has never commanded the support of the entire Lutheran community. The doctrinal basis recognizes the Augsburg Confession and the Smaller Catechism of Luther as "a correct exhibition of the fundamental doctrines of the word of God." The spirit of the institution has always been in substantial accord with the general type of American Christianity. Over six hundred students are enrolled among its alumni. The second professor, E. L. Hazelius, D.D., was elected in 1830. Since that time, H. I. Smith, D.D., C. P. Krauth, D.D., C. F. Schaeffer, D.D., J. A. Brown, D.D., LL.D., and M. Valentine, D.D., have been incumbents of the different chairs. The present faculty consists of C. A. Stork, D.D., C. A. Hay, D.D., E. J. Wolf, D.D., and J. G. Morris, D.D., LL.D. The library numbers 11,000 volumes. The endowment amounts to about \$100,000, and the real estate is estimated at \$50,000.

The Holman Lecture is a foundation, the income of which is devoted to an annual lecture on one of the twenty-one doctrinal articles of the Augsburg Confession. The Rice Lecture is a foundation providing for an annual lecture on "Methods of Ministerial Work." Special provision has always been made for indigent students, and scholarships covering the expenses of the entire course of three years are at the disposal of the faculty. A full *History* of this seminary, by Dr. J. G. MORRIS, is contained in vol. vi. of *The Quarterly Review of the Evangelical Lutheran Church*.  
E. J. WOLF (Professor).

(2) CONCORDIA SEMINARY of St. Louis, Mo., is one of the institutions of the German Evangelical Lutheran Synod of Missouri, Ohio, and other States, the largest Lutheran body in America. In it young men who have passed through a gymnasium (college), and are acquainted with Latin, Greek, and Hebrew, are taught theology according to the Lutheran Confessions (Concordia of 1580). The school was founded toward the end of the year 1839 by a number of Lutheran theologians (among them Rev. C. F. W. Walther), in the midst of a settlement of German Lutherans that had emigrated the same year from Saxony in Germany. At first it comprised a gymnasium and a theological seminary, and in 1849 was removed to St. Louis. In the following year it was granted by the Lutheran congre-

gations of Perry County and St. Louis, that had hitherto supported the same, to the aforesaid synod, which had been organized in 1847. In 1853 it was chartered by the Legislature of the State of Missouri. In 1861 the gymnasium was separated from the theological seminary, and removed to Fort Wayne, Ind., where it still flourishes; and a so-called practical seminary, owned by the synod at Fort Wayne, was removed to St. Louis, and combined with the Concordia Seminary. In 1875, however, the Practical Seminary was removed to Springfield, Ill. Up to the present time, about four hundred Lutheran ministers have in this institution (Concordia Seminary) received a thorough theological education, not including those of the Practical Seminary. The old building, erected during the years between 1850 and 1857, was taken down in 1882, and a new, large, splendid edifice erected, the dedication of which took place Sept. 9 and 10, 1883, in the presence of fifteen thousand people. Addresses were made in German, English, and Latin. The faculty at present consists of five professors and one assistant. Dr. C. F. W. Walther, the first theological professor since the removal of the institution to St. Louis, is still its venerable president. The languages used in the lectures are the Latin, German, and English. The regular course, requiring three years, embraces logic, metaphysics, encyclopædia and methodology, isagogics, hermeneutics, exegesis and cursory reading of the original text, dogmatics (including ethics and polemics), symbolics, church history (including history of doctrines, patristics, and archaeology), catechetics and homiletics with practical exercises, pastoral theology, reading of select works of the Fathers, of English classical and recent theological writers, debates in Latin and English. Tuition is free. The institution is entirely sustained by synod: the students also, if poor, are liberally supported by the congregations. The present number of students is 103. The library contains about 5,500 volumes, mostly theological works. M. GÜNTHER (Professor).

(3) THE THEOLOGICAL SEMINARY OF THE EVANGELICAL LUTHERAN CHURCH at Philadelphia.—In consequence of resolutions passed by the Evangelical Lutheran Ministerium of Pennsylvania and adjacent States, at its meeting in Pottstown, Penn., Aug. 25, 1864, and at a special meeting held at Allentown, Penn., July 26 and 27, 1864, this seminary, after the appointment of a board of directors, and the election of the faculty (Rev. Drs. C. F. Schaeffer, W. J. Manu, C. P. Krauth, C. W. Schaeffer, G. F. Krotel), began operations Oct. 5, 1864, which since that time have been regularly continued. In the government of the seminary, other Lutheran synods, uniting with the Ministerium of Pennsylvania and adjacent States in the endowment and support of the institution, have a *pro rata* representation, a right of which the Evangelical Lutheran Ministerium of the State of New York now avails itself. The seminary has sent out up to this time more than two hundred graduates; whilst a considerable number of students of various denominations gratuitously received instruction without graduating. The character of this seminary is clearly indicated by the official declaration, "that this institution shall be devoted to the interests of the Evangelical Lutheran Church

of the United States, and that its doctrinal character shall be unreservedly and unalterably based on all the Confessions of the Evangelical Lutheran Church." Of like tenor is the affirmation demanded of the professors before entering upon their duties. Instruction is imparted through the medium of the English and German languages, the large field of labor providentially intrusted to the care of the Lutheran Church requiring at the present time both those languages in Pennsylvania and in distant parts. Those who apply for admission as students must have graduated at a college, or else have acquired in some literary institution an education of a similar character. The Rev. Dr. J. A. Seiss, pastor of the Church of the Holy Communion at Philadelphia, is president of the board of directors. The faculty consists at present of the Rev. Drs. C. W. Schaeffer (chairman), W. J. Mann, A. Spaeth, and H. E. Jacobs. Dr. Krauth died on Jan. 2, 1883. See the arts. SCHAEFFER, KRAUTH]. W. J. MANN (Professor).

**V. Methodist.** (1) GARRETT BIBLICAL INSTITUTE. — This institution is a theological seminary, under the supervision and patronage of the Western Conferences of the Methodist-Episcopal Church. It is located at Evanston, Ill., ten miles north of Chicago. It was opened provisionally in 1856, but was regularly organized, under a charter from the Legislature of Illinois, in the year following. By the terms of its charter, its trustees are empowered to accept and hold trust-funds of any kind; and the real property of the institute is forever exempt from taxation. The professors elected in 1856 were the Rev. John Dempster, D.D., the Rev. Daniel P. Kidder, D.D., and the Rev. Henry Bannister, D.D. They were co-ordinate in rank, the senior in office acting as president of the faculty. Subsequently the Rev. Miner Raymond, D.D., the Rev. Francis D. Hemenway, D.D., the Rev. William X. Ninde, D.D., and the Rev. Henry B. Ridgaway, D.D., were added to the faculty. In 1879 Professor William X. Ninde, D.D., was elected president. The course of study is strictly biblical and theological, and continues three years. Instruction is largely by lectures, written and oral; but text-books as syllabus-work are in use. The institute confers the degree of bachelor of divinity upon graduates of colleges who complete its course. Others, who have not enjoyed a collegiate training, are admitted to its classes, and on the completion of the course are granted a diploma. The school is sustained chiefly by income from properties in the city of Chicago, bequeathed as a perpetual foundation by the late Mrs. Eliza Garrett, from whom its name is derived. Their present value is estimated at \$300,000, yielding an income in 1883 of \$25,200. Against this there is a mortgage-debt of \$25,000, which is more than covered by subscriptions. The corporation own a fine educational building in Evanston, containing a chapel, library, lecture-rooms, and dormitories for the accommodation of one hundred students. Since the organization of the school, it has sent forth more than three hundred graduates, while nearly twelve hundred students have fully or partially shared its advantages. Far the larger part of those now surviving continue preaching the gospel, and are held in worthy estimation as alumni of the institution. Not a few have attained prominence

in the church as preachers and pastors, foreign missionaries, and presidents and professors of colleges and seminaries. The catalogue for 1883 shows an attendance of a hundred and three, with a graduating-class of twenty-eight. The institute holds a general relation of sympathy with the Methodist colleges of the West, two of which — the North-western University of Evanston, Ill., and Chaddock College of Quincy, Ill. — have formally adopted it as their theological department.

W. X. NINDE (President).

(2) DREW. See art. by Professor G. R. Crooks.

(3) VANDERBILT. See art. by Professor W. F. Tillet. (4) BOSTON. See Appendix.

**VI. Presbyterian.** (1) PRINCETON. See art.

(2) UNION THEOLOGICAL SEMINARY (Va.) OF THE PRESBYTERIAN CHURCH. — Both Liberty Hall Academy in Lexington, Rockbridge, Va., and Hampden-Sidney College in Prince Edward, Va., were founded by the Presbyterians of that State, mainly for the purpose of rearing an educated ministry. The former still exists as Washington and Lee University, the latter as a well-endowed college. Its president was also teacher of the students of divinity. The seminary at Princeton having been founded in 1811, the synod of Virginia in 1812 reformed its theological school as a department of the college, with the Rev. Moses Hoge, the college-president, as its professor. Between that date and 1820, when he died, about thirty licentiates went from it into the ministry. Dr. Hoge was followed, as president of the college, by a layman (Jonathan P. Cushing, Esq.). The wants of the churches were rapidly increasing; hence the old Hanover presbytery resolved, under the advice of the great John Holt Rice, D.D., to create a seminary distinct from the college. Without buildings or endowments, he commenced his instructions with three students, Jan. 1, 1824. Funds were rapidly raised for endowments; and in 1826 the General Assembly took the seminary under its care, and its trustees took charge of the funds. In the autumn of the same year the synods of Virginia and North Carolina, with the consent of the next assembly, took the place of the Hanover presbytery in governing the seminary; and to commemorate this copartnership its name was changed to Union Seminary. At the premature and regretted death of Dr. Rice, in 1831, it had acquired buildings, a library, three professors, and forty-eight students. Dr. Rice was succeeded as president by Dr. George A. Baxter, from 1832 to 1841. The death of the founder, and the "Old and New School controversy," together with the great industrial depression of the country under oppressive Federal laws, gave a serious check to its prosperity. In 1841 Dr. Samuel B. Wilson succeeded as president of the seminary, and professor of systematic theology. In 1854 the endowment of a fourth chair was completed, and the designed organization of the seminary realized. Since then there have been four professors, — one of systematic, polemic, and pastoral theology; one of Hebrew and other Oriental languages and literature; one of ecclesiastical history and polity; one of biblical literature and New-Testament interpretation. The scheme of the seminary is thoroughly biblical. The Bible is the chief class-book in all departments, and every professor is

required to expound some parts of it from the original.

The seminary is now governed jointly by the synods of Virginia and North Carolina, through a board of twenty-four trustees, but under the superior control of the General Assembly, to whom annual reports must be made, and which exercises a *вето-power* over the election of professors and over all changes in its constitution and plan. The property of the seminary consists of about forty acres of land, with good buildings for seventy-five students and four professors, a handsome chapel and a superior library-building, and endowments of \$250,000 for the support of the institution and twenty-five scholarships. The library, which is unusually select, numbers 12,000 volumes.

The seminary has had, since its separation from Hampden-Sidney College, the following professors:—

*In Theology.*—Dr. JOHN H. RICE, 1824–31; Dr. GEORGE A. BAXTER, 1831–41; Dr. SAMUEL B. WILSON, 1841–59; Dr. ROBERT L. DABNEY, 1859–83.

*In Ecclesiastical History and Polity.*—Dr. STEPHEN TAYLOR, 1835–38; Dr. SAMUEL L. GRAHAM, 1838–51; Dr. ROBERT L. DABNEY, 1853–59; Dr. THOMAS E. PECK, 1860–.

*In Hebrew Literature, etc.*—HIRAM P. GOODRICH, D.D., 1830–39; SAMUEL L. GRAHAM, D.D., 1839–49; FRANCIS S. SAMPSON, D.D., 1849–54; BENJAMIN M. SMITH, D.D., 1854–.

*In Biblical Literature and Non-Testament Interpretation.*—WILLIAM J. HOGE, D.D., 1856–59; HENRY C. ALEXANDER, D.D., 1860–.

The seminary was also served in this department by the following gentlemen as tutors: Elisha Bullantine, Benjamin M. Smith, Francis S. Sampson, Dabney C. Harrison, and Thomas Wharey. The largest number of students ever collected in the seminary in one session was seventy-four: the number this session (1882–83) is fifty-six.

R. L. DABNEY (Professor).

(3) AUBURN. See art. by Professor S. M. Hopkins, vol. i. p. 163.

(4) WESTERN THEOLOGICAL SEMINARY. See art. by Professor S. J. Wilson, vol. iii.

(5) COLUMBIA THEOLOGICAL SEMINARY. — The Presbyterian Theological Seminary whose seat is at Columbia, the capital of South Carolina, was established in the year 1828, under the corporate title "The Theological Seminary of the Synod of South Carolina and Georgia." When, several years later, the synod thus named was divided into the two synods of South Carolina and of Georgia, an equal share in its management was continued to each. In 1857 the synod of Alabama accepted a joint interest in its control, with the same rights and privileges as belonged to either of the others. These three ecclesiastical bodies were empowered to elect a board of directors, that should meet and act in common, under a written constitution similar to that of the seminary at Princeton; the professors being chosen, in the event of a vacancy, by the synods themselves in rotation. In 1863 the seminary was transferred to the General Assembly of the Presbyterian Church in the Confederate States of America, which body (its legal title altered in 1865 so as to read the General Assembly of the Presbyterian Church in the United States) still governs it; the single limitation

being, that its locality cannot be changed unless by the consent of the transferring synods.

Including the fund for the endowment of professorships, legacies, scholarships, real estate, and library, the property of this institution at the date of the transfer was valued at the nominal sum of \$278,000. The civil war, however, which closed in 1865, left the productive funds in a condition so disabled as to render necessary the inauguration of immediate efforts for their rehabilitation. Meanwhile the deficiency was in a large measure met by extensive and liberal contributions from the churches. At the present time (1883) this method of supply is discontinued, in view of the fact that an efficient re-endowment agency has succeeded in securing an income, which, being in a condition of constant increase, will serve for a competent support and for an enlarged usefulness. Happily, its fine buildings, and its noble library of about 20,000 volumes, escaped the ravages of war. In 1880 the seminary was closed, and its faculty disbanded, partly owing to a lack of funds, and partly to other causes. But in the fall of 1882 it was again opened, with three of its former professors and with the addition of two more; its students numbering about twenty-five. Many distinguished names have in the past graced the list of its instructors, notably that of the illustrious Dr. Thornwell, whose decease (in 1862) gave to the institution its severest blow, and that of the venerable Dr. Howe, who since 1831 continued to occupy the chair of Hebrew literature until his lamented death in 1883.

J. R. WILSON.

ALLEGHENY. See WESTERN THEOLOGICAL SEMINARY.

(6) LANE. See art. by Professor E. D. Morris, vol. ii. p. 1273.

(7) THEOLOGICAL SEMINARY OF THE NORTH-WEST. — Since the opening for settlement of that vast region drained by the Mississippi and the Missouri Rivers and their tributaries, the feeling has existed, that institutions of sacred learning should be established within this territory by which to supply an educated ministry for the evangelization of the rapidly increasing population. In response to this feeling, the New Albany Theological Seminary was founded. It was started first as an adjunct of Hanover College, Indiana, in the year 1830, but in 1840 was removed to New Albany, Ind., and for some years sustained by contiguous synods of the then Old-School branch of the Presbyterian Church. After a time it became apparent that the seminary was crippled by its proximity to similar institutions (though it had accomplished a great work by sending into the ministry of the church many able men); and its friends decided to suspend the enterprise at New Albany, and seek a more favorable location.

At the meeting of the General Assembly at Indianapolis in 1859, the Hon. CYRUS H. MCCORMICK of Chicago offered \$100,000, to endow four professorships in a theological seminary to be located at Chicago. The assembly gratefully accepted the offer, and elected Rev. N. L. Rice, D.D., to the Cyrus H. McCormick chair of didactic and polemic theology, Rev. Willis Lord, D.D., to the chair of biblical and ecclesiastical history, Rev. L. J. Halsey, D.D., to the chair of pastoral

theology, and Rev. W. M. Scott, D.D., to the chair of biblical literature and exegesis. Opened September, 1859, it has continued with varying fortune, until now (1883) it has an invested endowment-fund of about \$210,000, and buildings (including dormitory, chapel, recitation-rooms, and three professors' houses) valued at \$70,000. The land belonging to the institution, twenty-five acres, is situated in a portion of the city desirable for fine residences, and in the near future will greatly increase its income. Besides Mr. McCormick's donations, aggregating for all purposes \$250,000, the seminary is indebted to many others for valuable services and liberal contributions. The institution received from New Albany a library of between 2,000 and 3,000 volumes, some of them old and rare. An invested library-fund, provided by the late Hanson K. Corning, Esq., of New York, secures an annual addition of valuable works. The library now contains over 10,000 volumes, including several large donations by bequests from deceased friends. There are at present, yielding income, thirteen scholarships wholly or partially endowed. While located at Hanover and New Albany, about a hundred and seventy-five students graduated from the institution; and, since the opening in Chicago, nearly two hundred have enjoyed its advantages. Twenty-seven were in attendance in 1882-83. Such ample pecuniary provision is made, that all the necessary expenses of needy students are fully met.

The professorships as now constituted are as follows:—

- Rev. L. J. HALSEY, D.D., LL.D., *Emeritus Professor of Church Government and the Sacraments*.  
 Rev. THOMAS H. SKINNER, D.D., *Cyrus H. McCormick Professor of Didactic and Polemic Theology*.  
 Rev. WILLIS G. CRAIG, D.D., *Professor of Biblical and Ecclesiastical History*.  
 Rev. D. C. MARQUIS, D.D., *Professor of New-Testament Literature and Exegesis*.  
 Rev. HERRICK JOHNSON, D.D., LL.D., *Professor of Sacred Rhetoric and Pastoral Theology*.  
 EDWARD L. CURTIS, A.B., *Instructor in Old-Testament Literature and Exegesis*.

Located in the heart of a territory unparalleled in fertility, with an ample equipment and liberal endowment, with a large and increasing constituency, with a vast field of labor open to its alumni, and with a learned, energetic, and devoted faculty, the Seminary of the North-west has before it, under God, a future of unexampled usefulness.

W. W. HARRIS.

(8) UNION THEOLOGICAL SEMINARY, New York, was founded late in the year 1835. It grew out of a desire to provide adequate theological instruction for the rising ministry, in a central position, as free as possible from partisan prejudices, on a sound scriptural basis.

*Origin.*—For years previous to the great disruption of the Presbyterian Church in the United States of America, this great body of Christians had been deeply agitated by theological controversies and ecclesiastical strife. The schools of sacred learning were to some extent committed to partisan views of existing conflicts. It was thought that a theological seminary could be established in the city of New York, on an independent basis, not subject to the control of accidental majorities in the General Assembly, committed to no theological school in the church,

and to no ecclesiastical party, and occupying ground on which good and faithful men of Presbyterian affinities could meet together, and raise up a sound and thoroughly furnished ministry for the church.

At a meeting of four ministers and five laymen, on the evening of Oct. 10, 1835, at No. 8 Bond Street, New York, it was determined "to attempt to establish a theological seminary in the city of New York." At a subsequent enlarged meeting, Nov. 9, \$31,000 were subscribed. Two months later the subscription had been doubled. A constitution was adopted. Jan. 11, 1836, a large and highly responsible board of directors was chosen (whose first meeting was held a week later), and order was taken for an act of incorporation, which, after much delay, was obtained, March 27, 1839, from the Legislature of the State of New York. The government of the institution was vested in a self-perpetuating board of twenty-eight directors, one-half of whom to be laymen. It was provided in the charter, that all the advantages of the institution should be allowed to students of every denomination of Christians.

At the same time provision was made irrevocably, by the constitution, that every director should, on his election to office, solemnly promise to maintain while in office the plan and constitution of the seminary, the Westminster Confession of Faith, and the Presbyterian form of church government.

Every member of the faculty, it was also provided, should, on entering upon his professorship, and triennially thereafter, or when required by the board, make and subscribe, in the presence of the board, the following declaration:—

"I believe the Scriptures of the Old and New Testament to be the Word of God, the only infallible rule of faith and practice; and I do now, in the presence of God and the Directors of this Seminary, solemnly and sincerely receive and adopt the Westminster Confession of Faith as containing the system of doctrine taught in the Holy Scriptures. I do also, in like manner, approve of the Presbyterian Form of Government; and I do solemnly promise that I will not teach or inculcate any thing which shall appear to me to be subversive of the said system of doctrine, or of the principles of said Form of Government, so long as I shall continue to be a Professor in the Seminary."

*Location.*—The lease of a plot of ground, fronting on University Place, between Sixth and Eighth Streets, and extending through the block to Greene Street, one hundred by two hundred feet, belonging to the estate of The Sailor's Snug Harbor, subject to an annual ground-rent of \$800, was purchased for \$8,000. Four professors' houses were erected on Greene Street, and a commodious seminary building on University Place. The latter was completed and dedicated Dec. 12, 1838. Owing to the financial embarrassments of the institution, the houses on Greene Street were sold some four years later. Two of them have since been purchased, together with a house and lot adjoining, on the corner of Greene and Eighth Streets, to accommodate the students with dormitories. The seminary building has also been much enlarged, at a considerable expense.

Measures have now been taken for the removal of the seminary to a more eligible site on the west side of Park Avenue, between Sixty-ninth and



Seventieth Streets, including the whole front on the avenue, and extending back on each of the streets a hundred and fifty feet. The buildings are now in the process of erection. They will include a fire-proof library edifice, a commodious chapel, and a large structure for lecture-halls, with a dormitory of six stories extending across the rear from street to street. They are to be of brick, with brown-stone trimmings, in the University Gothic style. The cost of the ground and buildings will considerably exceed half a million of dollars. The site is one of the most eligible in the city.

*Library.*—The nucleus of this unique collection of books was gathered by the Benedictine monks of Paderborn, in Germany, and was the growth of centuries. Large and valuable additions were made to it by the learned Dr. Leander Van Ess, until it numbered more than 13,000 volumes, including rare old copies of folio Bibles, polyglots, lexicons, concordances, commentaries of the early periods of the Reformation, the Latin and Greek Fathers, church histories, decrees of councils and popes, with a most valuable collection of *Incunabula* and Reformation tracts, all of which were purchased in bulk by the seminary in 1838.

Large and useful additions of the best modern theological publications, many of them from the private collections of the late Drs. Robinson, Sprague, Field, Marsh, Gillett, H. B. Smith, Adams, and others, have been made, together with the unique McAlpin collection of rare and interesting books and pamphlets relating to the Puritan divines, and the deistic, Trinitarian, and ecclesiastical controversies of the eighteenth century. The library comprises not less than 42,000 volumes, 10,000 pamphlets, and 165 manuscripts.

*Funds.*—For several years the institution was conducted under great embarrassments. The original subscriptions were soon exhausted in providing buildings and the payment of salaries. The treasury at one time was overdrawn to the amount of not less than \$16,000. In 1843, \$25,000 were obtained for the endowment of the theological chair, the first permanent fund. A further sum of \$30,000 was received some five or six years later, by a bequest of Mr. James Roosevelt. In 1853 a further sum of \$100,000 was obtained by a general subscription, a bequest of \$20,000 by Mrs. Fassett of Philadelphia in 1851, and a subscription of \$25,000 in 1855, to endow the professorship of ecclesiastical history. A further subscription of \$100,000 was obtained in 1859, of \$150,000 in 1865, and in 1871 of \$300,000. In 1873, by the princely gift, by Mr. James Brown, of \$300,000, the institution was put upon an admirable foundation, the original corps of professors was increased from three to seven, and the funds of professorships from \$25,000 to \$80,000 each.

The late Gov. Edwin D. Morgan proved himself a most munificent patron of the seminary by his gifts of \$100,000 for the library, and \$100,000 towards the new site, together with a noble bequest of \$200,000. Large sums have also been contributed by the late John C. Baldwin, William E. Dodge, Anson G. Phelps, jun., Frederick Marquand, and others still in the land of the living; so that now the general endowment-fund exceeds \$1,000,000, in addition to specific funds

amounting to \$157,000, and the buildings, which, it is expected, will be completed in 1884, without incumbrance.

*Faculty.*—The corps of instruction now consists of seven full professors in addition to one instructor. Several courses of lectures are also provided by permanent funds. Among the distinguished men who have filled the professorships are to be named, of those who have departed this life, the Rev. Drs. Henry White, Edward Robinson, Henry B. Smith, Thomas H. Skinner, and William Adams, all of precious memory. The present faculty is thus constituted:—

ROSWELL D. HITCHCOCK, D.D., LL.D., *President, and Professor of Church History.*

WILLIAM G. T. SHEDD, D.D., LL.D., *Professor of Systematic Theology.*

PHILIP SCHAFF, D.D., LL.D., *Professor of Sacred Literature.*

GEORGE L. PRENTISS, D.D., *Professor of Pastoral Theology.*

CHARLES A. BRIGGS, D.D., *Professor of Hebrew and the Cognate Languages.*

THOMAS S. HASTINGS, D.D., *Professor of Sacred Rhetoric.*

FRANCIS BROWN, A.M., *Associate Professor of Biblical Philology.*

*Students.*—The seminary has, almost from the start, ranked with the first in the land as to the number under instruction. More than 2,000 students have availed themselves of its privileges, of whom 1,330 have graduated in due course. Not less than 1,750 of the whole number are still serving in the gospel ministry, and 127 are reported as missionaries to the heathen.

*Ecclesiastical Control.*—The General Assembly, since the re-union in 1870, has an optional veto over the appointment of the professors, and receives from the board an annual exhibit of its condition. EDWIN F. HATFIELD.

VII. **Reformed (Dutch).** See NEW BRUNSWICK, by Professor Demarest.

VIII. **Reformed (German).** (1) **REFORMED CHURCH THEOLOGICAL SEMINARY**, at Lancaster, Penn.—Though the need of a theological seminary for the Reformed (German) Church had long been felt, it was not until the year 1817 that definite action to supply the need was taken by the synod, and not until seven years later, that, after several abortive efforts, the institution was actually founded. At that time Dickinson College, then under the care of the Presbyterian Church, had been resuscitated; and, as its friends deemed it advantageous to bring the contemplated seminary into some connection with the college, liberal offers of accommodation and assistance were made by its trustees to the synod of the Reformed Church in 1824. These were accepted; and the seminary was opened March 11, 1825, with Rev. Lewis Mayer as professor of theology, and five students in attendance. After an experience of four years and a half, Carlisle was felt to be an unsuitable place for the seminary; and in the fall of 1829 the institution was removed to York, Penn. In 1837 it found a new home in Mercersburg, Penn., the seat of Marshall College, which had grown out of the classical department organized at York in connection with the seminary. Subsequently Marshall College was united with Franklin College, and in the spring of 1853 transferred to Lancaster, Penn.; and in the fall of 1871, after a separation of eighteen years, the

theological seminary followed. During the fifty-eight years of its existence the seminary has had in its service thirteen professors and tutors. The chair of systematic theology has had five incumbents, — Lewis Mayer, D.D., in office thirteen years; John W. Nevins, D.D., eleven; Bernard C. Wolff, D.D., ten; Henry Harbaugh, D.D., four; and E. V. Gerhart, D.D., fifteen. The chair of church history and exegesis, established 1829, has likewise had five incumbents, — Daniel Young, in office one year; Frederick A. Rauch, Ph.D., nine years; Philip Schaff, D.D., twenty-one, inclusive of two years not in actual service; E. E. Higbee, D.D., seven, including two years under appointment by the board of visitors; and Thomas G. Apple, D.D., twelve. In 1857 a theological tutorship was established; and during the twelve years of its actual existence (1861-73), there were three tutors. — William M. Reily, Ph.D., in office three years; Jacob B. Kerschner, A.M., seven; and F. A. Gast, D.D., two. In 1873 the tutorship was abolished, and the chair of Hebrew and Old-Testament theology established, which Professor Gast has occupied since May, 1874. The seminary since 1873 has been under the care of three synods, each of which is represented proportionably in a board of trustees, which holds and manages the property, and in a board of visitors, which supervises the instruction, and directs the internal affairs of the institution. The library numbers at the present time about 10,000 volumes, many of which, together with a large amount of money for the endowment-fund, were obtained in Germany in the early history of the institution by Rev. James Reily, who visited that country to solicit aid in behalf of the new seminary. For the external and internal history of the seminary, see the *Mercersburg Review* for January, 1876, *Semi-Centennial Register*, 1875, and the *Tercentenary Monument*, 1863. For the theology of the seminary, see art. MERCERSBURG THEOLOGY.

F. A. GAST (Professor).

(2) **HEIDELBERG THEOLOGICAL SEMINARY**, a theological school of the Reformed Church in the United States (formerly the German Reformed Church) at Tiffin, O. This church (with 767 ministers and 106,556 communicants) has now four theological schools, founded in the following order: (1) Theological Seminary at Lancaster, Penn., organized in 1825; (2) Heidelberg Theological Seminary at Tiffin, O., organized in 1851; (3) Theological Seminary at Franklin, Shelby County, Wis.; and (4) Theological Department of Ursinus College at Collegeville, Penn.

Heidelberg Theological Seminary belongs to the Ohio synod of the Reformed Church, a body of 140 ministers and 18,897 communicant members. Various efforts had been made at an early date to found a theological school west of the Alleghenies to meet the urgent calls for ministers. Thus one was in operation for a year or two (in 1830) in Canton, O., under Dr. J. G. Büttner, a learned German scholar. Another one was in operation for a short time (in 1848) in Columbus, O., under Rev. A. P. Freeze. In 1850 the Ohio synod resolved to found Heidelberg College, at Tiffin, O., and in connection with it to establish a theological seminary. The first professor called was Rev. Dr. E. V. Gerhart (then of Cincinnati, O.), who formally opened

the seminary in May, 1851, with two students. The seminary has been in uninterrupted operation since that time. For ten years (1851-61) it had but one professor to attend to the full course of study; namely, Dr. E. V. Gerhart from 1851 to 1855, and Dr. Moses Kieffer from 1855 to 1861. In 1861 a second professor was called, namely, Dr. Hermann Rust, then of Cincinnati. Since 1861 it has been under the care of two professors. The present incumbents are Rev. Dr. J. H. Good, president, and professor of dogmatical and practical theology (called in 1869), and Rev. Dr. Hermann Rust, professor of exegetical and historical theology (called in 1861). The plan of the institution includes four professorships. Its productive endowment at present is about \$30,000. It has no buildings of its own. The recitations and lectures are held in a hall of the college-building. Both the seminary and the college are named Heidelberg, out of respect to the celebrated Heidelberg Catechism, which is the only creed or confession of this branch of the church.

From 1853 to 1883 this institution has graduated 195 theological students, of whom 152 are still living, and laboring in the ministry. About one-half of these officiate in both the English and German language. They are somewhat widely distributed, as will be seen from the following: in Ohio, 77; in Pennsylvania, 27; in Indiana, 16; in Illinois, 5; in Iowa, 7; in Wisconsin, 4; in New Jersey, 1; in Michigan, 4; in New York, 1; in Kansas, 4; in Nebraska, 2; in Minnesota, 2; in Colorado, 1; and 1 missionary in Japan.

The number of students in attendance each year varies from twelve to twenty. The field of the seminary is somewhat circumscribed. For fuller account of its history, see *Sermon before Alumni Association in 1860*, by Rev. I. H. KELLER, Dayton, O., 1860. J. H. GOOD (President).

(3) **THE THEOLOGICAL DEPARTMENT OF URSINUS COLLEGE** is an integral part of the institution. It was organized simultaneously with the founding and opening of the college in 1869-70, and is located in the same place (Freeland, Collegeville P.O., Montgomery County, Penn.), thirty miles by railroad north-west from Philadelphia. In its organization it corresponds with that of the theological department of Yale College and similar schools. Ecclesiastically and theologically it is based upon the principles, faith, and polity of the Reformed Church, as symbolically represented by the Heidelberg Catechism and cognate Confessions: indeed, firm adherence to these in their historical sense, and progressive development in true harmony therewith, is a distinctive characteristic of the school. Although under no formal synodical control, it is as amenable in all essential respects to the jurisdiction of the "Reformed Church in the United States" as any other institution of the church, and acknowledges such amenability.

In 1872 it was officially recognized by the General Synod of the church, convened in Cincinnati; and several years later the Eastern District Synod at Easton gave it a vote of recommendation.

The department is under the immediate charge of three professors, and the course of study prescribed conforms to the requirements of the constitution of the church with which it stands connected.

Since the opening of the department, about sixty young men have pursued their studies in it, of whom forty-four took a full course, and forty-five are engaged in the work of the ministry. At the present time (October, 1883) there are seventeen young men pursuing their studies in the institution, with the ministry in view; and a special effort is being made to improve the financial condition of the college. It is under the control of a board of directors, of whom three-fourths must be members of the Reformed Church, and eight of whom are ministers of said church.

J. H. A. BOMBERGER (President).

**IX. Unitarian.** (1) **HARVARD.** See **HARVARD UNIVERSITY** by Professor C. H. Toy.

(2) **MEADVILLE THEOLOGICAL SCHOOL** is situated in Meadville, Penn., on a hill east of the city, commanding a fine view of the surrounding country, and distinguished for its healthiness. Its origin dates from October, 1814, under the auspices of Professor Frederic Huidekoper, author of *Judaism at Rome* and other learned works, and his father, Hermann John Huidekoper, in a building purchased by the latter. It was chartered by the Legislature of Pennsylvania in 1846, and has a board of trustees and a board of instruction. Its only doctrinal test for admission is a belief in the divine origin of Christianity. The Unitarians and Christian Connection co-operated in its establishment. The former denomination furnished the principal part of its funds. Students of various sects have graduated from the institution. Rev. Rufus P. Stebbins, D.D. (1814-56), Rev. Oliver Stearns, D.D. (1856-63), and Rev. Abiel A. Livermore, A.M. (1863-83), have been its presidents. Its endowment at the present date (1883) — aside from its real estate, valued at \$30,000, and its library, worth \$8,000 — is about \$160,000, besides which the trustees hold a special trust of \$23,000, founded by the late Joshua Brookes of New York, the income of which supplies libraries to settled ministers in the West. Its library numbers between 15,000 and 16,000 volumes and many hundreds of unbound pamphlets. The present Divinity Hall was erected in 1854, principally from the contributions of the Unitarian churches of New York and Brooklyn. There are four acres around it, given by Professor Huidekoper, who, with his family, has contributed largely, in money and services, to the school during its whole existence. A separate building, fire-proof, is about to be erected for the library. The institution is open to persons of whatever color, sex, or nationality; and beneficiary aid is extended to worthy students in need. Its curriculum of studies does not differ materially from that of other theological seminaries. Two resident professors and one instructor devote their entire time, and three non-resident professors a portion of their time, to teaching. The pupils vary in number from year to year, but there were twenty in attendance in 1882-83. The regular course of instruction occupies three years, but students can pursue a partial course of shorter duration. Between three and four hundred persons have received the benefits of the institution, and pulpits in the principal cities and towns of the Union are filled by its students.

A. A. LIVERMORE (President).

**X. Universalist.** **TUFTS COLLEGE DIVINITY SCHOOL** is a department of Tufts College. It

was organized and opened for students in 1869. The late Silvanus Packard, the largest benefactor of Tufts College thus far, directed in his will that the trustees should establish a professorship of theology. The Rev. Thomas J. Sawyer, D.D., was chosen Packard professor. The trustees also decided to associate with him one other professor, and open a divinity school. The Rev. Charles H. Leonard, D.D., was chosen as his associate. At first the number of students was small; but it rapidly increased, rendering another teacher necessary. William G. Tousey, A.M., was appointed as an assistant, and very soon promoted to a professorship. The course of study as originally laid out embraced three years. The work of the school was carried on by the three professors above named until 1875. At that time it was decided to make the course of study four years for all who are not college graduates. On account of the additional work involved in this change, an instructorship was created, and the Rev. George T. Knight was chosen to fill it. Recently the instructorship has been changed to a professorship; and the Rev. George M. Harmon has also been appointed an assistant professor, making now five permanent teachers in the school. The course pursued is substantially the same as in other divinity schools of like grade, except that some literary training is given to non-graduates. The degree of bachelor of divinity is given to all students who satisfactorily complete the course. There is no charge for either tuition or room-rent. Students who are in needy circumstances receive aid from the Universalist General Convention, by way of loans, amounting to \$180 per year. There are now nearly sixty graduates from the school, nearly all of whom are actively engaged in the clerical profession, and some of them occupying prominent and influential positions in the Universalist Church.

E. H. CAPEN (President).

**THEOLOGUS**, or **THEOLOGAL**, an officer of the Roman-Catholic Church. In its Canon 18 the Third Council of the Lateran (1179) ordered that a proper person should be appointed at each metropolitan church to give free instruction in theology to the clergy. For his service he was to be paid by the revenue of some benefice; but he was not a canon himself, and could at any time be dismissed if he did not give satisfaction. The Fourth Council of the Lateran (1215) confirmed the decree, extended it to the cathedral churches, and gave in its Canons 10 and 11 some further regulations. See *Sammlung von alten und neuen theolog. Sachen*, Leipzig, 1721, p. 968.

**THEOLOGY** (from *θεός* and *λόγος*). I. In the widest sense, the science of religion, or, more definitely, the science of the Christian religion as taught in the Bible, and carried on in the history of the church. It is usually divided into: (1) Exegetical theology, or biblical learning; (2) Historical theology, or church history; (3) Systematic or speculative theology; (4) Practical theology. See special arts, on those topics.

II. In the narrower sense, systematic theology, or, more particularly, dogmatics. This is again divided into: (1) *Theology proper* ("the doctrine of God"), in which are treated theistic and anti-theistic theories, the knowledge, nature, and attributes of God, the Trinity, the divine decrees, providence, and miracles; (2) *Anthropology* ("the

doctrine of man"). in which division are treated the different questions relating to man, his origin, nature, original condition, the fall, and especially the doctrines of sin and free agency; (3) *Christology* ("the doctrine of the person and work of Christ as the God-man"); (4) *Pneumatology* ("the doctrine of the Holy Spirit, the third person in the Trinity, and his work"); (5) *Soteriology* ("the doctrine of salvation"), under which head are treated the plan of salvation, and the way in which his salvation is brought to man, vocation, regeneration, faith, justification, sanctification — some include under this head also the doctrine of the person of Christ and of the atonement; (6) *Ecclesiology* ("the doctrine of the church, the sacraments, and the means of grace"); (7) *Eschatology* ("the doctrine of the last things"), which includes the doctrines of the condition of the soul after death, the second coming of Christ, the resurrection, and the final judgment. See the separate arts. DOGMATICS, ELECTION, ESCHATOLOGY, JUSTIFICATION, CHRISTOLOGY, SOTERIOLOGY, etc.

**THEOLOGY, Monumental.** See MONUMENTAL THEOLOGY.

**THEOLOGY, New-England.** See NEW-ENGLAND THEOLOGY.

**THEOLOGY, Speculative,** denotes a certain method of treatment, not a particular part of the system. Its direct opposite is empiricism. The empirical theologian starts from the well-ascertained experiences of conscience and religious life in general, and reaches his general ideas by way of induction, never transgressing the boundaries of fully established facts. All empiricism is rationalistic. The speculative theologian starts from an intuition, and approaches reality by way of deduction, explaining the occurring facts by the theory assumed. All speculation is mystical.

Rationalism, however, is not always empirical; nor is mysticism always speculative. In the domain of mysticism, speculative theology has a problem of its own. As Christianity will not content itself by being one of the many religions existing, even not by being the most perfect one of them, but claims to be the absolute religion, the last and complete revelation of God, or as Christianity will not content itself with ruling the will of man, but also demands to rule his intellect, to the exclusion of any foreign or hostile principle, it cannot help coming into conflict with science, which proceeds, and must proceed, on another principle than that of authority. The problem of speculative theology, then, becomes to reconcile knowledge and faith, science and religion, natural civilization and Christianity; and it solves this problem by stripping the fact, scientific or religious, of its crude positivity, uncovering and seizing upon its informing idea, and demonstrating the ideal harmony which results from the discrepancies of reality.

The school of Alexandria presents the first striking instance of a speculative theology. In Alexandria, Christianity met with the Greek philosophy, the ripe fruit of Greek science; and it was as impossible for the one as for the other to avoid conflict. But the Alexandrian theologians succeeded in bringing about a reconciliation, or, rather, an amalgamation. They taught that besides faith (*πίστις*), the simple confidence in the

facts of revelation, there is a deeper insight in the mysteries of revelation (*γνῶσις*), which unfolds the latent working of the *λογος* in the history of mankind before the incarnation in Christ, and unites Paganism, Judaism, and Christianity into one grand scheme of Divine Providence. None of those theologians — Clement, Origen, Athanasius, Gregory of Nyssa — has given a complete speculative system; but speculative views of peculiar grandeur and depth are scattered all through their writings; and by concentrating the interest on such doctrines as the origin of the world, the origin of evil, the Trinity, the personality of Christ, they gave the whole theology of the Eastern Church a decidedly speculative character. At first the Western Church proved hostile to this tendency. Irenæus and Tertullian considered the philosophers the true heresiarchs, and philosophy the fountain-head of all spiritual errors. Augustine, however, was a genius of rare speculative force. He combated the Manichæans with Platonic and Neo-Platonic ideas; Pelagianism, with profound expositions of the experimental doctrines of sin and grace; and he finally crushed Arianism by a speculative development of the doctrine of the Trinity. From him, and directly from the influence of the Greek Church, through the Areopagite and Scotus Erigena, a stream of speculation passed into the mediæval theology of the Western Church, which, though sometimes feeble enough, never disappeared altogether. Having mastered the logic of Aristotle, scholasticism was almost wholly occupied with the logical demonstration of the doctrines of the church; and, as a general rule, it was rather averse to speculation. Only the powerful protection of Charles the Bald saved Scotus Erigena from actual persecution, and several of his views were formally condemned by the synods of Valence (855) and Langres (859). Nevertheless, some of the greatest and most orthodox schoolmen felt the need of speculation. In his *Monologium*, *Prosologium*, and *Cur Deus Homo*, Anselm goes behind the authority of the doctrines to establish them on an *a priori* deduction. And in the writings, not only of the direct pupils of Scotus Erigena, Anselm of Bena, David of Dinanto, but also of the mystics, from the Victorines to Meister Eckart and Tauler, speculative ideas are met with as subtle as profound.

The Reformation had to be practical, or to fail; and consequently it had very little use for speculation. Nevertheless, Zwingli was a scholar and humanist before he became a Reformer: he had a philosophy before religion became his passion, and he felt the need of bringing these two sides of his spiritual character into perfect harmony. His *De Providentia* shows many traces of a genuine speculative power (see Sigwart: *Ulrich Zwingli und Pius von Mirandula*, 1855). Luther's combativeness also compelled him now and then to borrow from the schoolmen some speculative substruction for his ideas. Thus the Lutheran doctrine of ubiquity is based on the nominalism of Occam (see Rettberg: *Occam und Luther*, in *Studien und Kritiken*, i., 1839; and Schultz: *Luther's Ansicht*, etc., in Brieger's *Zeitschrift für Kirchengeschichte*, iv., 1880). Even Melancthon, who in the beginning of his career was very hostile to scholasticism and philosophy in general, gave,

later on, a profound speculative construction of the doctrine of the Trinity (see Herrlinger: *Die Theologie Melancthons*, 1879). Some gleams of speculation are also found in the works of Oslander, Schwenkfeld, Brenz, and Keckermann: but the successive periods of orthodoxy, pietism, and rationalism, were very unfavorable to speculative theology; and it died out almost completely, until re-awakened in the beginning of the present century by the startling development of philosophy under Kant and Hegel. Schleiermacher, though he based religion on feeling, — that is, on immediate consciousness as a primal fact of human nature, and thereby hoped to give religion a foundation of its own, independent of philosophy, — was, nevertheless, too much of a philosopher himself to carry out with rigid consistency an empirical principle; and at the same time the right wing of the Hegelian school — Daub. Marheineke, Goeschel, Rosenkranz, Erdmann, Schaller, and others — firmly asserted, that, in the formulas of the Hegelian metaphysics, they had found the key of the mysteries of Christianity, and were able to effect a thorough and final reconciliation between the doctrines of the Christian Church and the spirit of modern civilization. They did not succeed. After the first enthusiasm had gone, the world felt disappointed. But the impulse which speculative theology had received was, nevertheless, by no means spent. In Rothe, Martensen, Dörner, Biedermann, and others, it is still working, more cautiously perhaps, but also, it would seem, with a more intense force; and it has become pretty generally recognized, that speculation has become an almost indispensable element of systematic theology. "A theology," says Dörner, "whose last guaranty is the authority of the Church or of Scripture, must always feel embarrassed and anxious when that authority is assailed, even though the points attacked are of slight importance." All authority needs, in order to become truly authoritative to man, to be made part and parcel of his innermost consciousness; and to do that is the proper task of speculative theology.

LIT. — RITTER: *Geschichte der christlichen Philosophie*, 1811–61, 6 vols.; THILO: *Die Wissenschaftlichkeit der modernen speculativen Theologie*, 1851; HOLTZMANN: *Religion und Speculation*, and *Die heutigen Aussagen d. s. The.*, in *Protestant. Kirchenzeit.*, 23, 24, and 32–47, 1871; O. FLÜGEL: *Die speculative Theologie der Gegenwart*, Kothlen, 1881.

**THEONAS**, or **THEON**, Bishop of Marmarica, in the Egyptian province of Cyrenaica, is mentioned in the synodal letter of Bishop Alexander (see ATHANASICS: *Opera*, edit. Montfaucon, i. p. 398) as an adherent of Arius. Indeed, he and his neighbor-bishop, Secundus of Ptolemais, were the only two Egyptian bishops who sided with Arius; and it is probable that their line of conduct was regulated by political rather than by theological reasons. At all events, they absolutely refused at the Council of Nicæa (325) to condemn Arius, and were consequently deposed and banished. All notices concerning Theonas are found collected in TILLEMONT: *Mémoires*, vi.

**THEOPASCHITES** (from *θεός*, "God," and *πάσχω*, "I suffer") is a by-name applied to such as accepted the formula, that, in the passion of Christ, "God had suffered and been crucified." The first traces of it are found in the letters of

Isidore of Pelusium, and it played a prominent part in the Monophysite and Monothelite controversies.

**THEOPHANES OF BYZANTIUM**, the confessor; b. about 758; d. 816; not to be confounded with the historian of the same name who lived in the sixth century, and wrote the history of the Persian war (567–573). He was educated at the court of Constantine Copronymus, and held various high offices under Leo IV., but retired during the reign of Irene, and became monk in the monastery of Polychronium, near Sigirion, in Mysia Minor. Afterwards he built a monastery, Ager, in the vicinity, of which he became abbot himself. He was an ardent image-worshipper, for which reason he was dragged in chains to Constantinople by Leo the Armenian (813), and banished to the Island of Samothrace. His *Chronographia* is a chronicle, not very interesting, nor very reliable, of the events, secular as well as ecclesiastical, from Diocletian to Leo the Armenian. The best edition of it is that by CLASSEN, Bonn, 1839, 2 vols. GASS.

**THEOPHANES**, surnamed **Cerameus**, flourished in the first half of the eleventh century, and was bishop of Tauramenium, situated between Syracuse and Messina. Sixty-two homilies by him — written in Greek, which was still spoken at that time in his diocese, as in other parts of Sicily — were published by Scorsus, Paris, 1644.

**THEOPHANY**. After the analogy of the Greeks, especially the Platonists, who understood by *θεοφάνεια* the appearance of one or more gods, theologians apply the term to the revelations of God in the Old Testament, and to the incarnation of Christ as the revelation of God in the flesh, and especially at his birth, his baptism, and his second coming. The biblical conception of theophany may be thus stated. (1) By it is never to be understood an immediate revelation of the supermundane Deity himself (John i. 18; 1 Tim. vi. 16); for God reveals himself only in Christ (Matt. xi. 27), and therefore every theophany is really a christophany. (2) The theophany, as christophany, has three great stages of development, (a) The form of Old-Testament manifestation, (b) The incarnation of Christ, (c) Christ's second coming, which will be the completion of the theophany, the revelation of his "glory" (Tit. ii. 13). (3) The theophany or the christophany of the Old-Testament Scriptures is the epiphany of the future Christ. It was made in the person of the angel of the Lord (Gen. xvi. 7, etc.), or of the presence (Exod. xxxiii. 14), or the covenant (Mal. iii. 1). The pillar of cloud and of fire was the symbol of his presence: the appearance of the "glory" of God, which in rabbinical terminology was called the Shechinah, was his attribute. (4) The manifestation of God in his christological theophany begins with the miracle of *hearing*, or the voice of God, which is identical with the voice from heaven, but to be distinguished from the *Bath Kol*, and ends in the miracle of *seeing*. (5) The theophany as the objective form of revelation is always accompanied by a vision, and is thus distinguished from an ordinary historical event (2 Kings vi. 17; John xx. 12; Acts ix. 7, cf. xxii. 9, xii. 11). On the other hand, no vision is without a theophanic element, and is thus distinguished from purely subjective hallucination

(Isa. vi. 1; Dan.; Zech.; Acts x. 3). (6) The different forms of divine manifestation can be distinguished only by comparing the predominantly objective theophanic facts with those facts of the vision which are predominantly subjective. (7) The theophanic christophany in a marvellous manner embodies itself in the elements of nature and the life of the soul; is now revealed by the angels, and now by symbols (Gen. iii. 24; Exod. iv. 16; Ps. xviii. 10, civ. 4; Isa. lxi. 3; Mal. ii. 7), but particularly through the Urim and Thummim of the high priest. (8) In the life of Christ all the pre-Christian modes of theophany find a higher unity. In his personal life God himself was revealed. The whole universe was for him a theophanic environment by which his divine nature was attested; because his whole inner life was spent in a constant subjective vision, in which the contrast between ecstasy and the usual consciousness of worldly things did not exist.

J. P. LANGE.

**THEOPHILANTHROPISTS.** In September, 1796, during the reign of the Directory, a small pamphlet appeared in Paris, under the title *Manuel des Theophilanthropes*, by Chemin. The divine worship described in that book had originated as a kind of family worship. During the period when all religious service was positively prohibited, five house-fathers used to gather together their families for common prayer, singing of hymns in honor of God, and listening to moral and patriotic speeches. The basis of the whole organization was pure deism, the last trace left of true religion among the aberrations of atheism. As soon, however, as the pamphlet appeared, several men and women of unblemished character asked for admission to the assemblies. The first public meeting took place on Jan. 5, 1797, in a house in Rue St. Denis; and the persons present agreed upon assembling every Sunday, not because they considered that day in any particular respect sacred, but because it was the most convenient day of the week for the purpose. God, virtue, and the immortality of the soul, formed the three articles of the Theophilanthropist creed; and any one who agreed on those three points could become a member of the association, even though he belonged to some special sect with respect to the further details of his creed.

The movement met at first with great success. One of the members of the Directory, Reveillère Lepeaux, belonged to the association; and the Directory granted it the use of ten churches in Paris. The service it instituted was very simple. The walls of the churches were ornamented with some few moral maxims; the altar was a plain table covered with flowers or fruit; the ministering officer was any one who felt disposed; and the ceremonies were reduced to a minimum of forms. The Christian baptism became a mere presentation and naming of the child; the Christian wedding, a mere announcement of the civil marriage contracted, accompanied with congratulations and admonitions. New members were admitted after a short catechisation upon the three articles above mentioned. Over their dead they placed a tombstone with the inscription, "Death is the beginning of eternity." As the Theophilanthropists considered their religion the only true universal religion, because the only true natural religion,

they were averse to all kinds of propaganda; for "it is unnecessary to make people Theophilanthropists, since they really are so by nature." But they took much care of the education of their children, and their instruction in good morals.

During the first and second years of their existence the Theophilanthropists formed associations also in the provinces. It was easy to predict, however, that a religion which had no roots in the history of the people, and could give no satisfaction to the deepest cravings of human nature, would not prosper for a long time; and indeed, by degrees, as the Christian feeling became reawakened in the French people, the Theophilanthropist movement died away. "What shall I do to restore my church?" exclaimed Reveillère Lepeaux. "Well, just hang yourself, and rise again the third day," Talleyrand replied. There is a difference between a "religion of rhetoric" and a "religion of facts," which, to his own detriment, he had overlooked. In 1802 the First Consul, Bonaparte, took their churches from the Theophilanthropists, and restored them to the Roman Catholics.

LIT. — The literary monuments of Theophilanthropism have been printed in a collected edition at Basel, 1797-99. See GRÉGOIRE: *Histoire des sectes religieuses*, Paris, 1810, 2 vols. [Thomas Paine belonged to the society; and a discourse he delivered before it is published in his *Theological Works*, ed. Blanchard, Chicago, 1882, pp. 290-297.]

HAGENBACH.

**THEOPHILUS**, Bishop of Alexandria (385-412), is known from his participation in the Origenistic controversy. Three letters by him, condemnatory of Origen, are still extant in a Latin translation by Jerome. GALLAND: *Bibl. Patr.*, vii.

**THEOPHILUS**, Bishop of Antioch (176-186), was educated in Paganism, but was converted to Christianity by the study of the Bible. He was a very able and prolific writer. His principal work, and the only one extant, is his *Apology of Christianity*, written in 180-181, and addressed to a Pagan friend, Autolytus. The best edition of it is that by Otto, Jena, 1861. His Commentary on the Gospels has probably been enlarged by a later hand. See THEODOR ZAHN: *Der Evangeliencommentar des Theophilus von Antiochien*, Erlangen, 1883 (in favor of the genuineness); and AD. HARNACK, in *Trat. und Untersuchungen*, i. Heft. 4, pp. 97-175 (against Zahn). See SCHAFF: *History of the Christian Church*, rev. ed., New York, 1883, vol. ii. pp. 732 sqq.

**THEOPHYLACT**, a celebrated Greek exegete who flourished in the eleventh century, during the reign of Johannes Ducas, — not to be confounded with Theophylactus Simocatti, an Egyptian who flourished about 629, and wrote the history of the Emperor Mauritius. The exegete was a native of Eupus, in the Island of Eubœa; lived for some time in Constantinople as tutor to the imperial prince Constantinus Porphyrogeneta; was appointed archbishop of Achrida in Bulgaria, 1078; and died after 1107. He wrote commentaries on most of the books of the Bible, which, though generally keeping very close to the track of the elder Fathers, are still worth examining, and far surpass any thing of the kind produced at the same period in the Latin Church. A collected

edition of his works appeared in Venice (1754-58), in three volumes. GASS.

**THEOPNEUSTY.** See **INSPIRATION**.

**THEOSOPHY** (from *θεός*, "God," and *σοφία*, "wisdom") is distinguished from mysticism, speculative theology, and other forms of philosophy and theology, to which it bears a certain resemblance, by its claims of direct divine inspiration, immediate divine revelation, and its want, more or less conspicuous, of dialectical exposition. It is found among all nations.—Hindus, Persians, Arabs, Greeks (the later Neo-Platonism), and Jews (Cabala),—and presents itself variously under the form of magic (Agrippa of Nettesheim, Paracelsus), or vision (Swedenborg, Saint Martin), or rapt contemplation (Jacob Boehme, Oettinger). See **THOLUCK**: *Soufismus*, Berlin, 1821; **FÜRST**: *Die Jüdische Religionsphilosophie des Mittelalters*, Leipzig, 1815; **ROCHOLL**: *Beiträge zu einer Geschichte deutscher Theosophie*, Berlin, 1856.

**THEOTOKOS** (*Θεοτοκος*, "God-bearing"), a term definitive of the expression that Christ was one person in two natures. It was adopted at the Councils of Ephesus (431) and Chalcedon (451) against Nestorianism. It declared that Mary was the mother of God in the sense that the human nature which he derived from her was most intimately united with deity, so that the person she bore was really divine. The word is now a favorite designation in the Greek Church for the Virgin Mary. See **CHRISTOLOGY**, p. 455.

**THERAPEUTÆ** (*Θεραπευταί*, "worshippers"), the name of a sect of ascetics allied to the Essenes, the Buddhists, and early Christian monks described in *περί βίου θεωρητικού* ("On a Contemplative Life." See Yonge's translation of Philo, Bohn's edition, vol. iv. 1-20). The treatise was formerly attributed to Philo; but it is now adjudged to be a Christian forgery of an ascetic origin, and the Therapeutæ to be creatures of the imagination. The grounds for this decision are solid. (1) The style of the treatise is not that of Philo. (2) If the book is his, why was the sect not mentioned in *Quod omnis probus liber* ("On the Virtuous being also Free"), where the Essenes are spoken of? (3) Why is the Greek philosophy despised, the Old Testament apparently neglected, and the word, "the law," so frequent in Philo, displaced by "the priestly law," peculiarities unlike Philo? If the sect ever existed, how comes it that neither Josephus, nor Pliny, nor any one else of antiquity, ever heard of them? This imaginary sect is described minutely. Its members were of both sexes; lived in separate cells, and only united in sabbath worship; had no support save what the charitable gave them; ate only one meal a day, and that exclusively bread and water. Unlike the Essenes, they revered the temple at Jerusalem and the priesthood. The location of the sect was near Alexandria, on the shores of the Mareotic Lake. See **LUCIUS**: *Die Therapeuten und ihre Stellung in der Geschichte der Askese*, Strassburg, 1879; and cf. art. "Thérapeutes," by E. STÄPFER, in **LICHTENBERGER'S Encyclopédie**, vol. xii. pp. 118-120.

**THEREMIN, Ludwig Friedrich Franz**, b. at Gramzow in Brandenburg, March 19, 1780; d. in Berlin, Sept. 26, 1846. He descended from a French family which had sought refuge in Prussia after the revocation of the Edict of Nantes;

studied theology at Halle and Geneva; was elected pastor of the French-Reformed congregation of Berlin in 1810; and appointed preacher to the court in 1814, and professor of homiletics at the university in 1839. He has a place in the history of homiletics, though he formed no school, and published *Die Beredsamkeit eine Tugend*, Berlin, 1814, 2d ed., 1837 (*Eloquence a Virtue*, translated by Professor W. G. T. Shedd, Andover, 1850, 3d ed., 1861), and *Demosthenes und Massillon*, 1845. He was also much appreciated as a preacher, and published ten volumes of sermons, besides several other books of devotion: *Abendstunden*, 1833-39, 3 vols., 6th ed., 1869.

**THERESA, Ste.**, b. at Avila in Old Castile, March 28, 1515; d. at Alba de Liste, Oct. 15, 1582. She entered the monastery of the Carmelites at her native place in 1534, and began in 1561 on her great task of reforming the Carmelite order. For that purpose she founded at Avila a convent for the Barefooted Carmelites, also called the Theresians, and before she died she had founded seventeen such convents for nuns, and fifteen for monks. The first collected edition of her works, mystical and enthusiastic in their devotion, appeared at Salamanca, 1587; the last in Paris, 1847. There is a complete French translation, edited by Migne, Paris, 1840-46, 4 vols. Her life was written by **RIBERA**, Salamanca, 1590; **BOUCHER**, Paris, 1810, 2 vols.; **PÖSL**, Ratisbon, 1847; **BOUX**, Paris, 1865; and in English, by **MARIA FRENCH**, London, 1875. See also **MRS. JAMESON**: *The Legends of the Monastic Orders*, pp. 415 sqq.; **TICKNOR**: *History of Spanish Literature*; **ST. ALPHONSUS LIGORI**: *Novena in honor of Ste. Teresa*, Baltimore, 1882; **VACCARI**: *The Wonders of the Heart of Ste. Teresa of Jesus*, Baltimore, 1882.

**THESSALONIANS**, Epistle to the. See **PAUL**.

**THESSALONICA**, a city of Macedonia, at the north-east corner of the Thermaic Gulf. Its original name was Therna, or Thermé (*Θέρμη*), i.e., hot bath, so called from the hot salt-springs found about four miles from the present city. Its later name was probably given to it by Cassander, who rebuilt it in B.C. 315, and called it after his wife. It is now called Saloniki. Being well situated for commerce, it was a town of importance from very early times. It was taken from the Macedonians, and occupied by Athenians, about 432; restored soon after; repopled by Cassander, king of Macedonia, 315; became the great Macedonian naval station; surrendered to the Romans after the battle of Pydna, 168, and was made the capital of the second of the four divisions of Macedonia, or *Macedonia Secunda*, between the Strymon and the Axios; and when the four were reduced to one province, under the jurisdiction of a proconsul, it was the virtual metropolis, and there the proconsul lived, although not at first so called. There Cicero lived from April till November, 58, during his exile; and there the party of Pompey and the Senate had their headquarters during the first civil war, 49. It took the side of Octavius (Augustus) against Sextus Pompeius (42-39), and in reward was made a free city. At the opening of the Christian era it was the capital of the whole country between the Adriatic and the Black Sea, and "the chief station on the great Roman road, called the Via Egnatia, which con-

nected Rome with the whole region to the north of the Ægean Sea." Before Constantinople was built, it was virtually the capital of Greece and Illyricum, as well as of Macedonia, and shared the trade of the Ægean with Ephesus and Corinth. In the middle of the third Christian century it was made a Roman "colony;" i.e., soldiers were permanently settled there in order to increase its strength as a bulwark against the Gothic hordes. In 390, in a sedition there, the prefect Botericius was murdered: in dreadful revenge, nearly seven thousand persons were massacred by Theodosius (see art.). From the fourth to the eighth century Thessalonica withstood many attacks from Goths and Slavs. On July 30, 904, it was taken by the Saracens; on Aug. 15, 1185, by the Normans of Sicily, and by the Turks in 1380; ceded to the Greek emperor Manuel, 1403; sold to the Venetians by Andronicus, and finally taken by the Turks from the Venetians, 150. The modern city has a population of eighty thousand, of whom thirty thousand are Jews, and ten thousand Greeks. Its commerce is extensive, and it retains its ancient importance.

The apostle Paul introduced Christianity into Thessalonica upon his second missionary journey, 51. He came with Silas and Timothy, preached for three Sundays in the synagogue there, and, as the result of the work, a church was gathered, principally composed, however, of Gentiles. Among the converts were Caius, Aristarchus, Secundus, and perhaps Jason (Acts xvii. 1-13, xx. 4, xxvii. 2; cf. Phil. iv. 16; 2 Tim. iv. 10). Paul wrote the Thessalonian Church two epistles from Corinth (close of year 52, or beginning of 53), which are the earliest of his preserved writings, "perhaps the earliest written records of Christianity" (Bishop Lightfoot). In striking proof of the minute accuracy of Luke, upon the arch of the Várdar gate, so called because it leads to the Várdar, or Axios, there occurs the word *πολιταρχουντων* (politarchs) as the designation of the seven magistrates of the city, a word unmentioned in ancient literature, yet the very word Luke employs to designate them (Acts xvii. 8, *πολιτάρχας*).

From Thessalonica the gospel spread quickly all around (1 Thess. i. 8). "During several centuries this city was the bulwark, not simply of the later Greek Empire, but of Oriental Christendom, and was largely instrumental in the conversion of the Slavonians and Bulgarians. Thus it received the designation of the 'Orthodox City'" (Howson). Its bishop baptized the Emperor Theodosius. Its see had well-nigh the dignity of a patriarchate; and it was because Leo III. (*Isaurus*) severed the trans-Adriatic provinces, which had been under its immediate jurisdiction, from the Roman see, that the division between the Latin and Greek was in great measure caused. Eustathius, metropolitan of Thessalonica (1175-94), was not only a man of great learning, as his invaluable commentary upon Homer proves, but also a true Christian and an able theologian. From 1205 to 1418 there were Latin archbishops in Thessalonica. At the present day it is the seat of a Greek metropolitan, and contains numerous churches and schools of different denominations. Many of the mosques were formerly churches.

Lit. — The great authority upon Thessalonian history and antiquities is TAFEL: *Dissertatio de*

*Thessalonica ejusque Agro geographico*, Berlin, 1839. Cf. the Lives of Paul, by CONYBEARE and HOWSON, LEWIN, FARRAR, and the art. "Thessalonica," by HOWSON, in SMITH'S *Dict. of the Bible*. For the modern city, see MURRAY'S *Handbook for Greece*.

**THEU'DAS**, a popular leader mentioned by Gamaliel in his speech before the Sanhedrin (Acts v. 36). He was not the Theudas mentioned by Josephus (*Antiq.*, XX. 5, 1); because that Theudas rebelled under Cuspius Fadus, in A.D. 44, some ten years after Gamaliel's speech. Nor was he some obscure person, otherwise unknown; since it is unlikely that Gamaliel would, under the circumstances, allude to such a one. But in all likelihood he was the man called Matthias by Josephus (*Antiq.*, XVII. 6, 2, and *War*, I. 33, 2); because *Matthias* is the transliteration of ματθίας, whose Greek translation is Ορθόδοξος, i.e., *Orthodoxos*, i.e., *Θεοδόξος*. This Matthias was an eloquent teacher, who headed a band in the days of Herod, and destroyed the Roman eagle set up by the king over the great gate of the temple. A. KÖLLER.

**THEURGY** (from θεοῦ ἔργον, "God's work"), a kind of magical science or art which enabled man to influence the will of the gods by means of purification and other sacramental acts. It developed in Alexandria, among the Neo-Platonists, and finally superseded there all philosophical and theological speculation, sinking down into the grossest superstition.

**THIBET**, Religion of. See BUDDHISM and LAMAISM.

**THIETMAR**, b. July 25, 976; d. Dec. 1, 1018; a Saxon of noble descent, related to the imperial house; was educated in the cloistral school of Magdeburg, and made bishop of Merseburg in 1009. He wrote a chronicle, of which especially the last four books, comprising the reign of Henry II. (1002-18), are of the greatest importance for the history of Germany. It was edited by Lapenberg, in *Mon. Germ. Hist.*, vol. iii., and translated into German by Laurent, 1819.

**THILO**, Johann Karl, b. at Laugensalza in Thuringia, Nov. 28, 1794; d. at Halle, May 17, 1853. He was educated at Schulpforta, studied at Leipzig, began to lecture at Halle in 1819, and was in 1822 appointed professor of theology there. His *Codex Apocryphus N. T.* remained incomplete. The first volume, containing the apocryphal Gospels, appeared 1832, and was followed by *Acta apostolorum Petri et Pauli* in 1838, and *Andreae et Matthiae* in 1846. His *Bibliotheca patrum Græcorum dogmatica* also remained incomplete. Only one volume, containing the dogmatical works of Athanasius, appeared 1853.

**THIRLWALL**, Connop, a scholarly English bishop; was b. at Stepney, Middlesex, Feb. 11, 1797; d. at Bath, July 27, 1875. He displayed such remarkable precocity, that in 1809 he published, under his father's direction, a volume of essays and poems entitled *Primætiæ*. He was educated at the Charter House and Trinity College, Cambridge, where he graduated as senior chancellor's medallist, 1818, and became fellow and tutor; studied law, and was called to the bar at Lincoln's Inn, 1825. He took orders in 1828; became rector at Kirby-under-Dale, Yorkshire, and bishop of St. David's, 1840. He resigned his see in 1874. He was an active member of the



Old-Testament Company on Bible Revision. His remains were interred in Westminster Abbey, at the side of those of Grote. Bishop Thirlwall was an intimate friend of Julius Hare, and jointly with him translated two volumes of Niebuhr's *History of Rome*, 1828-31. He also published a translation of *A Critical Essay on the Gospel of St. Luke*, by Dr. F. Schleiermacher, with an original *Introduction* (1825). His principal literary work was a *History of Greece*, published at first in LARNER'S *Cabinet Cyclopædia*, 1835-40, and separately (revised edition, London, 1845-52, 8 vols.), and again, 1855, 8 vols. Grote (Preface to his *History of Greece*, 1846) says he would probably never have conceived of writing a history of Greece if Thirlwall's work had appeared a few years earlier. Thirlwall's letters, charges, etc., are collected under the title of *Literary and Theological Remains*, edited by Dean PEROWNE, London, 1875-76, 3 vols. See his *Letters*, 1881, 2 vols., and new edition of his *Letters to a Friend*, edited by Dean STANLEY, 1882.

**THIRTY YEARS' WAR, The** (1618-48), one of the fiercest and most protracted of wars, was so far forth a religious war, as at that time religion formed one of the principal elements of politics. But of how mixed a character the whole affair was, may be seen from the circumstance, that though Roman Catholics on the one side (headed by Austria, Spain, and Bavaria), and Protestants on the other side, under various leaders (Bohemia, Denmark, and Sweden), always formed the groundwork of the party position, Roman-Catholic powers, as, for instance, France, would at times ally themselves with the Protestants, and Protestant princes with the Roman Catholics, as, for instance, the electors of Brandenburg and Saxony.

The war began in Bohemia. In 1517 Ferdinand of Styria, a brother of the Emperor Matthias, a pupil of the Jesuits, and a fanatical enemy of Protestantism, was crowned king of Bohemia; and persecutions were immediately instituted against the Protestants. But the Protestants, under the leadership of Count Thurn, penetrated into the castle of Prague, threw the imperial commissioners out of the window (May 23, 1618), organized a general rising throughout the country, entered into alliance with Bethlen Gábor, prince of Transylvania, and the Evangelical Union in Germany; and as Matthias died on March 20, 1619, and Ferdinand shortly after succeeded him as emperor, they declared the Bohemian throne vacant, and offered it to the young elector-palatine, Friedrich V., a son-in-law of James I. of England. He accepted the offer, but was very unfortunate. The Protestant army was completely routed in the battle at the White Mountain, just outside the walls of Prague, Nov. 8, 1620, by Tilly, the commander of the imperial army, which chiefly consisted of the contingent of the Holy League; and Bohemia was speedily reduced to order; that is, more than thirty thousand families belonging to the Lutheran or the Reformed denomination were driven out of the country, and their property, valued at more than forty million crowns, was confiscated. Next year the Palatinate was invaded by a Spanish army under Spinola; and at the diet of Regensburg, March 6, 1623, Friedrich V. was put under the

ban of the empire, and the Palatinate was given to Maximilian of Bavaria, James I. looking on in idleness. In 1625 the Protestant princes of Germany again rallied under the head of Christian IV., king of Denmark, a mediocrity of considerable dimensions, but of a rather coarse description; but he was utterly defeated in the battle at Lutter-am-Barenberge, Aug. 27, 1626, by Tilly. The Danish peninsula was flooded with imperial troops; and the peace of Lubeck, May 22, 1629, made an end of the direct participation of Denmark in the war.

In the latter part of June, 1630, Gustavus Adolphus, king of Sweden, landed in the Island of Usedom; and in a very short time he conquered Pomerania and Mecklenburg. Gustavus Adolphus was a Christian hero, a great general, and a great statesman. The hope of conquest, of making the Baltic a Swedish sea, was, no doubt, one of his motives in taking up the cause of the Protestants in Germany; but his conviction of the justice of that cause was as surely another, and perhaps the stronger one. His army was a model of an army, infinitely superior in moral character to the armies of Tilly and Wallenstein. The Swedish soldiers of Gustavus Adolphus resembled the Ironsides of Cromwell. Tilly was defeated at Breitenfeld, Sept. 17, 1631, and on the Lech, April 15, 1632. In the latter battle he was killed; and his army, composed of mercenary rabble, disappeared like vapor in the air. But Ferdinand charged Wallenstein with the formation of a new army, and Wallenstein was generally considered the equal of Gustavus Adolphus as a general. They met at Lützen, Nov. 16, 1632. Wallenstein was defeated; but Gustavus Adolphus fell, and the emperor found breathing-room again. Though Wallenstein remained inactive in Bohemia, where he finally was assassinated at Eger, Feb. 25, 1634, the standard of the Swedish army rapidly sunk after the death of Gustavus Adolphus; and the Protestant army suffered a severe defeat at Nordlingen, Sept. 6, 1634, after which the electors of Brandenburg and Saxony deserted the Protestant cause, made peace with the emperor, and turned against the Swedes.

Nevertheless, the position of the emperor continued to be very critical, and his prospects of final success were very small. Richelieu, whose whole foreign policy turned upon the humiliation of the house of Austria as its true pivot, and who for that very reason had subsidized the Swedes from the very beginning, now took the army of Duke Bernhard of Saxe-Weimar into French service; and the war against Austria and her allies was carried on with a fierceness and cruelty hitherto unheard of. In 1616 no less than a hundred villages were burnt down in Bavaria, and the inhabitants driven away. And at the same time the Swedish general Torstenson developed an activity which seemed to threaten the very existence of the Hapsburg dynasty. He defeated one Austrian army under Piccolomini at Breitenfeld, Nov. 2, 1642, and another, under Hatzfeld, at Jankow, March 6, 1645; and he actually approached Vienna in order to form a connection with Prince Rakoczy of Transylvania, and lay siege to the city. The immediate danger drifted away by the somewhat peculiar proceedings of Rakoczy. But Austria was completely

exhausted; and the peace of Westphalia (which art. sec.) Oct. 24, 1648, was as necessary to her as it was welcome to Germany, which lay prostrate, and cruelly devastated from one end to the other. See the various descriptions of the war by SCHILLER (1802), MENZEL (1835), FLATHE (1840), MEBOLD (1840), SÖLTF (1840), BARTHOLO (1842), HEILMANN (1851), KLOPP (1861), HAUSER (1862), GINDELY (1869; Eng. trans., New York, 1883, 2 vols.), RANKE (1869), S. R. GARDINER (1871), and SCHIEVE (1875); also art. WESTPHALIA, PEACE OF.

**THOLUCK, Friedrich August, D.D.**, an eminent German divine and pulpit orator; b. in Breslau, March 30, 1799; d. in Halle, June 10, 1877. Descended from very humble parentage, he first learned a trade, but by the assistance of friends attended the gymnasium of his native city, and the university of Berlin. When he left college, he delivered an address on *The Superiority of the Oriental World over the Christian*, which was chiefly a eulogy on Mohammedanism. But during his university course he was thoroughly converted from his pantheism and scepticism, under the influence of the lectures of Schleiermacher and Neander, and more especially by personal intercourse with Baron Ernst von Kottwitz, a member of the Moravian brotherhood, who combined high social standing and culture with a lovely type of piety. His character is finely described in the unnamed "patriarch" in Tholuck's *Weiche des Zweiflers*. (See Jacobi, *Erinnerungen an B. v. K.*, Halle, 1852.) In 1821 he was graduated as licentiate of theology, and began to deliver lectures as *privat-docent*. In 1821 he was appointed extraordinary professor of Oriental literature, in the place of Dr. DeWette. In 1825 he made a literary journey to Holland and England, at the expense of the Prussian Government, and in 1826 was called to the university of Halle as ordinary professor of theology, in the place of Dr. Knapp, which he occupied to the time of his death, with the exception of a brief period (1827-28), which he spent in Rome as chaplain of the Prussian embassy on Capitol Hill, in intimate intercourse with Bunsen. In Halle he had at first to suffer a good deal of opposition and reproach from the prevailing rationalism of his colleagues (Gesenius and Wegscheider), but succeeded in effecting a radical change; and the whole theological faculty of Halle has since become decidedly evangelical. In Dec. 2, 1870, his friends prepared a surprise for him by the celebration of the semi-centennial jubilee of his professorship. The university and magistrato of Halle, delegates of several universities and of all schools of theology, took part in it; and his pupils in Europe and America founded a seminary adjoining his own home, for beneficial students of theology, as a perpetual memorial of his devotion to students. He was always in delicate health, but by strict temperance and great regularity of habits he managed to do an unusual amount of work till within the last years of his life. He was incessant in his lectures, preached regularly as university chaplain, and found time to write many books.

His principal works are as follows: *Sin and Redemption, or the True Consecration of the Sceptic* (Berlin, 1825, many times reprinted; translated

into English by Ryland, with an Introduction by John Pye Smith; republished in Boston, 1854, under the title, *Guido and Julius, or Sin and the Propitiator*), in opposition to DeWette's *Theology, or the Consecration of the Sceptic*, 1825; *Blüthen-sammlung aus der morgendlichen Mystik*, 1825 (a collection of translations from the mystic poets of the East); *Commentary on the Epistle to the Romans* (11th ed., 1812; twice translated into English, last by R. Menzies, Edinburgh, 1848, 2 vols.), the first exegetical fruit of the new evangelical theology; *Commentary on the Gospel of John*, 1826 (7th ed., 1857, translated into English by Kaufmann, 1836, and by Dr. C. P. Kranth, Philadelphia, 1859), less thorough and permanent, but more popular, and better adapted for students, than his other commentaries; *Commentary on the Sermon on the Mount*, 1833 (3d ed., 1841; translated into English by R. L. Brown, Edinburgh, 1860; new ed., 1869), his most learned, elaborate, and valuable exegetical production; *Commentary on the Hebrews*, 1836 (3d ed., 1850; translated by James Hamilton, Edinburgh, 1852); *Commentary on the Psalms*, 1843 (translated by Dr. Mombert, Edinburgh and Philadelphia, 1859); *The Credibility of the Gospel History*, 1837 (2d ed., 1858), a vindication of the Gospels against the mythical theory of Strauss; and *Hours of Christian Devotion*, 1840, 2 vols. (well translated by Rob. Menzies, Edinburgh and New York, 1875), containing several original hymns. In this book he pours out his fervent evangelical piety with all the charm of fresh enthusiasm. He was one of the most eloquent German preachers in his day, and published a series of university sermons (collected in 5 vols., 3d ed., Gotha, 1863-64, one volume being translated, *Light from the Cross, Sermons on the Passion of our Lord*, Philadelphia, 1858). He issued also two very interesting volumes of *Miscellaneous Essays*, 1839. His last works were contributions to German church history since the Reformation, derived in part from manuscript sources; namely, *Lutherische Theologen Wittenbergs im 17ten Jahrh.* (Hamburg, 1852), *Das akademische Leben des 17ten Jahrh.* (Hamburg, 1852, 1854, in 2 vols.), and *Geschichte des Rationalismus* (part i. Berlin, 1865, never finished). A complete edition of his works appeared 1863-72, in 11 vols. He also republished the Commentaries of Calvin on the Gospels and Epistles, and his *Institutio Christiana Religiosis*, and made that great divine better known in Germany, although he himself was of Lutheran descent and predisposition. He conducted for several years a literary periodical, and contributed largely to the first edition of the *Encyclopædie* of Herzog, whom he recommended as editor to the publisher, having first himself declined the position.

Tholuck was one of the most fruitful and influential German theologians and authors during the second and third quarters of the nineteenth century, and better known in England and America than any other. He was original, fresh, brilliant, suggestive, eloquent, and full of poetry, wit, and humor. He cannot be classified with any school. He was influenced by Pietism, Moravianism, Schleiermacher, Neander, and even Hegel. His elastic mind was ever open to new light; but his heart was always right, and never shaken in faith and love to Christ. He had an extraordinary

talent for languages, and could speak English, French, Italian, Greek, Arabic, and several other tongues, ancient and modern, almost like a native. In that line he was scarcely surpassed by Cardinal Mezzofanti, whom he met in Rome. His learning was extensive rather than thorough and exhaustive. He gathered honey from the literature of all ages, from the old Orient down to Goethe, but made it tributary to faith. He is one of the regenerators of German theology, leading it from the barren heath of rationalism to the green pastures of the Scriptures and the literature of the Reformation. His Commentaries broke a new path. His personal influence was as great and good as that exerted by his works, and yields only to that of Neander among his contemporaries. He was gifted with personal magnetism, and brilliant powers of conversation. Having no children, he devoted all his paternal affections to his students, and was nobly assisted by his second wife (a most lovely and refined Christian lady). He loved, as he said, candidates more than ministers, and students more than candidates, because he was more interested in the process of growth than in the result of growth. His life was a life with the young, fruitful in blessings. He was in the habit of taking long walks with two or three students every day from eleven to twelve, and from four to five; he invited them freely to his house and table, tried experiments on their minds, proposed perplexing questions, set them disputing on high problems, inspired and stimulated them in the pursuit of knowledge, virtue, and piety. He had great regard for individuality, aimed to arouse in every one the sense of his peculiar calling rather than to create a school. Like John the Baptist, he sent all away from him to a higher Master. His chief aim was to lead them to a humble faith in the Saviour, and to infuse into them that love which was the ruling passion of his heart. He adopted, as he says, Zinzendorf's motto, "I have but one passion, and that is He, and He alone." His lecture-room was truly a school of Christ. And herein lies his chief significance and merit. Thousands of students from different lands owe to him their spiritual life. To Americans he was especially attached, and a most useful guide in the labyrinth of German theology. He was very intimate with Dr. Edward Robinson, Dr. Charles Hodge (who studied at Halle in 1827, and was daily in his company), Dr. Henry B. Smith, Dr. Prentiss (who studied there in 1840), and Dr. Park of Andover. He called them "his American pets." I once met him promenading with a pious Canadian Methodist, and an American sceptic who never went to church, but worshipped God, as he said, in his own temple, under the blue skies, and basking in the light of the sun. "But," asked Tholuck smilingly, "what do you do when it rains?" He told me afterwards that this agnostic was seeking religion, and we must aid him. He often tried the wits of American students by curious questions: e.g., "Why did God make so many Chinese, and so few Yankees?" or, "How is Mr. *Erlsenkörper*" (*Peabody*, the philanthropist)? He was invited to the General Conference of the Evangelical Alliance in 1873, and promised to the writer to come (with the humorous remark, "I am afraid of your American mobs, your hot cakes for breakfast, and especially

of your kindness"). But his feeble health prevented him; and he sent one of his favorite pupils as his representative, with a modest sketch of his labors and the condition of theology in Germany. It is the last public document from his pen (except some letters), and gives a faithful idea of this lover of youth for Christ's sake.

LIT. — The biography of Tholuck was intrusted to his colleague, Professor Kähler, but has not yet appeared. The second edition of Herzog has not yet reached his name. Contributions are found in the following publications: THOLUCK'S *Zweijler's Weihe* in part autobiographical ("Guido" represents him; "Julius," his friend, Julius Müller); an autobiographical sketch by THOLUCK, with a paper by LEOP. WITTE, in the *Proceedings of the Evangelical Alliance Conference of 1873*, New York, 1874, pp. 85-89; an account of the semi-centennial jubilee of Tholuck, by Professor KÄHLER, in German, Halle, 1871, and in English by SCHAFF, with two letters from Tholuck, in the *American Presbyterian Review* for 1871, pp. 295-301. See also the church histories of HASE and KURTZ; SCHWARTZ: *Gesch. d. neuesten Theol.*, 4th ed., Leipzig, 1869, pp. 109 sqq. (unfavorable, but acknowledging his great personal influence, and devotion to students); NIPPOLD: *Handbuch der neuesten Kirchengesch.*, 2d ed., Elberf., 1868, pp. 244 sqq.; KAHNIS (one of his pupils): *Der innere Gang d. Protestantismus*, 3d ed., 1874 (in the second volume). Consult also the *Memoirs* of CHARLES HODGE and H. B. SMITH, which contain a number of Tholuck's letters. PHILIP SCHLAFF.

THOMAS THE APOSTLE was also known by the Greek equivalent *Didymus*, meaning *twin*. In the Gospels he is associated with Matthew (Matt. x. 3; Mark iii. 18; Luke vi. 15); in the Acts, with Philip (Acts i. 13). He was probably a Galilean, as the mention of his name with the other Galilean fishermen among the apostles (John xxi. 2) seems to indicate. According to the oldest tradition, he was born in Syrian Antioch, preached the gospel to the Parthians, and was buried at Edessa (Euseb., III. 1; Socrat., I. 19, etc.). According to later statements, he preached to the Medes and Persians, baptized the three kings [the wise men from the East]; and Gregory Nazianzen (*Orat.* 25) speaks of his laboring in India, where a later tradition makes him suffer a martyr's death by being pierced to death by lances at the king's command. The Thomas Christians show his grave at Meliapur, India. His relics, according to the tradition of the Catholic Church, were removed to Edessa, and thence to Ortona, Italy. The Greek Church commemorates his memory June 3; the Latin Church, Dec. 21. The name "Thomas Christians," by which the old Christians of India were known, seems to confirm the tradition that Thomas labored in India; but this conclusion is denied by Philo and others. [See CHRISTIANS OF ST. THOMAS, and NESTORIANS.]

Two apocryphal works are associated with the name of Thomas. *The Gospel according to Thomas* [*Evang. sec. Thomæ*, edited by Tischendorf, who gives two Greek texts and a Latin translation, and by Dr. W. Wright in Syriac], and *The Acts of Thomas* (*Acta Thomæ*), edited by Thilo, Leipzig, 1823. Our authority for a characterization of Thomas is three passages in John's Gospel (xi. 16, xiv. 5, xx. 24). They present him as one

whom a deep earnestness of spirit inclined to melancholy, and a desire of knowledge made a doubter. He is the representative, among the apostles, of the critical spirit. By the way of honest doubt and questioning, he arrived at an imperturbable and joyous conviction and faith. [See BUTLER, *Lives of the Saints*, for the legendary additions to his life. For a translation of the *Gospel of Thomas*, see B. HARRIS COWPER: *The Apocryphal Gospels*, London, 1867, pp. 118-170. At the appearance of Thilo's and Tischendorf's editions of the Greek *Acts of Thomas*, only five of the twelve divisions extant in Latin and Syriac versions existed in Greek. But in 1883 Max Bonnet published an edition of the twelve complete, from a Greek manuscript he discovered in the National Library in Paris (*Acta Thomæ*, Leipzig). The most exhaustive treatise upon the subject is LIPSIVS: *Die Apokryphen Apostelgeschichten u. Apostellegenden*, Braunschweig, 1883, vol. i. pp. 225-317.] J. P. LANGE.

**THOMAS À BECKET.** See BECKET.

**THOMAS À KEMPIS.** See KEMPIS.

**THOMAS CHRISTIANS.** See CHRISTIANS OF ST. THOMAS.

**THOMAS OF AQUINO** (or Aquinas), the profoundest and keenest defender of the doctrines of the Roman-Catholic Church; was b. in 1225 or 1227, in the castle of Rocca Sicca, near Aquino, a city not far from Naples; d. March 6, 1274, in the Cistercian convent of Fossa Nuova, near Terracina. I. *Life.*—Thomas, who was of noble birth, was placed in his fifth year under the monks of Monte Casino. In his tenth year he went to Naples; and in his sixteenth year, in spite of the opposition of his family, which was finally overcome by the intervention of Pope Innocent IV., he entered the Dominican order. In 1215 he was sent to Cologne to enjoy the instruction of Albertus Magnus, who directed his attention to Aristotle's philosophy and the writings of Dionysius the Areopagite. In 1218 he was made baccalaureate of theology in Paris, and the same year began to lecture on the *Sentences* of Peter Lombard, at Cologne. Returning to Paris, he taught there a large throng of students. Urban IV. repeatedly offered him high ecclesiastical preferment, which he in his humility declined. Under the pontificate of Clement IV. and till 1268, he taught in Rome, Bologna, and Paris. In 1272, in obedience to his order and the wish of King Charles, he made Naples the seat of his activity. The last years of his life were principally occupied with the completion of his great work, *Summa theologiae*. He died on his way to the church council at Lyons. In 1323 he was canonized by John XXII. If any one is entitled to this dignity by his life and works, Aquinas was. His piety, though monkish, was unfeigned; and he prepared himself for his writings, lectures, etc., by prayer. Louis IX. several times consulted him on matters of state. His industry, as his writings show, was intense. [Aquinas was declared a doctor of the church by Pius V. in 1567, and has a place with Augustine, Jerome, and Ambrose, among the most authoritative teachers of the church. Leo XIII., in an encyclical dated Aug. 4, 1879, recommended his works to the Catholic seminaries and theological faculties throughout the world, as a proper foundation of their religious and philo-

sophical teaching, and particularly emphasized his political doctrines as conservative for society. The special title of this great theologian is the "Angelic Doctor," *Doctor Angelicus*.]

II. *Theology.*—In certain respects, Thomas of Aquino marks the culminating point of scholasticism. He sought to establish for the science of theology a position of superior dignity and importance over the science of philosophy, and, on the other hand, the harmony of the two sciences, by distinguishing in revelation the religious truths which can be excogitated by the use of reason from those which are only known by revelation. The doctrinal creed of the church, Thomas treats as absolute truth; but it is a remarkable fact, that he uses the arguments of the church-teachers only as of probable authority (*Summa theol.*, i. qu. 1, art. 8). He refers more frequently to biblical texts than the other scholastics; but this practice does not purify his theology, but helps to confirm the church-doctrines. His exegetical principles were good; and he expressly commended the literal interpretation of the Scriptures, *omnes sensus scripture fundantur super unum sensum literalem ex quo solo potest trahi argumentum*, etc. (*Summa*, i. qu. 1, art. 10), but could not free himself from ecclesiastical authority. Thomas did not grant the ontological argument of Anselm for the existence of God. He gives several forms of the cosmological and teleological arguments, but says, that, while reason can prove that God exists, it cannot discover what his nature is. His fundamental conception of God is that of spiritual and active being. God is intelligence and will (*intellectus et voluntas*), the first cause. Thinking and willing are inseparable from his being. He is consequently forever returning to the idea of the absolute identity and simplicity of God. He employs all his speculative talent to explain the doctrine of the Trinity; and yet he declares that it is beyond the sphere of reason to discover the distinction of persons in the Godhead, and affirms that he who tries to prove the doctrine of the Trinity by the unaided reason derogates from faith: *qui probare nititur Trinitatem personarum naturali ratione, fidei derogat* (*Summa*, i. qu. 32, art. 1). Although Thomas did not, like his teacher Albertus Magnus, regard the world as an emanation from God, he refers its origin to God's active will, which is nothing more than his active intelligence, which, in turn, is only the essence of God working as the first cause. He is again and again forced to regard the world as a necessary product of the Divine Being, and inclines to the thesis of its eternal existence; so that he contents himself with saying, "It is credible that the world had a beginning, but neither demonstrable nor knowable: *mundum incepisse credibile est, sed non demonstrabile et scibile*" (*Summa*, i. qu. 46, art. 2). The doctrines of election and reprobation he considers in connection with the doctrine of providence. Every thing occurs under the Divine Providence, and serves a single and final end. Both reprobation and election are matters of divine decree; and the exact number of the reprobate, as well as of the elect, is determined in advance. Reprobation, however, consists not in a positive action on God's part, but in a letting-alone. God is not the cause of sin. He simply withholds his grace, and man falls by his own will. In opposition to the Arabic philoso-

phers, Thomas insists upon the efficiency of second causes (*Summa*, i. qu. 105, art. 5), through which God works. He lays emphasis on the ability of the will to choose between two tendencies in the interest of the doctrines of guilt and merit.

Passing over to the creatures of God, Thomas dwells at length upon the subject of the angels, which he discusses with minute care and speculative skill. He teaches, with Augustine, that the original righteousness of Adam was a superadded gift. He spent special pains upon the elaboration of the doctrine of Christ's person and work. He affirms the meeting in Christ of the two absolutely opposite principles of human ignorance and imperfection, and divine omniscience and perfection. He departs in some details from the Anselmic doctrine of Christ's work, as when he denies the absolute necessity of the incarnation, and affirms that God might have redeemed man in some other way than by his Son. A human judge cannot release from punishment without expiation of guilt; but God, as the Supreme Being, can forgive without expiation, if he so chooses (*Summa*, iii. qu. 46, arts. 1, 2). The satisfaction of Christ removes all original guilt; and, by the application of his merit, the sinner secures freedom from and forgiveness of sin. Man's nature is corrupt, and grace alone enables him to reach eternal life. Thomas passes directly from the consideration of the work of Christ to the sacraments. The number of the sacraments had already been fixed at seven, but his treatment had a shaping influence upon the discussion of the subject in after-time. He proved the necessity of seven sacraments, and the immanence in them of a supernatural element of grace. His treatment of the Eucharist, penance, and ordination, is characteristic. He held to the change of the elements to the body and blood of Christ, justified the withholding of the cup from the laity with casuistical arguments, and spoke of the sacrifice of the mass, now as a "symbolical picture of the passion" (*imago representativa passionis*), now as a real sacrifice. It is noticeable, that, in his doctrine of the mass, he does not emphasize, as do his successors, the idea of sacrifice to the detriment of the sacramental idea. The subject of indulgences, Thomas handled at length; teaching that the efficacy of an indulgence does not depend upon the faith of the recipient, but upon the will and authority of the church, and extends to the dead as well as to the living (*Summa*, iii. qu. 71, art. 10). The discussion of eschatology follows the discussion of the sacraments. Thomas teaches the doctrines of purgatory and the intercession of saints. He treats the doctrines of the resurrection and future blessedness at length, and teaches that the body of the resurrection will in form be identical with the present body, even to the hair and the nails.

Thomas was not less great as a teacher of ethics than as a theologian. Neander has said, that, next to that of Aristotle, his is the most important name in the history of ethics (*Wissensch. Abhandlungen*, ed. Jacobi, p. 46). But both as a moralist and a theologian he was a true son of the church. His system is, as Baur says, only an echo of the doctrinal teaching of the church. In the spirit of the day he discussed many idle and useless questions with casuistical minuteness and far-fetched argumentation. But he was in this

respect more moderate than his contemporaries. On the other hand, he discussed many important subjects with a depth and clearness of insight which make his views permanently interesting and valuable.

After the death of Aquinas, a conflict went on over his theology; Duns Scotus being the leader of the other school. The Dominicans were ranged on the side of Aquinas, whose followers were called Thomists; and the Franciscans on the side of Duns Scotus, whose followers were known as Scotists. The difference between the teachers was not in the doctrines they taught, but in their treatment of these doctrines. With Scotus, theology was a practical science; with Aquinas, a speculative science. The controversy lasted down to the eighteenth century; and the Franciscan De Rada mentions in his work, *Controversiæ inter Thomam et Scotum* (Cologne, 1620), no less than eighty-six points of difference between the two schools. The most important points of controversy were the cognoscibility of God, the distinction between the divine attributes, original sin, the merits of Christ, etc. On the subject of the immaculate conception of the Virgin Mary, the two teachers held divergent views; Thomas denying it, Scotus asserting it. The Jesuits opposed Thomism, as Bellarmine's example proves; but it prevailed at the Spanish universities of Salamanca, Coimbra, and Alcalá. The Roman-Catholic Church cannot forget the most profound and penetrating defender of its doctrines until it renounces them; and the Protestant Church will not fail to share in the admiration of Thomas Aquinas so long as it continues to admire literary greatness.

LIT. — The principal works of Thomas on theology are his Commentary on Peter the Lombard's *Sentences*, a work of his earlier years, in which his own system is worked out; the *Compendium theologiæ* (incomplete); the *Summa de veritate fidei catholicæ*, or *Adversus Gentiles*, whose purpose was apologetic, to defend the creed of the church; and *Summa totius theologiæ*, the work of his ripe thought, which, however, breaks off at the doctrine of penance, and was completed in the fifteenth century, from the Commentary on the Lombard's *Sentences*. His exegetical works include some commentaries on the Old Testament, a commentary on the Pauline Epistles, and a valuable one on the Gospels (*Aurea catena in Evangelia*), containing excerpts from eighty church writers. Complete editions of the works of Aquinas have appeared at Rome, 1572, 17 vols. [1882 sqq., ed. Zigliara]; Antwerp, 1612; Paris, 1660, 23 vols.; Venice, 1787, 28 vols.; Parma, 1852-71, 25 vols. [Migne has published an edition of the *Summa theologiæ*, Paris, 1841 sqq., in 4 vols. There is another edition by Nicolai, Sylvius, Billuart, and Drioux, Regensburg, 1876, 8 vols. An English translation of the *Catena aurea* appeared at Oxford, 1845 (7 parts); a French translation of the *Summa theologiæ*, by DRIOUX, Paris, 1850-54, 8 vols. Works on Thomas. — HOERTEL: *Th. von Aquino u. seine Zeit*. Augsburg, 1816; HAMPDEN: *Life of Thomas Aquinas*, London, 1848; WERNER: *Die heil. Th. v. Aquino*, Regensburg, 1858-59, 3 vols. (elaborate, learned, but ill digested); J. DE LITZSCH: *Die Gotteslehre d. Thomas von Aquino kritisch dargestellt*, Leipzig, 1870; VAUGHAN (Ro-

man-Catholic Archbishop of Sydney): *Life and Labors of St. Thomas Aquin*, London, 1871 72, 2 vols.; CICOGNANI: *Sulla vita di S. Tommaso*, 1874, *Life of Thomas Aquinas*, London, 1882; F. MORGOTT: *Die Mariologie des hl. Thomas von Aquin*, Frieberg-i-Br., 1878; SCHNEFMANN: *Die Entstehung d. thomastisch-molinistischen Controversa*, Frieberg-i-Br., 1879; *Weitere Entwicklung d. Controversa*, 1880; J. DIDOT: *S. Thomas d'Aquin et les actes du pape Leon XIII.*, Arras, 1880 (31 pp.); P. KNOODT: *Die Thomas-Encyclica Leo's XIII. vom 4. Aug. 1879*, Bonn, 1880 (31 pp.); REINHARD DE LIECHTY: *Albert le Grand et S. Thomas d'Aquin*, Paris, 1880; L. SCHÜTZ: *Thomas Lexicon* (explanation of technical terms), Paderborn, 1881; KLING: *Descriptio Summae theologicæ Th. Aquinatis*, Bonn, 1844; OESCHINGER: *D. spekulative Theol. d. Th. v. Aquino*, 1858. For his philosophy, see JOURDAIN: *La philosophie de S. Th. d'Aquin*, Paris, 1861, 2 vols.; THOMAS HARPER: *The Metaphysics of the School*, London, 1880; also the histories of philosophy of UEBERWEG, STÖCKL, HAUREAU, etc.] LANDERER.

**THOMAS OF CELANO**, a native of Celano in Abruzzo Ulteriore; was appointed *custos* of the Minorite monasteries of Cologne, Mayence, Worms, and Spire, by Cæsarius of Spire, the first provincial of the Franciscan order in Germany, about 1221. Nothing more is known about him; but the authorship of the oldest biography of St. Francis of Assisi, and of the celebrated hymn, *Dies ire, dies illa*, is generally ascribed to him. With respect to the biography, there is nothing which positively contradicts his claims; though it is singular that Mark of Lisbon, in enumerating the twenty-five first and most noted pupils of St. Francis, does not mention Thomas, while the biography evidently is written by one who lived familiarly with the saint from an early date. With respect to the hymn, Bartholomew Albizzi of Pisa is the first who mentions him as the author, in *Liber conformitatum* (1385); and most of the other claimants or pretenders are absolutely impossible. PALMER.

**THOMAS OF VILLANOVA**, b. at Fuenlana, in the diocese of Leon, 1457; d. at Valencia, Nov. 8, 1555. He studied at Alcalá; entered the order of the Augustinian hermits in 1517; became the provincial of his order for Andalusia and Castile; confessor to Charles V., and in 1541 bishop of Valencia. In 1665 he was canonized by Alexander VII., *Act. Sanct.*, Sept. 5. He published some sermons and a Commentary on the Canticles; published at Alcalá 1581, Brescia 1613, Cologne 1614, and Augsburg 1757. His life was written by Quevedo, and translated into French by Mainburg, Paris, 1666.

**THOMASIN OF ZIRKLARIA**, in Tyrol, flourished in the beginning of the thirteenth century, and wrote in 1215 *Der wälsche Gast*, a didactic poem, which inaugurated that long series of poems so interesting for the moral and religious history of the middle ages. Though it does not mention the Virgin, and says some sharp truths concerning the church, it is not polemical against the pope and the priests. It was first printed at Leipzig, 1852, ed. by H. Rückert. See L. Diestel, in *Kücher Allgem. Monatsschrift*, August, 1852.

**THOMASIVS, Gottfried**, b. at Egenhausen, Franconia, 1802; d. at Erlangen, Jan. 24, 1875.

He studied theology at Erlangen, Halle, and Berlin, and was appointed preacher at Nuremberg in 1829, and professor of systematic theology at Erlangen in 1842. His studies were principally occupied with the history of doctrines, and in that line he published *Origines*, Nuremberg, 1837, and *Die christliche Dogmengeschichte*, 1874-76, 2 vols.

**THOMASSIN, Louis**, b. at Aix, Aug. 28, 1619; d. in Paris, Dec. 21, 1697. He entered the Congregation of the Oratory in 1632, taught for some time philosophy at Lyons, afterwards theology at Saumur and in the seminary of St. Magloire in Paris, until he in 1668 retired in order to devote his whole time to study. His first work was his *Dissertationes in concilia generalia et particularia*, 1672; but his principal work is his *Ancienne et nouvelle discipline de l'église touchant les bénéfices et les bénéficiaires*, 1678-79, 3 vols. fol., which he translated into Latin, and which is said to have made a very deep impression on Innocent XI.

**THOMPSON, Joseph Parrish, D.D., LL.D.**, b. in Philadelphia, of Scotch-Irish ancestry, Aug. 7, 1819; was graduated at Yale, 1838; ordained October, 1840; pastor of the Broadway Tabernacle Church in New York from 1845 till 1871, when, on account of ill health, he resigned, and went to Germany, and d. in Berlin, Sept. 20, 1879.

In 1843 he became associated with five other gentlemen in establishing and conducting *The New-Englander*. In 1848, in connection with Drs. Leonard Bacon, Joshua Leavitt, and Richard S. Storrs, he established *The Independent*, a weekly newspaper which at once became a leader of public thought on all matters affecting the welfare of the nation and the kingdom of Christ. For fourteen years a large measure of editorial responsibility for the paper devolved upon Dr. Thompson. Apart from this editorial work, he was a prolific writer of books, addresses, occasional pamphlets, and reviews. The list of his separate publications includes more than ninety titles; among them are, *The Theology of Christ in his own Words* (1870), *The United States as a Nation* (1877), and *Church and State in the United States* (1873), a work which was printed in German, French, Italian, and English.

During thirty-one years of pastoral work he recognized the paramount claims of the pulpit upon his best energies; and though he had unusual gifts as a platform speaker, and peculiar facility in adapting himself to his surroundings, he rarely ventured to appear in the pulpit without an elaborate written sermon. This conscientious fidelity in official work was rewarded with large success, and his congregation came to be one of the largest and most intellectual in the metropolis. At the same time he bore a conspicuous part in the missionary work of his denomination and in its local councils, as well as in movements to promote general philanthropy and reform.

No sketch of this period of his life would be complete which did not hold up to view the immense influence which he exerted by pen and voice in the pulpit, on the platform, and in every appropriate way, in the discussions which preceded the overthrow of slavery. At a time when slavery found apologists in Northern pulpits, when antislavery sentiments were unpopular to the last degree, when criticism of the fugitive-slave law

exposed one to obloquy, when an appeal to a higher law was denounced even by the religious press, he had the nerve to do what many shrank from doing, and the pluck to carry out his convictions in speech and act. In all this he was untrammelled by ecclesiastical or political ties; and it is believed that few men of this generation have exerted a larger influence over thoughtful minds in the elucidation of principles and the application of those principles to the life of the nation. During the whole period of the civil war he labored with assiduity for the maintenance of national unity on principles of universal freedom. Unfortunately, these arduous labors, in connection with personal exposure while on a visit to the Union army as an officer of the Sanitary Commission, resulted in such physical prostration, that in 1871 he was compelled to resign his pastoral office, and seek repose abroad.

A visit to Egypt as long ago as 1853 had led him to take a deep interest in Egyptology, and to make extensive preparations for writing an elaborate work on the Life and Times of Moses. It was his hope that a residence in Berlin would enable him to carry out this design. He did not readily abandon it; but his temperament was such that he could never be indifferent to the living questions of the hour; and finding in Germany a state of things which seemed to call for a defence of American institutions, and an exposition of American ideas, he took up that line of work, and became, as Professor Dorner fitly said, "a living link" between the United States and Germany. Though a private citizen, without emolument or rank, his residence in Berlin brought him into intimate relations with statesmen and scholars. Year after year he was called on to make the annual "Thanksgiving" address in the American chapel. In 1873, in the dead of winter, he went to Thorn, on the confines of Germany, to represent the American Geographical Society at the four hundredth anniversary of the birth of Copernicus. In Berlin he made addresses commemorating Agassiz, Bryant, and Bayard Taylor. He regularly attended the meetings of the Association for the reform and codification of the Law of Nations, and contributed papers which were held in high esteem by jurists. Three years in succession he spoke on the Papacy and Protestantism in Glasgow, where the papers styled him "that fiery American from Berlin." Many of his addresses and papers were designed to show that difficulties which threatened the peace of Europe were to be overcome by following the American plan of separating Church and State. During the "centennial" year he vindicated his native land against European prejudices by a course of six philosophical lectures on American political history, which he delivered in Berlin, Florence, Dresden, Paris, and London. His personal influence secured the insertion, in the Berlin Treaty of 1878, of a clause favoring religious liberty. Among his last works was the preparation, for the Evangelical Alliance at Basle (1879), of a memorial in behalf of religious liberty in Austria. The paper was adopted; and the Alliance appointed a deputation of prominent men, of whom he was one, — the sole representative from the United States, — to wait on the Emperor of Austria, and invoke redress. On hearing of this

result, he said, looking at his helpless arm, "This old hand has struck one more blow for liberty." Before the deputation could fulfil its mission, he died in Berlin, and was buried in the cemetery of the Jerusalem Church. EDWARD W. GILMAN.

**THOMSON, Andrew, D.D.**, Scotch Presbyterian; b. at Sanguhar, Dumfriesshire, July 11, 1779; d. in Edinburgh, Feb. 9, 1831. He was graduated at the university of Edinburgh, and at his death was pastor of St. George's Church, Edinburgh. He made a memorable attack upon the British and Foreign Bible Society for circulating the Apocrypha. He "opposed the abuses of lay-patronage in the Church of Scotland, effectually denounced British colonial slavery and other evils, and did much to promote education, morality, and evangelical religion in Scotland" (Allibone). He published several volumes of sermons and lectures: for list, see *ALLIBONE'S Dictionary*, s. v. The memorial volume of *Sermons and Sacramental Exhortations* (Edinburgh, 1831, Boston, 1832) contains his memoir.

**THOMSON, Edward, D.D.**, Methodist-Episcopal bishop; b. at Portsea, Eng., Oct. 12, 1810; d. at Wheeling, W. Va., March 22, 1870. He with his father came to America in 1818, and settled in Wooster, O., 1820. He was graduated in medicine at the university of Pennsylvania in 1829. Brought up a Baptist, he joined the Methodist Church, December, 1831, and was admitted to the Annual Conference in 1831. From 1838 to 1843 he had charge of the Norwalk Seminary, Ohio; from 1844 to 1846 he was editor of the *Ladies' Repository*; from 1846 to 1860, president of the Ohio Wesleyan University; and from 1860 to 1864, editor of the *New-York Christian Advocate*. In 1864 he was elected bishop, and in that capacity made an extensive tour through Europe and the East. Among his publications may be mentioned *Educational Essays*, new ed., Cincinnati, 1856; *Moral and Religious Essays*, 1856; *Evidences of Revealed Religion; Our Oriental Missions*, — *India, China, and Bulgaria*, 2 vols.

**THOMSON, James**, b. at Ednam, in Roxburghshire, Sept. 11, 1700; d. at Kew Lane, near Richmond, Aug. 27, 1748; studied at Edinburgh, and went to London 1724; held government posts, and was patronized by the Prince of Wales; wrote *The Seasons*, 1726-30; *Liberty*, 1735-36; *The Castle of Indolence*, 1748; several tragedies, etc. Memorable here for *A Hymn on the Seasons* and *A Paraphrase on the Latter Part of the Sixth Chapter of St. Matthew*. F. M. BIRD.

**THORAH** (the law). 1. *The Feast of the Law*. — On the evening of the eighth day, which concludes the feast of tabernacles, commences what is called the "Feast of the Rejoicing of the Law," — which fitly celebrates the termination of the year, — by reading of the law and the beginning of another cycle. Two of the richest men of the synagogue are chosen to perform the ceremonies connected with the festival. The first, called the "Bridegroom of the Law," after the singing by the cantor of a long Hebrew formula of address, reads Deut. xxxiii. 27-xxxiv. 12, the closing verses of the Pentateuch; the other, called the "Bridegroom of Genesis," after a similar introduction, reads Gen. i.-ii. 3. The two "bridegrooms" distribute alms and presents. The festival is of Babylonish origin.

2. *The Writing of the Law-scrolls*, being an honorable and important work, can only be intrusted to a grown-up and experienced man. The scrolls are made of parchment prepared expressly for the purpose by a Jew from the hide of a clean animal slaughtered by a Jew. It must not be so porous or thin as to allow the writing to show through. The leaves should be joined by gut-string from a clean animal; but silk may, if necessary, be used. If a thread breaks, it can be once joined; if it breaks again, it must be thrown aside. The leaves thus fastened together are rolled upon a wooden rod with wooden or silver handles. Each leaf has an upper margin not less than three fingers broad, and a lower not less than four, and a space between every two columns two fingers broad. No column must be wider than half the height of the leaf, nor have less than forty-eight, or more than sixty lines. No line must be longer than three four-syllable words, or have space for more than thirty letters. The leaf is lined before the writing begins. The ink is made of lampblack, oil, or grease, and pounded charcoal, with honey; and the mass is then thoroughly dried. The ink is prepared for use by being moistened with water colored by gall-nuts. The writing-instrument is a stylus. The sample to be copied must be fully correct. No word may be divided. The square character is the only one used. They must be placed equidistantly. The letters ק, ג, ד, ה, ו, ז, ח, ט must have each three little strokes; י, little points on the head; ך should have in it a double broken line, as if two "p's" were written one within the other. Where the sign ם stands, there must be a space left of three, where ם, of nine, letters; for these signs marked off the sections. At the close of the book there must be left a space of four lines. With particular care the sacred name "Jehovah" (יהוה) is to be written. Before beginning, the pen must be wiped, then dipped carefully in the ink, so that it may not blot. No word must the scribe speak while writing it and the next three words, not even if the king spoke to him. If in the copy a mistake is made, it must be corrected within thirty days: otherwise the copy cannot be used. If there are more than four mistakes on a leaf, it must be discarded. Every Jew must either write a roll, or have one written. If he inherits one, he cannot sell it, except for money to support himself during his studies, or to pay his wedding-expenses, or to buy his freedom. A thoroughly correct law-roll is the object of especial respect. So long as it is open, no one may spit, move out his foot, or turn his back. When it is carried by, all must stand. The bearer must assume the attitude of the profoundest reverence. It is defilement to touch the text with the naked finger: therefore a hand holding a silver stylus is used to trace the words with in the public reading. To pack up the rolls, and carry them upon beasts of burden, is forbidden: they must be carried by riders, and close to their hearts.

LEYRER.

**THORN, The Conference of** (*Colloquium caritativum*), took place in 1645. In Poland the attempt at reconciling the various Christian denominations was not altogether fruitless. The Bohemian Brethren and the Reformed entered into community with each other in 1555. A

consensus was established between those two parties on the one side, and the Lutherans on the other, in 1570; and in 1573 the *Pax Dissidentium*, a kind of toleration act, became part of the Polish constitution. Nevertheless, the arrogance and intrigues of the Jesuits every now and then produced great irritation, and utterances of jealousy and rancor were by no means wanting. As now, the overwhelming majority of the population of Poland proper was Roman Catholic, while in the two greatest fiefs of the Polish crown (Courland and Prussia) the majority of the population was evangelical, it became to the king of Poland a problem of the greatest political moment to prevent an open and general outburst of discord. For this purpose, Ladislaus IV. invited twenty-eight representatives of each of the three Christian denominations found in his realm to meet at Thorn, and by a congress of three months' duration to try to come to some general agreement. The most prominent among the Roman-Catholic representatives were Bishop Georg Tyszkiewicz of Samogitia; the Jesuit, Gregory Schönhof; the Carmelite, Hieronymus Cyrus a. St. Hyacintho; and the former Protestant, Bartholomew Nigrinus, preacher in Dantzic; among the Reformed, Johann Bergius, court-preacher to the elector of Brandenburg; Fr. Reichel from Francfort-on-the-Oder; Amos Comenius, bishop of the Moravian Brethren; Johann Bythner, superintendent of Great Poland; and Zbigneus Gorayski, castellan of Culm: among the Lutherans, Hülsemann from Wittenberg; Calovius and Botsack from Dantzic; Georg Calixtus from Helmstädt; Mich. Behn from Königsberg; and Sig. Guldenstern, starost of Stettin. The conference opened Aug. 18, 1645, under the presidency of Prince Georg Ossolinski, chancellor of the Polish crown, and closed Nov. 21, same year. No result was arrived at. The Lutherans showed the same unmitigated hatred to the Reformed as to the Roman Catholics. They began with foul intriguing among themselves, in order to exclude Calixtus, whom they knew to be in favor of a union, from any active participation in the debate. They went on disturbing the business of the assembly with ridiculous questions of etiquette (who should sit on the front seats, — the Lutherans, or the Reformed; who should make the opening prayer, — a Lutheran, or a Reformed, etc.); but they were finally debarred from participating in the debate, as the other representatives chose to speak Polish, which the Lutheran theologians did not understand. The principal points of controversy between the Reformed and the Roman Catholics were the demand of the former to style themselves *catholic*, and the refusal of the latter to incorporate with the official acts of the conference the Confession which the Reformed had presented to the assembly, and which had been read in a general session, — the so-called *Declaratio Thorunensis*. The Roman Catholics were, as Schönhof happened to intimate, afraid that their own flock, by reading the Reformed Confession in the report, should find it too sensible, and lose something of their fanaticism. The assembly separated, however, with many courteous compliments: whence it has been called *caritativum*.

LIT. — The official *Acta Convendus Thorunensis* (Warsaw, 1646) are very defective. A better



report is given in CALOVIVS, *Historia syncretistica*, though it is full of printing errors. The publication of the acts gave, of course, rise to some bitter controversies. There appeared a *Calvinische Relation*, of which Hulsemann wrote a *Widerlegung*; also Calixtus wrote a *Widerlegung* against Weller, Helmstädt, 1651. See HERING: *Beiträge zur Geschichte der reformirten Kirche in Preussen*, Berlin, 1787; KRASINSKI: *History of the Reformation in Poland*, Lond., 1812. HENKE.

**THORNDIKE, Herbert**, is supposed to have been born in 1598, but no satisfactory proof of this date can be found; nor is it known where he was first educated, it being certain, however, that he became a pensioner at Cambridge in 1613, and a Trinity-College scholar the following year. He was made canon of Lincoln in 1636; vicar of Claybrooke, Leicestershire, in 1639; rector of Barley in Hertfordshire, 1642; master of Sidney College in 1643. Being a staunch Churchman of the Anglo-Catholic type, he was ejected from his preferments during the civil wars, but restored to them at the Restoration. He, however, resigned them on being appointed a stall at Westminster Abbey in 1661. He published a Hebrew, Syriac, and Arabic lexicon in 1665, assisted Walton in the preparation of his Polyglot during the Commonwealth, and designed an edition of Origen, which he did not execute. He also entered into plans for preserving and restoring episcopal institutions in those unsettled times. He assisted at the Savoy Conference in 1661, and had a share in the revision of the Prayer-Book the same year, being then a member of convocation. He resumed his residence at Cambridge, in broken health, in 1662, and afterwards divided his time between the university and the abbey. The plague drove him from Cambridge in 1666; after which he vacated his fellowship, and died at Chiswick in 1672. He is best known by his writings, and must be regarded as the most learned, the most systematic, and the most powerful advocate of Anglo-Catholic theology and High-Church principles in the seventeenth century. His theological works, which include a number of treatises, have been collected in the Oxford edition of six volumes, 1844-57. This edition presents a model of editorship; being enriched with explanatory notes, which form a guide to the study of controversial theology in general, and not only as it appeared in Thorndike's day. The book which most succinctly unfolds his scheme is entitled *An Epilogue to the Tragedy of the Church of England* (1659), in which he treats of the principles of Christian truth, the covenant of grace, and the laws of the church. The covenant of grace is his central idea. He dwells upon the condition of the covenant as being baptism, the necessity of the covenant as arising out of original sin, the mediator of the covenant as the divine Christ, and the method of the covenant as an economy of grace. In the treatment of this branch, he brings out the Anglican doctrines of salvation as distinguished from those of Puritanism. His trains of thought are prolix and excursive, and his style is crabbed and unreadable. His works could never be popular, but they demand the attention of all who would be accomplished theological scholars [see STOUGHTON: *Religion in England*, 1881, 6 vols. (Index)]. JOHN STOUGHTON.

**THORNTON, Robert H., D.D.**, an early, earnest, and laborious minister of the Canadian Presbyterian Church; b. in the parish of West Calder, Scotland, April, 1806; d. in Oshawa, Can., Feb. 11, 1875. He was descended from a godly ancestry. His father was an elder in the church, and his mother was a woman of singular piety. At the early age of fourteen he became the assistant of his elder brother, Patrick, as a teacher of a school in Falkirk, where, with great diligence and self-denial, he prosecuted his classical studies. He entered the university of Edinburgh well prepared, and took a high place in his classes. He obtained the warm commendation of the professors, specially of Professor Wilson, who characterizes him in a certificate as "a most able student." Attracted by the fame of Dr. Thomas Chalmers, he attended a session at St. Andrews. In 1829 he entered the Divinity Hall of the Secession Church in Glasgow, and for four years attended the lectures of Dr. Dick and Dr. Mitchell, *nomina nobilissima*. In 1833 he was licensed and ordained as a missionary to Canada. He began his labors in that province in July, 1833, along the north shore of Lake Ontario, a territory at that time wild, and sparsely settled. He was installed as pastor of a congregation in the township of Whitby, which formed the centre of his widely extended evangelistic and missionary circuit. His labors extended for fifty miles along the lake-shore, and as far northward as settlers were to be found. His labors were arduous and most abundant. He organized many stations which are now large and prosperous congregations. He was among the foremost in every good work, a fearless and vigorous advocate of temperance at a time when a man needed the courage of his convictions to withstand the reproaches of his friends and the assaults of the vile. His efforts in the cause of general education were second to few; and every movement for the social, intellectual, and civil improvement of society, found in him a ready and eloquent supporter. He lectured frequently and gratuitously in all sections of the country, and was for a time the able and efficient agent of the Bible Society. He held a prominent place in the esteem of the community, and was fully appreciated by the church, and his brethren in the ministry. He was for many years clerk of his presbytery, and occupied the moderator's chair of the synod. In 1859 the College of Princeton, N.J., conferred on him the honorary title of D.D., — an honor well bestowed.

After a most active and widely extended ministry of forty-two years, and a life of varied and valuable services as a citizen, patriot, and philanthropist, Dr. Thornton died of pneumonia, after a few days' illness. Thoroughly devoted to his life-work, happy in his family, revered by his congregation, honored by his brethren, he has left a stainless memory as a legacy to his children and to the church. His congregation erected a monument to his memory. The motto of his life, however, was "Prodesse quam conspici." WILLIAM ORMISTON.

**THORNWELL, James Henley, D.D., LL.D.**, one of the most eminent of the divines, educators, and polemics which the South has produced; b. in Marlborough District, S.C., Dec. 9, 1812; d. at Charlotte, N.C., Aug. 1, 1862. To his mother, a

woman of great intelligence, piety, and strength of character, he acknowledged his indebtedness, when in the zenith of his fame he spoke of her in a public address as one "who had taught him from his cradle the eternal principles of grace" as they were contained in the Confession of Faith of the Presbyterian Church.

Notwithstanding the hinderances of early poverty, he obtained the elements of a good education under the training of an excellent teacher, and soon displayed such original genius and capacity for acquisition as to attract the attention, and secure the patronage, of two noble men, whose honor it was to furnish him with every facility for the prosecution of his studies, and whose reward was in the distinction to which he attained as a scholar, professor, pastor, and theologian. While a student of South-Carolina College, Columbia, before his seventeenth birthday, his dialectic talent, his passionate love for the classics, and his devotion to metaphysical studies, united with an extraordinary power of abstraction and mental concentration, together with a capacity for long-continued application without rest or sleep, gave presage of the distinction he was afterwards to win on every arena to which duty summoned him.

It is a remarkable circumstance in his history, that with the knowledge of the fact fully before him that his generous patrons had destined him to the study of the law, neither of them at the time professors of religion, and not yet being a professor himself, he came to the unalterable decision, that, inasmuch as it was the duty of every one to devote his life to the glory of God and the good of man, he could best fulfil the end of his being by becoming a minister of the gospel. Three years after this he became a member of the church; and then, after spending about two years in the business of teaching, in the prosecution of his great design he went first to the theological seminary at Andover, Mass., but, without matriculating there, he repaired to Cambridge, where, in the divinity school of Harvard University, he commenced the study of Hebrew and biblical literature. But, finding the climate too cold for his constitution, after a few months' stay he returned to South Carolina.

He was licensed to preach by the presbytery of Harmony in 1831. His first pastorate was in Lancaster, in the presbytery of Bethel.

In 1837 he was elected to a professorship in Columbia College, South Carolina. In 1839 he resigned his chair in that institution to become pastor of the Presbyterian Church in Columbia, but was recalled to the college in 1841, and remained connected with it as professor or president, with a few intervals of service elsewhere, for fifteen years.

At the close of 1855 he was transferred from the college to the theological seminary; and the beginning of 1858 found him, in what was perhaps the noblest sphere of his life, in the chair of didactic and polemic theology, and also editor of the *Southern Quarterly Review*.

Twice during his life Dr. Thornwell visited Europe. Ten times he represented his presbytery in the General Assembly; and he was moderator of the assembly [Old-School Branch] which met in Richmond, Va., in 1847.

It was at the assembly held in Rochester, N.Y. [1860], that the great debate between himself and the Rev. Charles Hodge, D.D., took place, on the subject of church boards.

Dr. Thornwell took a leading part in the organization of the Southern General Assembly in 1861. On the 1st of August, 1862, he died in Charlotte, N.C., where he had gone to meet his wounded son, then a soldier in the Confederate army. He was taken away in the meridian of his fame and usefulness, not yet having completed his fiftieth year, his last words being those of wonder and praise.

The collected writings of Dr. Thornwell, edited by Rev. James B. Adger, D.D., Richmond, 1871-73, are contained in four volumes, the first of which is entitled *Theological*; the second, *Theological and Ethical*; the third, *Theological and Controversial*; and the fourth, *Ecclesiastical*. See his *Life and Letters*, by B. M. PALMER, Richmond, 1875. MOSES D. HOGUE.

**THREE-CHAPTER CONTROVERSY**, The, was intimately connected with the Monophysite Controversy. Theodorus Ascidas, bishop of Cæsarea in Cappadocia, a devoted Origenist, represented to the Emperor Justinian that many of the Monophysites might be won for the church if some action were taken against the chief representatives of the Antiochian (Nestorian) theology. The emperor issued an edict in 544 condemning the so-called "Three Chapters" which Theodore proposed, (1) the person and writings of Theodore of Mopsuestia, (2) the writings of Theodoret in defence of Nestorius, and (3) the letter which Ibas was said to have written to the Persian Maris. Theodore had died at peace with the church, and Theodoret and Ibas had been expressly recognized as orthodox by the Council of Chalcedon (451). Thus the support of the "Three Chapters" implied a partial condemnation of the Council of Chalcedon. The Greek bishops yielded assent after a public resistance. Pope Vigilius wavered, but in 548 condemned the Three Chapters in the *Judicatum*, but at the same time insisted on the authority of the Council of Chalcedon. The Latin Church, however, tenaciously resisted the condemnation, and a synod of Carthage excluded Vigilius from church communion. Vigilius subsequently withdrew the *Judicatum*, refused to be present at the second Council of Constantinople (553), in which the Three-Chapter Controversy was considered, and in a decree of May 11, 553 (*Constitutum de tribus capitulis*), expressly protested against the condemnation of the "Three Chapters." The Council of Constantinople, however, followed the wishes of the emperor. The Greek churches accepted the decision confirming the condemnation of the articles. The Roman Church fell in, and in 559 the North African Church gave its assent. But the recognition of the authority of this council by Vigilius and Pelagius was the occasion of the separation of the churches of Northern Italy, with Aquileja and Milan at their head, from the Roman Church. The schism continued till the pontificate of Gregory the Great. The Latin Church takes very little notice of the fifth Œcumenical Council (Second Council of Constantinople).

LIT. — MANSI: *Coll. Concil. ampliss.* ix.; LIBERATUS: *Breviarium concilii Nest. et Eutych.*, Paris,

1675; and in Migne, *Latin. Patrol.*, lxxviii.; **FACUNDUS HERMIANE**: *Pro defens. trium capit.*, in Migne, *Lat. Patrol.*, lxxvii.; **HEFELE**: *Concilien-gesch.*, ii. 798-924, 2d ed. W. MÖLLER.

**THUGS** (Hindi, *Thugna*, "to deceive"), an organized body of secret assassins and thieves, who for many years had been the terror of India. They were worshippers of the bloody goddess Kali, who presided over impure love and death. Roaming about through the country, they usually strangled their victims by a skilful use of the handkerchief. They devoted one-third of their plunder to their tutelary divinity. The administration of Lord William Bentinck (1828-35) succeeded in putting an end to their dreaded deeds. See Capt. SLEEMAN: *Ramaseena, or a Vocabulary of the Peculiar Language used by the Thugs*, 1836; MEADOWS TAYLOR: *The Confessions of a Thug*, London, 1858.

**THUMMIM**. See URIM and THUMMIM.

**THURIBLE, THURIBULUM, or THYMIATE-RIUM**, a vessel for burning incense, a censer, generally made of precious metal, in the form of a vase, with a pierced cover, and suspended in three chains for swinging. In this form, however, the thurible is not found until the twelfth century. The thuribles which Constantine presented to the churches of Rome, or Chosroes to the churches of Constantinople, must, by reason of their weight, have been stationary.

**THURIFICATI**. See LAPSED.

**THYATIRA**, a city of Asia Minor, on the northern border of Lydia, near the road from Pergamum to Sardis, which was about twenty-seven miles distant. The Lycus flows near it. Its early names were Pelopia, Semiramis, and Euhippia. Lydia, the seller of purple stuffs, who received Paul so kindly, came from Thyatira (Acts xvi. 11). Dyeing was apparently an extensive industry there, and the scarlet cloth now produced there is very famous. Lydia very likely belonged to the dyers' guild. She was probably helpful in the establishment of the church of Thyatira, if not the founder. This church was honored with one of the Epistles of Revelation (ii. 18-29). Some commentators explain "the woman Jezebel" as the sibil Sambatha, whose fane stood outside the walls. The modern city is called Ak-Hissar ("white castle"), and numbers some twenty thousand.

**TIARA**, a head-dress worn by the Pope on solemn occasions, consisting of a high cap of gold-cloth, encircled with three crowns, and provided, like the mitre, with two flaps hanging down the neck. The original tiara had only a golden circle along the nether brim. John XIII. (965) added the first crown; Boniface VIII. (1295), the second; and Benedict XIII. (1335), the third.

**TIBERIAS**, the modern **Tuberieh**, stands on the western shore of the Sea of Galilee, at a point where the cliffs, generally surrounding the lake, retreat from the waters, and form an open plain. It was built by Herod Antipas, and named after the Roman Emperor Tiberius; and it was the capital of Galilee from that time till the reign of Herod Agrippa II., who removed the seat of government back to its old place at Sepphoris. As Herod Antipas was educated in Rome, the city he built was, with its palaces, theatres, gymnasiums, etc., more Roman than Jewish, and the strict

orthodox Jews felt a kind of aversion to it. This may explain why Christ, who spent most of his time in Galilee, never visited the city, though perhaps, also, the fate of John the Baptist may have been the reason. The city is mentioned three times in the New Testament,—John vi. 1, 23, xxi. 1. During the war with Rome, it played, on account of its fortifications, quite an important part; and when, in the middle of the second century, it was the seat of the Sanhedrin, removed thither from Jamnia, it became one of the four holy cities of the Jews. At present it has some four thousand inhabitants, of whom about one-quarter are Jews, the rest Mohammedans and Christians. It stands at the northern end of the plain; but the ruins extend far away to the southern end, where are the famous warm baths which are mentioned by Pliny.

**TIG'LATH-PILE'SER** (Heb., תִּגְלַת פִּלְאֶסֶר, also תִּלְגַּת פִּלְנֶסֶר, תִּלְגַּת פִּלְנָסֶר, (Authorized Version, "Tiglath-Pileser"), LXX., Θαλαθ-φελλασάρ, Θαλαθφελλασάρ, Θελαθφελλασάρ, Θελαφαλ-λασάρ, Θαλᾶθ Φαλλασάρ, etc.; Assy., *Tuklat-apal-êšarra*, "(My) trust (is) the son of the house of favor," or "house of assembling;" *apal-êšarra* is probably a title of the god Adar, the second Assyrian king of that name, who reigned B.C. 745-727, and is identical with **PUL** (Heb., פּוּל; LXX., Φούλ, Φαλώξ, Φαλῶχ, Φονά),—see below,—is mentioned under one or other of these names in six passages of the Bible (2 Kings xv. 19, 29, xvi. 7-10; 1 Chron. v. 6, 26; 2 Chron. xxviii. 20), and as "*Tuklat-apal-êšarra*" in various Assyrian inscriptions.

The identity of Tiglath-pileser and Pul appears from the following grounds. (1) The Bible and the inscriptions agree in making Azariah of Judah and Menahem of Israel contemporaries. As the Assyrian king contemporary with both, the Bible names Pul; the inscriptions, Tiglath-pileser. (2) The inscriptions leave no room for Pul as a king distinct from Tiglath-pileser. The Eponym Canon, or list of Assyrian officials who gave names to the successive years, and includes the kings, does not allude to him; and the hypothesis of a break in the list, resulting in the omission of his name, is groundless. Nor does Tiglath-pileser, whose inscriptions are numerous and full, ever allude to such a person as a rival or rebel. (3) Berossus, the Babylonian priest and historian (third century B.C.), says that Phul the Chaldean reigned before Sennacherib, and invaded Judæa. No mention is made of the name Tiglath-pileser. See Alex. Polyhistor in *Euseb. Armen. Chron.*, I. 4. (4) Pôros (Πόρος), according to Ptolemy's Canon, became king of Babylon in 731. Pôr(os) can easily be the same with Pûl, as Persian inscriptions give *Bâbiru* for *Bâbilu*, Babylon, etc. The Assyrian inscriptions tell us that Tiglath-pileser, who called himself "King of Shumêr and Akkad" (i.e., Southern and Northern Babylonia), reduced the Babylonian princes to subjection in 731. (5) Ptolemy's Canon gives the name of another Babylonian ruler, Chinzîros (Χιζίρου), for the same year, 731, and puts it before that of Pôros. The inscriptions tell us that among the Babylonian princes who did homage to Tiglath-pileser in 731 was *Ukinzôr*. (6) The inscriptions tell us that Tiglath-pileser's

successor ascended the Assyrian throne B.C. 727. Ptolemy's Canon gives 726 as the first year of Pôros' successor in Babylonia. These considerations make the identity of Pul with Tiglath-pileser a matter of the strongest historical probability. The name Pul was not unknown in Assyria, and was probably the private name of this king, who seems not to have been the son of his predecessor. The name Tiglath-pileser would then have been assumed on his ascending the throne.

The Bible makes the following statements about this king: (1) That he threatened the northern kingdom (Israel), and that Menahem the king gave him a thousand talents of silver to secure his favor and support (2 Kings xv. 19); (2) That in the days of Pekah, a usurper, the second successor of Menahem, he took Ijon, Abel-beth-maachah, Janoah, Kedesh, Hazor, Gilead, and Galilee, "all the land of Naphtali," "and carried them captive to Assyria" (2 Kings xv. 29; cf. 1 Chron. v. 6, 26); (3) That Ahaz, king of Judah, induced him by homage and presents to come to his aid against Syria and Israel; that he captured Damascus, carried the inhabitants away captive, and slew Rezin the king; and that Ahaz went to Damascus to meet him (2 Kings xvi. 7-10; cf. 2 Chron. xxviii. 20, which, however, says, "Tiglath-pileser, king of Assyria, came unto him [Ahaz], and distressed him, but strengthened him not"). These statements are partly explained, partly supplemented, by the inscriptions, from which we are enabled to give, with approximate accuracy, a sketch of Tiglath-pileser's reign. In B.C. 745, his first regnal year, he made a successful expedition to Babylonia. In 744 he was occupied in the countries east of Assyria. In 743 his forces were engaged, partly in Armenia, partly before the city of Arpad, in the land Chatti, west of the Euphrates, receiving tribute from the kings of Karkemish, Tyre, etc. The years 742-740 were occupied in the siege of Arpad. In 740 Hamath was punished for revolting to "Azariah of Judah," who was himself not molested. This agrees with what the Bible tells us of Azariah's formidable power. In 739 there was an expedition to the land of Ulluba and the city Birtu (on the Euphrates?). The conquered Hamathites were transported to Ulluba. In 738, besides other conquests, the king received tribute from Rezin of Damascus, Menahem of Israel (cf. 2 Kings xv. 19), Hiram of Tyre, and various rulers of Asia Minor, Phœnicia, and Arabia. The years 737-735 were spent in the East; but in 734 the king marched to Philistia (Philistia), taking in Phœnicia, Israel, Judah, Edom, Moab, and Ammon. Before this expedition, or in its early stages, must be placed the homage, gifts, and entreaties of Ahaz (2 Kings xvi. 7, 8). Tiglath-pileser speaks, in one inscription, of receiving tribute from "Ja-u-cha-zi (Ahaz, 𐤏𐤃𐤐) of Judah." His account of the campaign of 734 (cf. 2 Kings xv. 29) supplements the biblical statement; for he tells us that he plundered the kingdom of Israel ("the land of the house of Omri"), and, killing Pekah the king, set Hoshea on the throne. This shows us what power was at work behind the conspiracy and usurpation of Hoshea (mentioned 2 Kings xv. 30). After this the Assyrian king turned toward Damascus, and besieged it for

two years, finally capturing it, and putting Rezin to death (cf. 2 Kings xvi. 9). It must have been at this time that Ahaz visited him at Damascus (2 Kings xvi. 10). In 731 occurred the second expedition to Babylon, with the subjugation of Merodach-baladan (see art.) and Ukinzer (see above). 730-728 were spent in Assyria, where the king's death probably occurred in 727.

The only difficulty occasioned by the comparison of the biblical with the Assyrian accounts of this king is a chronological one. He reigned, according to the Eponym Canon (which is fixed by its mention of the solar eclipse of B.C. 763, and by its correspondence with Ptolemy's Canon), B.C. 745-727. But the received biblical chronology puts the death of his contemporary, Azariah, in B.C. 758, and that of Menahem B.C. 761. It also gives 739, and not 734, as the date of Pekah's death, putting the invasions of Judah by Pekah and Rezin in 742-741. The discrepancies are in part due to the same causes which we find operating in the previous century, in the times of Ahab, Jehu, and Shalmaneser II. (see SHALMANESER), but are connected in part with some special inaccuracies in the present text of that section of Kings with which we are here concerned. A solution of the difficulty cannot be attempted here; but it must be sought in the restoration of correct numbers in the Hebrew text, and not in a modification of the Assyrian dates, which are here self-consistent and well-attested.

LIT. — E. SCHRADER: *Die Keilschriften u. das Alte Testament*, Gießen, 1872, 2d ed., 1883 (Eng. trans. in progress, 1883); *Zur Kritik d. Inschriften Tiglath-Pileser's II., des Asarhaddon und des Assurbanipal*, Berlin, 1880 (*Abhandl. der Berl. Akad.*, 1879); G. RAWLINSON: *Five Great Monarchies of the Ancient Eastern World*, 4th ed., London, 1879, New York, 1880.

FRANCIS BROWN.

TILLEMONT, Louis Sébastien, Le Nain de, a Roman-Catholic historian; b. in Paris, Nov. 30, 1637; d. there Jan. 10, 1698. He was educated in Port-Royal, shared the views and fortunes of the Jansenists, and was consecrated priest in 1676. [He took his name from the town of Tillemont, near Paris, where he was rector.] He devoted much time to historical studies, and, after furnishing biographies for editions of several of the Fathers, published the first volume of his larger work, *Histoire des Empereurs et des autres princes qui ont régné durant les six premiers siècles de l'Eglise, des persécutions qu'ils ont faites aux chrétiens, etc.*, 1690. He published three more volumes of this work during his life. Two posthumous volumes were added. His principal work was the *Mémoires pour servir à l'histoire ecclésiastique des six premiers siècles*. The first three volumes were published at Paris, 1694. Thirteen others followed [till 1712] after the author's death, bringing the history down to 513. This was the first church history based upon conscientious researches published in France up to that time. It consists for the most part of quotations from the Fathers, arranged in chronological order. The author's own remarks are included in brackets, or consigned to the foot of the page as notes. Tillemont's labors do not satisfy the present generation of scholarship, but were valuable for their minuteness and care. C. SCHMIDT.

TILLOTSON, John, b. at Sowerby in Yorkshire, October, 1630; son of a clothier, who was a zeal-

ous Puritan; studied at Clare Hall, Cambridge, where Puritan principles were inculcated, and where he shared the same room with Francis Holcroft, one of the subsequently ejected clergy. But Tillotson did not imbibe Puritan doctrines: he rather leaned in what was called the "Latitudinarian" direction. The Cambridge school of divines, including Cudworth, More, Smith, Wilkins, and others, manifested a bias of that kind; and they probably exerted an influence over the future archbishop. Chillingworth, through his writings, is also said to have moulded Tillotson's opinions. Yet he appeared on the Presbyterian side at the famous Savoy Conference, but was too young to take any important part in that assembly. How, when, or where, he was ordained is a mystery; but he was a preacher in 1661, and was offered the church of St. Mary Aldermanbury in 1662, when Edmund Calamy was deprived of it. After submitting to the Act of Uniformity, he was appointed to the rectory of Kedington, Suffolk, and soon afterwards preacher at Lincoln's Inn. He began as an author in 1664, by publishing a sermon on *The Wisdom of being Religious*, and another in 1666, on *The Rule of Faith*. It was as a preacher, and the author of sermons, that he became most distinguished; his plain, almost colloquial style, free from learned quotations, artificial arrangement, and endless subdivisions, making him popular with the middle classes, whilst his good sense and cultured mind made him acceptable, also, with the learned. Dryden even was under literary obligations to Tillotson; and high praise has been bestowed on him by Taine, the French critic. He was a thorough Protestant, and at home in the Popish controversy, and appealed to reason as well as revelation in support of his opinions. He showed a strong Erastian tincture in a book entitled *The Protestant Religion vindicated from the Charge of Singularity and Novelty*, in which production he curiously said that "no man is at liberty to affront the established religion of a nation, though it be false." This brought him into trouble with many of his friends, and he soon retreated from such a strange position. He was a Whig in politics, opposed to the despotism of the Stuarts, and an advocate of ecclesiastical comprehension. He attended Lord William Russell on the scaffold, and hailed with joy the Revolution of 1688: after this he took part in the ecclesiastical commission for revising the Prayer-Book. Not without high preferment before, for he was dean successively of Canterbury and St. Paul's, he rose to the primacy of all England in 1691, where he endured many insults from the Nonjurors. Stricken with palsy, he died Nov. 22, 1694.

JOHN STOUTON.

**TIMOTHY**, the friend and co-laborer of Paul, was the son of a heathen father and a Jewish mother named Eunice (Acts xvi. 1; 2 Tim. i. 5). His home seems to have been at Lystra, where he enjoyed the pious instructions of his mother and grandmother Lois (2 Tim. i. 5), and was probably converted at Paul's visit on his first missionary journey. Paul frequently calls him his child (1 Cor. iv. 17; 1 Tim. i. 2, 18; 2 Tim. i. 2, etc.). At the time of his conversion he must have been very young; for Paul exhorts him, years afterwards, to let no man despise his youth (1 Tim. iv. 12), and to flee youthful lusts (2 Tim. ii. 22).

When the apostle visited Lystra on his second missionary journey, he heard the best reports of Timothy, and determined to take him with him as a companion. He was probably ordained at that time (1 Tim. iv. 14; 2 Tim. i. 6), and circumcised (Acts xvi. 3). Timothy accompanied Paul on his second missionary journey to Macedonia, as it would seem from Acts xvi. 1-3, and as far as Berea (Acts xvii. 14, 15), where, with Silas, he remained behind for a time, while Paul went on to Athens. He afterwards met Paul at Athens, whence he was despatched on a mission to the church in Thessalonica (1 Thess. iii. 2). Having accomplished his mission, he met Paul again at Corinth (Acts xviii. 1, 6), and took part with him in the proclamation of the gospel there (2 Cor. i. 19). We meet Timothy again on Paul's third missionary journey at Ephesus (Acts xix.). He was despatched thence on an important mission to Corinth (1 Cor. iv. 17), and was in Corinth, or thought to be there, when the First Epistle to the Corinthians was written (1 Cor. xvi. 10, 11). He was sent by the apostle, in company with Erastus, to Macedonia (Acts xix. 22), was with him when the Second Epistle to the Corinthians was written (2 Cor. i. 1), and accompanied him back to Asia from Corinth (Acts xx. 5).

We have no other notices of Timothy till Paul's first imprisonment, when we find him with the apostle at Rome (Col. i. 1; Phil. i. 1; Philem. 1). The remaining facts of his life are drawn from the pastoral epistles and Heb. xiii. 23. After Paul's first Roman imprisonment, Timothy seems to have moved from Philippi (Phil. ii. 19-23) to Ephesus. In his first letter to Timothy, Paul urges him to oppose false theological and ascetic tendencies in the Ephesian Church (1 Tim. i. 3 sqq.). Timothy himself seems to have given way to the false theology and asceticism (1 Tim. iv. 7, 8, v. 23, etc.). Paul expresses in this epistle the hope that he might visit Timothy at Ephesus. He seems not to have realized his expectations; and from his second imprisonment at Rome, and in the near prospect of death, he wrote the Second Epistle to Timothy, who was still at Ephesus (2 Tim. i. 18, iv. 12, 13). The earnest admonitions of this document (2 Tim. i. 8, 13, ii. 3, iv. 1, 2, 5, etc.) seem to indicate that Timothy had departed somewhat from his early faith; but the cordial invitation for him to come to Rome attests Paul's unchanged affection. If Hebrews was written after Paul's death, and by Luke, which seems probable, then Timothy complied with the apostle's wish, and shared with him a part of the second Roman imprisonment (Heb. xiii. 23).

According to tradition (EUSEB. iii. 4; *Const. Apost.* vii. 46; NICENORUS: *Hist. Eccl.* iii. 11), Timothy was the first bishop of Ephesus, and suffered a martyr's death under Domitian. For his life, see the commentaries on 1 and 2 Timothy.

A. KÖHLER.

**TIMOTHY, Epistles to.** See PAUL.

**TINDAL, Matthew**, a distinguished English deist; was b. at Beer Ferrers, Devonshire, about 1657; d. in London, Aug. 16, 1733. He studied at Lincoln and Exeter colleges, Oxford, took his degree in 1676, and was made fellow of All-Souls. Under James II. he joined the Roman-Catholic Church, but returned to the Church of England soon after. His principal work, — *Christianity as*

*Old as the Creation, or the Gospel a Replication of the Law of Nature*, — which appeared in 1730, when the author was seventy years old, marks the culminating point of the deist controversy. The second volume of this work was withheld by Bishop Gibson, to whom the author had intrusted the manuscript. "It has not the force of style or the weight of thought which could secure a permanent place in literature," says Leslie Stephen (*History of English Thought*, i. 135). It asserts that none of the real truths of Christianity required a revelation. The law of God is unalterable and perfect, and was communicated to the first members of the human family. He attacked the religion of the Old Testament, ridiculed the command of circumcision and sacrifices as implying a low and unworthy conception of God, and laid great stress upon the inconsistencies of the patriarchs, the wars of extermination, etc. Conybeare, James Foster, Leland, and others attacked Tindal's work; and it was to it, more than to any other, that Bishop Butler's *Analogy* was meant to be a reply. Tindal's other works are, *The Rights of the Christian Church Asserted*, an attack upon High-Church assumptions (1706), and some pamphlets. See LECHLER: *Deismus*; FARRAR: *Critical History of Free Thought*, London and New York, 1863 (lect. iv.); LESLIE STEPHEN: *History of English Thought*, 2d ed., New York, 1881, 2 vols. (i. pp. 134-163).

**TISCHENDORF**, Lobegott (Ænotheus) Friedrich Constantin, b. Jan. 18, 1815, at Lengenfeld in Saxony; d. Dec. 7, 1874, at Leipzig. Tischendorf was the ninth child of his father, who, by birth a Thuringian, served as village physician and apothecary at Lengenfeld in the Saxon Vogtland. Leaving the village school in 1829, he entered the gymnasium at Plauen, and in 1834, at Easter, aged nineteen, he was matriculated at the university of Leipzig. At school he had been remarkable for his diligence and for his poetical gifts, and the evidences of both have been seen by the writer in the school-records. He was known among his fellow-pupils as somewhat reserved, and as by no means unconscious of his own merits. The influence of Gottfried Hermann and of Georg Benedikt Winer<sup>1</sup> inspired classical and sacred research at that time in the university of Leipzig, and found in Tischendorf a ready disciple. In the autumn of 1836 he took a prize medal for an essay upon the *Doctrine of the Apostle Paul as to the Value of Christ's Death as a Satisfaction*, and this essay was published in 1837. This, his first scientific publication, was followed at Christmas by a collection of poems which showed no little evidence of a fine imaginative faculty; but his lyric talents were put into the shade by his work upon texts, and he rarely did more in later years than write an occasional verse at a birthday or other family festival. Easter, 1838, brought him a second prize medal for an essay upon *Christ the Bread of Life*; and he became a doctor of philosophy. Teaching at a school near Leipzig, for his future father-in-law, Pastor Zehme of Gross-Stadteln, he made a brief journey through Southern Germany and Switzerland, visiting also

Strassburg, and then, returning to Leipzig, he began to prepare an edition of the Greek New Testament. It should be distinctly observed, that Tischendorf appears to have made Lachmann his guide for the line of his work, not merely in so far as he followed, to a certain extent, Lachmann's example in discarding the so-called *textus receptus*, but even in particular points. We need only refer to the first striking success of Tischendorf, — the publication of the Parisian palimpsest, the *Codex Ephraemi*, and then to his edition of the *Codex Claromontanus*, the publication of both of which Lachmann had called for in 1830, declaring that Parisian scholars could win immortal honors by it. The young German did what Paris failed to do. Lachmann, however, spoke most slightly of Tischendorf's first New Testament; and Tischendorf seems, only a short time before his death, to have recovered that impartial balance of mind necessary to do full justice to his great predecessor.

Reaching the opening of his academical career with his habilitation as *privatdozent*, in October, 1840, and issuing his first Greek New Testament with the date 1841, he left in the same month for Paris, where he remained until January, 1843, save a visit to Holland in the autumn of 1841, and to England at the close of the summer of 1842. At Paris, not to mention a Protestant and a Catholic edition of the Greek New Testament, or his collations of Philo and of the sixtieth book of the Basilicas, his chief work was the deciphering the above-mentioned *Codex Ephraemi*, a biblical manuscript which had been erased, and re-written with the works of Ephraem Syrus. Tischendorf did not spoil the manuscript with chemicals: that was done by the librarians while he was a school-boy at Plauen. From Paris he sped to Rome, only delaying at Basel to collate E<sup>67</sup>; and he remained in Italy about a year, working diligently at the uncial manuscripts of the Bible. But the best one, the *Codex Vaticanus*, was denied to him, because Mai had an edition under way; and it was only after the personal intervention of the Pope that he received permission to use it for three hours each, on two days, and to make a *facsimile*. He looked, however, with eagerness towards the East, and was so fortunate as to succeed in his plans for a journey thither.

On March 12, 1844, he sailed from Livorno for Alexandria, whence he proceeded to Cairo; and after examining the manuscripts in the Cairo monastery of Mount Sinai, and visiting the Coptic monasteries of the Libyan Desert, he started for Sinai on May 12, and reached it by the 24th, remaining until June 1. Here he discovered the forty-three leaves of the *Codex Frederico-Augustanus*, now at Leipzig, which are a part of the famous *Codex Sinaiticus*: the leaves of it that he was not allowed to bring with him were the incitement to his later Eastern journeys. With a glance at Palestine, Constantinople, and Patmos, he passed through Vienna and Munich, and reached Leipzig in January, 1845, well supplied with treasures. He married Miss Angelika Zehme on Sept. 18, 1845. During this and the next few years he published the Old-Testament part of the *Codex Ephraemi*, the *facsimile* of the *Codex Frederico-Augustanus*, the *Monumenta Sacra Inedita*, with fragments of seven New-Testament manu-

<sup>1</sup> By one of the singular coincidences of life, the widow of Winer has of late, perhaps 1881-83, been residing in the same house as Tischendorf's widow, — in Tischendorf's own house, at Leipzig.

scripts, his two volumes of travels in the East, and the *Codex Palatinus*. He visited London, Paris, and Oxford again in 1849, and in the same year published a new edition of the Greek New Testament, with increased critical apparatus. The year 1850 dates the edition of the *Codex Amiatinus*, and his ordinary honorary professorship, and his edition of the Septuagint version of the Old Testament; while the next year saw the issue of his essay upon the origin and use of the Apocryphal Gospels, of his edition of the Apocryphal Acts of the Apostles, and of his Synopsis of the Gospels; and in 1852 the *Codex Claromontanus* appeared.

His second Eastern journey, in 1853, failed in its chief intention, namely, the recovery of the rest of the leaves of the *Codex Friderico-Augustanus*, but supplied him with a number of manuscripts in various languages, which now adorn the shelves of the libraries at Oxford, London, St. Petersburg, and Leipzig. The holidays of 1854, 1855, and 1856, were used for collations at Wolfenbüttel and Hamburg, at London, Oxford, and Cambridge, and at Munich, St. Gallen, and Zürich. A new collection of his *Monumenta Sacra Inedita* appeared in 1855, and this ran into a series not yet completed. A famous controversy took place, in the following year, about the forgeries of a sharp Greek named Simonides, who tried to sell his productions as old manuscripts. Simonides was arrested at Leipzig on Feb. 1. The large amount of material gathered together during these years was presented in a compact form, in his "seventh larger critical edition" of the Greek New Testament, which began to appear in 1856, and was completed at Christmas in 1858. Up to that date no edition had offered such a mass of valuable various readings.

After long effort, Tischendorf succeeded in gaining from the Russian Government the necessary pecuniary support, and the scarcely less valuable moral support, of the Russian emperor, for a new Eastern journey; and he left Leipzig on Jan. 5, 1859, reaching Sinai on the 31<sup>st</sup>. He searched in vain for the desired leaves. But on the afternoon of Feb. 4 the steward of the monastery called his attention to a manuscript which he had laid away; and to Tischendorf's joy it proved not merely to contain the leaves left behind in 1844, but also a large number of other leaves, containing the New Testament, Barnabas, and part of *Hermas*. Tischendorf, almost beside himself with joy and thankfulness, spent much of the night in copying the then unique Barnabas, completing it and the fragment of *Hermas* before he left the monastery on Feb. 7. The prior had gone to Cairo, where Tischendorf found him on the 11th; and at his order a sheik brought the manuscript to Cairo by Feb. 23. Aided by two Germans, he copied it quire by quire, as it was loaned to him. After many delays incident to the election of a new archbishop, he received permission to carry the original to Europe to edit it, and, if the monastery so decided, to give it to the emperor. This year (1859) is the date of Tischendorf's ordinary or full professorship. The *Codex Sinaiticus* appeared in four large folio volumes in 1862; the New-Testament part, in a quarto volume, in 1863, and somewhat modified, in octavo, in 1865.

The following years were broken by journeys to England, to Italy, and to St. Petersburg. In 1865 appeared the first edition of his work upon the date of the Gospels: *When were our Gospels written?* and this was speedily replaced by new editions; while Danish, Dutch, English, French, Italian, Russian, Swedish, and Turkish translations scattered the book abroad. He published in 1867 an edition of the New-Testament part of the *Codex Vaticanus*, and an appendix to the *Sinaiticus*, *Vaticanus*, and *Alexandrinus*. During this time, however, beginning with 1864, he had been issuing the "eighth larger critical edition" of his Greek New Testament; and the last part of the text with the critical apparatus appeared in 1872. He was filled with plans for a new journey to the East, and he had prepared already for a voyage to America to attend the General Conference of the Evangelical Alliance in New York; but upon May 5, 1873, he was disabled by a stroke of apoplexy, and never recovered sufficient power to work again. He died on Dec. 7, 1874, and was buried in the new cemetery at Leipzig. Five of his eight children are daughters; the eldest son, Paul Andreas, is second dragoman in the German embassy at Constantinople; the second, Johannes, is a lawyer, at present attached to the Imperial Law Office at Berlin; the third, Immanuel, is a physician, at present assisting a professor at Kiel.

Tischendorf was a man of unusual mental ability and diligence. His services to biblical students cannot easily be over-estimated and will be more and more gratefully acknowledged as the increase of distance in time removes the observer from the influence of that prejudice against him due to his estimate of himself. His editions of the New Testament, culminating in the eighth, are very valuable for the text presented, and still more for the vast amount of material which they place at the disposal of the student of the text; and the comparative agreement of Tregelles and of Westcott and Hort with him shows that his critical judgment was of a high order. A list of his works may be found in the writer's article in *Biblioth. Sacra* (And., January, 1876, pp. 183-193), and in the *Prolegomena* to his *N. T. Gr. ed. VIII. crit. mai.*, now approaching completion (Leipzig, 1887, pp. 7-22). CASPAR RENÉ GREGORY.

**TITHES.** Down to the seventeenth century it was generally held that all tithes, without exception, had been introduced by the Church on the basis of the Mosaic law, and had only been confirmed and extended by the State. The investigations, however, of Selden, Hugo Grotius, and others, proved that tithes (*decima*) were also known to the Roman law, and had in many cases been introduced from it into the economical organization of the mediæval state. Any one who obtained a part of the public land (*ager publicus*) in a conquered country paid a tenth of the revenue he derived from it as a rent to the State, and generally he transferred this system of rent to the colonists he settled on the soil. Nevertheless, when speaking of tithes as part of the ecclesiastical organization, they had, no doubt, their origin chiefly in the Church, which, again, had borrowed the institution from the Synagogue.

It was an old custom, older than Moses, to offer up one-tenth of one's income as a sacrifice

to God (Gen. xiv. 20). Moses himself ordered (Num. xviii. 21) that the Levites should be paid for their service in the sanctuary from the tithes which were paid by the other Israelites, and which, properly speaking, belonged to Jehovah (Lev. xxvii. 30-33), and that one-tenth of those tithes should be set apart for the Aaronic priests. After the exile, these prescripts, as the Mosaic law in general, were enforced with the greatest strictness, and from the Synagogue the whole arrangement was transferred to the Church. When the epistles of the apostles never mention tithes, the reason is simply, that in their time the voluntary offerings of the members still sufficed for the wants of the church. But complaints arose as soon as the zeal began to grow lukewarm (Cyprian: *De unitate ecclesiæ*, 23). In the East, all soon agreed in demanding the introduction of tithes in accordance with the prescripts of the Old Testament (comp. *Constit. Apostol.*, ii. 25, 35, vii. 29, viii. 30; *Can. Apostol.* 4, 5), and in the West, Jerome and Augustine spoke in favor of the same idea. It was recommended by the Second Council of Tours, 567 (Hardouin: *Coll. Concil.*, iii. 368), and commanded, under penalty of excommunication, by the Second Council of Macon, 585 (Bruno: *Concil. Matiscon.*, ii. 5). Even the confessional was used to enforce the decree. Not to pay tithes was represented as a sin (see *Penitentialē Theodori*, in *Wasserschleben*; *Bussordnungen*, Halle, 1851). During the Carolingian age the institution became firmly established in the Frankish Empire; that is, in France and Germany. Charlemagne imposed it upon even the newly converted Saxons (see *Capitulare Pauli-bridun.* of 785). At the same time tithes were introduced in England, first in Mercia by Offa, and then throughout the Saxon dominion by Ethelwolf. In Portugal and Denmark they were introduced in the eleventh century; in Sweden, in the thirteenth.

Partly on account of the different origin, and partly under the influence of social circumstances, there soon developed different kinds of tithes. There are secular and ecclesiastical tithes (*decimæ seculares*, or *ecclesiasticæ*); the former having been established for some secular purpose, the latter for the benefit of the Church. There are also lay and clerical tithes (*decimæ laicales*, or *clericales*); the former being in the possession of a layman, the latter in the possession of a clergyman. By freedom of buying and selling, it was quite natural that secular tithes should come into the possession of clergymen, and ecclesiastical tithes into the possession of laymen; though the latter kind of proprietorship was never recognized by the Church. Gregory VII. spoke of laymen's holding ecclesiastical tithes as a crime, and later popes repeated the idea. There are finally personal and real tithes (*decimæ personales*, or *reales*); the former paid from the income of some profession or trade, the latter from the income of some kind of real estate. The latter are again divided into *decimæ prediales*, from grain, wine, fruit, and other products of the soil, and *decimæ animalium*, from the products of the flock and the poultry-yard: this division, however, is nearly identical with that into *decimæ majores* and *decimæ minores*. With the Reformation the tithing-system was not immediately abolished: on the contrary, in

most places it was retained for the support of the evangelical Church, as it had been established for the support of the Roman-Catholic Church. Luther spoke in favor of it (see *Werke*, edition Walch, x. 1006, and xvii. 46, 85). Even the peasants, during the peasant wars, were willing to pay tithes (see Oechsle: *Geschichte des Bauernkriegs*, Heilbronn, 1830). Nevertheless, in course of time there arose a strong opposition to the system, partly from reasons of political economy, and partly from antipathy to the Church; and in France it was entirely swept away by a decree of the National Assembly of 1789. In other countries, tithes were not absolutely abolished, but commuted into a fixed annual sum of money, — a form which in some cases has found favor with even the Roman curia. See TAXATION, ECCLESIASTICAL.

LIT. — THOMASSIN: *Vetus ac nova ecclesiæ disciplina*, Paris, 1678-79 (p. iii. lib. i. cap. i.-xv.); BARTHEL: *De decimis*, in his *Opuscula*, Bamberg, 1756; ZACHARIÄ: *Aufhebung u. Ablösung d. Zehnten*, Heidelberg, 1831; BIRNBAUM: *Die rechtliche Natur d. Zehnten*, Bonn, 1831. H. F. JACOBSON.

**TITHES AMONG THE HEBREWS** (תִּשְׁבּוּת, *dekāth*, "a tenth"). Not only the Hebrews, but other ancient peoples, devoted the tenth part of their produce, cattle, or booty, to sacred purposes. The Phœnicians and Carthaginians sent to the Tyrian Hercules yearly a tithe (Diod. Sic. xx. 14); the Lydians offered a tithe of their booty (Herod., i. 89), as also the Greeks (especially to Apollo) and the Romans (to Hercules) applied a tenth to the gods. These, however, were voluntary rather than obligatory offerings. The Mosaic law of tithes was not an innovation, but a confirmation of a patriarchal practice. The earliest instances of tithes in the Old Testament are Abraham's offering of a tenth of the spoil to Melchisedec (Gen. xiv. 20), and Jacob's devotion of a tenth of his property (Gen. xxviii. 22). The tithed objects consisted of the fruits of the ground and cattle. The cattle were selected by the practice of having them pass under the rod (Lev. xxvii. 32); the tenth one being set apart, no matter whether it were bad or good, blemished or unblemished. The Talmud ordains that only the cattle born during the year, and not those that were bought, or received as presents, were to be tithed, and that, unless ten animals were born, there should be no offering. According to the Talmud, the sheep were tithed as they passed out of an enclosure, the tenth being touched with a rod steeped in vermilion. The alleged contradiction of the rules in Deuteronomy to those of Leviticus and Numbers cannot be made out. If Deuteronomy only prescribes vegetable tithes, and enjoins that they shall be eaten at the altar by the offerer and the Levites in company, these injunctions are to be regarded as a development of the previous rules (Winer); or the omission of reference to the tithal feast in Leviticus and Numbers is to be looked upon as due to the fact that its existence was taken for granted by them (Michaelis, Hengstenberg, Keil, etc.).

The principal tithal rules are as follows. (1) The tenth part of the fruits of the earth and cattle were given to the Levites, who received it as a compensation for their want of an inheritance,



and might eat it at their several places of abode (Num. xviii. 21). (2) The Levites must give one-tenth part of this tithe to the priests (Num. xviii. 26): this latter portion after the exile (Neh. x. 38), and perhaps before (2 Chron. xxxi. 12), had to be delivered at Jerusalem. (3) A second tenth was eaten at the tabernacle, at a joyous feast (Deut. xiv. 22 sq.); the offerers, if they were ceremonially clean, and the Levites, joining therein. In case the distance was so great as to make the transportation of the tenth part inexpedient, it might be converted into money, and the money used again in the purchase of the necessary vegetables and meat for the feast (Deut. xiv. 25, 26). (4) Every third year this tithal feast was celebrated by the people at their homes (Deut. xxvi. 12); the Levites, stranger, fatherless, and widows being invited thereto.

The tithes were considerably neglected after the exile (Neh. xiii. 10; Mal. iii. 8, 10); and, at the later period of Roman rule, high priests often laid violent hands on the priestly tithes (Joseph., *Ant.* XX. 8, 8; 9, 2). The Pharisees, on the other hand, insisted upon the tithal rules as conditions of righteousness, and entered upon a casuistical and minute application of them. Our Lord refers to their particular care in this regard (Matt. xxiii. 23).

LIT.—SELDEN: *The History of Tithes*, 1618; J. H. HOTTINGER: *De Decimis Judeorum*, 1723; SPENCER: *De Legibus Hebræ.*, 1727; SIXTINUS AMATA: *Com. de decimis Mos.*, 1618; SCALIGER: *Diatr. de decimis app. ad Deut. xvi.*; CARPZOV: *App.*, pp. 135 sqq., 619 sqq. LEYER.

**TITTMANN, Johann August Heinrich**, a distinguished German theologian of moderate rationalistic tendencies; was b. in Langensalza, Aug. 1, 1773; d. in Leipzig, Dec. 30, 1831. He studied at Wittenberg and Leipzig, and was made professor of theology at the latter university. His principal works were, *Institutio symbolica ad sententiam eccles. evangel.*, 1811, *Ueber Supranaturalismus, Rationalismus u. Atheismus*, 1816, and an edition of the Symbolical Books, 1817.

**TITULAR BISHOP**, same as *Bishop in partibus*. See **EPISCOPUS IN PARTIBUS**.

**TITUS**, the "fellow-helper" of Paul; a Gentile (Gal. ii. 3); was probably one of Paul's converts (Tit. i. 4), but was never circumcised (Gal. ii. 3). He is not mentioned in the Acts, and first appears in connection with the apostle on his journey to the Council of Jerusalem (Gal. ii. 1-3). We next find him at Ephesus during Paul's third missionary journey. Paul sent him thence, with a companion, on a mission to Corinth (2 Cor. vii. 14, xii. 18). After meeting Paul in Macedonia (2 Cor. vii. 6), he was sent again to Corinth (2 Cor. viii. 6, 16-24). Our next information about Titus is found in Paul's Epistle to him. At the time the apostle wrote, Titus was in Crete (Tit. i. 5), where the apostle had left him after his release from the first Roman imprisonment. Titus was with Paul in the second Roman imprisonment, and left him to go to Dalmatia (2 Tim. iv. 10). According to tradition (Euseb., III. 4; *Constitutiones Apostolicæ*, vii. 46; Hieronymus on Tit. ii. 7; Theodoret on 1 Tim. iii.), Titus died as Bishop of Crete. A. KÖHLER.

**TITUS**, Bishop of Bostra in Arabia; a distinguished opponent of Manichæism; d., according

to Jerome, in the reign of Valens. Nothing further is known of his personal history than that he came into a personal conflict with Julian the Apostate, who in a letter to him accused him of exciting the Christians to acts of violence against the heathen. This letter, which falls in the year 362, was written from Antioch. The great reputation of Titus in the early church rests upon his work against the Manichæans. Jerome mentions it twice, and speaks of its author as one of the most important church-writers of his time (*Ep.* 70, 4, ed. Villarsi). Sozomen (iii. 14) likewise speaks of him as one of the most distinguished men of his day. In this work, Titus denies the conceivability of two beginnings, admits the distinction of good and evil only in the moral sphere, denies that death is an evil for the good, and starts from the general proposition of Plato concerning the beauty of the world. The three books which are preserved of this work were originally known only by the Latin translation of Turrrianus, but have since been edited from a Greek manuscript at Hamburg, in the *Thesaurus Canisii*, and by Gallandi, in his *Bibliotheca*, v. 269 sqq. The *Commentary on Luke* and the *Oratio in ramos*, edited by Gallandi, and ascribed to him, are probably spurious. See TILLEMONT: *Mémoires pour servir à l'histoire ecclésiastique*, BAUR: *D. Manichäische Religionssystem*, p. 9; NEANDER: *Church History*, vol. ii. II. SCHMIDT.

**TOBIT**. See **APOCRYPHA**.

**TOBLER, Titus**, b. at Stein in the canton of Appenzell, Switzerland, June 25, 1806; d. Jan. 21, 1871, in Munich. He studied medicine at Zurich and Vienna, and undertook for medical purposes a journey in Palestine (1835-36): *Lustreise im Morgenland*, Zurich, 1839. Having become interested in the geographical and topographical investigations of the Holy Land, he made three more journeys to Palestine, the first in 1845; and as the literary results of this journey appeared, *Bethlehem*, St. Gall, 1849; *Plan of Jerusalem*, 1850; *Golgotha*, 1851; *Die Siloahquelle und der Ölberg*, 1852; *Denkblätter aus Jerusalem*, 1853 (2d ed., 1856); *Topographie von Jerusalem und seinen Umgebungen*, Berlin, 1853-54, 2 vols. After the second he published *Planographie von Jerusalem*, Gotha, 1858, and *Dritte Wanderung nach Palästina*, Gotha, 1859. In 1865 he undertook his last journey to Palestine, and published his *Nazareth*, Berlin, 1868. See also his *Bibliographia Geographica Palestine*, Leipzig, 1867, *Palestinae Descriptiones ex Sæculo iv., v., et vi.*, Leipzig, 1869, and *ex Sæculo viii., ix., xii., et xv.*, Leipzig, 1874. His life was written by Heim, Zürich, 1879.

**TODD, Henry John**, Church of England; b. about 1763; d. at Stettrington, Yorkshire, Dec. 24, 1845. He was graduated M.A. at Oxford, 1786; rector in London; keeper of manuscripts at Lambeth Palace, 1803; rector of Stettrington, 1820; prebendary of York, 1830; archdeacon of Cleveland, 1832; and queen's chaplain. He edited Milton (1801), Spenser (1805), Johnson's *Dictionary* (1814); wrote *Some Accounts of the Deans of Canterbury*, Canterbury, 1793; *Vindication of our Authorized Translation and Translators of the Bible*, London, 1819; *Memoirs of Rt. Rev. Brian Walton*, 1821, 2 vols.; *Life of Archbishop Cranmer*, 1831, 2 vols.; *Authentic Account of our Authorized Translation of the Bible*, 1835.

**TODD, James Henthorn, D.D.**, Irish Church; b. at Dublin, April 23, 1805; d. at Silveracre, Rathfarnham, near Dublin, June 28, 1869. He was graduated B.A. at Trinity College, Dublin, 1825; fellow, 1831; Donnellan lecturer, 1838 and 1841; regius-professor of Hebrew, 1849; librarian to the University, 1852; precentor of St. Patrick's, 1861; and president of the Royal Irish Academy for five years. He wrote two courses of Donnellan lectures, viz., *On the Prophecies relating to Antichrist in the Writings of Daniel and St. Paul*, Dublin, 1840, ditto, in the *Apocalypse of St. John*, 1846; *Historical Memoirs of the Successors of St. Patrick and Archbishops of Armagh*, 1861, 2 vols.; *Memoir of St. Patrick's Life and Mission*, 1863; edited some of Wielik's writings (see literature under that art.), and greatly distinguished himself as an Irish antiquary.

**TODD, John, D.D.**, Congregationalist; b. at Rutland, Vt., Oct. 9, 1800; d. at Pittsfield, Mass., Aug. 24, 1873. He was graduated at Yale College, 1822; studied four years at Andover Theological Seminary; was pastor in Groton, Mass., 1827 to 1833, Northampton to 1836, First Congregational Church, Philadelphia, to 1842, and Pittsfield, to 1872. He offered prayer at the driving of the last spike of the Central Pacific Railroad. He was a man of national reputation, and the author of many excellent and widely circulated books, among which may be mentioned *Lectures to Children*, Northampton, 1831 and 1858, 2 series (translated into French, German, Greek, etc., printed in raised letters for the blind, and used as a school-book for the liberated slaves in Sierra Leone); *Student's Manual*, 1835, new English edition, London, 1877; *Index Rerum*, 1835 (prepared for noting books read); *Sabbath-school Teacher*, 1836; *Simple Sketches*, Pittsfield, 1843, 2 vols.; *Future Punishment*, New York, 1863; *Hints and Thoughts for Christians*, 1867; *Woman's Rights*, 1867; *The Sunset-land, or the Great Pacific Slope*, 1870. A collected edition of his books appeared in London, 1853, later edition, 1879. See *John Todd, the Story of his Life told mainly by Himself*, New York, 1876.

**TOLAND, John**, a distinguished English deist; was b. near Londonderry, Ireland, Nov. 30, 1669; d. at Putney, March 11, 1722. He was born of Roman-Catholic parentage (was charged with being the illegitimate son of a priest), changed his original name, Janus Junius, at school, and became a Protestant at the age of sixteen. He studied at the universities of Glasgow, Edinburgh (where he graduated M.A., 1690), and Leyden, where he studied theology with a view to becoming a dissenting minister. He spent several years at Oxford, and in 1696 published his principal work, *Christianity not Mysterious* (2d ed., Amsterdam, 1702), which made a great sensation. The conclusions of the book are not very distinct; but the author defines that to be "mysterious" which is "above," not "contrary to," reason, and declares that Christianity contains nothing "mysterious" (that is, not before revealed). He declares himself a good Christian and a good Churchman. The book was burnt by the hangman at Dublin on Sept. 11, 1797, Toland being in the city at the time. "The Irish Parliament," says South, "to their immortal honor, sent him packing, and, without the help of a fagot, soon made the king-

dom too hot for him." From this time on, he led a Bohemian life, flitting between London and the Continent; wrote some political pamphlets favoring the claims of the house of Brunswick; spent some time at Berlin in a semi-official position, and died a pensioner of Lord Molesworth. He defended his *Christianity not Mysterious*, in an *Apology for Mr. Toland*, London, 1697, and *Vindicius liberius*, London, 1702. He published an edition of Milton's *Works, Historical, Political, and Miscellaneous, with a Life*, London, 1697, 1698, 3 vols.; *Amputor, or a Defence of Milton's Life*, 1699 (construed into an attack upon the canon); *Tetradymus*, 1720; *Impartial History of Servetus*, 1724, etc. An historical account of his life and writings appeared in 1722, and a *Life* by HUNDLESTONE, Montrose, 1814. His *Posthumous Works* were published, London, 1726, in 2 vols., with a *Life* by DES MAIZEAUX. See LELAND: *Dist. Writers*; LUCHEER: *Drismus*; A. S. FARRAR: *Critical History of Free Thought* (lect. iv.); STEPHEN: *History of English Thought*, etc. (i. 101 sqq.).

**TOLEDO, Councils of.** The old Spanish city of Toledo (*Toletum*), on the Tagus, [forty-two miles south-west of Madrid, with a population to-day of eighteen thousand, and still the seat of an archbishop], early became the seat of a bishopric, and was the scene of numerous church synods. The First Council was called by Bishop Patronus, or Petruinus, of Toledo, in 400. With eighteen other bishops, he passed twenty canons against the Priscillianists. A second council was probably held there in 447, in obedience to the demand of Pope Leo the Great, that the Spanish bishops should take further measures against the Priscillianists. The bishops of four provinces constructed a creed in Toledo, in which it is to be noticed that the phrase, "proceeding from the Father and the Son" (*a patri filioque procedens*), occurs. In the eighteen anathemas that are appended to it are found the best materials for the knowledge of the doctrines of the Priscillianists. The Roman dominion in Spain was overthrown in the latter part of the fifth century by the West Goths, who ruled for fifty years from Toulouse as the seat of power. They were zealous Arians, but did not institute severe persecutions against the Catholics. The Second Council of Toledo (*synod. Toletana II.*) was held in 531 (or 527), and passed five unimportant canons. In 531 the king of the West Goths took up his residence in Toledo. This change gave to the city great importance as a civil and ecclesiastical centre. In 551 or 582 the Arian King Leuwigild held a synod of the Arian bishops in the city to take measures for the conversion of the Catholics. But the Goths, instead of converting the Catholics, were themselves converted; the Catholic bishops having full control of the people who were Catholics, and never ceasing to denounce the Gothic rulers as foreigners, barbarians, heretics, etc. King Reccared entered the Catholic Church in 589, and in the same year called the celebrated Third Council of Toledo. After three days of fasting and prayer, the assembly held its first sitting May 8, being opened by the king, who used in his address the phrase, *procedit a patre et a filio* ("proceedeth from the Father and the Son"). He announced, as the reason for his having convened

the synod, his desire to lay down a confession of his orthodoxy. He pronounced the anathema over Arius, and expressed his acceptance of the creeds of Nicæa, Constantinople (with the addition of the statement, "proceeding from the Father and the Son"), and Chalcedon. The Goths who took part in the synod condemned Arianism in twenty-three articles. The synod also passed twenty-three articles bearing upon the administration of the church and social evils. These were signed by the king, sixty-four bishops, and seven episcopal substitutes. Leander of Seville closed the proceedings with an address.

The Fourth Council of Toledo (two local councils having been held in 597 and 610) was called by King Siseland, and convened Dec. 5, 633. Sixty-four bishops were present, and Isidore of Seville acted as president. The king, who had dethroned his predecessor Suintila, threw himself prostrate before the bishops, and with tears begged their intercession with God for himself. The synod passed seventy-five articles confirming the rights of the king, pronouncing eternal excommunication upon all who engaged in rebellion against the throne, etc. The Fifth Council of Toledo convened in 636, at the command of the King Chintila, who sought thereby to confirm his power. The Sixth Council of Toledo was summoned by the same king, in 638. Fifty-two bishops were present. All crimes against the king were declared punishable with eternal damnation. The Seventh Council of Toledo was held in 646, under Chindaswinth, who had risen to the throne by violence. In the collections of the acts of the councils, decrees about the offices of arch-deacon, presbyter, sacristan, etc., are attributed to this council, which have no connection with it whatever. The Eighth Council of Toledo was opened by King Receswinth, on Dec. 16, 653. Fifty-two bishops, twelve abbots, sixteen knights, and ten episcopal vicars, were present. The council re-affirmed the sacredness of the oath of fealty to the king, and took measures against the Jews and heretics. The Ninth Council of Toledo convened Nov. 2, 655, transacted no important business. The Tenth Council met in 556, and established the celebration of the feast of the Annunciation of Mary on Dec. 18. The Eleventh Council of Toledo was called by King Wamba in 675, took measures against the licentiousness of the priests, and recommended them to study the Bible assiduously. In 681 Erwig, who had come to the throne by intrigue, called the Twelfth Council of Toledo, in order to have his claims to power confirmed by the hierarchy. New measures were determined upon for the suppression of the remainders of heathenism. The Thirteenth Council of Toledo, consisting of forty-eight bishops, twenty-seven episcopal substitutes, several abbots, and twenty-six civil lords, was convened Nov. 4, 653. Again all are threatened with an endless anathema who make any attempt upon the person of the king or queen. At the Fourteenth Council, in 684, Monothelitism and Apollinarianism were condemned. The Fifteenth Council was held in St. Peter's and St. Paul's Church, 688, with sixty-one bishops present, and refused to change the expression *voluntas genuit voluntatem* of the preceding synod, which Benedict II. had condemned. It also defended, as against the

Pope, the proposition that in Christ there were three substances or natures. The Sixteenth Council of Toledo was convened May 2, 693, with fifty-nine bishops present. The licentiousness of the priests (sodomy, etc.), and the worship of trees, stones, etc., were condemned; and it was ordered that every day of the year (Good Friday excepted) mass should be celebrated in every church for the king and his family. The Seventeenth Council was opened Nov. 9, 694; the occasion for it being a conspiracy against the king, in which the Jews were said to have had the principal part. It was ordered that the Jews should be deprived of their property, and with their wives and children put under the protection of Christians as slaves: Jewish maidens were to marry Christian men; and Jewish men, Christian maidens. The Eighteenth and last Council of Toledo was held probably in 701. Its decrees are lost. Soon after its adjournment the kingdom of the West Goths succumbed to the Mohammedans, and for several centuries the Spanish Church had no opportunity to hold synods.

Looking over the history of the councils of Toledo, we find that the right was conceded to the king of calling and opening the synods, and authorizing their decrees. Civil affairs were adjudicated as well as ecclesiastical matters, and the prime occasion of many of the synods was the settlement of some question concerning the crown. The synods had become parliaments. The metropolitan of Toledo secured great power, but was not regarded as the primate of the Spanish Church. See CENNI: *De antiq. eccles. Hispaniæ*; HEFFEL: *Conciliengeschichte*; [GAMS: *Kirchengeschichte von Spanien*, 1862 sqq.] ALBRECHT VOGEL.

**TOLEDOTH JESHU** (תלדות ישו, "generations [i.e., history] of Jesus"), a Jewish apocryphon of the middle age, made up of "fragmentary Talmudic legends," which pretends to be a life of Jesus, but is in reality a clumsy and stupid fiction. Its author is unknown. Luther shows up the book in his usual vigorous style in his *Schem Hamphoras*. There are two widely different recensions of it. Wagenseil published a Latin translation of one in his *Tela Ignea Satanae*, Altdorf, 1681; and Huldreich of the other, in his *Historia Jeschue Nazareni a Juda is blasphemè corrupta*, Leyden, 1705. According to the first, Jesus was born B.C. 106-79; according to the second, B.C. 70-4. See also CLEMENS: *Die geheimgehaltenen oder sogenannten apokryphischen Evangelien*, Stuttgart, 1850, part v.; ALM: *Die Urtheile heidnischer und jüdischer Schriftsteller der vier ersten christlichen Jahrhunderte über Jesus und die ersten Christen*, Leipzig, 1864; BARING-GOULD: *The Lost and Hostile Gospels*, London, 1874; PICK, in MCCLINTOCK and STRONG, s.v.

**TOLERATION.** See LIBERTY, RELIGIOUS.

**TOLET, Francis**, a learned Jesuit writer upon ethics and casuistry, and exegete; was b. in Cordova, Oct. 12, or Nov. 10, 1532; d. at Rome, Sept. 14, 1596. After studying at Salamanca, he became professor there of philosophy, and was transferred to Rome, where he acted in the same capacity. A succession of popes held him in the highest esteem, and employed him in diplomatic offices. Clement VIII. made him cardinal, he being the first Jesuit to receive this honor. Six-

tus V. and Clement VIII. appointed him one of the laborers upon the new edition of the Vulgate. Among Tolet's numerous commentaries and philosophical works are *Introd. in dialecticam Aristotelis*, Rome, 1561; *Instructio sacerdotum de septem peccatis mortalibus*, Rome, 1601, which was translated into French and Spanish, and has frequently appeared under the title *Summa casuum conscientie*.

NEUDECKER.

**TOMBES, John, b.** at Beaudley, Worcestershire, 1603; d. at Salisbury, May 22, 1676. He was graduated M.A. at Oxford, 1624; entered holy orders; soon became famous for his preaching, especially among the Puritans, and was successively lecturer at St. Martin's, Oxford, preacher at Worcester, 1630, shortly afterwards at Leominster (Lemster), and 1641 at Bristol; master of the Temple, London, 1647; preacher at Beaudley, 1647. In Beaudley he had for his near neighbor Richard Baxter at Kidderminster. Each had his numerous admirers, many of whom made a long journey each week to hear his favorite. Between Tombes and Baxter there was incessant controversy, especially upon infant baptism and church polity. In 1653 Tombes was appointed one of the friers for the approbation of public ministers, and removed to London. In 1658 he married a rich widow, and retired from pastoral duties. He conformed at the Restoration, and lived out his days in quietness and prosperity. He was a vigorous, learned, and unwearied opponent of infant baptism. He had public debates upon this topic with Baxter and others, and wrote numerous treatises upon it. For a list of his writings and further account of the man, see Wood: *Athen. Oxon.* (ed. Bliss), iii. 1062-1067. Of his writings may be mentioned, *Two treatises and an appendix to them concerning Infant Baptism*, London, 1645; *Apology for two treatises*, 1646; *Anti-pædobaptism*, 1652, 1654, 1657, 3 parts; *Seplensheba, or the oath-book*, 1662; *Saints no smiters, shewing the doctrine of Fifth-Monarchy men to be antichristian*, 1664; *Emmanuel, concerning the two natures in Christ*, 1669; *Animalversiones in librum G. Bulli, Harmonia apostolica*, 1676.

**TOMLINE, George, D.D.**, Church of England; b. at Bury St. Edmund's, Suffolk, Oct. 9, 1750; d. at Winchester, Nov. 14, 1827. Graduated at Cambridge, he was successively rector of Corwen (1782), prebend of St Peter's, Westminster (1784), rector of Sudbury-cum-Offord, Suffolk (1785), bishop of Lincoln, with the deanery of St. Paul's (January, 1787), and finally bishop of Winchester (July, 1820). His family name was Petyman, but he changed his own name to Tomline in order to inherit a considerable fortune. He left two hundred thousand pounds. He is best known by his *Elements of Christian Theology*, London, 1799, 2 vols. (14th ed., 1843; vol. i. separately printed as *Introduction to the Study of the Bible*; new ed., 1876); *Refutation of the Charge of Calvinism against the Church of England*, 1811; *Memoirs of Pitt*, 1821.

**TONQUES, Gift of**, a phenomenon of the apostolic age, technically known as the "glossolalia." It first showed itself in Jerusalem, upon Pentecost (Acts ii. 4), but was repeated in other places (x. 46, xix. 6; 1 Cor. xii., xiv.). Paul, in the passages last cited, gives a full description of it. But it has been questioned whether the "glossolalia"

of Pentecost was identical with that at Casarea, Ephesus, and Corinth. The true view seems to be that it was; viz., an "act of worship, and not of teaching. With only a slight difference in the medium of interpretation, it was at once internally interpreted and applied by the Holy Spirit himself to those hearers who believed and were converted, to each in his own vernacular dialect; while in Corinth the interpretation was made either by the speaker in tongues, or by one endowed with the gift of interpretation." It was not a speaking in foreign languages; for, as a matter of fact, only Greek and Hebrew were requisite for the apostles' work, and these they already knew. It had nothing to do directly with the spread of the gospel. It was an act of self-devotion, emotional rather than intellectual, excited rather than calm. If one was not in a similar condition, the glossolalia was like the incoherent talk of a drunken man.

How long the phenomenon lasted, it is impossible to say, but probably not longer than the apostolic age. In later times analogies have been found for it in the "speaking in tongues" of the Camisards, Prophets of the Cevennes, early Quakers and Methodists, Mormons, "Läsare" in Sweden (1841-43), converts in the Irish revival of 1859, and particularly in the Catholic Apostolic (Irvingite) Church.

Other explanations of the glossolalia are: (1) It was a mistake of the narrators there was no such phenomenon — this is the rationalistic explanation; (2) It was a mistake of the hearers, they only imagined it; (3) It was speaking in archaic and foreign forms of speech; (4) It was the language of heaven or of paradise; (5) It was a permanent miraculous endowment with a knowledge of those foreign tongues in which the apostles were to preach the gospel; (6) It was a temporary speaking in foreign languages, and ended with the Day of Pentecost.

See Lit. in SCHAFF: *History of the Christian Church*, rev. ed., N.Y., vol. i., 1882, p. 221, and his note *Glossolalia*, pp. 231-242.

**TONSURE, The**, denotes the practice of the Roman-Catholic and Greek churches, by which a portion of the skull of the priests is shaven. It precedes the consecration to clerical orders, and is a specific mark of distinction between the clergy and the laity (*Conc. Trid.*, xxiii. 6). He who has once received the tonsure must always retain it. It may be conferred upon candidates in their seventh year, but in this case they may not exercise spiritual functions till they are fourteen years old (*Conc. Trid.*, xxiii. 3). The tonsure is regarded as a symbol of Christ's crown of thorns, the regal dignity of the priesthood, and the renunciation of the world, and is sometimes based upon Acts xxi. 24, 26, 1 Cor. xi. 14, 15. It is held that Paul and Peter practised it. It is an historical fact, that, in the fourth century, neither monks nor priests practised the tonsure [so also Wetzer and Welte]. The cutting of the beard, and hair of the head, was forbidden by the Council of Carthage (398); and Jerome, in his Commentary on Ezek. xliv., says that the Christian priest was not to appear with shorn head, lest he be confounded with the priests of Isis and Serapis, and other heathen divinities. The custom of cutting the hair at first prevailed

among the penitent, and was taken up by the monks in the fifth century. They shaved the hair down to the skin; and this practice was considered symbolical of penitence. From the sixth century on, the priests followed the practice. Three principal styles of tonsure have prevailed. The *Roman* tonsure consists of the shaving of the entire skull, except a ring of hair extending all around the head. According to tradition, Peter's tonsure was of this kind. The synod of Toledo, in 633, decreed this style for Spain. The extent of the shaven part was gradually diminished; but the synod of Placentia (1388) ordered that it should be at least four fingers broad. The *Greek* tonsure, also called "the tonsure of Paul," consists in shaving the fore-part of the skull entirely bare. The *Keltic* or *British* tonsure, called also "the tonsure of James or Simon Magnus," consists in shaving the head bare in front of a line drawn across the skull from ear to ear. [The style of the tonsure formed a subject of most violent controversy in England after the arrival of Augustine and his monks, until the final victory of the Roman type of Christianity over the old Keltic Church in the eighth century.]

The tonsure is conferred by the bishops, cardinal priests, and abbots (*Conc. Trid.*, xxiii. 10). The Pope may also vest the right in priests. [See BEDE: *Historia Ecclesiastica*, iv. 1; MARTÈNE: *De antiq. eccl. rit.*; art. "Tonsur," in WETZER U. WELTE.] NEUDECKER.

**TOPLADY, Augustus Montague**, was b. at Farnham in Surrey, Nov. 1, 1740; and d. in London, Aug. 11, 1778. He was "awakened" in a barn in Ireland, 1755, and "led into a full and clear view of the doctrines of grace," 1758. He was ordained 1762, and was vicar of Broad Hem-bury, Devonshire, from 1765 till his death. He published *The Church of England vindicated from the Charge of Arminianism* (1771, 2 vols.) and some sermons, besides many articles in the *Gospel Magazine*. His works appeared in six volumes, 1825. They are filled with the most advanced doctrine and the most conscientiously acrimonious controversy.

His intellect was precocious. In 1759, at the age of nineteen, he issued in Dublin *Poems on Sacred Subjects*, pp. 156. His later hymns add to these but one-third of their bulk, but include his most important compositions. No reliable edition of his entire verses existed prior to that of D. Sedgwick, 1860. His *Psalms and Hymns*, 1776, contained but few of his own.

As to Toplady's talent and earnestness there are not two opinions. Montgomery's remark, that "he evidently kindled his poetic torch at that of his contemporary, Charles Wesley," means merely that he could not be insensible to Wesley's example and influence. So similar were their gifts, that their hymns can be distinguished only by the dominant emotionalism of one, and the severer doctrinal tone of the other. Agreeing in every thing else, difference of opinion as to the Decrees made and kept them the worst of friends. "Mr. John Wesley," said Toplady in a sermon, "is the only opponent I ever had whom I chastised with a studious disregard to ceremony. . . I only gave him the *whip*, when he deserved a *scorpion*." "They have defended their dear Decrees," retorted Wesley in his

*Arminian Magazine*, "with arguments worthy of Bedlam, and language worthy of Billingsgate." Yet Toplady took near half his collection from these "blind Arminians," and has frequently received credit for some of their best. His own poetry was better than his polemic, and has often "a peculiarly ethereal spirit." Some of his hymns are heavily weighted with divinity; but his "Rock of Ages" is one of the best and most popular hymns in any language. For sketch, see Bishop RYLE: *Christian Leaders of a Hundred Years Ago*, London, 1869.

F. M. BIRD.

**TORQUEMADA (TURRECREMATA)**, the name of two distinguished Spanish ecclesiastics. — I. **Juan de**, b. in Valladolid, 1388, educated there and in Paris; was appointed (1431) by Eugenius IV. "master of the holy palace," sent by him to the Council of Basel, and made cardinal in 1439. He wrote *De conceptione deiparæ Mariæ, libri viii.* (Rome, 1547, ed. with preface and notes, by Dr. E. B. Pusey, Lond., 1869, etc.), and died at Rome, Sept. 26, 1468. See LEDERER: *Der spanische Cardinal Johann von Torquemada, sein Leben u. seine Schriften*, Freiburg-im-Br., 1879. — II. **Thomas de**, the famous inquisitor, was b. at Valladolid, 1420; d. at Avila, Sept. 16, 1498. He belonged to the order of St. Dominic, and gave himself up wholly to the organization of the Spanish Inquisition, and overcame the scruples of Isabella. It was at the request of Ferdinand and herself that the "Holy Office" of the Inquisition was created by Sixtus IV., Nov. 1, 1478. When this Pope determined to appoint an inquisitor-general, the appointment fell on Torquemada (1482). The laws and methods of the Spanish Inquisition were his work. The laws appeared in Madrid, 1576, with the title *Copilacion de las instrucciones del officio de la santa inquisicion, hechas por el muy reverendo senior Fray Thomas de Torquemada*, etc. It was due largely to him that the large sum offered by the Jews was not accepted by Ferdinand, and that they were expelled from Spain in 1492. Torquemada's name has become synonymous with cold-blooded cruelty. LONGFELLOW has a fine poem on the subject; and PRES-COTT has given a picture of him in his *Ferdinand and Isabella*. See INQUISITION.

**TORREY, Joseph, D.D.**, Congregationalist; b. at Rowley, Mass., Feb. 2, 1797; d. at Burlington, Vt., Nov. 26, 1867. He was graduated at Dartmouth College, 1816, and at Andover Theological Seminary, 1819; pastor at Royalton, Vt., 1819-27; professor of Latin and Greek in the University of Vermont, 1827-42; and of intellectual and moral philosophy from 1842 till his death. He was president of the university from 1863 to 1865. He edited the *Remains of President James Marsh*, 1843, the *Select Sermons of President Worthington Smith*, 1861, prefacing each volume with a carefully prepared Memoir; wrote *A Theory of Fine Art* (lectures, New York, 1874); but his greatest service was his masterly translation of Neander's *General History of the Christian Religion and Church*, Boston, 12th ed., 1881, 5 vols., with model index volume.

**TOSSANUS, Petrus (Pierre Toussaint)**, b. at Saint-Laurent, Lorraine, in 1499; d. at Mûmpelgard in 1573. He studied theology at Cologne, Basel, Paris, and Rome, and was made a canon at the Cathedral of Metz. But, when the perse-

cutions against the Protestants began, he fled to Basel, and formally embraced the Reformation. Two attempts he made to propagate his views in France (at Metz and in Paris) ended with imprisonment; but in 1539 he was by the Duke of Wurtemberg made superintendent of Mumpelgard, where he introduced the Reformation, not without great difficulties, however, as he was a Calvinist, and the duke a Lutheran.

**TOULMIN, Joshua, D.D.**, English Unitarian; b. in London, May 11, 1740; d. at Birmingham, July 23, 1815. He was a Baptist minister at Taunton, 1765; but, becoming a Unitarian, he was one of Dr. Priestley's successors at Birmingham. He was the author of several books, of which may be mentioned, *Memoirs of Faustus Socinus*, London, 1777; *Review of Life of John Biddle*, 1789; *History of the Town of Taunton*, Taunton, 1791; *Biographical Tribute to Dr. Priestley*, London, 1801; *Memoirs of Samuel Bourne*, 1809; *Historical View of the Protestant Dissenters in England under King William*, 1814; and edited, with Life, NEAL'S *History of the Puritans*, 1794-97, 5 vols., the basis of all subsequent editions.

**TOULOUSE, Synods of.** Many ecclesiastical councils have been held in Toulouse, some of which are important. At the suggestion of Louis, a synod was convened in Toulouse, probably in 829. The decrees are lost. One was held in 883 to adjust the complaint which Jews had made to King Carlmann, of being abused by clergy and laity. One in 1056, summoned by Pope Victor II., consisted of eighteen bishops, and passed thirteen canons forbidding simony, insisting upon the rule of celibacy, and placing the age of ordination to priests' orders at thirty, and to deacons' orders at twenty-five. The synod of 1118 was concerned with the inception of a crusade against the Moors in Spain. The synod which Pope Calixtus II. presided over in person reiterated the laws against simony, confirmed the right of the bishops to tithes, etc. The synod of 1161, at which the kings of France and England, and legates of Pope Alexander III. and his rival, Victor III., were present, declared Alexander pope, and pronounced excommunication upon Victor. The synod of 1219 forbade the conferment of offices upon heretics, and forbade all work upon church-festival days which are mentioned by name.

The synod of 1229, in the pontificate of Gregory IX., is important. It obligated archbishops and bishops, or priests, and two or three laymen, to bind themselves by oath to search out heretics, and bring them to punishment. A heretic's house was to be destroyed. Penitent heretics were to be obliged to wear a cross on their right and left side, and might not receive an office until the Pope or his legate should attest the purity of his faith. All men of fourteen years and over, and all women of twelve years and over, were to be required to deny all connection with heresy and heretics. This oath was to be repeated every two years. Laymen were also forbidden the possession of the Old and New Testament; and the suppression of vernacular translations was especially commended. In 1590 a Council of Toulouse declared the Tridentine Decrees binding, and took up various subjects, such as relics, the consecration of churches, oratories, the adminis-

tration of hospitals, etc. As late as 1850 a provincial synod was held at Toulouse, under the presidency of Archbishop d'Astros, which declared against the tendencies of modern thought, indifference, socialism, etc. See HARDUIN, MANSI, etc.; [and for a sketch of Toulouse's religious history, VINCENT: *In the Shadow of the Pyrenees*, New York, 1883, pp. 211-232.] NEUDECKER.

**TOURNEMINE, René Joseph**, b. at Rennes, April 26, 1661; d. in Paris, March 16, 1735. He was educated by the Jesuits; entered their order, taught theology and philosophy in several of their houses, and was in 1695 placed at the head of the *Journal de Trévoux*, which he conducted till 1718 with great moderation and tact. He also published in 1719 an excellent edition of the *Brevi expositio sensus literalis totius scripturæ* (Cologne, 1630, 2 vols.) of the Jesuit Menochius (b. at Padua, 1576; d. at Rome, Feb. 4, 1655); but his principal work, *Traité sur le Deïsme*, remained unfinished. See *Journal de Trévoux*, September, 1735.

**TOURS, Synods of.** The first synod of Tours of which any account has been preserved convened in 461, passed thirteen canons re-affirming the decrees of former synods, forbidding priests to whom the privilege of marriage was accorded to marry widows, pronouncing excommunication upon priests who renounced their orders, etc. The synod of 567 met with the consent of King Charibert, and passed twenty-seven canons regulating matters of church-discipline. The synod of 813 was convened by the order of Charlemagne, and passed fifty-one canons defining the duties of bishops, putting the ordination of priests in their thirtieth year, regulating the relation of nuns and monks, forbidding markets on Sunday, etc. The canons close with a profession of absolute submission to Charlemagne. Another synod was held at the time the remains of St. Martin were conveyed from Auxerre to Tours,—either in 912 or 887. The synod of 942 is barely mentioned, and that of 1055 was convened with reference to the views of Berengar concerning the Lord's Supper, which had been condemned as heretical. Berengar on that occasion renounced his views.

In 1060 the cardinal legate Stephen convened a synod at Tours, which concerned itself with the purchase and sale of church-offices, the licentiousness and concubinage of the clergy, etc. The council of 1096 was occupied with the release of King Philip of France from the ban of the church, and with the preparation for the first crusade. In 1163 Pope Alexander III. presided in person over a synod at Toulouse which excommunicated the antipope, Victor IV., and recognized his own claims. The synods of 1236 and 1282 were concerned with matters of church-discipline. The important synod of 1510 took up the violent conflict which was then raging between Louis XI. of France and the belligerent Pope Julius II. The chancellor of Louis opened the council with complaints against the Pope, and in the king's name presented several questions to the assembled dignitaries bearing upon the relations of states to the papal see. The first of these was whether the Pope might carry on war against princes who with their lands acknowledge allegiance to the church. The synod answered that the Pope had no right to begin any such war. A second question con-

cerned the right of a prince with whom the Pope was at war to enter the Pope's dominion, in case of certain abuses; and this the synod likewise answered in the affirmative. A provincial council was also held at Tours in 1583, to confirm and take measures to carry out the Tridentine Decrees. See HARDUIN, MANSI. NEUDECKER.

**TOWIANSKI, Andreas**, Polish mystic; b. at Antoszwinec, Lithuania, Jan. 1, 1799; d. at Zürich, Switzerland, May 13, 1878. From 1818 to 1826 he practised law at Wilna; in 1835 became a convert of St. Simon at Paris; and on Sept. 27, 1841, he began the public proclamation of his revolutionary views, which called for a total upheaval of society and a new arrangement. The Polish poet Mickiewicz was one of his followers. See SEMENKA: *T. et sa doctrine*, Paris, 1850; and MICKIEWICZ: *L'église officielle et le Messianisme*, 1842-43, 2 vols.

**TOWNLEY, James, D.D.**, English Wesleyan; b. in Manchester, May 11, 1774; d. at Ramsgate, Dec. 12, 1833. After a good school education he became a local preacher at the age of nineteen, and was from 1796 to 1832 a regular minister. In 1827 he was appointed general secretary of the Wesleyan Missionary Society. He presided at the conference at Sheffield, 1829, and again at the Irish conference, 1830. He was, next to Dr. Clarke, the most learned man among his brethren in all biblical matters, and wrote, among other works of less value, the excellent *Illustrations of Biblical Literature, exhibiting the History and Fate of the Sacred Writings, from the Earliest Period to the Present Century, including Biographical Notices of Translators and Other Eminent Biblical Scholars* (London, 1821, 3 vols.; New York, 1842, 2 vols.), and translated pt. iii. 26-49 of Maimonides' *Reasons of the Laws of Moses, with Notes, Dissertations, and Life* (1827).

**TOWNSON, Thomas, D.D.**, Church of England; b. at Much Lees, Essex, 1715; d. at Richmond, April 15, 1792. He was a fellow of Magdalen College; and, after filling various appointments, he was made archdeacon of Richmond, 1780. In 1778 he published at Oxford his most admired work, *Discourses on the Four Gospels, chiefly with regard to the Peculiar Design of Each and the Order and Places in which they were written*. His *Works*, ed. by Ralph Churton, with an account of the author, appeared in London, 1810, 2 vols.

**TRACHONITIS** is mentioned only once in Scripture (Luke iii. 1), where the expression, "the Trachonite region," seems to include, besides the province of Trachonitis, parts of Auranitis, Gaulanitis, and Batanea. It was bounded north by Damascus, and east by Gaulanitis. By Augustus it was taken from Zenodorus, and given to Herod the Great, from whom it devolved upon Philip. After the beginning of the second century the name does not occur any more in history.

**TRACTARIANISM**, the name of a remarkable movement in the Established Church of England, due to the so-called *Tracts for the Times*, a series of pamphlets published at Oxford from 1833 to 1841. The leaders of the movement were all Oxford men, and members of Oriel. They were John Keble, John Henry Newman, Richard Hurrell Froude, Hugh John Rose, Arthur Philip Perceval, Frederick William Faber, William Palmer, Edward Bouverie Pusey, and Isaac Williams.

The series consisted of ninety tracts, of which Newman wrote twenty-four, and Keble also a goodly number. The movement was essentially a revival of mediæval ecclesiasticism and scholasticism, in protest to evangelicalism, and to that political liberalism which abolished the Test Act in 1828, and ten of the Irish bishoprics in 1833, whose occupants had voted against the Reform Bill of 1831. The way was prepared for the movement by John Keble's *Christian Year*, 1827. Its real founder was Hugh James Rose. Its start was given by A. P. Perceval's *Christian Peace-Offering*, 1828. The object of this book was to show that the Anglican and Roman churches were essentially agreed. Then came Froude, who argued that the existing Roman Church had departed from the primitive faith, and so, in a less degree, had the Anglican Church, but that the teachings of the latter admitted of construction in the sense of the primitive church. He therefore urged the claims of celibacy, fasting, relics, and monasticism. But, as the tendency of the political movements of their time was directly against such a return of the middle age, the little coterie at Oxford published *The Churchman's Manual* (1833), in which they made prominent the three points of the idea of the church, the importance of the sacraments, and the significance of the priesthood. On July 14, 1833, Keble preached an assize sermon upon *National Apostasy*, from 1 Sam. xii. 23. This sermon Newman regarded as the actual start of the movement. Upon July 25-29, 1833, Rose, Froude, Keble, Newman, Palmer, and Perceval held a conference at Haddenham, to revise the *Manual*, and devise a plan of action. It was then agreed that the two points to be aimed at were the maintenance of the doctrine of apostolic succession, and the preservation of the Prayer-Book from Socinian alteration. In September, Keble drew up the programme of the party; and on Sept. 9, 1833, the first *Tract for the Times* (designed to indoctrinate the laity in Catholic theology and polity) appeared, and the coterie, through their connection with the series of *Tracts*, received the name "Tractarians," as the writers or compilers of the tracts themselves, and as the indorsers of the sentiments advocated. The first tract was by Newman, entitled *Thoughts on the Ministerial Commission*. *The Churchman's Manual* had been sent to all the Scottish bishops, and approved by them, while the Archbishop of Canterbury did not object to its publication. And the first tracts also found a warm reception. They were looked upon as valuable allies in the defence of the Established Church against the insidious attacks of the Liberals. By November, 1835, seventy of them had appeared. The first sixty-six consist of extracts from the Fathers, Beveridge, Bull, Cosin, and Wilson, with a few original tracts. The succeeding twenty-four are longer, and more elaborate. They make altogether six volumes. But the movement was by no means a peaceful progress. In March, 1844, the *Christian Observer*, an Evangelical newspaper, decried it as Romanistic. Newman, in Tracts 38 and 41 (*Via media*), denied the charge. In 1836 the Tractarians vigorously opposed the appointment of Renn Dickson Hampden, D.D., principal of St. Mary's Hall, Oxford, to the regius-professorship of divinity, on the ground of his latitudinarian principles. A

great pamphlet war was thus opened; but the Tractarians were defeated. In 1837 the Rome-ward tendency of the movement more plainly manifested itself, especially in Isaac Williams's tract (No. 80), *On Reserve in Communicating Religious Knowledge*. It advocated a revival of the *disciplina arcani* of the Ante-Nicene Church, i.e., the ideas that there were doctrines which should not be publicly taught; and that the Bible should not be promiscuously circulated. Keble's tracts were in similar strain. The effect of such writing was twofold, — the public was dismayed, and certain members of the Tractarian party avowed their intention to become Romanists. In 1838 the *Library of the Fathers* (see PATRISTICS) was started by the Tractarians, and in 1840 the *Library of Anglo-Catholic Theology*, which contained old High-Church writers of the Church of England who more or less sympathized with the views of the Tractarians. But so decided was the setting of the tide towards Rome, that Newman made a vigorous effort to turn it by his famous tract (No. 90), *Remarks on Certain Passages in the Thirty-nine Articles*, in which he endeavored to show how it was possible to interpret the Thirty-nine Articles in the interest of Catholicism. He maintained that "the sixth and twentieth articles, on Holy Scripture and the authority of the Church, were not inconsistent with the Anglo-Catholic idea; that the true rule of faith is not in Scripture alone, but in apostolic tradition; that Art. XI., on justification by faith only, did not exclude the doctrine of baptismal justification, and of justification by works as well; that Arts. XIX. and XXI., on the Catholic Church and general councils, did not mean that the true church is not infallible, but that the idea of express supernatural privilege, that councils properly called shall not err, lies beyond the scope of these articles, or at any rate beside their determination; that Art. XXII., on purgatory, pardons, images, relics, and invocation of saints, only condemned the *Romish* doctrine concerning them, not any other doctrine on these subjects, consequently not the Anglo-Catholic; that Art. XXV. did not deny that confirmation, penance, orders, matrimony, and extreme unction, were sacraments, but only that they were not sacraments *in the same sense* as baptism and the Lord's Supper; that Art. XXXIII. only condemned gross views of transubstantiation, not the mysterious presence of the body of Christ. The articles on masses and clerical celibacy were in like manner explained away" (Stoughton). The tract appeared in March, 1841: Newman acknowledged on the 16th. The violent controversy which the tract occasioned led to the "discontinuance" of the series.

The tract, although nominally an attempt to dissuade from Rome, was denounced as in reality leading towards it. Then came a sifting of the party. Those who were content to stay in the Church of England drew all the closer together. They were such men as Pusey, Williams, Keble, and Perceval. But soon the movement swept away from this middle position such leading spirits as Newman and Faber in 1845, and Manning in 1851. Before 1853 not less than four hundred clergymen and laity had become Roman Catholics. They were "chiefly impressible undergraduates, young ladies, and young ladies' cu-

rates" (Blunt). But the action of the Roman Church (October, 1850), in distributing England into twelve bishoprics, while it rendered that church more attractive, at the same time aroused the strong Protestant feeling, and doubtless checked many from going to Rome. For the present state of the tractarian movement, see art. RITUALISM.

*Tractarian Doctrine.* — The fundamental doctrines concern the sacrament of the Eucharist, which is declared to be the means of salvation, and the church with the apostolical succession, which is the divinely appointed channel of saving grace through the Eucharist. Baptism regenerates, yet the baptized can fall from grace. In the Eucharist, the bread and wine truly, but in a heavenly and spiritual manner, become the body and blood of Christ; and the worthy communicant receives the same to his spiritual welfare and salvation, but the unworthy to judgment. Because of the real presence of Christ, it is right to bow at the consecration of the elements; for one adores, not the elements, but Christ who is present in them. As regards the church as the means of salvation, founded by Christ, and perpetuated by the apostolical succession, she is the only channel of grace in Christ, because she is the only dispenser of the means of grace, the only protector and witness to the truth, and the highest authority in matters of faith and life. As channel of the means of salvation, she constitutes the communion of saints. She is one — holy, catholic, and apostolic in origin and teaching. The three marks of the true church are *apostolicity* (through apostolical succession securing the validity, the sacraments, and the power of the keys), *catholicity* (through Scripture and tradition securing truth in doctrine and life), and *autonomy* (absolute independence of external authority in matters of faith and practice). By apostolical succession was meant that Jesus gave his spirit to the apostles, and they to those upon whom they laid their hands, who, in turn, possessed the power to impart the gift; and so it has come down to our day. With this idea is connected that of the priesthood as the necessary and unique mediators between Christ and the congregation, and so a sharp line is drawn between clergy and laity. The true church thus constituted is not an ideal, but a reality, an external and visible organization. The true visible church is the communion of saints, in which the Word is preached in its purity, the sacraments administered according to Christ's ordinance, and discipline rightfully maintained. The invisible church is the household of God, in heaven and earth. The Rule of Faith is the Holy Scriptures and the Catholic tradition together.

As a theological school, Tractarianism is modern scholasticism. The realistic tendency of Tractarianism is plain. Justification, it teaches, is a real impartation of spiritual life through the sacraments; the true church is real, objective; truth is really objectively given; the gift of the Holy Spirit is really transmitted through the apostolical succession; Christ is really present in the Eucharist, so also in worship. The external must have a real meaning: it must express some idea. A change was therefore made in the accessories of worship. Everywhere beauty in



architecture, in vestments, in music (vocal and instrumental), was insisted upon, with the result of striking improvement. Enormous sums have been spent in these directions. Cathedrals have been restored, religious houses have been erected, and the appointments of the sanctuary multiplied and refined.

And Tractarianism powerfully affected the religious life of thousands. The church was to be served by organizations for religious and philanthropic action, and these have sprung into existence. The influence of doctrine upon life was emphasized; daily duties were explained and enforced; and so the movement proved a great good to the community. But it has also been a fruitful source of secession to Rome, and has produced an agnostic and rationalistic re-action in the Church of England.

Besides the works mentioned in this art., see J. H. NEWMAN: *Apologia pro vita sua*, London, 1864; J. HESSE and F. REIFF: *Die Oxforder Bewegung*, Basel, 1875; the special arts., "Tracts for the Times," by JOHN STODGTON, in JOHNSON'S *Cyclopaedia*, "High-Churchmen," in BLUNT'S *Dictionary of Sects*, and especially "Tractarianism" (upon which this art. is based), by SCHOELL, in HERZOG I., vol. xvi. 212-279.

**TRACT SOCIETIES, Religious. I. Great Britain.**—The maintenance and diffusion of religious opinion by means of pamphlets or tractates is a habit older than the invention of printing; and perhaps John Wiclif was the greatest tract-writer that ever lived. But it has been reserved to modern times to make full use of the same method as a means of evangelization; and tract societies are now recognized by all churches as among their most effective instruments for good. Among the pioneers in this work, a foremost place must be given to HANNAH MORE, whose *Cheap Repository* tracts, towards the close of the eighteenth century, circulated by hundreds of thousands, served greatly to counteract the influence of the irreligious, anti-social, cheap literature which at that time was diffused, chiefly by hawkers, throughout Great Britain. The Book Society for promoting Religious Knowledge among the Poor had been formed as long back as 1750. But a new departure was taken in this direction in 1799 by the formation of the Religious Tract Society in London, chiefly through the influence of the Rev. George Burder of Coventry and his coadjutors; the Rev. Joseph Hughes of Battersea being the first secretary. The object set forth in the first minute was "to form a society for the purpose of printing and distributing religious tracts." The first meeting was held in Surrey Chapel, the Rev. Rowland Hill himself exerting much influence in the establishment of the society. Two principles from the first were recognized: first, that there is a common Christian faith, in the expression and enforcement of which all evangelical believers may unite, irrespective of ecclesiastical or doctrinal distinctions; and, secondly, that this faith may be set forth in so brief a compass and so simple a way, that even the smallest tract may contain the essentials of saving truth. A third principle, no less important than these two, had to await full recognition until a later day, — that the great verities of religion may rightly be associated with every topic of human thought

and interest; the Christianity of the Bible thus becoming the animating spirit of a various, instructive, and ennobling literature. At the outset, the production of *tracts* was the only aim; and the value of the method, as well as the appropriateness and interest of the first publications issued, led to a speedy enlargement of the work beyond the anticipations of its early promoters. The tracts of the society were issued by thousands, and obtained that place in the esteem of Christian workers generally which they have ever since retained. Nor was the testimony given to the real unity of Christ's church less valuable. Very early in the history of the society it was adopted as a fundamental rule, that its managers should be taken in equal numbers from the Church of England and from the ranks of Non-conformity. The experience of more than eighty years has shown that it is not only possible, but easy, for all to labor together in this work, without any compromise of individual opinions, or any entanglement in doctrinal or ecclesiastical dispute; and no Christians are excluded from the society, but such as exclude themselves, on the one hand by a rigid churchmanship, or on the other by a rationalism which seems to ignore important principles of evangelical truth. Nor has this comprehensiveness been evinced only in one special work. It was in the committee room of the Religious Tract Society, at the close of the year 1802, that the BRITISH AND FOREIGN BIBLE SOCIETY was originated, and on Tuesday, Feb. 1, 1803, that its rules were finally adopted; the diffusion of the streams thus naturally leading to the fountain-head. From the first, the two societies have labored together in brotherly union for the evangelization of the world.

The *Tracts* of the society, in accordance with its name and first design, claim the chief place in our notice of its publications. These are of immense variety in style and form, adapted to every class of readers, old and young. Every tract, before adoption by the society, is submitted to the whole committee, and decided on by vote. It is held as essential that every tract should set forth the way of salvation, by the atonement of Christ, and through the work of the Holy Spirit in the heart. And, further, it is required that the narratives in these tracts should be literally true. Fiction, it is held, has its becoming place in literature; but a tract, to win the highest usefulness, should deal with real personages and actual experiences. Of the tracts produced under these conditions, there are now about 3,200 on the society's catalogue, from the single-page handbill to the important series of *Present-day Tracts*, in which some of the foremost scholars and thinkers of the day have employed their pens for the defence of the Christian faith. The tract circulation in the year 1882-83, in the English language alone, amounted to 33,249,800.

But, as has been already intimated, the work of the society now extends far beyond the production of tracts. The publication of *Books* was very gradually introduced, and the earliest attempts in this direction seem to have been to popularize the standard works of "Puritan" divinity. Through the ind-fatigable energy of Mr. George Stokes, a gentleman of fortune (founder, in 1840, of the well-known Parker Society), who

long gave his editorial services to the society, the chief practical and experimental works of the English Reformers, and of their great successors in the seventeenth century, were issued, mostly in an abridged form. To the writings of Wiclif, Tyndale, Latimer, Becon, and many more who took part in the struggle against papal domination, were added the choicest works of Baxter, Howe, Owen, Flavel, Sibbes, Charnock, and a host of others, mostly abbreviated to suit the taste or the leisure of modern times. These writings had for a while a very large circulation, and contributed not a little to sustain among thoughtful readers the relish for the old English Protestant theology. Other publishers have since taken up the work, and the fashion of abridgments has passed away; so that in a great measure this part of the society's labor has been superseded. Besides preparing these editions, Mr. Stokes also wrote a considerable number of manuals on biblical history and antiquities in a form suited to young people and Sunday-school teachers; entering thus upon a wide field, which has since been largely occupied. Among the larger works of this period was also a *Commentary on the Holy Scriptures*, compiled from Henry, Scott, and other writers, and in some measure combining the characteristics of both of the commentators named. To this have from time to time been added other important works of biblical exposition, notably Leighton on *St. Peter*, and the American commentaries of Hodge on the *Epistle to the Romans*, and of Barnes on the *Gospels* (abridged). But the great work of the society in this special direction has been the *Annotated Paragraph Bible*, which after several years of careful preparation, enlisting the services of many eminent biblical critics of the day, appeared in 1851 under the direction of the late Mr. Joseph Gurney, treasurer of the society, who, besides providing all expenses of editorship, had the stereotype plates prepared at his own cost. This work has stood the test of thirty-two years; and, notwithstanding the more recent appearance of several important commentaries on Scripture, it still holds a high place in the esteem of competent judges. Bible dictionaries and concordances have also been issued by the society for many years, with companions and helps of different kinds, among which may be mentioned the *Bible Handbook*, by Dr. Angus, and the *Handbook to the Grammar of the Greek Testament*, by the author of the present article. In modern practical and devotional Christian literature, the work that has achieved the largest circulation, and probably the most extended usefulness, has been James's *Anxious Enquirer*; the society having circulated no fewer than 815,000 copies of this book in its several editions. Pike's *Persuasive to Early Piety* may also be mentioned as having formerly been very popular as a gift to the young. In the year 1849 the committee resolved to offer prizes to workmen for the best essays on sabbath observance. There were numerous competitors, and much was thus effected in awakening Christian thoughtfulness in our land in reference to a very important part of practical godliness. Prizes were also offered in 1850 for essays on the condition of the working-classes; the winner of the first prize, by an essay entitled *The Glory and the Shame of Britain*,—Mr. Henry Dunckley,

now of Manchester,—has since won for himself a foremost place in the ranks of English journalism.

The range of the society's publications has been gradually widened beyond that of exclusively religious teaching. Books "on common subjects written in a religious spirit," to adopt the phrase of Dr. Arnold, have been multiplied. Foremost among these in utility has been the Educational Series, including the well-known *Handbooks of the English Language* and of *English Literature*, by Dr. Angus; also *Histories of England, Greece, and Rome*, with a system of *Universal Geography*. For some years a sixpenny *Monthly Volume* treated, in a popular but thoroughly competent way, many great questions of philosophy, science, and history. These were truly "small books on great subjects," and have had an important share in the education of many. Biographies published by the society have been very numerous, both of the saints and heroes of the church, and of many in humbler positions, whose example it seemed well to preserve. The lives of *Tyndale* and of *Latimer*, by the late Robert Demaus, rank among the highest in this class of literature; and it may be that almost as much real usefulness has been achieved by Legh Richmond's *Annals of the Poor*, or the unpretending memoir of *Harlan Page*.

Books of a yet more popular class have been published by the society in great abundance. *The Pilgrim's Progress* has been issued in sixty-five languages, mainly by the society's aid. For many years the kindly humor of "Old Humphrey"—the "Christian Elia," as he was called by the late Dr. James Hamilton—irradiated many a little volume, both for younger and for elder readers. The name of this charming author was George Mogridge. He died in 1851, at the age of sixty-seven. A long array of juvenile publications, from Mrs. Sherwood's *Little Henry and his Bearer*, down to the last boys' story by Mr. G. E. Sargent, or pathetic tale by "Hesba Stretton," provides reading for every taste. Of *Jessie's First Prayer*, by the last-named writer, the sale has amounted to 837,500 copies, inclusive of a penny edition recently published. *Christy's Old Organ*, by Mrs. Walton, is also well known on both sides of the Atlantic, and has been remarkably useful to many readers. The illustrations of this class of books, and of others published by the society of late years, have been, in their finish and artistic merit, a striking contrast to those contained in its earlier volumes. The highest resources of the wood-engraver's art are now called into requisition; and, in a special series of *Pen and Pencil Pictures* from many lands, the descriptive and the artistic portions vie with each other in the care with which they have been elaborated. *The Harvest of a Quiet Eye*, and other works of poetic, meditative musing, by the same author, may also be mentioned, for the beauty and finish of their pictorial illustrations.

The *Periodicals* of the society have also become a very important part of its work. The first was *The Child's Companion*, begun in 1821, and still teaching its attractive lessons to generation after generation of little ones. *The Weekly Visitor* (commenced in 1825) for many years sought to combine useful information with Christian teach-

ing; but in 1852 the same work was undertaken by *The Leisure Hour*, with a higher standard of literary merit. *The Sunday at Home* attempts for the Lord's Day what *The Leisure Hour* strives to do for the week. In 1879 *The Boy's Own Paper* was started as a weekly journal, followed by *The Girl's Own Paper* in 1880. Intended at the outset to convey healthful moral and religious teaching, with a due admixture of the attractive and amusing, so as to supersede as far as possible the frivolous and often debasing literature offered to our young people, the success of these periodicals has surpassed the highest expectations of their promoters, and English-speaking boys and girls throughout the whole world welcome them as their own magazines. The circulation of the two together now amounts to about 350,000 of each number. *The Tract Magazine* and *The Cottager and Artisan* are also published by the society.

There are now in all some 10,000 separate publications on the catalogue of the society; and taking into account the books, tracts, and periodicals, with illustrated cards, texts, and the like, the total issues of the year 1882-83 have amounted to a total of 79,379,350; being by far the largest number in any year of the society's existence.

The Religious Tract Society is also a great MISSIONARY INSTITUTION. For the furtherance of its highest purposes, the committee make every week large grants of tracts to distributors at home and abroad, either altogether gratuitously, or at a considerable reduction in price. One circumstance that contributes no little to its usefulness is, that it has at its back, so to speak, a vast army of Christian men and women who are voluntarily engaged in circulating its publications, often accompanying the silent message with the living voice, and so in a twofold manner acting the part of evangelists. Part of the constant work of the committee is to second and assist their efforts. Tracts are supplied in unstinted numbers for missionary efforts of every kind, for hospital and workhouse visitation, for emigrant and other ships, for soldiers on service abroad, and for settlers in our colonies all over the world. To a great extent, also, the circulation of the books published by the society is aided by the plans of the committee. Thus all pastors, and missionaries of all denominations, are permitted, in the first year of their ministry, to purchase these publications at a greatly reduced price. School and district libraries are furnished at a large reduction, and great facilities for purchase are allowed to Sunday-school teachers. In the efforts also to diffuse a Christian literature in *foreign languages*, the society is continually active, having representatives or correspondents in every country of Europe, and in all the chief mission-fields of the East and West. It publishes, or aids the publication of, tracts, books, and periodicals in as many as one hundred and sixty-six languages and dialects, and is, in fact, an auxiliary to every Protestant missionary society. The methods by which it acts are very various. Large money grants are made in aid of the publication-work of many missions. Gifts of printing-paper are voted for periodicals; electrotype illustrations are also freely given, or supplied at a low price;

and grants of publications are made for gratuitous distribution. The societies and missions thus aided are naturally, for the most part, English; but those of the United States and of Germany to a large extent share also in the benefit. Important societies at Paris, Toulouse, Basle, Berlin, Hamburg, Gernsbach (Black Forest), Stockholm, Kristiania, and other places, carry on their several plans of publication and distribution; the London Tract Society being in various ways the helper of all.

To meet these varied claims, the society has to rely, first upon its benevolent income; the money it receives from subscriptions, donations, legacies, and collections, being applied, without any deduction whatever, to the missionary work of the society. But these furnish less than half what is actually expended, the remainder being supplied from trade profits after the payment of all expenses. The benevolent income for the year 1882-83 has amounted to £14,824 sterling, to which sum £25,574 have been added from the profits on sales, and £11,403 from the part payments of the individuals and societies receiving grants; making a grand total of £51,801 spent in the missionary work of the society.

These details respecting one institution, the largest of the kind in Great Britain, will illustrate the working of other societies that have a similar end in view, but work either in denominational channels, or in a more restricted way. The SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, founded in 1698, is wholly connected with the Church of England, and publishes yearly a vast amount of popular literature, reporting an issue, for the year 1881-82, of 8,525,091. The Wesleyans and the Baptists have also special organizations for tract-work. Christian workers connected with Mildmay Park in London, and various sections of Plymouth Brethren, publish many tracts. The Monthly Tract Society (founded 1837), and the Weekly Tract Society (1847), publish and issue each a tract periodically, to subscribers and others, chiefly through the post. The Pure Literature Society (1851) prepares and circulates lists of books judged suitable for reading and distribution. And, in addition to all these, the private ventures of able tract-writers make no inconsiderable addition to this class of literature; the Rt. Rev. Dr. Ryle, Bishop of Liverpool, and the Rev. P. B. Power, being especially noteworthy. In Scotland, the Scottish Tract and Book Society devotes itself rather to distribution than to publication, employing a large number of colportors with marked success; while the *Stirling Tracts*, at first prepared and printed by the private enterprise of the late Mr. Peter Drummond, a wealthy seed-merchant in that town, but now conducted by a committee, and entitled "The Stirling Tract Enterprise," are circulated by millions. A Dublin Tract and Book Repository was, until lately, carried on with a special view to Ireland; but the work for that country is now chiefly in the hands of the London and Scottish societies. Many publishers in England and Scotland find it remunerative to publish "leaflets" — miniature tracts — or single hymns, chiefly for enclosure in letters. A vast circulation is thus secured in the correspondence of relatives and friends, and much good is accomplished in a quiet

way, of which no statistics can be given. The power of the press, indeed, only begins to be understood as a means of counteracting error, of diffusing truth, and, in the largest sense of the phrase, of preaching Christ's gospel.

The *Jubilee Memorial Volume of the Religious Tract Society*, by Mr. William Jones (London, 8vo, 1850), contains in full detail the history of this institution for the first fifty years of its existence, and abounds in valuable information respecting the methods and results of tract-distribution in the earlier days of the enterprise. It is still the standard volume on the subject. The yearly reports of the various societies mentioned above must be studied to complete the details, and to bring them down to the present time.

[There are also tract societies supported by all branches of the Protestant Church in Paris, Lausanne, Toulouse, Brussels, Geneva, and other Continental cities.]

S. G. GREEN, D.D.

(Secretary Religious Tract Society, London).

II. *United States*.—The word "tract" was used by old English writers as nearly equivalent to "treatise," and was often applied to volumes, as well as to pamphlets of a few pages only, and on any subject,—scientific, political, reformatory, etc. The Scriptures themselves are a series of tracts. In our own time, though the word "tract" may still cover the same extent of meaning, in common parlance it is understood to denote a short *religious* appeal or pamphlet; and tract societies are voluntary associations of Christians to publish and circulate religious tracts, volumes included.

The importance of adding to the influence of spoken truth the permanent effectiveness of the printed page was early felt by Christians. What a good book can do, and how its influence may germinate and perpetuate itself, is well shown in the familiar history of Baxter's conversion, aided by reading Dr. Gibbs's book, *The Bruised Reed*, and Baxter's instrumentality in the conversion of Doddridge, by whose *Rise and Progress* Wilberforce was led to the truth, into which his *Practical Piety*, in turn, guided Legh Richmond, the author of tracts that have brought multitudes to Christ. It was evident that much good might be wrought by short, condensed, earnest, and striking tracts; and efforts were early made by individuals to furnish these cheaply in such forms and numbers that they could be widely diffused; and the wisdom of associated efforts to this end was soon apparent. Hence sprang up various local tract societies, as in New England, Albany, Philadelphia, and Baltimore. One of the first of these was The Massachusetts Society for the Promotion of Christian Knowledge, Boston, 1803. The Connecticut Religious Tract Society, Hartford, was formed in 1807; The Vermont Religious Tract Society, in 1808. In 1812 The New-York Religious Tract Society arose, and in 1811 The New-England Tract Society, Andover, which was afterwards transferred to Boston, and in 1823 changed its name to The American Tract Society. But the friends of this form of Christian activity were ere long convinced that it could only be carried on prudently and effectively by a national association centrally located, and securing the confidence and support of evangelical Christians of all denominations. Hence originated, in May,

1825, THE AMERICAN TRACT SOCIETY, New York; the Christians of this city leading off in the organization, and the society at Boston and the Christian public joining it. A building was provided for the manufacture and sale of its publications, and the tracts of the Boston society were transferred to New York. The movement gained general approval, and rapidly expanded, and took rank with the Bible Society among the chief undenominational Christian charities of the nation.

After two years, volumes began to be published in addition to unbound tracts. Handbills, leaflets, children's tracts, illustrated cards, wall-rolls, etc., followed in quick succession; publications in German, French, Spanish, Portuguese, Italian, Swedish, Danish, Welsh, and Dutch; publications for all ages and classes, and treating upon all ordinary phases of truth and duty, to meet every variety of religious want. In 1813 the publication of periodicals commenced, the number increasing at intervals to supply the sabbath school and the family, in English and in German. Many of these various publications were beautifully illustrated; and in excellence of contents, and attractiveness of style, were unsurpassed by any, and a stimulus and model to many.

For the *circulation* of its publications, the Society has depositories in Boston, Philadelphia, Rochester, Cincinnati, Chicago, and San Francisco, supplied from the Tract House at New York, and sold at uniform prices. It sells also largely through the trade. So far as its means allow, it furnishes its publications gratuitously, or at reduced prices, in aid of ministers, life-members, missionaries, chaplains, and lay Christians engaged in efforts to reform and save; and these go to soldiers and sailors, to freedmen and immigrants, to hospitals, prisons, and asylums, to poor sabbath schools, to the destitute and neglected in our cities and on our wide frontiers. In many places it has employed the services of local auxiliaries, for systematic tract-distribution, by voluntary Christians making a monthly visit to each house, or canvassing the whole region, to leave a well-chosen volume by sale or gift in each family. For the vast population outside of church care it has employed numerous colporters, going from house to house, supplying some of its publications to all, if possible, by sale or grant, conversing with the families, holding meetings for prayer, and organizing sabbath schools. This system of union missionary colportage this Society originated for this country, sending godly and faithful men to the destitute wherever found,—on our vast and rapidly-advancing frontiers, to the freedmen and to the immigrants. The wisdom, necessity, and efficiency of the plan, are so evident, that the Christian public recognized it as an essential part of national evangelization. It rapidly expanded, and has accomplished a vast work that could not have been done by any church organization. In its forty-two years it has performed the equivalent of some 5,500 years' labor for one man, has made 12,800,000 family visits, has sold or granted 14,600,000 volumes, and led to the organization of very many sabbath schools and churches.

For the direction of its operations, the Society has an executive committee composed of a publishing, distributing, and finance committee of

six members each; and the undenominational character of its issues and all its work is assured by the election of men representing at least six different denominations, whose action in the publishing committee must be unanimous. There are three secretaries (each at the head of a distinct department), a treasurer, a business-agent, editors, and a depository. The Tract House is furnished with all facilities for composing, stereotyping, printing, binding, and issuing its books, tracts, and papers, including tens of thousands of stereotype-plates and engravings. The whole cost of the manufacture of its issues and of the administration of its business is defrayed by the sales. But for its benevolent work of grants and colportage, it is dependent on its friends; and to this work all gifts and legacies not donated for special purposes are devoted without abatement. These "benevolent" moneys are the voluntary annual gifts of its friends, in many cases coming regularly and unsolicited; in others it is found necessary to call upon them individually, or by public appeals in each church, and subsequent collections, — a service requiring the employment of several district secretaries, or collecting agents, who are also, in some of the fields, superintendents of colportage.

The *foreign work* of the Society is mainly carried on by the aid of missionaries at seventy different stations in the nominally Christian, Mohammedan, and heathen world. At the principal mission-centres, committees are formed, each member representing one of the several denominations there laboring, and these prepare and recommend the tracts proper for publication by this Society; and to these undenominational and soul-saving books the annual grants of the Society are devoted. These grants are everywhere highly prized. They have amounted in fifty-eight years (1883) to \$616,000, besides many thousands in engravings, books, and other helps. Many valuable books also have been printed at the Tract House for the sole use of foreign missions, — in Armenian, Hawaiian, Zulu, Grebo, etc. The Society has printed more or less, at home and abroad, in 146 languages and dialects, and at foreign stations 4,340 different publications, including 694 volumes, — a work which has borne a very considerable part in conquering heathendom for Christ.

The issues of the Society from its home presses, — numbering 6,671, of which 1,181 are volumes, — have amounted in fifty-eight years to nearly 29,000,000 volumes and 400,000,000 tracts.

Of its periodicals, which are now seven in number, — *The Illustrated Christian Weekly* and *Deutscher Volksfreund*, *The American Messenger* and its companion family monthly in German, and two monthly and one weekly children's papers, finely illustrated, — the total issue for one year is about 4,500,000 copies.

The American Tract Society, Boston, in 1858 resumed for some years its separate organization and work, chiefly for greater freedom of action respecting slavery, but since 1878 again co-operates with the National Society. The Western Tract and Book Society of Cincinnati also co-operates with the Society at New York. W. W. RAND, D.D.

(Publishing Secretary A. T. S.).

**TRADITION.** It is a fact, that, for a long time, oral tradition was the only source from which the

Christian faith drew its living waters. Congregations were founded in foreign countries, among foreign people; but paper and ink had nothing to do with the affair. Independent of the fragmentary notices from the hands of the apostles, which circulated among the congregations, but made no claims on completeness, either with respect to history or doctrine (John xxi. 25), the fulness of the faith lived on from mouth to mouth. It was oral tradition which linked an Ignatius, a Papias, a Polycarp, to the apostolical church; and yet their testimony was accepted without doubt as authoritative. There soon came a time, however, when the state of affairs began to change. When the voices of the apostles and of the disciples of the apostles grew silent, and the proofs of the genuineness of tradition demanded some power of discrimination, while at the same time an idea sprang up of the overwhelming grandeur of the part which Christianity was destined to play on earth, it was quite natural that tradition should retire to the background, and more prominence be given to the written documents from the apostolical age. When, about 200, the canon was fixed, it seemed probable, that, within a short time, the writings of the New Testament should become not only the best guaranteed, but even the sole legitimate, source of Christian knowledge.

But just at that very moment circumstances gave to tradition a new significance. Christianity, not yet politically established, but fighting its way through the antagonism of Paganism, had to encounter its first and most formidable rival, Gnosticism. It was the pretensions of the Gnostics which had compelled the Christian Church to fix her canon; and it was now discovered that the apostolical writings, upon which also the Gnostics proposed to take their stand, were insufficient to decide the contest, since they could be interpreted in one way by the catholics and in another by the heretics. In this emergency, tradition was caught at as a saving remedy. Irenæus says, "About the single passages of Scripture there can be different opinions, but not about the totality of its contents, that which the apostles have deposited in the church as the fulness of all truth, and which has been preserved in the church by the succession of bishops." Tertullian goes still farther, transferring the idea of prescription from the material to the spiritual, from the legal to the religious sphere. As the heretics, he says, reject some of the books of Scripture, and distort the rest by their false interpretation, the first question is, From whom originated the Scriptures, for whom were they intended, by whom have they been preserved, etc.? The answer must be, From the Christians, for the Christians, by the Christians, etc. Consequently, where we find Christian faith and Christian life, there we may seek for the true Scriptures and their true interpretation; while the heretics, by the very law of prescription, are excluded from forming any legitimate opinion. Thus, in the tradition of the *sedes apostolica*, people believed they had found an unconquerable weapon against all heresy, not yet surmising that in reality they had found a magical formula by which anything could be conjured up from the obscurity of the apostolical age, even though all scriptural testimony were lacking.

It took some time, however, before the idea be-

came clearly defined, and attained full practical power. Although, in the congregations of Asia Minor and Greece, there existed a living apostolical tradition, besides the written testimonies of Paul and John, it must not be understood that any one — even not Tertullian, though he recommended such a measure — ever sent messengers to Ephesus, Corinth, Philippi, and Thessalonica, to ask what the apostles had orally taught concerning subordinationism or modalism. On the contrary, Tertullian, in whose interest it certainly lay to argue from tradition, in his work *De præscriptione*, drew all his arguments, not from the general doctrine of his church, but from the books of the New Testament; and Irenæus, who actually addressed the faithful of his time for advice to Ephesus and Smyrna on the one side, and Rome on the other, made in the Easter controversy the humiliating experience, that the apostolical traditions of those congregations contradicted each other. A tradition with the true characteristic of *antiquitas* — that is, well-authenticated connection with the source — had become an impossibility. A new characteristic of what was true tradition had to be adopted, namely, that of *universitas*; that is, universal acceptance throughout the church. But even thus difficulties arose. Cyprian, who invented the theory of the collected episcopacy as the true representative of the church, could not agree with his brother bishop of Rome concerning the validity of heretical baptism, and fell back upon the dangerous proposition that tradition without truth was only an old error. For a long time the state was one of transition, fermentation, and confusion.

Under these circumstances the Arian controversy came to exercise a decided influence. Quite otherwise than during the previous contest with Gnosticism, the orthodox theology had now to encounter an adversary, who, like herself, stood on biblical ground. The question was not now of excluding some apparently Pagan element. The whole controversy lay fully within the pale of Christianity: it was essentially exegetical. But in exegetical respect the orthodox theologians were not the proper match for the Arians, and they were consequently compelled to seek aid from tradition. It was, indeed, by claiming to be possessed of the true ancient interpretation of certain passages of Scripture, that the orthodox succeeded in overthrowing Arius at Nicæa; and doctrinal tradition was thus introduced under the guise of exegetical tradition. But the mask was soon thrown off. In the East the doctrine of a secret apostolical tradition, from which the master theologians drew their wisdom, was first developed by the three Cappadocians. Basil the Great says in a passage, *De Spiritu Sancto*, 27 (which, however, is much contested), that Christian theology is derived partly from Scripture, and partly from a secret apostolical tradition, both of which have equal authority; and on the basis of this proposition he develops his doctrine of the Holy Spirit. In the West it was Vincentius of Lirin who gave the final definition of the idea of true tradition. In his *Commonitorium* occurs the famous passage, *Mag-nopere curandum est, ut id teneamus, quod ubique, quod semper, quod ab omnibus creditum est* ("we must be sure that we hold that which has been believed everywhere, always, and by all").

However aptly the rules of the *Commonitorium* were formulated, they would, nevertheless, hardly have been able to take hold of the course of the development, if the idea whose practical organ they were had not happened to find another and most potent agency. But, such as the actual circumstances were, the tradition found in the œcumenical councils, not only a natural ally, but its necessary organ. After the Council of Nicæa (325), all duly convened synods were, in accordance with Acts xv. 28, considered as standing under the immediate guidance of the Holy Spirit, as inspired: their decrees were infallible. But as the *universitas*, that is the general acceptance throughout the church, was the only guaranty of their infallibility, they appeared as the true twin-brother of the tradition: indeed, their true object was to manufacture tradition. No wonder, then, that the seventh œcumenical council (Nicæa, 787) laid its anathema on any one who should dare to reject the tradition of the church, be it oral or written tradition; and the next councils repeated the condemnation. From that moment, tradition, so to speak, flooded the church, carrying along with it every thing, — dogmas, constitutions, etc. Theoretically Scripture and tradition were co-ordinated. But practically it is generally the case, when two principles are placed in co-ordination to each other, that one of them gains the ascendancy; and before long even the most prominent theologians began to argue exclusively from tradition, referring to Scripture only in order to find confirmatory passages. All original productivity ceased, and was supplanted by the compiler's industry, digging in all the corners of the Fathers and the councils, and trusting itself to do nothing above a slight re-arrangement of the materials. In the East this whole movement reached its consummation in John of Damascus. In the West it was still continued for several centuries on account of a somewhat different idea of inspiration, according to which, not only the Fathers and the œcumenical councils were inspired, but also the Pope and the great doctors, and the mystics and the monks, in short, the whole church. Abelard's *Sic et non* fell flat to the ground, with no more effect in the West than the works of Stephanus Gobarus in the East; and as all who felt the need of reform, and practically worked for it, — the Waldenses, the Wicliffites, the Hussites, etc., — naturally turned to Scripture, the Bible received from the church, which had its foundation on tradition, the name of the "book of heretics."

After centuries of slow growth, the new form of the conception of tradition became visible in the negotiations which were carried on between Nicholas of Cusa, as representative of the Council of Basel, and the Hussites, 1433-52. What Gerson in 1401, in discussing the Immaculate Conception dogma, had said with some cautiousness and reserve, — that the Holy Spirit might communicate to later teachers much which had remained unknown to the earlier, — was now repeated by Nicholas of Cusa with rudeness and cynicism, in arguing for the withdrawal of the cup from the laity in the celebration of the Lord's Supper. The church, he argued, was not bound by the letter of the Bible: on the contrary, the scriptural text could and should be variously interpreted

according to the various circumstances of its application. But who was to decide on such a question? The Pope. The *universality* of tradition, established by the complete representation of the church in the œcumenical councils, was superseded by its *unity*, enforced by the verdict of the Chair of Peter. This conception, however, did not appear fully developed until after the breach between the Roman-Catholic Church and the Reformation had taken place. Luther's opposition to tradition became one of principle as early as 1520, and in 1522 he declared that tradition could be tolerated only so far as it was in perfect harmony with Scripture. Over against this principle of Scripture being the highest, the absolute authority, which was carried out with still greater rigorousness by the Reformed Church, the Council of Trent placed the declaration (April 8, 1546), that there were two sources of Christian knowledge, Scripture and tradition, and that the interpretation of Scripture had to be regulated by tradition; which, however, simply meant the Pope. The arguments on both sides are fully set forth in Martin Chemnitz (*Examen concilii tridentini*, 1565-73), and Bellarmin (*De verbo Dei*, 1581). Within the Protestant camp, however, various movements have been made in favor of tradition, — by Lessing, Delbrück, and Daniel in Germany; by Pusey and the Tractarians in England; and by N. F. S. Grundtvig in Denmark.

LIT. — JACOBI: *Die kirchliche Lehre von d. Tradition u. heiligen Schrift*, Berlin, 1817; HOLTZMANN: *Kanon u. Tradition*, Ludwigsb., 1859; TANNER: *Das kath. Traditions- und prot. Schriftprincip*, Lucerne, 1862. HEINRICH HOLTZMANN.

**TRADITORES.** See LAPSED, THE.

**TRADUCIANISM.** See CREATIONISM.

**TRAJAN** (Marcus Ulpianus Trajanus), emperor of Rome (98-117), was, no doubt, one of the best rulers of the Roman Empire, and a sincere, mild, even benevolent character. Nevertheless, he was the emperor who issued a decree against the Christians. He made persecution of Christianity legal. The occasion was the appointment of the younger Pliny as governor of Bithynia. In the East, Christianity numbered many more adherents than in the West. In the great cities, more than one-half of the inhabitants were Christians; and the Pagan temples began to be left empty and almost desolate. Pliny noticed it with alarm, and in lack of any thing better he determined to apply the laws against secret societies to the case. But the accusations were so numerous, and the results of the legal proceedings so unsatisfactory, that he felt obliged to address the emperor himself for instruction. Trajan's answer is very characteristic. It forbids to search after suspected persons, to pay any regard to anonymous accusations, etc., and it grants full forgiveness to those who repent and abjure; but it also authorizes the punishment of such as are convicted and will not retract. As a consequence of this rescript, the general position of the Christians became very insecure, not to say dangerous. Among those who actually suffered martyrdom were Simeon of Jerusalem, and Ignatius of Antioch. See the Epistles of Pliny, book x. (Bohn's ed., Lond., 1878), and his panegyric of Trajan.

**TRANSCENDENTALISM IN NEW ENGLAND.** Towards the end of the last century and

the beginning of this, a strong re-action took place against materialism. As philosophy, it began in Germany. Voltaire brought from London to Paris the ideas of Hume. From Paris they went with him to the court of Frederick, king of Prussia, and became ruling principles of thought. Kant subjected them to searching analysis in his famous work, the *Kritik of Pure Reason*, published in 1771, and became the leader in a great philosophical reform. Materialism took no deep root in the German mind. The great names in German idealism are Kant, Fichte, Schelling, and Hegel; and the sequence of their doctrine, so far as it can be conveyed in very few words, is as follows: Kant sounded the depths of the human mind; Fichte imparted reality to the idea of the human person; Schelling combined the inward and the outward by supposing an Absolute, which he called reason; Hegel transformed what was to him the unsubstantial reason into a being, thus completing, as is claimed, the fundamental "categories" of Kant. The word "transcendentalism" is of Kantian origin. It means that which is valid beyond the experience of the senses, though present to the knowledge of the mind. It describes a form of idealism. In the judgment of Dr. J. H. Stirling, "The transcendental philosophy is a philosophy of the merely speculative pure reason; for all moral practice, so far as it involves motive, refers to feeling, and feeling is always of empirical origin." Again: "I call all cognition *transcendental* which is occupied not so much with objects as with the process by which we come to know them, in so far as that process has an *a priori* element. A system of such elements would be a transcendental philosophy."

In France, materialism was represented by Condillac, Cabanis (author of the saying that "brain secretes thought, as the liver secretes bile"), and others; idealism, by Maine de Biran, Destutt de Tracy, Cousin, Jouffroy, and others.

In England, not to mention the poets, who are always idealists, Coleridge reflected Schelling; and Carlyle, Goethe and Richter. The *Aids to Reflection and Friend*, of Coleridge, were early reprinted in this country. The writings of Carlyle — articles, reviews, essays (produced from 1827 onward), *Signs of the Times*, *Characteristics*, later, *Sartor Resartus* — were eagerly read in American editions. So far as this goes, transcendentalism in this country was of foreign extraction, an invasion of the German intellect; though it doubtless had roots and a character of its own, being derived from the same general impulse, but shaped by peculiar circumstances.

In New England, materialism was abroad, sometimes implicitly, sometimes by formal statement. Unitarianism, itself a protest, on the ground of common sense, against "Orthodoxy" and "Evangelicalism," was infected with the metaphysics of John Locke. It was a system of rationalism, prosaic, unimaginative, critical, suspicious of ideal elements and manifestations. Its teaching was didactic, its worship was uninspiring, its interpretations of Scripture were literal in the extreme. It was, in the main, a negative system, its forms mechanical, its beliefs traditional, its associations conventional. It was destitute of genius. The elder men, like Channing and Lowell, retained the sentiments of piety which

they had brought with them from the faith they had left; but the new society did not share the original enthusiasm. A spirit of individualism was in the air, running occasionally into deism and atheism. In 1832 Abner Kneeland founded *The Investigator*: in 1836 he was prosecuted for blasphemy. There was great interest in clairvoyance, mesmerism, and kindred doctrines. As early as 1824 F. H. Hedge raised the banner of revolt (in the *Christian Examiner* for November) against the materialism implied in phrenology, which even then was getting possession of the public mind. There was a rage for the expositions of Gall. The popular lectures of Spurzheim were attended by crowds. Later, Combe's book on the *Constitution of Man* was hailed as a gospel. Regeneration by bread was proclaimed in the name of Graham. Every kind of medicament was called in to do the work of the Holy Spirit.

At this juncture, idealism appeared in the shape of a protest against the drift of the time towards animalism and externalism. The soil was prepared by orthodox mystics, who proclaimed "the life of God in the soul of man;" by the spiritualism taught by Jonathan Edwards; by the Reformed Quakers, with their doctrine of an all-sufficing "Inner Light;" by the traditions of Abby Hutchinson, Mary Dwyer, and the apostles of soul-freedom. Not that the positions taken by these men and women were the same as those assumed by the transcendentalists. They were not: they were quite different. Indeed, they were precisely opposite; for these all recognized some supernatural authority, whereas the transcendentalists as a class were pure "naturalists," believers in the inspiration of the individual soul; but they looked only at apparent results, disregarding adjacent beliefs. The leaders were young men, almost without exception, educated for the ministry, Unitarians, members of the best class in society, eloquent speakers and talkers, scholars, men of liberal culture, outspoken in the declaration of their opinions. Of these Ralph Waldo Emerson was chief, most seraphic and persuasive, most uncompromising, too, in his ecclesiastical action. He resigned his charge in 1832, from scruples in regard to the "communion-service," which he regarded as a spiritual rite, and was willing to continue as such, not as an ordinance imposed by church or Scripture. Later, he was unwilling to offer public prayer, and retired from the pulpit altogether, making the secular platform his sole visible elevation above the multitude, — an elevation not of authority, but of convenience. A few young men gathered round him. In September of 1836, on the day of the celebration of the foundation of Harvard College, four persons — Emerson, Hedge, Ripley, and Putnam — met together in Cambridge, and, after discussing the theological and ecclesiastical situation, agreed to call a meeting of a few like-minded men, with a view to strengthen each other in their opposition to the old way, and see what could be done to inaugurate a better. At a preliminary meeting at the house of George Ripley, in Boston, there were present Emerson, Hedge, Alcott, Bartol, Brownson, Bartlett (a young tutor at Cambridge). Then and there it was resolved, on invitation of Emerson, to hold a convention at his house in Concord during that same month of September.

Invitations were sent to as many as were known or supposed to be in sympathy with the objects of the meeting. From fifteen to twenty came, among them, W. H. Channing, J. S. Dwight, J. F. Clarke, Ephraim Peabody, Chandler Robbins, George P. Bradford, Mrs. Samuel Ripley, Margaret Fuller, Elizabeth Peabody, perhaps Theodore Parker. Convers Francis and Caleb Stetson were the only men of the older generation who took a practical interest in the movement. Dr. Channing was in sympathy with its general aims, but did not show himself. His contemporaries either did not appear, or immediately withdrew. The public got intelligence of the Concord meeting, and gave to the little fellowship the name of the "Transcendental Club," why, it is not easy to discover; for a *club* it was not in any proper sense of the word. There was no organization, there were no officers, there was no stated time or place of assembling, there were no topics for discussion: in fact, there appears no good reason for calling it "transcendental," unless that term was supposed to carry with it ridicule or opprobrium. The meetings were fitful, and hastily pre-arranged. In ten years there were scarcely more than as many convocations. Some members remained in the church, attempting to combine transcendental ideas with ecclesiastical forms: others left the church for other vocations. Each followed the leading of the individual disposition. The short lived *Dial* and the shorter lived *Massachusetts Quarterly* were results of the "transcendental" spirit.

At the time when the transcendental movement was at its height, the atmosphere of New England was filled with projects of reform. Every kind of innovation on existing social arrangements had its advocate, its newspaper, its meetings, its convention. Temperance, non resistance, woman's rights, antislavery, peace, claimed attention from those concerned for the progress of mankind. Some of these projects were wild, visionary, and, in the eyes of cool observers, grotesque. It is not unlikely that they owed their origin to the same impulse which produced transcendentalism, though the historical and logical connection has not been discovered. That a large part of the ridicule which was vented on the transcendentalists was owing to their presumed affiliation with these summary iconoclasts is more than probable. Nor was such a presumption unreasonable; for the transcendentalists not merely took no pains to correct the impression, but rather gave it encouragement. In 1840 The Friends of Universal Progress held conventions in Chardon Street. Emerson, who was present, gave an account of the meetings in the *Dial*. He wrote: —

"The singularity and latitude of the summons drew together from all parts of New England and also from the Middle States, men of every shade of opinion, from the strictest orthodoxy to the wildest heresy, and many persons whose church was a church of one member only. A great variety of dialect and of costume was noticed. A great deal of confusion, eccentricity, and freak appeared, as well as of zeal and enthusiasm. . . . Madmen, madwomen, men with beards, Dunks, Muggletonians, Come-outers, Groaners, Agrarians, Seventh-day Baptists, Quakers, Abolitionists, Calvinists, Unitarians, and philosophers, all came successively to the top, and seized their moment, if not their *hour*, wherein to chide, or pray, or preach, or protest. If there was not par-



liamentary order, there was life, and the assurance of that constitutional love for religion and religious liberty which in all periods characterizes the inhabitants of this part of America. . . . These men and women were in search of something better and more satisfying than a vote or a definition."

Emerson's lecture on *Man the Reformer* was an eloquent arraignment of society. "One day all men will be lovers, and every calamity will be dissolved in the universal sunshine." In his lecture on *The Times*, delivered the same year (1841), he says, —

"These reformers are our contemporaries; they are ourselves, our own light and sight and conscience; they only name the relation which subsists between us and the vicious institutions which they go to rectify. . . . The reforms have their high origin in an ideal justice; but they do not retain the purity of an idea. . . . The reforming movement is sacred in its origin; in its management and details, timid and profane. These benefactors hope to raise man by improving his circumstances: by combination of that which is dead, they hope to make something alive. In vain. By new infusions, alone, of the spirit by which he is made and directed, can he be remade and re-enforced."

But the general public took no notice of the distinction between regeneration and reform: the great body of transcendentalists did not, as the experiment of Brook Farm bore witness. The interest of the transcendentalists in reformers was, in part at least, due to the principle of *sympathy*, which made them desirous of extending to others the liberty they claimed for themselves, — a feeling that may have led them to extremes in the direction of promiscuousness of advocacy, but saved them from practical license.

The moral tendencies of transcendentalism were what might have been expected from individualism. But the theories were bolder than the actions. Mr. Emerson, in his essay on *Self-Reliance*, said, —

"I would write on the lintels of the doorpost, *Whim*. I hope it is somewhat better than whim at last, but we cannot spend the day in explanation. . . . The idlest reverie, the faintest native emotion, command my curiosity and respect."

Yet no loftier, purer man ever lived than Ralph Waldo Emerson. Certain theoretical implications may have, to vulgar eyes, looked towards "free love;" but their authors were men of cleanest life.

In religion the typical transcendentalist might be a sublimated theist: he was not, in any accepted sense, a Christian. He believed in no devil, in no hell, in no evil, in no dualism of any kind, in no spiritual authority, in no Saviour, in no church. He was humanitarian and optimist. His faith had no backward look: its essence was aspiration, not contrition. His regard was fixed on the individual soul. Very remarkable was his confidence in nature, in natural powers and capabilities, in the results of obedience to natural law, in spontaneity, impulse, unfolding, growth. His love of childhood, flowers, land-cape, was proverbial. Emerson called transcendentalism an "excess of faith." But the faith was in human nature as a possible realization of the divine.

At present there is a vehement re-action against transcendentalism, partly from the quarter of the materialists, and partly from the quarter of the supernaturalists. But, except for a few local and

incidental extravagances, its influence was noble, and the idealism which was the essence of it is the foundation of all spiritual belief. As one form of the great intuitive school of philosophy, it has, perhaps, seen its best days; but its elements will render vital other faiths, which will endure when it is forgotten. [O. B. FROTHINGHAM: *Transcendentalism in New England, a History*, New York, 1876.] O. B. FROTHINGHAM.

**TRANSFIGURATION** (Matt. xvii. 1-13; Mark ix. 2-13; Luke ix. 28-36). The transfiguration is that extraordinary episode in Christ's earthly life which anticipated his future state of glory just before he entered the path of suffering, according to his own prediction (comp. Matt. xvi. 21-28; Mark viii. 31-38; Luke ix. 21-27). It marks the culminating point in his public ministry, and stands midway between the temptation in the wilderness and the agony in Gethsemane. It is recorded, with slight variations, by all the evangelists except John, who omits this, and many other events and miracles, as being already known from the popular gospel tradition. It is also alluded to long afterwards by Peter, as an eyewitness of the transcendent majesty of the scene (2 Pet. i. 16-18).

1. The place mentioned by the synoptists is "an high mountain" (*ὄρος ὑψηλόν*). Peter calls it "the holy mountain" (*ἐν τῷ ὄρει τῷ ἁγίῳ*, 2 Pet. i. 18), from which we may infer that it was well known, and had acquired a halo of glory from the event. The Lord was wont to withdraw to a mountain for prayer (Matt. xiv. 23; Luke xxi. 37; John vi. 15); and several of the greatest events in the history of revelation, from the legislation on Mount Sinai to the ascension from Mount Olivet, took place on mountains. But the particular mount of transfiguration is in dispute. Three mountains have been named.

(a) Mount Olivet. This rests on the earliest tradition (in the *Itiner. Burdig.*, A.D. 333), but is inconsistent with the context, as Christ was in Galilee before and after the event, and a journey to Judæa in the intervening time could not have been left unnoticed. The mountain must be sought in the province of Galilee.

(b) Mount Tabor (the *Ταβήριον* of the Septuagint, the *Jebel et-Târ* of the Arabs), an isolated, beautiful dome-shaped mountain, wholly of limestone, on the southern border of Galilee, on the plain of Esdraelon, about eighteen hundred feet above the sea.<sup>1</sup> Owing to its isolation, it looks twice as large as it really is. It rises gracefully, like a truncated cone or hemisphere, from the plain. It is six or eight miles east of Nazareth, and can be easily ascended, on foot or on horseback, in an hour. It is often mentioned in the Old Testament (Judg. iv. 6, 14, viii. 18; Ps. lxxxix. 12; Jer. xli. 18), though nowhere in the New. The tradition that Tabor is the mount of transfiguration dates from Jerome, in the fourth century, and soon gained almost universal acceptance. It gave rise to the building of churches and monasteries on the summit of Tabor which should correspond to the three tents which Peter desired

<sup>1</sup> According to Ritter (vol. ii. p. 311, Eng. ed.), Tabor is 1,750 Paris feet above the sea. According to Tristram (*Land of Israel*, 2d ed., p. 135, and *Topography of the Holy Land*, 2d ed., p. 232), it is 1,400 feet from the base, and the base about 500 above the sea.

to build,—one for his Lord, one for Moses, one for Elijah, forgetting himself and the two other disciples, and “not knowing what he said,” in his dreamy state of mind. It also gave the name *Τὸ Οὐράνιον* to the festival of the transfiguration in the Greek Church. There is a poetic fitness in this tradition. No mountain in Palestine was by nature better suited for the event than Tabor. It lies in the very centre of the country, and commands from its flattened summit one of the finest views over many historic scenes of sacred history,—the hills of Nazareth and Mount Carmel in the west, the Lake of Tiberias and Mount Lebanon in the north, the mountains of Moab and Bashan in the east beyond the Jordan, and the Little Hermon and Gilboa, where Jonathan fell, and the plain of Esdraelon, the historical battle-field of Palestine, in the south. For its central location and view, it may be called the Rigi of Palestine.

But two arguments may be urged against this view, which make it at least very doubtful. (1) The fact that the summit of Tabor was occupied by a city with suburbs of the same name (1 Chron. vi. 77), and was employed without intermission, between the times of Antiochus the Great (218 B.C.) and the destruction of Jerusalem (A.D. 70), as a fortification, and hence unfit for quiet seclusion and meditation. See Polybius, V. 70, 6; Josephus, *Ant.*, XIV. 6, 3; *Bell. Jud.*, I. 8, 7, II. 20, 6, IV. 1, 8. (2) The time of the transfiguration, which occurred only “six days” (*μεθ’ ἡμέρας ἑξ*, Matt. xvii. 1; Mark ix. 2; or, more indefinitely, *ὥστε ἡμέραι ὀκτώ*, Luke ix. 28) after the confession of Peter at Cæsarea Philippi. After the transfiguration, and the healing of the lunatic, it is said that Jesus went to Capernaum (Matt. xvii. 24; Mark ix. 33), and thence to Jerusalem. Now, it is barely possible, but not at all probable, that he should in a few days have gone from Cæsarea Philippi to Mount Tabor, passing Capernaum on the way, and gone back from Mount Tabor to Capernaum. Dr. Lange (*Commentary on Matt.* xvii. 1, p. 306, Amer. ed.) remarks, “that it is exceedingly improbable that Christ should so suddenly have left his retreat in the highlands of Gaulonitis, and transferred the scene of one of his most secret revelations to Galilee, where he was everywhere persecuted.”

(c) Mount Hermon (now called Jebel esh-Sheikh, i.e., “the chief mountain”), the highest peak of the Lebanon range, and the Mont Blanc of Palestine. It rises in three summits very majestically to a height of ten thousand feet above the Mediterranean, is covered with eternal snow, and is visible for many miles in every direction. It can be seen from Gerizim and Tabor, from Damascus, from the northern heights of the Anti-Lebanon and Lebanon, and the plain of Coele Syria. Moses could see it from the top of Pisgah in Moab, when “the Lord showed him all the land of Gilead unto Dan” (Deut. xxxiv. 1). It reaches down to the northern borders of Galilee. Cæsarea Philippi, or Baniyas, lies at its base. The way from Baniyas to Damascus leads over it, and presents magnificent views. In favor of Hermon as the mountain of transfiguration are, (1) its location at the very place where Christ was a few days before, and (2) its retirement from the busy crowd. “There are several retired platforms

on Mount Hermon,” says Tristram, “behind the last recess of Palestine, where the scene of the transfiguration may have occurred, with the disciples ‘apart by themselves.’” It is worthy of note that this event, as well as the confession of Peter, and Christ’s great prophecy concerning his church, which the powers of Hades cannot overthrow, should be attached to the border-region between the Jews and the Gentiles, as indicating the point where the gospel left Palestine to become the religion of the whole world. The leading modern writers on Palestine have pronounced in favor of Hermon, and against Tabor. So Ritter: *Comparative Geography of Palestine*, ii. 312, Eng. trans.; Robinson: *Biblical Researches*, vol. ii. 330, 358 (Amer. ed.), and his *Physical Geography of the Holy Land*, p. 26; Stanley: *Sinai and Palestine*, p. 351, Eng. ed. of 1868; Trench: *Studies in the Gospels*, p. 192; Tristram: *Topography of the Holy Land*, p. 233; Keim: *Gesch. Jesu*, ii. 585.

2. The time of the transfiguration. It probably took place in the night; because it could be seen to better advantage than in daylight, and Jesus usually went to mountains to spend there the night in prayer (Luke vi. 12, xxi. 37, xxii. 29; Matt. xiv. 23, 24). The apostles were asleep, and are described as “heavy with sleep, yet having remained awake” during the act of transfiguration (*ἦσαν βεβαρημένοι ὕπνῳ, διαγρηγῶσάντες δὲ*, Luke ix. 32); and they did not descend till the next day (Luke ix. 37).

3. The actors and witnesses. Christ was the central figure, the subject of the transfiguration. Moses and Elijah appeared from the heavenly world as the representatives of the Old Testament,—the one of the Law, the other of Prophecy,—to do homage to Him who was the fulfilment of both. They were the fittest persons to witness this anticipation of the heavenly glory, both on account of their representative character and their mysterious departure from this world. Moses died on the mountain, as the rabbinical tradition has it, “of the kisses of Jehovah,” in sight of the Holy Land, and out of sight of the world. Elijah was translated alive from earth to heaven on a chariot of fire. Both had endured, like Christ, a forty-days’ fast; both had been on the holy mount in the visions of God; and now they appeared on earth with glorified bodies, “solemnly to consign into his hands once and for all, in a symbolical and glorious representation, their delegated and expiring power” (Alford).

Among the apostles, the three favorite disciples were the sole witnesses of the scene, as they were also of the raising of Jairus’ daughter, and of the agony of Christ in Gethsemane. Peter alludes to the event in his Second Epistle. John, the bosom-friend of Jesus, probably had in view this, among other manifestations of his glory, when he testified, “We beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth” (John i. 14). And his brother James, as the protomartyr among the apostles, was the first to follow him into that glory of which the transfiguration was a foretaste and a sure pledge.

4. The event itself. The transfiguration, or transformation, consisted in a visible manifestation and effulgence of the inner glory of Christ’s person, accompanied by an audible voice from heaven, declaring him to be the Son of God, with

whom the Father is well pleased. The expression used by Matthew and Mark is that the Lord was *metamorphosed* (μετεμορφώθη). Luke, who wrote for Gentile readers, avoids this expression, and simply states "that the fashion of his countenance was altered." But it was not only his countenance which shone in supernatural splendor: even "his raiment was white and glistening." Or as Mark, borrowing one image from nature, and another from man's art, says, it "became shining, exceeding white as snow, such as no fuller on earth can whiten them." This is one of those incidental picturesque touches, not infrequent in Mark, which betray the report of an eye-witness, and may be traced to a communication from Peter (comp. 2 Pet. i. 18). We have analogies in Scripture which may be used as illustrations. When Moses returned from the presence of Jehovah on Mount Sinai, the skin of his face shone (Exod. xxxiv. 29-35), which circumstance Hilary calls a figure of the transfiguration. Stephen's face, in view of his martyrdom, shone like the face of an angel (Acts vi. 15). The human countenance is often lighted up by joy; and the peace and blessedness of the soul, in moments of festive elevation, shine through it as through a mirror.

In the case of Christ, the transfiguration was the revelation and anticipation of his future state of glory, which was concealed under the veil of his humanity in the state of humiliation. The cloud which overshadowed him was bright, or light-like, luminous (φωτεινὴ), of the same kind as the cloud at the ascension, or the clouds of heaven at the second advent of Christ (Matt. xxiv. 30; Mark xiii. 26; Luke xxi. 27), and symbolized the presence of God (Exod. xiv. 19, xix. 16; Isa. xix. 1; Dan. vii. 13).

5. *Different Explanations.*—The event is described as a vision (ὄραμα, Matt. xvii. 9). This does not exclude its objective reality: it only places it above the sphere of sense and ordinary consciousness. It was partly an objective appearance, partly a spiritual vision. The apostles saw the scene "in spirit" (ἐν πνεύματι, as distinct from ἐν νοῒ; comp. Acts x. 10; 1 Cor. xiv. 15; Rev. i. 10). They were in an ecstatic "state of supernatural clairvoyance," so to speak, "heavy with sleep," yet "keeping themselves awake throughout." And Peter did "not know what he said," being only half conscious, overawed with fear and wonder, delighted so as to hold fast this goodly state, yet "sore afraid."

(a) The older orthodox commentators and divines describe the transfiguration as an outward, visible manifestation. Some suppose that Moses and Elijah appeared in their own bodies; others, that Moses, not yet having risen, assumed a foreign body resembling his former body (so Aquinas).

(b) The rationalists resolve the transfiguration into a dream, or a meeting of Jesus with two secret disciples.

(c) Strauss presents it as a pure myth, a poetic imitation of the transfiguration of Moses (Exod. xxiv. 1, xxxiv. 29 ff.); similarly Keim, who draws a minute parallel between the two events.

(d) Ewald regards it as an actual occurrence, but with mythical embellishments.

(e) Weiss: a real but spiritual vision of the three disciples.

The circumstantial agreement of the three

evangelists who narrate the event, the definite chronological date, the connection with what follows, and the solemn reference to it by Peter, one of its witnesses (2 Pet. i. 16-18), as well as the many peculiar traits to which no parallel can be found in the transfiguration of Moses, refute the mythical hypothesis, and confirm the historical character of the scene. But it is useless to indulge in speculations concerning the precise form and mode of a supernatural event.

6. *Significance.*—The transfiguration was, as already remarked, a visible revelation of the hidden glory of the person of Christ in anticipation of his future state of exaltation, and at the same time a prophecy of the future glory of his people after the resurrection, when our mortal bodies shall be conformed to his glorious body (Phil. iii. 21).<sup>1</sup> It served as a solemn inauguration of the history of the passion and final consummation of his work on earth; for, according to Luke's account, the *ἔσθλος* of Christ—i.e., especially his death, the great mystery of the atonement for the sins of the world, and the following resurrection, and return to the Father—was the topic of conversation between Jesus and the two visitors from the other world. The event bears a relation to the history of Christ's suffering similar to that of his baptism in the River Jordan to his active ministry. On both occasions he was brought into contact with representatives of the Old Testament, and strengthened for his course by the solemn approval of the voice from heaven declaring him to be the well-beloved Son of the Father. The transfiguration, no doubt, confirmed the faith of the disciples, and prepared them for the approaching trial. It took away from them, as Leo the Great says (*Serm.*, xciv.), the scandal of the cross. It furnishes also a striking proof for the harmony of the Old and New Testaments, for personal immortality, and the mysterious intercommunion of the visible and invisible worlds. Both meet in Christ: he is the connecting link between the two dispensations, as also between earth and heaven, between the kingdom of grace and the kingdom of glory. It is very significant, that at the end of the scene the disciples saw no man save "Jesus alone." Moses and Elijah, the law and the promise, types and shadows, pass away: the gospel, the fulfilment, the substance, Christ, remains, the only one who can relieve the misery of earth, and glorify our nature,—Christ all in all.

7. The transfiguration has given rise to one of the greatest works of art ever conceived by the genius of man. It is the best artistic comment on this supernatural event. The picture under that name was the last work of Raphael, and was carried after his coffin at his burial, in the Pantheon of Rome. He died of this masterpiece, in the prime of early manhood. The original is in St. Peter's at Rome, and has been multiplied in innumerable copies. It represents Christ soaring above the earth, in a halo of glory; Moses with the tables of the law on one hand, Elijah on the other; the three disciples, with their characteristic features, at their feet, gazing in a half-dreamy state at the dazzling light; and beneath

<sup>1</sup> Gregory I. (*Moralia*, xxxii. 6): "In transfiguratione quid aliud quam resurrectionis ultima gloria nuntiatur."

this scene of celestial peace the painter represents, in startling contrast, the suffering of the lunatic, whose healing follows in the Gospel narrative. So the Christian must ever descend from the heights of festive joy and the occasional foretaste of heaven to the hard work of daily life, before he can attain to final rest and glory.

LIT.—Comp. the Commentaries on Matt. xvii. 1-13 and the parallel passages, especially in LANGE'S *Matthew*; TRENCH: *Studies in the Gospels*, 1867; SCHAFF: *Through Bible Lands*, 1878, pp. 332-335; KEIM: *Gesch. Jesu v. Nazara*, 1871, vol. ii. pp. 585 seq.; B. WEISS: *Leben Jesu*, 1882, vol. II., 311-322; and other works on the life of Christ by NEANDER, LANGE, PRESSENSE, FARRAR; and the art. "Verklärung," by J. Hamberger, in Herzog I., vol. xvii. 72-82. The transfiguration is the subject of three of Bishop HALL'S *Contemplations*, bk. iv. 12, 13, 14. The last four sermons of F. W. KRUMMACHER'S *Elijah the Tishbite* (German ed., vol. iii. pp. 300-426) are devoted to the transfiguration, and are highly poetical.

PHILIP SCHAFF.

**TRANSMIGRATION** of souls from one body to another, through the death of the former and the birth of the latter, forms an important element of Buddhist ethics, and was also taught in ancient Egypt; but it never took root in Greek mythology, in spite of Pythagoras and Plato; or in Judaism, though it is found in the Cabala; or in Christianity, though Jerome relates that it was taught by some obscure sects, and reminiscences of it are found, not only among the Fathers, but also in the middle ages.

**TRANSUBSTANTIATION**, a scholastic term (from *trans* and *substantia*, "a change of one substance into another," μετασώσις, *Wesensverwandlung*), introduced in the twelfth century,<sup>1</sup> for the Roman-Catholic theory of the real presence in the Eucharist.

I. The DOCTRINE is, that the elements of bread and wine in the sacrifice of the mass are, by the consecration of the priest, transubstantiated, i.e., changed as to their essence, into the very body and blood of Christ, while the visible form and the appearance of bread and wine remain to the sight, touch, and taste. The miraculous change is supposed to take place simultaneously all over the world, day after day, wherever the priest pronounces the words of institution,—"This is my body," "this is my blood."

The doctrine was suggested by several Greek and Latin Fathers under different terms, such as μεταβολή, *conversio substantiæ*, *transitio*, *transmutatio*. It was first clearly set forth (without the term) by Paschasius Radbertus in the ninth century, by Lanfranc in the eleventh, defended by the leading scholastics, and confirmed in 1215 by the Lateran Council under Pope Innocent III., which declared its belief on the subject in these words: "*Verum Christi corpus et sanguis in sacramento altaris sub speciebus panis et vini erraciter continentur, TRANSUBSTANTIATIS pane in corpus et vino in sanguinem potestate divina.*" The doctrine was finally settled for all orthodox Roman Catholics by the Council of Trent (in the thirteenth session, Oct.

11, 1551), in opposition to the Protestant denial, in the following terms:—

"This holy Synod doth now declare it anew, that, by the consecration of the bread and of the wine, a conversion is made of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of his blood; which conversion is, by the Holy Catholic Church, suitably and properly called *Transubstantiation*."

Canons 1-4 of the same session condemn the contrary opinions. The same statement is repeated in the Tridentine Profession, art. vi. (See the Latin and English text in Schaff: *Credentials of Christendom*, vol. ii. 130, 136, 137, and 208.)

The doctrine as thus stated involves a stupendous miracle, or, rather, a series of miracles and magic transformations. It is not only above reason, but contradicts directly the testimony of three senses. All attempts of Catholic divines to explain it by scholastic distinctions of various kinds of presence, and by speculations about the relation of the substance to the accidents, are failures. Two opposite tendencies meet in this dogma: on the one hand, the divine is materialized; and, on the other hand, the material is spiritualized. Christ's real body and blood are enclosed in the narrow dimensions of the sacramental elements, and yet they are everywhere, by innumerable acts of priestly creation, wherever the mass is celebrated; and they are wholly partaken of by the mouth (yet not digested) by every communicant, good or bad, without division or diminution.<sup>1</sup>

The doctrine of transubstantiation led, with other causes, to the withdrawal of the cup from the laity to avoid possible profanation by spilling the blood of Christ; and both the doctrine and the usage combined greatly to strengthen the power of the priesthood, and to widen the gulf between the priesthood and the laity.

It may be admitted that a great and precious truth underlies this as every other great error; and it is the truth which gives the error such power and tenacity over millions of devout Catholics to this day. This truth is, that Jesus Christ is the bread of life from heaven, and nourishes

<sup>1</sup> Thomas Aquinas, the profoundest and acutest of schoolmen, expresses the dogma very clearly in his Eucharistic hymn:—

— Dogma datat Christianis,  
Quod in eucarem transit panis,  
Et vinum in sanguinem.  
Quod non capis, quod non vides,  
Animosa firmat fides  
Præter rerum ordinem.

Sub diversis speciebus,  
Signis tantum et non rebus,  
Latet res cœlestis.  
Cæci cibis, sanguis potus,  
Manet tamen Christus totus,  
Sub utraque specie.

A sumente non concisus,  
Non confectus, non divisus,  
Integer accipitur.  
Sumit unus, sumunt mille,  
Quantum isti, tantum ille,  
Nec suntu consumitur.

Sumunt boni, sumunt mali,  
Sorte tamen inæquali  
Vltro ed interitus.  
Mors est malis, vita bonis:  
Vide, patris sumptionis  
Quam sit dispar exitus."

See the whole hymn of the Doctor Angelicus in Daniel's *Theaurus Hymnologicus*, t. ii. 97-100, with interesting notes.

<sup>1</sup> According to Dr. Mattes (R. C.), in Wetzer and Welte, xi. 134, the term *transubstantiatio* or *transsubstantiatio* was not officially used in the Catholic Church before the Fourth Lateran Council (1215).

his people spiritually by faith, as truly as he fed the five thousand physically by the miracle of the five loaves. The error lies in the carnal, Capernaïtic misunderstanding; and this is condemned by our Lord at the close of that very discourse which sets forth that great and comforting truth (John vi. 63). The flesh profits nothing, the spirit makes alive.

II. The ARGUMENTS which Papal divines produce in defence of this doctrine are:—

1. *Exegetical*.—(a) A literal interpretation of the words of institution,—“This<sup>1</sup> is my body;” “this” [which, however, refers to the preceding “cup,” the wine not being mentioned] “is my blood of the covenant” (Matt. xxvi. 26, 27). The Lutheran symbols agree with this exegesis, but nevertheless reject transubstantiation. The Reformed symbols reject it for the following reasons: (1) the word “is” may indicate a figurative as well as a real relationship between the subject and the predicate, and often means “represents,” or “sets forth,” in the Septuagint and the Greek Testament (e.g., Gen. xli. 26, 27; Matt. xiii. 38, 39; Gal. iv. 21; Rev. i. 20); (2) the surrounding circumstances of the institution of the Holy Supper (the living Christ amidst his disciples, his body not yet broken, his blood not yet shed, etc.) forbid a strictly literal interpretation, and application to the first celebration; (3) the literal interpretation cannot be carried out, inasmuch as the Lord himself (Matt. xxvi. 27; Luke xxii. 20) and the apostle Paul, in quoting the words of institution (I Cor. xi. 25, *τοῦτο τὸ ποτήριον*, etc.; x. 16, “the cup of blessing,” etc.), substitute the “cup” which contains the wine, for the wine itself; i.e., they use the figure of *synecdoche continentis pro contento*: and yet no Catholic assumes the transubstantiation of the vessel.

(b) The mysterious discourse of our Lord in the synagogue of Capernaum, about eating his flesh, and drinking his blood (John vi. 52–59). To this may be objected, that this discourse is appealed to by theologians for different theories of the Lord’s Supper; that many of the ablest exegetes deny the reference of this section to the Lord’s Supper, which at that time was not yet instituted; that in any case the words of our Lord (John vi. 63)—“It is the *spirit* that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are *spirit*, and are *life*”—furnish the key for the understanding of the preceding discourse and of all our Lord’s discourses; and that, finally, if any theory of the Lord’s Supper is favored by that discourse, it is one which confines the fruition of the Lord’s flesh and blood to the *believer*, since every one that eateth his flesh, and drinketh his blood, is said “to have eternal life,” “to abide in Christ and Christ in him,” and “to live forever” (vi. 53, 56, 58),—all of which can be said of believers only; while the Roman Church teaches that unworthy as well as worthy communicants partake of the literal body and blood of Christ, though with opposite effect.

2. *Historical*.—The Roman Church appeals to

the Fathers, especially Cyril of Jerusalem, Chrysostom, Cyril of Alexandria, and Ambrose. It is true that a materialistic conception of the real presence and fruition of Christ set in at a very early date, we may say with Ignatius, Justin Martyr, and Irenæus (although the last speaks of the consecrated bread and wine as “*antitypes*” of the body and blood of Christ); but it is equally true that different theories prevailed among the Fathers; that the African divines—Tertullian, Cyprian, and Augustine—teach a symbolical and spiritual, rather than corporeal, presence; and that the Alexandrian school of Clement and Origen put the whole design of the Eucharist in feeding the *soul* on the spiritual life and the divine word of Christ: hence the Fathers have been appealed to for the Lutheran, Calvinistic, and Zwinglian theory, as well as for the Roman-Catholic. (Compare on the patristic views the doctrine histories of Münscher, Hagenbach, Baur, Nitzsch, and the writer’s *Church History*, II. 241 sqq.) Nor has any of the seven ecumenical councils made a deliverance on the doctrine, except the second of Nicæa, in 787, which sanctioned the worship of images, and declared that the elements after the consecration were no mere figures or antitypes of the body and blood of Christ, but really the body and blood. John of Damascus said substantially the same; and the Greek Church has even adopted the Roman dogma, under the name *μετενοσίωσος*.

But this result was not reached in the Latin Church till a much later period. During the middle ages two controversies on the real presence took place, which prove that transubstantiation was not yet fixed in the mind of the church. The first controversy occurred in the ninth century. Paschasius Radbertus, abbot of the monastery of Corbie, first expounded and defended transubstantiation in a tract, *De Sacramento Corporis et Sanguinis Domini* (831, 2d ed., 844), but expressly says that some taught only a spiritual communion of the soul with the Redeemer in the Eucharist. The tract provoked considerable opposition, and Ratramnus (Bertram), also a monk of Corbie, refuted it (without mentioning the name of his abbot) by a tract, *De Corpore et Sanguine Domini ad Carolum Calvum*.<sup>1</sup> He appealed to the Scriptures (John vi. 63) and to St. Augustine, and taught that bread and wine remain unchanged after consecration, as the water in baptism, but become the significant symbols of a spiritual communion with Christ by faith; so that the body and blood of Christ were present, and partaken of only *spiritualiter et secundum potentiam*. John Scotus Erigena, Herigar, Rabanus Maurus, and, in part, Gerbert, likewise wrote against Radbert’s view. (See Neander: *Church History*, Boston ed., iii. 494–502, and Steitz, in Herzog I., xvi. 311 sqq.) The second eucharistic controversy took place in the eleventh century. Berengarius of Tours (between 1040 and 1050), attacked in a work, *De Cæna Sacra*, the doctrine of transubstantiation as contrary to reason, to the Scriptures, and to the older church Fathers, especially St. Augustine. His former friend Lanfranc, prior of Bec in Normandy, afterwards archbishop of Canterbury (d. 1089), was

<sup>1</sup> *τοῦτο*, not “this bread,” which would lead to consubstantiation. Thomas Aquinas and other scholastics lay stress on this difference, in proof that the bread as to its substance had disappeared, and given place to the body of Christ. The theory of consubstantiation, however, had its advocates among the mediæval schoolmen. See Steitz, in Herzog I., xvi. 347 sq.

<sup>1</sup> The first edition of this book was published A. D. 1532, at Cologne; and in that and other editions the author is called *Bertram*.

the principal champion of transubstantiation. He first drew the logical inference from the doctrine, namely, that *unbelievers* as well received the essence of the sacrament (but not its *salubris officina*). Hildebrand, then papal legate in France, afterwards Pope Gregory VII., for a while protected Berengar; but a Roman synod condemned him as a heretic. Berengar was forced to commit his writings to the flames; but on returning to France he renewed his opposition, was again cited to Rome, and even Pope Gregory VII. could not protect him any longer against the powerful current in favor of transubstantiation: he saved him, however, from a violent end. Berengar was allowed, after a sort of forced recantation, which he afterwards regretted, to retire to a solitary island near Tours, and lived till 1088. (See Neander, iii. 502-530; Steitz, xvi. 315 seq.)

After this, the doctrine of transubstantiation triumphed completely in the Western Church, and held its sway almost undisputed till the sixteenth century. It fell in with the magic supernaturalism and superstitious piety of mediæval Christianity. Thomas Aquinas has given it poetic expression in his famous hymn, *Lauda Sion Salvatorem*, for the Corpus Christi Festival. Thomas à Kempis, in his inimitable book on *The Imitation of Christ*, best represents the devotional use made of it by pious Catholics.

III. OPPOSITION.—The forerunners of the Reformation began the opposition, especially Wiclif, Hus, and Wessel. The Reformers were unanimous in rejecting transubstantiation as a fundamental error, contrary to Scripture, to reason, to the testimony of the senses, to the very nature of the sacrament, and leading to gross superstition and the adoration of the host (first prescribed by Cardinal Guido in Cologne, 1203). The last was denounced as downright idolatry (though it follows as a logical consequence from the doctrine that the very body and blood of our Lord are literally present on the altar).

There was, however, a serious difference among the Reformers in the extent of opposition. Luther, from conscientious conviction, adhered to the literal interpretation of the words of institution, the doctrine of the corporeal presence, and the fruition of the true body and blood of Christ by *all* communicants (though with different effect), but substituted for transubstantiation the idea of co-existence of body and blood “in, with, and under” bread and wine during the sacramental transaction; while Zwingli and Calvin gave up the literal interpretation, and the latter substituted for the idea of a corporeal presence the idea of a spiritual real presence, and for manducation by the mouth and the teeth a spiritual real fruition by faith alone. See art. LORD'S SUPPER.

LIT.—I. Roman Catholic: PASCASIUS RABERTUS: *De Corpore et Sanguine Domini*, 831; Cardinal JO. DE LUGO: *Tractatus de venerabili Eucharistie Sacramento*, in MIGNE'S *Cursus Theologicus completus*, tom. xxiii. 10 sqq. (called by Oswald the “profoundest and most thorough” work on the scholastic side of the doctrine); Cardinal WISEMAN: *Lectures on the Real Presence of Jesus Christ in the Blessed Eucharist*, London, 1836 and 1842, and his *Lectures on the Doctrines and Practices of the Catholic Church*; Dr. J. H. OSWALD (professor in Paderborn): *Die dogmat.*

*Lehre v. d. heil. Sacramenten der kathol. Kirche*, Münster, 3d ed., 1870, vol. i. pp. 375-427; art. of MATTES, in WETZLER and WELTE'S *Kirchenlexikon*, vol. xi. 133-163. See also the respective sections in the controversial works of BELLARMIN, BOSSUET, and MÖHLER, and in the dogmatics of KLEE, DIERINGER, FRIEDHOFF, SIMAR, GOUSSET, and especially PERRONE (*Prælect. Theologicæ*). II. On the Protestant side, transubstantiation is discussed in the works on symbolics by MARHEINEKE, GUERICKE, HASE, OEHLER, etc., in the histories of the doctrine of the Lord's Supper by EBRARD and KAHNIS, and in the standard works on dogmatics under the head of “Sacraments” and the “Lord's Supper.” See also a long and learned art. by Dr. STEITZ in the first ed. of HERZOG, vol. xvi. 302-358. PHILIP SCHAFF.

TRAPP, John, b. in 1601; d. at Weston-on-Avon, 1669, where he had been vicar since 1624. He was educated at Christ Church, Oxford. Besides *God's Love Tokens* (London, 1637), he issued a *Commentary* on the entire Bible, in 5 vols. folio, 1651-56 (reprinted, edited by Revs. W. WEBSTER and HUGH MARTIN, with Memoir by Rev. A. B. GROSART, 1866-68, 5 vols. super royal 8vo). It is in some respects the best of the Puritan commentaries.

TRAPPISTS, The, are the members of an order in the Roman-Catholic Church which arose out of a Cistercian abbey founded by Count Rotrou of Perche, in 1140. This abbey, called “Notre Dame de la Maison Dieu,” lies in a damp, unhealthy valley, reached by a narrow and stony passage: hence the name La Trappe (“the trap”). The monks distinguished themselves by austerity until the fourteenth or fifteenth century, when they became so notorious for revelling, licentiousness, and robbery, as to win the title of the “Bandits of La Trappe.” This state of affairs continued till the middle of the seventeenth century, when the abbey passed into the hands of Dominique Armand Jean le Bouthillier de Rancé, then (1636) a boy of ten years. The young abbot was well endowed with mental gifts, but abandoned himself to a wild career of sensual indulgence. Overcome by feelings of repentance, he went to the opposite extreme of austerity, retired to La Trappe, and, in spite of opposition on the part of the monks, carried through a rigid discipline. In order to do this, he introduced some Benedictine monks to his abbey.

Rancé's rules obliged the inmates of La Trappe to rise at two o'clock, and retire at seven in winter, eight in summer. They slept on sacks of straw, spent eleven hours daily in spiritual exercises, the rest of the time in hard work. During the hours of work, as in all their relations to one another, the monks observed almost absolute silence, and in greeting one another used the formula, *Memento mori* (“Remember that we must die”). Their wishes were made known through signs. Their fare was simple, consisting of vegetables, bread, and water. After the evening meal, the monks spent a short time in digging upon their future graves. Their garb was a long cloak with wide sleeves, of a gray color, and a black cap.

Rancé was opposed to literary pursuits, and expressed his views in the *Traité de la sainteté et des devoirs de la vie monastique*, 1683. He was an-

swered by Mabillon, in his *Traité des études monastiques*, 1691. Rancé died Oct. 12, 1700. In 1692 Princess Louise of Condé founded a female branch of the order at Clacé, France; and branches were also established near Florence and Düsseldorf. The Revolution drove the Trappists out of France. They found refuge in Switzerland, where Augustin de Lestrange founded a cloister at Valsainte, canton of Freiburg. In 1798 it was destroyed by the French. Lestrange found a refuge in Warsaw and Cracow, Poland; but the Trappists were expelled from here in 1800, and, after various attempts to get a foothold in Germany and Italy, were put in possession of La Trappe after the restoration of the Bourbons in 1817. Lestrange was very active until his death (1827), and succeeded in establishing various branches of his order. In 1829 a royal order was issued, closing the Trappist houses; but nine remained, several of which, however, were closed in 1830. In 1844 the Trappists opened a house in Algiers, and in 1848 some of them emigrated to the United States. A branch of the order took the name of the "Trappist Preachers," in 1851. It does mission-work, and has its seat in the monastery of Pierrequi-Vire, near Avallon. [Since 1870 the Trappists have ceased to have legal existence in Italy and Switzerland. In 1803 a colony, under the direction of Lestrange himself, settled near Conewago, Penn. After different removals, it moved, in 1813, to Tracadie, N.S. In 1818, Trappists from La Meilleraie, in France, emigrated to Kentucky; and a second establishment has been founded near Dubuque, Io. See MARSHALL et MAUPEON: *Vie de l'abbé de la Trappe*; CHATEAUBRIAND: *Vie de Rancé*, Paris, 1841; L. D. B.: *Hist. civ. rel. et littér. de l'abbaye de la Trappe*, Paris, 1824; GAILLARDIN: *Les Trappistes ou l'ordre de Cîteaux au XIX. siècle, histoire de la Trappe depuis sa fondation*, etc., Paris, 1844.] NEUDECKER.

**TRAUTHSON, Johann Joseph**, a distinguished ecclesiastic of the Roman-Catholic Church; was b. in Vienna, 1704; d. in Vienna, March 10, 1757. In 1751 he was made archbishop of Vienna, and in 1756 honored with a cardinal's cap by Benedict XIV. He caused a great deal of excitement by his pastoral letter of Jan. 1, 1751, in which he exalts the work and intercession of Christ at the expense of the intercession of the saints, and urges the proclamation of the central truths of the gospel. The letter called forth a number of writings from Protestants and Catholics. Trauthson, however, had no thought of protestantizing the Church. He succeeded in introducing some reforms, as the diminution of the number of holy days in his diocese. ALBRECHT VOGEL.

**TREGELLES, Samuel Prideaux, LL.D.**, b. at Wodehouse Place, Falmouth, Jan. 30, 1813; d. at Plymouth, April 24, 1875. He was educated at the Falmouth classical school; was employed in the Neath Abbey Iron-works, Glamorganshire, 1828 to 1834; and in 1836 became private tutor at Falmouth. From early life he took an interest in New-Testament textual studies, and in his twenty-fifth year formed the design, to which he gave his life, of preparing a critical edition of the Greek New Testament, with a text derived from the oldest manuscript versions prior to the seventh century, and citations from early ecclesiastical writers, including Eusebius. In 1838 he issued a

first specimen of his plan, and in June, 1844, the first instalment, — *The Book of Revelation*. He made three visits to the Continent (1845-46, 1849-50, 1862) to collate the ancient manuscripts. In 1845 he spent five months in Rome; but, although permitted to see, he was not allowed to collate, the *Codex Vaticanus*. In 1848 he published his *Prospectus for a Critical Edition of the Greek New Testament, now in Preparation, with an Historical Sketch of the Printed Text* (Plymouth, 27 pp.); but the first part of his great work, containing Matthew and Mark, did not appear until 1857 (London). By the side of the Greek he gives Jerome's Latin Version from personal collation of the *Codex Amiatinus*. He was stricken with paralysis in 1861, just after Part Second had appeared, and again in 1870, while at work upon Part Sixth (Revelation), which appeared in 1872. Part Seventh, containing the *Prolegomena*, and finishing the work, appeared in 1879, edited by Dr. Hort and A. W. Streane. Besides his *Greek New Testament*, Tregelles edited the *Codex Zacynthius* (1861) and the *Canon Muratorianus* (Cambridge and London, 1868); revised the manuscript and superintended the publication of *The Englishman's Greek Concordance to the New Testament* (London, 1839, 2d ed. 1844), *Index to* (1845), *The Englishman's Hebrew and Chaldee Concordance to the Old Testament* (1843, 2 vols.); translated *Gesenius' Hebrew and Chaldee Lexicon* (1847); wrote the 4th vol. of the 10th ed. of Horne's *Introduction* (1856), and the original, independent volumes, *Remarks on the Prophetic Visions of the Book of Daniel*, 1847, 4th ed. enlarged by *Notes and Defence of the Authenticity of the Book*, 1852; *On the Original Language of St. Matthew's Gospel*, 1850; *The Jansenists*, 1851; *Lecture on the Historic Evidence of the Authorship and Transmission of the Books of the New Testament*, 1851; *Heads of Hebrew Grammar*, 1852; *Account of the Printed Text of the Greek New Testament, with Remarks on its Revision on Critical Principles*, 1854.

Tregelles was of Quaker parentage, but in early life joined the Plymouth Brethren, from whom, however, he later separated himself. He was active in charitable and philanthropic enterprises. In 1850 he received the degree of LL.D. from the University of St. Andrews; in 1863 he was put upon the civil pension-list for one hundred pounds per annum, and later for two hundred. In 1870 he was invited to join the New-Testament Company of the English Revision Company; but ill health prevented him from attending. For a criticism upon his textual labors, see *BIBLE TEXT*, p. 277, and SCHAEFF: *Companion to the Greek Testament* (1883), pp. 262 sqq.

**TREMELLIUS, Emmanuel**, b. of Jewish parentage, at Ferrara, about 1510; d. at Sedan, 1580. He was converted to Romanism by Cardinal Pole, and to Protestantism by Peter Martyr, with whom he went to Strassburg, and thence to England in 1547, where he enjoyed the friendship of Cranmer and Parker, and taught Hebrew at Cambridge. When Queen Mary came to the throne (1553) he went to Germany, and taught Hebrew at Hornbach, Heidelberg, some time at Metz, and finally was appointed professor of Hebrew at the university of Sedan. His fame rests upon his elegant Latin version of the Bible, which appeared in parts, between 1575 and 1579, at

Frankfort-on-the-Main (2 vols.); New-Testament part reprinted in London, 1580; best edition of whole work, Hanau, 1621. In it he was aided by his son-in-law, the elder Francis Junius, who in the second edition joined to it Tremellius' version of the Syriac New Testament (Paris, 1569), and Beza's of the Greek (Geneva, 1590).

**TRENT, Council of** (*Concilium Tridentinum*), the nineteenth, or, according to another reckoning, the eighteenth, of the œcumenical councils recognized by the Roman-Catholic Church; so called from Trent (*Tridentum*), a city in the southern and Italian part of the Tyrol, where it was held, with interruptions, from Dec. 13, 1515, to Dec. 4, 1563. In a doctrinal and disciplinary point of view, it is the most important council in the history of the Roman Church, and fixed her character, and relation to the Protestant evangelical churches. It produced her highest standards of faith and practice, which have since been supplemented by the Vatican Council (in 1870). It was called forth by the Reformation of the sixteenth century, and demanded by both parties in the contest, but was again and again postponed by the policy of the papal court. Finally it was convened as an exclusively Roman council, by order of Pope Paul III., at Trent (at that time a free city of the Holy Roman Empire under a prince-bishop), on Dec. 13, 1515; transferred to Bologna in March, 1547, from fear of the plague; indefinitely prorogued, Sept. 17, 1549; re-opened at Trent, May 1, 1551, by Pope Julius III.; broken up by the sudden victory of Elector Maurice of Saxony over the emperor, Charles V., and his march into Tyrol, April 28, 1552; recalled by Pius IV., for the last time, Jan. 18, 1562, when it continued to its final adjournment, in Dec. 4, 1563. It closed with "Anathema to all heretics, anathema, anathema." The history of the council is divided into three distinct periods, — from 1515 to 1549, from 1551 to 1552, and from 1562 to 1563. The last was the most important.

The decrees and canons of the council were confirmed by a bull of Pope Pius IV., Jan. 26, 1564. This bull enjoins strict obedience upon all Catholics, and forbids, under pain of excommunication, all unauthorized interpretation, reserving this to the Pope alone, and threatening the disobedient with "the indignation of Almighty God and of his blessed apostles, Peter and Paul." The number of attending members in the three periods varied considerably. It increased toward the close, but never reached the number of the first œcumenical council at Nicaea (which had three hundred and eighteen members), nor of the last of the Vatican (which numbered seven hundred and sixty-four). The decrees were signed by two hundred and fifty-five members, including four papal legates, two cardinals, three patriarchs, twenty-five archbishops, a hundred and sixty-eight bishops, two-thirds of them being Italians. Lists of the signers are added to the best editions of the decrees.

The object of the council was twofold. (1) To condemn the principles and doctrines of Protestantism, and to define the doctrines of the Roman-Catholic Church on all disputed points. It is true the emperor intended it to be a strictly general or truly œcumenical council, at which the Protestants should have a fair hearing. Melanch-

thon and Brentius, with some other German Lutherans, actually started in 1552 on a journey to Trent; but they were refused a deliberative voice, and their mission was an entire failure. (2) To effect a reformation of discipline, which was admitted by all honest and earnest Catholics to have fallen into such deplorable decay as to explain, if not to justify, the Reformation.

Twenty-five public sessions were held, but about half of them were spent in solemn formalities. The chief work was done in committees or congregations. The entire management was in the hands of the papal delegates. The court of Rome, by diplomacy and intrigue, outwitted all the liberal elements. The council abolished some crying abuses, and introduced or recommended disciplinary reforms as regards the sale of indulgences, the morals of convents, the education of the clergy. In this respect the Reformation produced a salutary effect upon the Roman Church itself, as is admitted by the best historians of that church. But in regard to the department of doctrine, although liberal evangelical sentiments were uttered by some of the ablest members in favor of the supreme authority of the Scriptures, and justification by faith, no concession whatever was made to Protestantism.

The doctrinal decisions of the council are divided into *decrees* (*decreta*), which contain the positive statement of the Roman dogmas, and into short *canons* (*canones*), which condemn the dissenting Protestant views with the concluding "*anathema sit.*" They are stated with great clearness, precision, and wisdom. The decree on justification betrays special ability and theological circumspection. The Protestant doctrines, however, are almost always exhibited in an exaggerated form, and mixed up with real heresies, which Protestants condemn as emphatically as the Church of Rome.

The following is a list, in chronological order, of the articles of faith which were settled by the council in favor of the views held ever since by the Roman-Catholic Church: —

**SESSION III.** (Feb. 4, 1546). — Decree on the symbol of faith (the Nicæno-Constantinopolitan Creed as a basis of the following decrees).

**SESSION IV.** (April 8, 1546). — Decree on the Scriptures (including the Apocrypha) and church tradition, which are declared to be the joint rules of faith. The Latin Vulgate is put on a par with the original text.

**SESSION V.** (June 17, 1546). — On original sin.

**SESSION VI.** (Jan. 13, 1547). — On (progressive) justification by faith and good works, in opposition to justification by faith alone.

**SESSION VII.** (March 3, 1547). — On the seven sacraments in general, and some canons on baptism and confirmation.

**SESSION XIII.** (Oct. 11, 1551). — On the sacrament of the Eucharist.

**SESSION XIV.** (Nov. 25, 1551). — On the sacraments of penance and extreme unction.

**SESSION XXI.** (July 16, 1562). — On communion under both kinds, and the withdrawal of the cup from the laity.

**SESSION XXII.** (Sept. 17, 1562). — Doctrine of the sacrifice of the mass.

**SESSION XXIII.** (July 15, 1563). — Sacrament of ordination.

**SESSION XXIV.** (Nov. 11, 1563). — Sacrament of matrimony.

**SESSION XXV.** (Dec. 3 and 4, 1563). — Decrees approving the scholastic doctrines of purgatory, the invocation, veneration, and the relics of saints and



sacred images, also on the selection of food, fasts, festive days, and providing for an index of prohibited books, catechism, breviary, and missal, to be issued under the direction of the Pope.

The council was acknowledged in Italy, Portugal, Spain, France, the Low Countries, Poland, and the Roman-Catholic portion of the German Empire, but mostly with a reservation of the royal prerogatives. In France it was never published in form, and was only recognized in its doctrinal part. No attempt was made to introduce it into England. Pius IV. sent the decrees to Mary, Queen of Scots, with a letter, dated June 13, 1564, requesting her to publish them in Scotland; but she dared not do it in the face of John Knox and the Reformation.

The *canons and decrees* of the council were first published by Paul Manutius (Rome, 1564), and often since in different languages. Best Latin edition by Le Plat (1779), and by Schulte and Richter (Lips., 1853); best English edition by Rev. J. Waterworth (with a history of the council, Lond., 1848).

The original acts and debates of the council, as prepared by its general secretary, Bishop Angelo Massarelli, in six large folio volumes, are deposited in the Vatican Library, and remained there unpublished for more than three hundred years, until they were brought to light at last, though only in part, by Augustin Theiner, priest of the oratory (d. 1874), in *Acta genuina SS. Œcum. Concilii Tridentini nunc primum integre edita*, Lips., 1874, 2 vols. Most of the official documents and private reports, however, which bear upon the council, were made known in the sixteenth century and since. The most complete collection of them is that of Le Plat: *Monum. ad Histor. Conc. Trident.*, Lovan., 1781-87, in 7 vols. New materials have been brought to light by Mendham (1834 and 1846) from the manuscript history of Cardinal Paleotto, and more recently by Sickel (*Actenstücke aus österreichischen Archiven*, Wien, 1872), and by Dr. Dollinger (*Ungedruckte Berichte und Tagebücher zur Geschichte des Conc. von Trident*, Nördlingen, 1876, 2 parts).

The history of the council was written chiefly by two able and learned Catholics of very different spirit,—the liberal, almost semi-Protestant monk FRA PAOLO SARPI of Venice (*Istoria del Concilio Tridentino*, first, London, 1619, and repeatedly since in Italian, Latin, French, and German; best ed., with notes by COURAYER, Amsterdam, 1751, 3 vols.; Eng. trans. by Sir N. BRENT, 1619, also 1676), and, in the interest of the Papacy, by Cardinal SFORZA PALLAVICINO, who had access to all the archives of Rome (*Istoria del Concilio di Trento*, Rome, 1656-57, 2 vols. fol., and other eds. Rome, 1665, Milan, 1717, 3 vols. 4to; Latin trans. by J. B. GUTTINO, Antwerp, 1673, fol.). Both accounts must be compared to get a full view. For a criticism of both, see RANKE's *History of the Popes*, Appendix, and BRISCHAK's *Beurtheilung*, etc. (Tübing., 1844). WESSENBERG, a liberal Catholic, gives a history in the third and fourth volumes of his work, *Die grossen Kirchenversammlungen des 15<sup>ten</sup> und 16<sup>ten</sup> Jahrh.* (Constance, 1840). Professor (now Bishop) HEFELE intended at first to carry his valuable *History of the Councils* (*Conciliengeschichte*) down to the Council of Trent, but gave it up at last for reasons assigned in his Preface to vol. vii. part ii. (1874), and

stopped with the Councils of Basel and Florence. Among Protestant historians of the Council of Trent we mention SALIG (1741-45, 3 vols.), DANZ (1816), J. A. BUCKLEY (London, 1852), BUNGENER (in French; Eng. trans. by D. S. SCOTT, Edinburgh, 1855; republished by McCLINTOCK, New York). Dr. PUSEY discusses the doctrinal articles in his *Eirenicon*. On the Tridentine Standards, see SCHAFF: *History of the Creeds of Christendom*, vol. i. pp. 90-100, and vol. ii. 77-210. A good sketch of the Council is given in the fifth volume of GIESELER'S *Church History* (Eng. trans. by HENRY B. SMITH and MARY A. ROBINSON, N.Y., 1880), pp. 21-44, with judicious extracts from the sources. Cf. KÖLLNER'S *Symbolik*, vol. i. 8-60, the art. "Trienter Concil.," by H. SCHMIDT, in the first edition of HERZOG, vol. xvi. 369-394, and Cardinal HERGENRÖTHER'S *Kirchengeschichte* (2d ed.), vol. ii. pp. 402-422. See also TRIDENTINE PROFESSION OF FAITH. PHILIP SCHAFF.

**TRESPASS OFFERING.** See OFFERINGS.

**TREVES, Holy Coat of.** This coat, preserved in the Cathedral of Treves, is said to be the seamless garment mentioned in John xix. 23. There are several traditions about it. In the thirteenth century the story went, that Mary spun the garment out of wool, and that Jesus wore it uninterruptedly till the day of his death. Herod then gave it to a Jew, who threw it into the sea. It was thrown up on the shore, and picked up by a pilgrim, who cast it back again into the water. A whale swallowed it; but a fisherman recovered it, and sold it to King Orendel of Treves. This king put it on, and, as long as he wore it, was invincible. Among the other legends is the one that a maiden carried the garment into Treves; and, as she approached the city, all the bells began tolling at once. It is claimed that the mention of the garment occurs in the *Gesta Trevirorum* (467 or 327). But we have no mention of it till 1054. The notice seems to have been inserted in the *Gesta Trevirorum*, under the Abbot Thiofrid of Echternach, between 1106 and 1124. The coat was first used at the consecration of Archbishop Bruno, Oct. 23, 1121. It was allowed to remain at rest till 1512. Then, and at a later time, it was presented for worship. Luther refers to the matter as a shameful and foolish travesty. It was again displayed for worship from Aug. 18 to Oct. 7, 1844. The bishops of Metz, Cologne, Limburg, and many others, attended the spectacle; and miracles, so it was pretended, were wrought upon some of the devout visitors. This superstitious scene became the occasion for the German Catholic movement of Ronge (see art.), and for a thorough investigation of the legend of the coat. It was discovered that twenty other seamless coats compete for the honor of having been worn by Christ. See GILDMESTER and V. SYBILLE: *D. heil. Rock zu Trier und d. zwanzig anderen heil. ungenähten Röcke*, Düsseldorf, 1844; BINTERIM: *Zeugnisse für d. Aechtheit d. heil. Rocks zu Trier*, Düsseldorf, 1845, etc. NEUDECKER.

**TRIALS**, the name given to the examinations and literary exercises required, in the Presbyterian Church, of all candidates for the ministry. These are examined in Greek and Hebrew, systematic theology, church history and polity, and required to present a sermon, a lecture, a Latin thesis, and an exegetical essay.

**TRIBES OF ISRAEL.** The Israelitish people, *the house of Jacob* or *Israel*, was divided into *twelve tribes* (Heb. *matloth* or *shebatim*). The two Hebrew words are thus distinguished: the first denotes the tribes according to their genealogical relation as branches of a people; the second, as corporations and political powers. The tribes are enumerated according to their progenitors. As Joseph received a double portion in Ephraim and Manasseh, there were, strictly speaking, thirteen tribes; but, on account of the peculiar position of the tribe of Levi, the number twelve is preserved, as may already be seen from the order during the wandering in the wilderness (Num. ii. x. 13 sq.). In the midst, round the tabernacle, we find the priests and the three families of Levites, and then, towards the region of the sky, the twelve tribes in four triads, each led by a prince. The triads are formed with reference to the maternal relationship: (1) *Judah, Issachar, Zebulon*; (2) *Reuben, Simon, Gad*; (3) *Ephraim, Manasseh, Benjamin*; (4) *Dan, Asher, Naphtali*. The number twelve is also regarded as the division of the country, since Levi received no portion. Where, however, as in the blessing of Jacob (Gen. xlix.) and of Moses (Deut. xxxiii.), Levi is mentioned with the other tribes, Ephraim and Manasseh are mentioned only as one tribe, — Joseph: thus Ezek. xlviii., where the future division of the country is spoken of (1-7, 23-28), Ephraim and Manasseh are numbered as two tribes. Where, however, the twelve gates of the new Jerusalem are to be named after the twelve tribes (30-35), Levi is also counted in, and Joseph is only mentioned as one tribe.

The tribes were again divided into families [*mishpachoth*, *οἰμοί*], these, again, into households [*batim*, *οἶκοι*], then came "man by man" (Josh. vii. 14, 17 sq.). At the head of the tribes stood the *princes* (Exod. xxxiv. 31; Num. i. 16, 41, vii. 12 sq.), who were also called the *heads* of the tribes (Num. xxx. 1). Then came the chief of the house of the fathers (Num. iii. 21, 30). This tribal constitution, which developed itself during the stay of the people in Egypt, was not abolished by Moses, but rather received into the theocratic order. The people of the covenant was to have its normal continuance in the number twelve of its tribes: hence every thing was avoided whereby a tribe could be destroyed out of Israel (Judg. xxi. 17). Each Israelite is a citizen of the theocracy, because he belongs to one of the families of the twelve tribes: hence the importance of the list of generations. The Mosaic law contains enactments which tend towards the preservation of the integrity of the generations and families, since each family was to remain in its heritage. The chiefs or elders of the house also were drawn into the service of theocracy, because out of the midst of them the judges were taken (Deut. i. 15); and the commission of the Seventy was formed, who was to assist Moses. Twelve of them are commissioned with the numbering of the people (Num. i. 4, 16); the same number was sent to search the Holy Land (Num. xiii. 2); and, for the division of the land, twelve chiefs of the tribes were also appointed (Num. xxxiv. 18 sq.).

When the Holy Land was taken, the division was made in such a manner that the boundary lines of each tribe were not only fixed, but that

also within these lines each family received a certain portion of real estate. Upon such a basis the tribal constitution could endure all storms of the coming centuries; but it also favored, where there was lack in the government of theocratic order, particularism at the expense of nationalism. This we see in the time of the judges (Judg. v. 15-17).

[With the exception of the tribe of Levi (for which see the art. *LEVITES*), the land of Canaan was divided among the other tribes as follows: —

1. *Asher* (i.e., "happy") was the eighth son of Jacob, and his second by Zilpah (Gen. xxxv. 26). He had four sons and one daughter (Gen. xlii. 17). After the exodus the number of adult males in that tribe was 11,500; but, before entering Canaan, the number was raised to 53,100 (Num. i. 40, xxvi. 41). In the reign of David the tribe had become so insignificant, that its name is altogether omitted from the list of the chief rulers (1 Chron. xxvii. 16-22). The territory assigned to the Asherites comprised the fertile plain of Acre, and the coast of Phœnicia up to Sidon (Josh. xix. 24-31); but for a long time they were unable to gain possession of the territory actually assigned them, and "dwelt among the Canaanites, the inhabitants of the land" (Judg. i. 32). In the struggle against Sisera, Asher forgot the peril of his fellows (Judg. v. 17, 18): he also furnished neither hero nor judge to the nation. One bright name is that of *Anna*, the daughter of Phanuel of the tribe of Aser (Luke ii. 36).

2. *Benjamin* (i.e., "son of my right hand"), also called *Benoni* (i.e., "son of my pain"), youngest son of Jacob by Rachel (Gen. xxxv. 18); was born on the road between Bethel and Bethlehem, where his mother died. How he was sent into Egypt, and what policy Joseph used to retain him, we read in Gen. xliii., xliv. When the mustering was held in the desert, the tribe of Benjamin counted 35,400 warriors (Num. i. 36, ii. 22), and at the entrance of Israel into Canaan even as many as 45,600 (Num. xxvi. 38 sq.). The territory which was occupied by this tribe (Josh. xviii. 11 sq.) was a narrow strip bounded on the east by the Jordan; and from thence it mainly extended to Kirjath-jearim, about six miles west of Jerusalem; while in other directions it stretched from the valley of Hinnom on the south to Bethel on the north. Thus Dan intervened between this tribe and the Philistines. In this territory lay Jericho, Beth-hogla, Bethel, Gibeon, Ramah, and Jebus, or Jerusalem. In the time of the judges the tribe of Benjamin, whose emblem according to Jacob's blessing was the wolf (Gen. xlix. 27), became involved in a civil war with the other tribes, which almost extinguished the tribe (Judg. xix.-xxi.). But it revived again, and in the time of David it numbered 59,131 able warriors (1 Chron. vii. 6-12); in that of Asa, 280,000 (2 Chron. xiv. 8); and in that of Jehoshaphat, 200,000 (2 Chron. xvii. 17). It furnished a deliverer in the person of Ehud, who killed the king of the Moabites, Eglon (Judg. iii. 12 sq.); and the first king in the person of Saul (1 Sam. ix., x.), whose dynasty (2 Sam. ii.), as well as that of David (1 Kings xii. 21; 1 Chron. xxi.), it supported. At the division of the kingdom after Solomon's death, it belonged to the southern kingdom. After the exile, together with the

tribe of Judah, it constituted the flower of the new Jewish colony in Palestine (Ez. i. 5, iv. 1, x. 9). To the tribe of Benjamin also belonged Mordecai and Esther (Esth. ii. 5), more especially that "Saul who also is called Paul" (Rom. xi. 1; Phil. iii. 5).

3. *Dan* (i.e., "judge"), fifth son of Jacob, by Bilhah (Gen. xxx. 6). He was the last of the tribes to receive his portion; and that portion, strange as it appears in the face of the numbers, — 62,700 at the first mustering (Num. i. 39), and 64,400 at the second (Num. xxvi. 43), — was the smallest of the twelve. On the north and east it was completely embraced by Ephraim and Benjamin, while on the south-east and south it joined Judah. On the west it was bounded by the Mediterranean. The boldness of the tribe is characterized by the taking of Laish (Judg. xviii.). In the time of David, Dan still kept its place among the tribes (1 Chron. xii. 35). After this time the name of Dan as applied to the tribe vanishes. It is also omitted from the list of those who were sealed by the angel in the vision of John (Rev. vii. 5-7). A Danite was Samson (q. v.).

4. *Ephraim* (i.e., "fruitful"), son of Joseph (Gen. xli. 52), whom Jacob preferred to Manasseh (Gen. xlviii. 14). By virtue of the blessing, Jacob adopted Ephraim and his brother Manasseh as his own sons, in the place of their father; the object being to give to Joseph, through his sons, a double portion. At the census in the wilderness the tribe numbered 40,500 (Num. i. 32, 33), but subsequently, however, only 32,500 (Num. xxvi. 37). The territory allotted to Ephraim was bounded on the west by the Mediterranean Sea, and the River Jordan on the east; on the north it had the half-tribe of Manasseh; and on the south, Benjamin and Dan. This fine country included most of what was afterwards called Samaria, as distinguished from Judaea on the one hand, and from Galilee on the other. Ephraim plays an important part in the history of the Jewish nation. It produced the successor of Moses (Joshua), chastised the Midianites (Judg. vii. 24), quarrelled with Gideon (Judg. viii. 1) and Jephthah (Judg. xii.), revolted from the house of David (1 Kings xii. 25; 2 Chron. x. 16), and formed the kingdom of Israel, or, as it is also called, the northern kingdom, in opposition to the kingdom of Judah, or the southern kingdom, to which the tribes of Judah and Benjamin belonged. At last Ephraim was carried into captivity (2 Kings xvii. 5; for prophecies concerning the same, see Isa. vii., ix. 9, xi. 13, xxviii. 1; Jer. xxxi. 1; Hos. v.-xiv.; Zech. ix. 10, x. 7).

5. *Gad* (i.e., "fortune"), Jacob's seventh son, the first-born of Zilpah, and brother of Asher; is blessed by Jacob (Gen. xlix. 19) and by Moses (Deut. xxxiii. 20). His descendants (Gen. xlv. 16) are twice numbered (Num. i. 24, xxvi. 15). The territory allotted to Gad was the region between Heshbon and the River Jabbok, together with an additional strip along the east bank of the Jordan, extending up to the Sea of Chinnereth (Josh. xiii. 24-28). Gad is commended by Joshua (Josh. xxii. 1), but accused of idolatry (Josh. xxii. 11 sq.). The character of the tribe was warlike (Gen. xlix. 19; 1 Chron. xii. 8). It was carried into captivity by Tiglath-pileser

(1 Chron. v. 26). Perhaps that Elijah the Tishbite, "who was of the inhabitants of Gilead," belonged to that tribe.

6. *Issachar* (i.e., "reward"), the ninth son of Jacob, and the fifth of Leah (Gen. xxx. 18, xxxv. 23). When the tribe was first numbered, it had 54,400 men (Num. i. 28); at the second mustering, 64,300 (Num. xxvi. 25). In David's time the tribe had 87,000 fighting men (1 Chron. vii. 5). His territory was the noble plain of Esdraelon, a territory, however, whose fertility was more than overbalanced by its exposed situation (Josh. xix. 17-23). One among the judges of Israel was from Issachar, — Tola (Judg. x. 1). When Shalmaneser, king of Assyria, had invaded the north of Palestine, and had taken Samaria, Issachar, with the rest of Israel, was carried away to his distant dominions. Allusion is also made to this tribe in Rev. vii. 7.

7. *Joseph* (i.e., "increase"). See *Ephraim* and *Manasseh*.

8. *Judah* (i.e., "praise"), the fourth son of Jacob by Leah (Gen. xxix. 35). For his character, life, etc., comp. Gen. xxxviii., xliii. 3, xlv. sq. The important position which Judah was to occupy in the future is indicated in the final blessing of his blessing, which was conveyed in lofty language, glancing far into futurity, and strongly indicative of the high destinies which awaited the tribe that was to descend from him (Gen. xlix. 8-12). Judah's sons were five. Of these, three, — *Shelah*, *Pharez*, and *Zerah*, — together with two sons of Pharez, went into Egypt. When the Israelites quitted that country, the tribe of Judah numbered 74,600 adult males (Num. i. 26, 27); at the second mustering, 76,500 (Num. xxvi. 22). Its representative amongst the spies, and also amongst those appointed to partition the land, was the great Caleb (Num. xiii. 6, xxxiv. 19). After Joshua's death this tribe is appointed to attack the Canaanites (Judg. i.). The boundaries and contents of the territory allotted to Judah are narrated at great length, and with greater minuteness than the others, in Josh. xv. 20-63. The whole of the extensive region was from a very early date divided into four main regions: (1) The *Mountain*, the "hill-country of Judah," with thirty-eight (or, according to the Septuagint, with forty-eight) towns (Josh. xv. 48-60); (2) The *Wilderness*, the sunken district immediately adjoining the Dead Sea (Josh. xv. 61 sq.); (3) The *South* (Josh. xv. 21 sq.), containing twenty-nine cities with their dependent villages (Josh. xv. 20-32), which, with Ether and Ashan in the mountains, were ceded to Simeon (Josh. xix. 1-9); (4) The *Lowland* (Josh. xv. 33 sq.), or the Shephelah, between the Mountain and the Mediterranean Sea, the garden and the granary of the tribe. But this very tract was, for the greater part, in the hands of the Philistines. To this tribe belonged Othniel (Judg. iii. 9) and Ilzan (Judg. xii. 8 sq.). It made David king (2 Sam. ii. 4), and adhered to his house (1 Kings xii.; 2 Chron. x., xii.); and after the disruption of the kingdom, together with Benjamin, it formed the southern kingdom, in opposition to the northern or Ephraimitic kingdom, to which the ten tribes belonged. To Judah's tribe belonged prophets, like Amos, Isaiah, Micah, perhaps, also, Obadiah, Joel, Nahum, Zephaniah, Habakkuk, and others.

After the exile most of those who returned belonged to that tribe: in consequence, the name "Judah" (or *Jew*) attached itself to the entire nation from about the epoch of the Restoration. Thus we also find the name "Jews" in Jeremiah (xxxiv. 9). More frequently this name occurs in the post-exile books, also in the New Testament. The highest honor which was bestowed upon that tribe consists in the fact that to it belonged the Messiah of the world, "the Lion of the tribe of Juda" (Heb. vii. 14; Rev. v. 5).

9. *Manassch* (i.e., "causing forgetfulness"), the elder of the two sons of Joseph (Gen. xli. 51). At the beginning this tribe was the smallest, — it only numbered 32,200 (Num. i. 31 sq.); but it afterwards increased to 52,700 (Num. xxvi. 29). At the distribution of the country, one half of the tribe settled east of the Jordan, to which was allotted all Bashan, and part of Gilead; while the other half settled west of the Jordan, which, together with Ephraim, occupied a territory reaching from the Jordan to the sea, and from Bethel to the border of Esdraelon (Josh. xvi., xvii.). In addition to this large mountain territory, the cities of Beth-shean, Taanach, Megiddo, and a few others situated in Esdraelon, were allotted to them. As Manassites, may be mentioned Gideon and Jephthah. Some of them fell to the house of David (1 Chron. ix. 3, xii. 19; 2 Chron. xv. 9, xxx. 11). The fate which befell Gad and Reuben awaited them in the end (1 Chron. v. 26).

10. *Naphtali* (i.e., "wrestling"), the sixth son of Jacob, and his second by Bilhah (Gen. xxx. 8, xxxv. 23); blessed by Jacob (Gen. xlix. 21) and Moses (Deut. xxxiii. 23); his descendants (Gen. xli. 24) numbered (Num. i. 42, x. 27, xiii. 14, xxvi. 48; Judg. i. 33); subdue the Canaanites (Judg. iv. 10, v. 18, vi. 35, vii. 23). Their inheritance was in the mountains of the northern border (Josh. xix. 32–39), and made them in a great measure isolated from the Israelitish kingdoms. Barak is the one great hero whom Naphtali is recorded to have produced. Tobit also belonged to his tribe (Tob. i. 5, vii. 3), which was also carried captive by Tiglath-pileser to Assyria (2 Kings xv. 29). After the captivity, the Jews again settled largely in Naphtali; and its southern section became the most densely populated district in Palestine. It became the principal scene, also, of our Lord's public labors, fulfilling the prophecy of Isa. ix. 1.

11. *Reuben* (i.e., "behold, a son"), Jacob's first-born child, the son of Leah (Gen. xxix. 32, xxx. 14); loses his birthright (Gen. xlix. 4; 1 Chron. v. 1) for his transgression (Gen. xxxv. 22); he intercedes for Joseph (Gen. xxxvii. 21, xlii. 22), and entreats Jacob (Gen. xlii. 37). His descendants are numbered (Num. i. 21, ii. 10, xxvi. 5; 1 Chron. v. 18), and their request for land beyond the Jordan is granted (Num. xxxii.; Deut. iii. 12; Josh. xiii. 15); Moses' charge to them (Num. xxxii. 20), and his blessing (Deut. xxxiii. 6); Joshua's charge to them (Josh. i. 12); commended and dismissed by him (Josh. xxii. 1). They build an altar for a memorial (Josh. xxii. 10), and justify themselves when accused (Josh. xxii. 21). The tableland (*miskor*) extending from the Arnon to Heshbon was the territory occupied by them (Josh. xiii. 15 sq.). Immediately after the captivity (1 Chron. v. 26), the Moabites again re-

turned to their old country, and occupied their old cities. This is the reason why, in the later prophets, many of the cities of Reuben are embraced in the curses pronounced upon Moab (Jer. xlviii.).

12. *Simeon* (i.e., "a hearing" by Jehovah), the second of Jacob's sons by Leah (Gen. xxix. 33); avenges Dinah's dishonor (Gen. xxxiv. 7, 25); is detained by Joseph (Gen. xlii. 24); Jacob's prophecy concerning him (Gen. xlix. 5). His descendants are numbered (Num. i. 22, xxvi. 12), and receive a section on the south, which was originally allotted to Judah. To that tribe belonged Judith, who prays to "the Lord God of her father Simeon" (Jud. ix. 2). Simeon is mentioned by Ezekiel (xlviii. 25), and in the Book of Revelation (vii. 7), in their catalogues of the restoration of Israel.

13. *Zebulun* (i.e., "dwelling"), the sixth and last son of Leah, and the tenth-born to Jacob (Gen. xxx. 20, xxxv. 23); is blessed by Jacob (Gen. xlix. 13) and Moses (Deut. xxxiii. 18). His descendants are numbered (Num. i. 30, xxvi. 26), and receive their lot amid the picturesque hills and plains of Lower Galilee, having Tabor on the east and the great sea at the base of Carmel on the west (Josh. xix. 10–16). In the great campaign and victory of Barak it bore a prominent part (Judg. iv. 6, 10), and Deborah praises Zebulun and Naphtali as a people that jeopardized their lives unto the death (Judg. v. 18). This tribe also came to Hezekiah's passover (2 Chron. xxx. 11, 18); and though it appears to have shared the fate of the other northern tribes at the invasion of the country by Tiglath-pileser (2 Kings xvii. 18, 24 sq.), yet the land of Zebulun occupied a distinguished place in New-Testament times (comp. Isa. ix. 1, 2; Matt. iv. 15, 16). In the visions of Ezekiel (xlviii. 26–33) and of John (Rev. vii. 8), this tribe finds its due mention.]

For prophecy, the re-union of the twelve tribes under one head forms an important part of the future salvation (Hos. ii. 1; Ezek. xxxvii. 22); and, since the bringing-back of the tribes as such is predicted (see especially Ezek. xlvii.), their continuance is naturally presupposed. The same is also historically guaranteed for the following centuries (1 Chron. v. 26). The tribal constitution was continued in the *gala* [i.e., "dispersion"], for (Jer. xxix. 1; Ezek. xiv. 1, xx. 1) the elders of the people are mentioned; and among those who returned from the exile we meet with the chief of the fathers (Ez. ii. 68, iv. 2), from whom went forth the princes and elders (Ez. v. 9, vi. 7, x. 8; Neh. x. 1). That those who returned regarded themselves as representatives of all the tribes, we see from Ez. vi. 17, where twelve he-goats are offered for a sin-offering for all Israel (cf. also Ez. viii. 35). That in the new commonwealth each had to show his pedigree is seen from Ez. ii. 59 sq.; and priests who could not prove their pedigree were suspended from priestly functions; but for the rest we are not told that those who "could not show their father's house and their seed, whether they were of Israel," were excluded from the congregation. According to Ez. vi. 21, Neh. x. 29, there were also proselytes, "who had separated themselves unto them from the filthiness of the heathen of the land to seek the Lord God of Israel." That at all times a dis-

tion of the different tribes was tried, we see from the list as given by Neh. xi. But this list only contains those who belonged to Judah, Benjamin, and Levi: the others are comprehended under the indefinite term *sh'aur Israel* ["the residue of Israel," xi. 20]. The genealogies of such as belonged to the ten tribes might have been lost, yet a woman of the tribe of Aser is mentioned Luke ii. 36.

[Lit. — Compare JOSEPHUS: *Ant.*, V. 1, 22; H. REHAND: *Palæstina* (Trajecti Batav., 1714), tom. i. lib. 1, cap. 28; EWALD: *Geschichte des Volkes Israel* (3d ed.), i. 521 sq.; BERTHEAU: *Zwei Abhandlungen zur Gesch. des Volkes Israel*, 1842, pp. 117 sq.; L. DIESTEL: *Der Segen Jakobs*, 1853; GRAF: *Der Stamm Simcon, ein Beitrag zur Geschichte der Israeliten* (Programm), Meissen, 1866.] OEHLER. (B. PICK.)

**TRICHOTOMY** means the division of human nature into three parts. — body, soul, and spirit (*σῶμα, ψυχή, and πνεῦμα*), — in contradistinction to *dichotomy*, the division into two parts, — body and soul. The trichotomic view is found in the New Testament (1 Thess. v. 23), and is advocated by Origen and many German divines; while Tertullian and Augustine, and many English divines, adopt the dichotomic theory, making, however, a distinction between the animal soul and the rational soul. See DELITZSCH (Eng. trans., Edinb., 1867) and BECK (Eng. trans., Edinb., 1877), on biblical psychology, and J. B. HEARD: *The Trichotomic Nature of Man*, Edinb., 3d ed., 1870.

**TRIDENTINE PROFESSION OF FAITH** (*Professio Fidei Tridentinæ*), or the **Creed of Pius IV.** The original name was *Forma professionis fidei catholicæ, et orthodoxæ fidei*. It is the shortest, but practically the most important, creed-statement of the Roman-Catholic Church. It must be subscribed or sworn to by all priests and public teachers of that church, and also by Protestant converts (hence called the "Profession of Converts"). It was suggested by the synod of Trent, and prepared, by order of Pope Pius IV. in 1564, by a college of cardinals. It is a very clear and precise summary of the specific doctrines of the Roman Church as settled by the Council of Trent, and put in the form of a binding oath of obedience to the Pope, as the successor of the Prince of the apostles, and the Vicar of Christ. It consists of the following twelve Articles, including the Nicene Creed, with the Western clause *Filioque*: —

"1. *Ego, —, firma fide credo et profiteor omnia et singula, que continentur in symbolo fidei, quo sancta Romanæ Ecclesiæ utitur, videlicet:*

"*Credo in unum Deum. Patrem omnipotentem, etc. [Symbolum Næanum.]*

"2. *Apostolicæ et ecclesiasticæ traditiones, reliquasque ejusdem Ecclesiæ observationes et constitutiones firmissime admitto et amplector.*

"3. *Item sacram Scripturam juxta eam sensum, quem tenuit et tenet sancta mater Ecclesiæ, cujus est judicare de vero sensu et interpretatione sacram Scripturarum, admittit; nec eam unquam nisi juxta unanimum consensum patrum accipiam et interpretabor.*

"1. I, —, with a firm faith believe and profess all and every one of the things contained in that creed which the holy Roman Church makes use of.

"I believe in one God, the Father Almighty, etc. [Here follows the Nicene Creed.]

"2. I most steadfastly admit and embrace the apostolic and ecclesiastic traditions, and all other observances and constitutions of the same Church.

"3. I also admit the holy Scriptures, according to that sense which our holy mother Church has held and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the fathers.

"4. *Profiteor quoque, septem esse vere et proprie sacramenta novæ legis à Jesu Christo Domino nostro instituta, atque ad salutem humani generis, licet non omnia singulis, necessaria: scilicet baptismum, confirmationem, eucharistiam, penitentiam, extremum unctionem, ordinem et matrimonium; illaque gratiam conferre; et ex his baptismum, confirmationem et ordinem sine sacrilegio reiterare non posse. Receptos quoque et approbatos Ecclesiæ Catholicæ ritus in supradictorum omnium sacramentorum solemnè administratione recipio et admitto.*

"5. *Omnia et singula, quæ de peccato originali et de justificatione in sacrosancta Tridentina synodo definita et declarata fuerunt, amplector et recipio.*

"6. *Profiteor pariter, in missa offerri Deo verum, proprium et propitiatorium sacrificium pro vivis et defunctis; atque in sanctissimo eucharisticæ sacramento esse vere, realiter et substantialiter corpus et sanguinem, una cum anima et divinitate Domini nostri Jesu Christi, ferique conversionem totius substantiæ panis in corpus et totius substantiæ vini in sanguinem; quam conversionem Catholicæ Ecclesiæ transsubstantiationem appellat.*

"7. *Fateor etiam, sub altera tantum specie totum atque integrum Christum, verumque sacramentum sumi.*

"8. *Constantiter teneo, purgatorium esse, animasque ibi detentas fidelium suffragiis juvari. Similiter et sanctos una cum Christo regnantes venerandos atque invocandos esse, eosque orationes Deo pro nobis offerre, atque eorum reliquias esse venerandas.*

"9. *Firmissime assero, imagines Christi ac Deipræ semper Virginis, nec non aliorum sanctorum habendas et retinendas esse, atque eis debitum honorem ac venerationem impertiendam. Indulgentiarum etiam potestatem à Christo in Ecclesiâ relictam fuisse, illarumque usum Christiano populo maxime salutarem esse affirmo.*

"10. *Sanctam Catholicam et Apostolicam Romanam Ecclesiam omnium ecclesiarum matrem et magistrum agnosco, Romanoque pontifici, beati Petri apostolorum principis successori ac Jesu Christi vicario, veram obedientiam spondeo ac juro.*

"11. *Cætera item omnia à sacris canonibus et œcumenicis conciliis, ac præcipue à sacrosancta Tridentina synodo tradita, definita et declarata indubitanter recipio atque profiteor; simulque contraria omnia, atque hæreses quasquæ ab Ecclesiâ damnatas, rejectas et anathematizadas ego pariter damno, rejicio et anathematizo.*

"12. *Hanc veram Catholicam fidem, extra quam salvus esse potest, quam in præsentî sponte profiteor et veraciter teneo, eandem, integram et inviolatam usque ad*

"4. I also profess that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one, to wit: baptism, confirmation, the eucharist, penance, extreme unction, holy orders, and matrimony; and that they confer grace; and that of these, baptism, confirmation, and ordination cannot be reiterated without sacrilege. I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of the aforesaid sacraments.

"5. I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent concerning original sin and justification.

"6. I profess, likewise, that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the eucharist there is truly, really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a change of the whole essence of the bread into the body, and of the whole essence of the wine into the blood; which change the Catholic Church calls transubstantiation.

"7. I also confess that under either kind alone Christ is received whole and entire, and a true sacrament.

"8. I firmly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful. Likewise, that the saints reigning with Christ are to be honored and invoked, and that they offer up prayers to God for us, and that their relics are to be had in veneration.

"9. I most firmly assert that in the images of Christ, and of the perpetual Virgin the Mother of God, and also of other saints, ought to be had and retained, and that due honor and veneration are to be given them. I also affirm that the power of indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

"10. I acknowledge the holy Catholic Apostolic Roman Church for the mother and mistress of all churches; and I promise and swear true obedience to the Bishop of Rome, successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

"11. I likewise undoubtingly receive and profess all other things delivered, defined, and declared by the Sacred Canons and General Councils, and particularly by the holy Council of Trent; and I condemn, reject, and anathematize all things contrary thereto, and all heresies which the Church has condemned, rejected, and anathematized.

"12. I do, at this present, freely profess and truly hold this true Catholic faith, without which no one can be saved; and I promise most constantly to retain and confess the same

*extremum vitæ spiritum constansissimæ. Deo adiuvante, retinere et congluti, atque a meis subditis vel illis, quorum cura ad me in munere meo spectabit, teneri, doceri et prædicari, quantum in me erit, curaturum. Tu ego idem — sponsus, coram de jure. Sic me Deus adiuvat, et hæc sancta Dei Evangelia.*"

entire and inviolate, with God's assistance, to the end of my life. And I will take care, as far as in me lies, that it shall be held, taught, and preached by my subjects, or by those the care of whom shall appertain to me in my office. This I, —, promise, vow, and swear, so help me God, and these holy Gospels of God."

Since that time the Roman-Catholic Church has added two more dogmas to her creed: one on the sinlessness of the Virgin Mary (in 1851), and one on the infallibility of the Pope (in 1870), in the following words:—

"(1) That 'the blessed Virgin Mary, by a singular grace and privilege of Almighty God, in view of the merits of Christ Jesus the Saviour of mankind, has been preserved free from all stain of original sin.'

"(2) That 'the Roman pontiff, when he speaks *ex cathedra*, — that is, in discharge of the office of pastor, and doctor of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith or morals, — is possessed of that infallibility with which the divine Redeemer willed that his Church should be endowed; and that therefore such definitions of the Roman pontiff are irreformable of themselves, and not from the consent of the Church.'

LIT. — The papal bulls of Nov. 13 (*Injunctum nobis*) and Dec. 9 (*In sacramenta*), 1564; MOHNIKE: *Urkundliche Geschichte der Professio Fidei Tridentinæ*, Greifswald, 1822; DENZINGER: *Enchiridion*, pp. 292-294; STREITWOLF and KLENER: *Libri Symbolici Eccl. Cathol.*, ii. 315-321; SCHAFF: *Credo of Christendom*, i. 96-100, ii. 207-210. PHILIP SCHAFF.

**TRIDENTINUM.** See TRENT, COUNCIL OF.

**TRINE BAPTISM** denotes that form of the administration of baptism by which the person baptized is immersed thrice in the water, or the water poured thrice over him, in the name of the three persons of the godhead. Its symbolical meaning is striking; and its origin from the apostles, or, at all events, from the second century, cannot be doubted. The Arian Eunomius introduced baptism by single immersion, and this form was adopted for a short time in Spain during the Arian ascendancy (7th century); but trine Baptism still continues to be the usual form of the sacrament throughout the church.

**TRINITARIANS**, a monastic order, founded in 1197 by St. John of Matha, and Felix of Valois, for the purpose of redeeming Christians who were taken captives by the infidels. The order was confirmed by Honorius III., and received its name from the circumstance that all its churches and houses were dedicated to the Holy Trinity, — the most characteristic difference between the Christian and all other religions. The order employed one-third of its revenues for its special purpose.

**TRINITY.** The Old-Testament revelation contained the doctrine of the Trinity in germ. Its very statement of the unity of God admitted of interpretation in the light of the later revelation of the trinity in this unity; for God comes before us in the two names of Elohîm and Jehovah, in the contrasts between God ruling in the heavens and the Angel of the Presence, between God absolute and Wisdom, by whom he built the world, between the God of Israel and the Messiah. But as this distinction is throughout pneumatic, and not psychical, the centre of identity of these two rep-

resentations of God is the Spirit of Jehovah, the fulness of the divine impartation to the Anointed One. Thus the way was prepared for the ampler revelation of the New Testament. The three divine persons — Father, Son, and Holy Ghost — are brought together in Matt. xxviii. 19, 2 Cor. xiii. 14, 1 Pet. i. 2, in such a way as to imply equality. Moreover, to each one of them is assigned an *ante-mundane, hypostatic, divine* existence. Respecting the Father, the statement demands no proof; but respecting the Son see John xvii. 5; Col. i. 17; John i. 1; Phil. ii. 6; John i. 1, 20, 27; Gal. i. 1; and for the Spirit see 1 Cor. ii. 10; John xiv. 16, 17, 26; Acts v. 3. These passages prove that the distinctions in the Trinity are not those of mere manifestation, but are immanent.

An imperative and never-resting impulse towards the development of the doctrine of the Holy Trinity is contained in the very formula of Christian baptism (Matt. xxviii. 19). But it is not to be wondered at that the first attempts, such as we meet them in the writings of Justin, Tatian, and Theophilus, or in those of Athenagoras, Clement of Alexandria, and Irenæus, should present a somewhat vague and aphoristic character. They lack not only systematic completeness, but also dialectical sharpness. Nevertheless, when surveyed as a whole, they appear to point in two different directions, of which Tertullian represents the one, and Origen the other. Tertullian made the Logos the Son; but, in spite of his true conception of the Sonship, he reached only a trinity of succession, and it remained a question whether Athanasius or Sabellius should take up the thread of the development after him. Origen made the Sonship an eternal fact, above and outside of time, but his trinity is only one of subordination; and Arius might as well become his pupil as Athanasius.

The oecumenical Council of Nicæa (325) decided against both of these tendencies, directly rejecting Arianism, and indirectly, also, Sabellianism. The confession of truth, however, is not identical with the destruction of error. Both heresies continued to develop for a long time after the decision of the council, even entering into queer combinations with each other, until finally overcome by the indefatigable labor of Athanasius, Basil the Great, the two Gregories, and Hilary. The positive doctrine thus established is not merely a cautious compromise between Arianism and Sabellianism, a single negation of two extremes: it is, indeed, a conscious and courageous affirmation of the truth, excluding the errors. But it cannot be denied that this affirmation is not yet the fulness of the truth. It has its weaknesses; it has its defects. The monas is identified with the Father. The hypostasis is merely negatively defined; the third hypostasis of the Trinity, the Holy Spirit, remains undeveloped. Up to 360 the whole development was markedly dyadic; and even after the researches of Athanasius and the Cappadocians, and after the condemnation of the Macedonians by the oecumenical Council of Constantinople (381), it took a long time before the Holy Spirit attained full equality with the Father and the Son in the divine triad.

How far Augustine can be said to have made good the above defects is doubtful. With the full development of the three hypostases in the

Holy Trinity, the danger of tritheism begins; and, indeed, the trinitarian doctrine of Augustine, so conspicuous for its idea of the procession of the Holy Spirit from the Father and the Son, called forth the tritheism of Philoponus. Nevertheless, though the acceptance by the whole Western Church of the Augustinian doctrine of the procession of the Holy Spirit, and the encyclical by Photius, Patriarch of Constantinople (867), denouncing that doctrine as heretical, called forth a very warm discussion, the only treatment of the subject which has any theological interest is, for the whole earlier part of the middle ages, that of Scotus Erigena. On the basis of the psychological triad of reason, understanding, and the senses, he builds up the divine triad of Father, Son, and Holy Spirit. But, however well such an analogy may suit his Neo-Platonic idea of God, it is very far from the track which the Church has chosen to follow: indeed, he makes trinity a mere name. At the beginning of the latter part of the middle ages, the period of scholasticism proper, Anselm proved very successful in refuting the nominalistic tritheism of Roscellin; but the positive exposition of his own views is cold and abstruse. Quite otherwise with Richard of St. Victor, who poured his whole wealth of half-poetical mysticism into the subject, and produced one of the greatest efforts of mediæval theology. God is love, he says; but love is not the highest love, unless that which is loved has the highest worth. God can love only God. Thus the step is made from the one hypostasis to the other, from the Father to the Son. The next step, from the first two hypostases to the third, — from the Father and the Son to the Holy Spirit, — is not made with the same unwavering certainty. Love, he says, has always a longing after communicating itself to a third. The proposition is true, but has not the same inherent force as the first proposition. Before this radiant though mystical vision of Richard of St. Victor, the Sabellianism of Abelard and the subordinationism of Joachim of Floris wane away as insignificant.

The problem of the Reformers lay in another field than that of pure speculation; and whenever they undertook to remodel, or farther develop, a doctrine, they attached themselves to its anthropological or soteriological bearings. Nevertheless, Luther often and with great fondness reverts to the idea that the true Christian seeks and finds the traces of the Holy Trinity everywhere in the creation, from the most modest flower in the fields to the most gorgeous product of art; and he, as well as Calvin, felt the necessity of regenerating and remodelling the dogma. In that point, however, Protestantism achieved very little, at least for a long time. The doctrine was taught in accordance with the old symbols of the Church, and to the exclusion of all old and new errors; but a farther development was not attempted. Some Protestant theologians, as, for instance, Calovius, laid very little stress on the dogma; and others, such as Quenstedt, became entangled in its formal difficulties, and reached no farther than a preliminary sifting of the materials given.

The first really new departure in the development of the doctrine of the Holy Trinity, since the days of Richard of St. Victor, was due to the Protestant philosophy, now set free from the

fetters of the Church, more especially to Jacob Boehme. His idea of an immanent process by which the Deity evolves into a trinity is one of the profoundest speculative thoughts which ever sprung from the dogma, and has exercised a widespread, fertilizing influence both on theology and philosophy. That this immanent process, just on account of its immanency, involves no element of time, Boehme was aware of from the very first, and has expressed with great emphasis and felicity. But on other points his exposition is very obscure; and, in spite of its great wealth of striking hints, it was forgotten, or at least neglected, for a long time. Leibnitz, who in a very happy way ties up the idea of God with the idea of eternal truth, making the eternal truth the very nature of God, reaches, in his construction of the trinity, not beyond a dyadic development; and the formula of the Wolffian school, according to which the Deity became triune by virtue of three different acts of his will, — *voluntas primitiva, media*, and *finalis*, — hardly touches the question. It was Schelling, and after him Franz Baader, who first drew attention to the speculations of Jacob Boehme, though their complete incorporation with the theological treatment was still far off. Schleiermacher could be of no service in this respect: his own philosophy hindered him. Though he abandoned the *natura naturans* of Spinoza, God was still to him "the spiritual power in nature," known to us only through its presence in our own heart and the things around us, but utterly incomprehensible when contemplated in separation from the world as the absolute unity. He acknowledged that it was "almost" necessary to accept the idea of a personal god; "but" the case had to him also another side. His exposition of the doctrine of the Holy Trinity is Sabellian.

But, while Schleiermacher thus treated the dogma with apparent indifference, hardly a decade elapsed after the publication of his *Der christliche Glaube* (1821–22), before it once more came to the foreground, and again assumed, though under various forms, its old position as the true centre of the whole theological system. The old psychological analogy, first invented by Augustine, then elaborated in a somewhat eccentric way by Scotus Erigena, but never wholly abandoned by the schoolmen, has been renewed (K. Th. Fischer, Billroth, Martensen); and more especially the abstract form of self-consciousness — the subject making itself object, and through that process returning to itself as self-conscious — has furnished a fertile scheme for trinitarian speculation. The old attempt at developing the Holy Trinity by means of the idea of the world (well known to the ancient Church from the apologists, and to the middle ages from Anselm), has also been repeated with success (J. H. Fichte, Weiss, Twisten). It allures the interest of the philosopher by its undeniable connection with the profoundest efforts of the classical, especially the Alexandrian speculation; and at the same time it takes hold of the attention of the theologian, because Scripture undoubtedly places the Son, the Logos, in connection with the world. Of greatest importance, however, has perhaps been the return to the fundamental idea of Richard of St. Victor, — to represent the Holy Trinity as founded in the idea of God as love (Julius Müller, Nitzsch, Dörner).

LIT. — LIEBNER: *Christliche Dogmatik*, 1849; BAUR: *Die christliche Lehre von der Dreieinigkeit*, 1841-43, 3 vols.; DORNER: *Die Lehre von der Person Christi*, 1845, 1856, 3 vols., [and *System der christlichen Glaubenslehre*, 1879-81, 2 vols., Eng. trans. by Cave and Banks, Edinburgh, 1880-82, 4 vols.]; JOSEF LANGEN: *Die trinitarische Lehrentfernung zwischen der abendländischen u. der morgenländischen Kirche*, Bonn, 1876; BRAUN: *Der Begriff "Person" in seiner Anwendung auf die Lehre von der Trinität u. Incarnation*, Mainz, 1876; PEARSON: *On the Creed*; BULL: *Defence of the Nicene Creed*; WATERLAND: *On the Trinity*; MEIER: *Die Lehre von der Trinität in ihrer historischen Entwicklung*, Hamburg, 1841; SHEDD: *History of Christian Doctrine*, New York, 1863, 2 vols. (vol. i. pp. 246-391); C. HODGE: *Systematic Theology*, vol. i. pp. 412-482; VAN OOSTERZEE: *Chr. Dogmatics*, i. pp. 284-294]. ALBERT PEIP.

**TRINITY SUNDAY**, the first Sunday after Pentecost; was introduced into the calendar by Benedict XI. in 1305. It concludes the festival part of the Church Year in the West. In the Church of England the Sundays from Whitsuntide to Advent are counted as the first, second, etc., till twenty-sixth Sunday after Trinity. The universal use in the Western Church of this festival of Trinity Sunday dates from Pope John XXII. (1334).

**TRISAGION**, a liturgical formula, which, during the Monophysite controversy of the fifth century, secured dogmatic importance. It was originally nothing else than the ascription of praise in Isa. vi. 3. It was used at the beginning of divine service, and runs ἅγιος ὁ θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς. ("Holy God, Holy Mighty, Holy Immortal, have mercy upon us!") The origin of this formula is involved in obscurity. The tradition that it was received during an earthquake at Constantinople, in the reign of Theodosius II., through a boy, who, being caught up into the sky, heard it from the angels, is unreliable. The earliest testimonies to the existence of the Trisagion date from the fifth century, or the latter part of the fourth. In Antioch the clause was added, ὁ σταυρωθεὶς δι' ἡμᾶς ("who was crucified for us"), and probably originated with the Monophysite usurper of the patriarchal chair of Antioch, — Peter the Fuller. The defenders of the orthodox doctrine found in this change the rudest Eutychianism. Peter's orthodox successor, Calendio, did not throw out the phrase, but changed its reference by prefixing the expression βασιλεὺς χριστέ ("Christ our King"). On his re-instatement, Peter cast out this limiting clause. The introduction of the additional clause under Anastasius, who was inclined to Monophysitism, led to bloody scenes at Constantinople. It was in fact, as Walch first (*Ketzehistorie*, vii. 329 sqq.), and Dorner since, have shown, a supplement to the expression θεοτοκος ("mother of God"), with which the Nestorian controversy began. The suffering of the divine nature on the cross, emphasized by it, grew out of a deep experimental interest in the atonement. See PETER ALLIX: *Diss. de Trisagii origine*, Rouen, 1678; SUICER: *Thesaurus*, ii. 1310; BINGHAM: *Orig. eccl.*, xiv. 2; AUGUSTI: *Denkwürdigkeiten*; DORNER: *Lehre von d. Person Christi*, ii. 155 sqq.; DANIEL: *Codex Liturgicus*, vol. iv. [and art. "Trisagion," in BLUNT, *Dict. Theol.*]. H. SCHMIDT.

**TRITHEISM** denotes a conception of the doctrine of the Holy Trinity which emphasizes the triad so strongly, that it forgets, or seems to forget, the unity. No Christian theologian has ever taught that there were three gods; but the expositions of the trinitarian mystery have sometimes endangered the principle of monotheism, as, for instance, in the Eastern Church in the sixth century, and in the Western in the eleventh. In Alexandria a party arose which received the name of Tritheists, on account of their sharp distinction between the three divine persons. Among their leaders were Philoponus, Conon of Tarsus, Eugenius of Seleucia, and others. Under the reign of Justin II. (565-578) they appeared in Constantinople; and a disputation was held between them and the orthodox Patriarch John, though without any result. The further vicissitudes of the sect are not known. See LEONTIUS BYZANTINUS: *De Sectis*, v.; JOHN DAMASCENUS: *De Har.*; NICEPHORUS CALLISTI: *Ecc. Hist.*, xviii. 47-49. Roscelin, the father of nominalism, taught theology and philosophy at Tours, and was accused of tritheism by Anselm. His views were condemned by the synod of Soissons (1092), and he retracted. See BAUR: *Die christliche Lehre von der Dreieinigkeit*, 1841-43, 3 vols. GASS.

**TRITHEMIUS, Johann**, a distinguished German theologian of the period just preceding the Reformation; was b. at Tritenheim, near Trier, Feb. 1, 1462; d. at Würzburg, Dec. 16, 1516. He struggled hard with poverty, but succeeded in securing an education at Heidelberg. On his way home from that city, he stopped at a convent at Spanheim; and, being prevented by a violent storm from starting on his journey at the hour intended, he took it as an indication of the will of Providence, continued at the convent, became a monk, and was elected abbot when only twenty-one years old. The convent became famous under his direction. Reuchlin and Pirckheimer were among his friends and correspondents. In 1506 he was transferred to a convent in Würzburg. Trithemius wrote a number of works on the natural sciences, scholasticism, etc., most of which were published after his death. Among them are *Naturalium Questionum, libri xx.*; *Steganographia, sive de ratione occulte scribendi*, Frankfurt, 1606; *Sermones et exhortationes ad Monachos*, 1516. He laid in Germany the foundation of church history by his works, *Catalog. illustr. virorum Germaniam suis ingeniis et lucubrationibus omnifariam exornantium* and *De script. eccles.* A full list of his writings is given by ERHARD: *Geschichte d. Wiederaufblühens wissenschaftlicher Bildung*, etc., iii. 387 sqq., Magd., 1832. KLIPPEL.

**TROAS, or ALEXANDREIA TROAS**, or **ALEXANDREIA**, a town on the coast of Mysia, built by Antigonus; was during the Roman rule one of the principal towns of the province of Asia, and the centre of the traffic between Macedonia and the western part of Asia Minor. Paul visited the place four times (Acts xvi. 8-11, xx. 5-6; 2 Cor. ii. 12-13; 2 Tim. iv. 13).

**TRONCHIN**, the name of two distinguished Genevan theologians. — I. **Theodore** was b. at Geneva, April 17, 1582; d. there Nov. 19, 1637. After studying theology at Geneva, Basel, Heidelberg, Franeker, and Leyden, he became professor of Hebrew at Geneva in 1606, and of theology in



1618. He was appointed by the *Vénérable Compagnie des Pasteurs de Genève* one of its two delegates to the synod of Dort. He wrote back from Dort, "The canons have shot away the heads of the Remonstrants." In 1655 he was appointed to carry on negotiations with John Dury, and seems to have written a *Harmonia confessionum*. He left behind a few tracts, — *De peccato originali*, *De baptismo*, etc. — II. Louis, son of the preceding; was b. at Geneva, Dec. 4, 1629; d. there Sept. 8, 1705. In spite of his strict Calvinism, the elder Tronchin sent his son to the French school of Saumur, which taught a modified Calvinistic theology. He became pastor in Lyons, refused the appointment to a professorship in Saumur, and in 1661 accepted a similar appointment in the university of Geneva. There he found Francis Turretin, with whose severe Calvinism he had no sympathy. He found a sympathizer in Mestrezat. A controversy arose about obliging clergymen to profess their adhesion to the strict doctrines of Calvinism. Turretin and his party triumphed; and all candidates for licensure were obliged to sign the so-called *règlements* of Aug. 6, 1647. Tronchin was for five years rector of the university, much admired as a preacher, and beloved as a man. He wrote little. [His *Theses theolog.* appeared in 1663; *Disput. de provident. Dei*, 1670, and some sermons, pub. 1703.] ANDRÉ ARCHINARD.

TRUBER, Primus, b. at Rastschiza in Carniola, 1508; d. at Dredingen in Württemberg, June 28, 1586. He was educated at Salzburg, studied theology in Vienna, was ordained priest in 1527, and appointed canon at the cathedral of Laibach in 1531, but embraced the Reformation, and was compelled to flee in 1547. In the following year he obtained a small benefice near Nuremberg, and later on he settled in Württemberg. But he never broke off the connection with his native country, and the work he had begun there; publishing in the Slav dialect a catechism (1550), a translation of the Gospel of St. Matthew (1555), of the three other Gospels (1556), of the Epistles to the Romans, Galatians, and Corinthians (1561), besides making frequent though perilous visits. His life was written by Sillem, Erlangen, 1861. KLOSE.

TRUCE OF GOD (*treuga* or *treua Dei*), an institution of the middle ages, designed to mitigate the cruelties of war by enforcing a cessation of hostilities on all the more important church festivals, and from Thursday evening to Sunday evening each week. The scheme was recommended by the councils of Orléans (1016) and Limoges (1031), and by the efforts of the Bishop of Aquitaine (1030) enforced. The second (1139) and third (1179) Lateran councils adopted it. The Truce was a praiseworthy attempt to check the passions and barbarities of warfare.

TRUE REFORMED DUTCH CHURCH. See REFORMED (DUTCH) CHURCH.

TRULLAN COUNCILS, The, were held in a room of the imperial palace at Constantinople which had a dome (*τροχάλλος*), whence the name. The First Trullan Council was called (680) by the Emperor Constantine Pogonatus, and held eighteen sittings. The legates of Pope Agatho were accorded the highest rank, then followed in order the Patriarch Georgius of Constantinople, the legate of the Patriarch of Alexandria, Macarius of

Antioch, the legate of the Patriarch of Jerusalem, etc. The doctrine of Monophysitism was taken up and condemned, and Christ declared to have two natures and two wills. Macarius of Antioch was indicted for his allegiance to the false doctrine. Georgius of Constantinople went over in the eighth sitting to the Roman doctrine. In the sixteenth sitting, Pope Honorius I. was anathematized for his Monophysite views, and the anathema was repeated at the eighteenth sitting. Pope Agatho's confession of two wills in Christ, in his *Epistola ad Imperatores*, was declared the doctrine of the council, and all Monophysites were anathematized. The Patriarch Macarius was deposed at a later time.

The Second Trullan Council was called by Justinian in 692. It was designed to supplement the fifth and the sixth (the First Trullan) oecumenical councils, and passed 102 canons bearing upon matters of church-discipline. Six of these (II., XIII., XXXVI., LV., LXVII., LXXXII.) met with determined opposition in Rome; and, although the legate of Pope Sergius I. subscribed to them, he himself firmly rejected them, and in spite of the Emperor Justinian's demand that he should accept them. The emperor was about to compel the Pope's acceptance, when he was de-throned. Canon XIII. (upon the basis of Matt. xix. 6, 1 Cor. vii. 27, Heb. xiii. 4) allowed the marriage of priests, but forbade their remarriage, and the continuance of bishops in the married state after their ordination. Canon XXXVI. gave to the Patriarch of Constantinople a rank after the Pope, but granted him equal privileges with the latter. The Second Trullan Council is regarded as spurious (*synodus erratica*) in the West, but is accepted in the East; its canons being denominated "the canons of the sixth synod." From this time the Eastern and Western churches grew farther and farther apart. The Second Trullan Council was the entering wedge of the great division which followed. See church histories of SCHRÖCKH and GIESELER. NEUDECKER.

TÜBINGEN SCHOOL, The, the name given to two schools of theology, whose chief representatives were connected with the university of Tübingen, either as professors or students, or both.

I. THE OLD TÜBINGEN SCHOOL played an important part in the history of German theological thought in the latter part of the last century by being the champion of biblical supranaturalism. It had its first representative in Gottlob Christian Storr. He was b. in Stuttgart, Sept. 10, 1746; studied at Tübingen; was appointed professor of philosophy at Tübingen, 1775, and professor of theology in 1777; and d. in Stuttgart, Jan. 17, 1805, as court-preacher. His entrance upon his professional duties at Tübingen, as Baur has said, marked an epoch in the Tübingen theology. The activity of the great Bengel had not introduced any new period of theology, so much as it worked as savory salt, purifying the religious life of the day. The so-called theology which had sprung up in the latter half of the eighteenth century saw in positive and orthodox Christianity an enemy of progress and humanity which it felt called upon to resist. This idea was the prevailing idea of the day; and against it Storr rose up, and sought to recover an impregnable position for the defence of what is true and unchangeable in Christianity.

He planted himself firmly and solely upon the authority of divine revelation as it is contained in the Scriptures, and sought by grammatical and historical exegesis to build up a system of theology. As a preliminary work, he sought to prove the integrity and credibility of the New Testament, and thence to deduce the authority of Christ as the sent of God, laying special emphasis upon the evidential value of the miracles. The foundation-stone of Storr's theology was the authority of Christ as the highest and divinely attested messenger of God. He held, that, while reason and experience are desirable allies in confirming the doctrines of Scripture, they are "not essential," and affirmed that we are acting rationally when we accept a doctrine on the authority of Scripture alone. Storr thus came into conflict with Kant, and sharply criticised his *Religion within the Limits of Pure Reason*. He also contended against the accommodation theory of Semler, Teller, and others. He held that systems of theology and morals are to be founded upon the results of exegesis, and not upon mere processes of ratiocination. His own theological system is laid down in his last great work, *Doctrinæ christ. pars theoretica e sacris litteris repetita*, 1793 (German translation, 1803). Among his other writings are works upon the Revelation of John (1783), the Gospel of John (1786), the Epistle to the Hebrews (1789), etc.

The immediate followers of Storr, and representatives of the Old Tübingen school, were the brothers Johann Friedrich Flatt (b. Feb. 20, 1759, at Tübingen; d. Nov. 24, 1821, at Tübingen), Karl Christian Flatt (b. Aug. 18, 1772, in Stuttgart; d. Nov. 20, 1843), and Friedrich Gottlieb Suskind (b. Feb. 17, 1767, at Neustadt; d. at Stuttgart, 1829). All three were pupils of Storr, and became professors at Tübingen. The elder Flatt edited the *Magazin für Dogmatik und Moral* from 1796 to 1803, when it was continued by Suskind. This periodical became the organ of the school, which contended against Kant, Fichte, and Schelling in the interest of a biblical supranaturalism. The elder Flatt was an exceedingly conscientious student. Suskind was the dialectician of the school. The younger Flatt, although at first inclined to Kantianism, renounced it, and wrote at length upon the current topics of the Tübingen circle, the absolute and divine contents of Revelation, the miracles of Christ, etc.

Another representative of the early Tübingen school was Ernst Gottlob Bengel (b. 1769; d. March 26, 1826), a grandson of the great commentator Bengel, who, as professor of theology and church history at Tübingen, exerted a very extensive influence. He was somewhat more liberal than his predecessors. Steudel and Christian Friedrich Schmid also represented the same general tendency. It was the idea of supranaturalism, the idea that in Christianity something more than human powers and blessings is conferred, that these men fought for with zeal, and literary and exegetical skill. Theirs is the merit of having defended the inheritance of the fathers, and preserved it for a better period. Though they did not build up so well as they fought, yet there are times when a militant theology must fight with both hands. Such a time was theirs; and thus they fought, and in doing so conscientiously

they did what they could to defend the truth (Mark xiv. 8).

LANDECKER.

II. THE MODERN SCHOOL. — The founder and central figure of the Modern Tübingen school of theology is Ferdinand Christian Baur (b. June 21, 1792; professor at Tübingen, 1826; d. Dec. 2, 1860), with whose death its characteristic philosophical and theological positions were relinquished. Limiting the history of the school to the lifetime of its founder, we distinguish three periods, — the preparatory period, characterized by studies into the history of Christian doctrines, and lasting till 1835; the flourishing period, characterized by critical investigations into the contents and origin of the New Testament, lasting till 1848; and the period of disintegration, characterized by historical studies, and lasting till 1860.

Baur's fundamental principles concerning the nature of religion and the progress of history were taken from Hegel's philosophy; although he never placed himself among Hegel's followers, but rather denied having used him as his master. The Hegelian terminology clearly appears in his work against Möhler, *Gegensatz des Protestantismus u. Katholicismus*, which was published in 1834. He applied the Hegelian principle of intellectual development with great success in the study of Christian doctrines, and brought it to bear in his work on the Trinity and incarnation of God (*Dreieinigkeit u. Menschwerdung Gottes*, Tübing., 1841-43, 3 vols.). A new impulse in the study of the history of Christian doctrine dates from these investigations of Baur.

Baur's importance, however, is not derived so much from these studies of Christian doctrine as from his investigations in the department of biblical criticism, which belong to the second period of the history of the Tübingen school. Strauss's *Life of Christ* appeared in 1835; but it was not this work which suggested to Baur the teacher, the principles which he worked out in his work on the canon of the New Testament. It simply gave a new impetus to his studies. In 1835 Baur's work on the Pastoral Epistles appeared; in which the attempt was made to prove, from the alleged references to Gnostic systems, that they were the product of the second century. This work was the inauguration of a movement to tear asunder the writings of the New Testament, and to use them as a foundation-stone for reconstructing the whole church history of the first two centuries. The Gnostic systems were used to carry out the programme. But Baur had already made the discovery of a great difference in the apostolic age, between the older apostles and Paul. This was the fruitful and inexhaustible proposition with which the Tübingen school worked for a quarter of a century. It was stated by Baur, in an article on the Christ party at Corinth, published in the *Tübingen Zeitschrift* for 1831. From thenceforth he sought to destroy what the Old Tübingen school had so earnestly contended to establish. This task was left to himself and a few young men then occupying the position of *privatdocent*; for the other professors at Tübingen were not in sympathy with the movement. Of these younger men, Zeller occupies the front rank. In thorough scholarship and keen thought he was not equal to the master, but

surpassed him in the lucidness and elegance of his style. More audacious was Schwegler, with his rare critical gifts. Köstlin and G. Planck were exceedingly industrious. The most distinguished co-operators outside of Württemberg were Hilgenfeld, Holsten, and Ritschl.

The name of Paul was the one around which the critical study and ingenuity of the school marshalled their forces. Much appeared between 1836 and 1845: the *Theologische Jahrbücher*, edited by Zeller (1842 seq.), being the organ of the movement. In the year 1845 Baur summed up the results of the investigations in his work on Paul (2d ed., 1866), in which he denied the Pauline authorship of all the Epistles attributed to Paul, except Galatians, First and Second Corinthians, and Romans. The genuineness of the last two chapters of Romans, however, was called in question. The historical picture which was left was this. The older apostles and the entire early church were Judaistic, and distinguished from the Jewish Church only by their faith in the crucified Christ as the Messiah. All the elements of a new religion which lie concealed in the teachings and life of Christ were undeveloped. Stephen in vain attempted to bring these out. Paul, by a remarkable divination of his own, by a logical deduction from the fact of the crucifixion, made the discovery that the gospel meant freedom, and was designed for all mankind. These principles brought him into conflict with the older apostles and the church. He preached to the Gentiles; and the older apostles, for the sake of peace, suppressed their hostility. But one party in the church grew more and more bitter against him. It was the endeavor of a later age to harmonize these conflicting parties and principles. Hence, wherever an irenic tone is met with in the New Testament, it is to be regarded as an unmistakable sign of the late date of the writing; and that there was no attempt made in the apostolic age to reconcile the two parties was proved by the Apocalypse of John, which is a product of Jewish-Christian narrowness.

The next question was what the Christianity of Christ really was. Baur did not answer this until ten years after Strauss had spoken. In the *Jahrbücher* for 1844, and a special book on the Gospels, published in 1847, he attempted to prove the unguineness of John's Gospel. It was declared to have been written with the special purpose of reconciling the differences between Judaistic and Pauline Christianity, and consequently belonged to the second century. Mark, by concealing these differences, also betrayed that it was not apostolic; and Luke's Gospel was only a revision of Marcion's Gospel. Schwegler's *Montanismus*, Ritschl's *Gospel of Marcion and Gospel of Luke*, and the first edition of his *Origin of the Old Catholic Church (Entstehung d. altkath. Kirche)*, Köstlin's *John's Doctr. System (Johanneischer Lehrbegriff)*, [Zeller's *Acts of the Apostles*], and other works, were the allies of Baur. But the most important of all was Schwegler's *Post-Apostolic Age (Nachapost. Zeitalter)*, which employed the writings that had been declared unguine to construct a history of the development of Judaistic and Pauline Christianity to the Old Catholic Church. This development was put in two centres, — Rome and Asia Minor. At Rome the chronologi-

cal sequence of the writings was the Shepherd of Hermas and Hegesippus, Justin Martyr, the Clementine Homilies, the Apostolical Constitutions, James, the Second Letter of Clement, Mark's Gospel, the Clementine Recognitions, Second Peter. From the Pauline side the conciliatory authorship began under Trajan, with First Peter, which was followed by Luke, Clement's first Letter, and then the Pastoral Epistles and the Ignatian Epistles. The Pauline type of Christianity did not get the victory till Victor's reign. In Asia Minor, the name of John, and not Peter, was the starting-point of the development; and the Apocalypse was the first, the Gospel of John the last, stage in the development.

Such is the strange course of development we are called upon to believe. Our canonical writings differ very largely from the extra-canonical. And yet these remarkable works are put down in an age which lacked originality; and a few doctrinal terms are spied out, and forced to become sufficient evidences that the writings belong to a period when Gnostic systems were disseminating their philosophy. [Dr. Fisher says, "On this supposition we are brought to face this contrast. In the first age of Christianity we have only men; in the following age, only writings: in one period, men without writings (only the Apocalypse and four Epistles belonging there); in the other period, only writings of great power and influence, without known authors." — *Supernatural Origin of Christianity*, p. xxxvii.]. It is further to be remarked, that the motive which Schwegler gives for the development of Christianity, viz., the reconciliation of two opposite principles, is wholly insufficient.

In the third period of the Tübingen school, beginning in 1848, Baur devoted himself to the study of church history, and brought out the very able work, *Christianity and the Christian Church of the First Three Centuries*, 1853, 3d ed., 1863; [Eng. trans. by Allen Menzies, London, 1878-79, 2 vols.]. He came to the conclusion that that which distinguished Christianity as the absolute religion from all other religions was the purely moral nature of its events, teachings, and demands. (And yet the very writings from which this characteristic is drawn were declared by the school to be Ebionitic!) In the Christianity of Christ, Baur gave no place to the death of Christ. The fundamental conception of Baur was, after all, not very different from that of Kant. The pure religion of reason came into the world with Christ, but was covered over in the succeeding periods. He refused to enter into an explanation of the "miracle" of the resurrection, regarding the faith of the apostles as the sufficient starting-point for the contemplation of the history of Christianity. He endeavored to account for the development of Christianity, but denied its miracles. His so-called *Tendenzkritik*, while it led him to unsound conclusions, prepared the way for the brilliant achievements in the departments of church history and doctrine of the present generation, and must ever be a starting-point for the construction of the history of early Christianity. In his last years Baur had a faithful disciple in Northern Germany, in Holsten. Otherwise he stood almost alone. Holtzmann, Hausrath, and O. Pfeiderer denied the miracles, and accepted the vision hypothesis.

But Keim, Weizsacker, and others admitted the possibility of miracles as a necessary deduction from theism. H. Schultz attempted to answer the question, which Baur left unanswered, — how an ideal man-Christ could have existed without a miracle, — but was more than met by Dorner. The judgment concerning John's Gospel, as is well known, has been largely reversed; and the synoptic Gospels are declared, even in the circle nearest Baur, not to have been written with a special and partisan purpose (*Tendenzschriften*). The return to the person of Christ has been followed by a recognition of the historic value of the Gospels; and even O. Pfleiderer, who once declared himself a partisan of the Tübingen school, finds in the Acts a larger portion credible than was once conceded. The fact is, that the logical conclusion from Baur's own premises was the *Life of Christ*, by his own scholar, Strauss. The first shot against the Tübingen school was fired by Dietlein (*Das Urchristenthum*, 1815); he was followed by Thiersch (*Versuch zur Herstellung d. hist. Standpunkts für d. Kritik d. neutest. Schriften*), Lechler (*D. Apost. und nachapost. Zeitalter*, 1851, 2d ed., 1857), and Ritschl, in the second edition of his *Entstehung d. altkath. Kirche*, Bonn, 1857, etc.

LIT. — REUSS: *Gesch. d. heil. Schriften*, pp. 341 sqq.; DORNER: *Geschichte d. protest. Theologie*, pp. 825 sqq.; [R. W. MACKAY: *The Tübingen School and its Antecedents*, London, 1863; ZELLER: *Vorträge*, 1865, pp. 267 sqq.; G. P. FISHER: *Supernatural Origin of Christianity*, 3d ed., N. Y., 1877; SCHAFF: *Church Hist.*, New York, 1882, vol. I., pp. 205–217.] H. SCHMIDT.

**TUCKERMAN, Joseph, D.D.**, American Unitarian philanthropist; b. in Boston, Jan. 18, 1778; d. at Havana, April 20, 1810. He was graduated at Harvard College, 1798; pastor at Chelsea, Mass., 1801–26; in 1812 founded at Boston first American society for the religious and moral improvement of seamen; in 1826 took charge of the "Ministry at Large," a city mission organized by the Benevolent Fraternity of Churches in Boston; visited Europe to promote similar organizations, and on his return, in 1838, published *Principles and Results of the Ministry at Large*.

**TUCKNEY, Anthony**, b. at Kirton, Lincolnshire, Eng., September, 1599; d. February, 1670. He was educated at Emmanuel College, Cambridge, and took his master's degree in 1622, his B.D. in 1627. He became domestic chaplain to the Earl of Lincoln, but, after he was chosen fellow of his college, returned, and was a very successful teacher. He then became assistant to John Cotton at Boston, and, after Cotton's departure to New England, his successor. In 1643 he was appointed member of the Westminster Assembly of Divines for the County of Lincoln, and was one of the most active and influential members. After the death of Herbert Palmer, he was made chairman of the committee on the catechisms. He had a chief hand in the questions relating to the divine law in the Larger Catechism, and in the construction of the entire Shorter Catechism.

While at London, he was minister of St. Michael le Querne until 1648. He was made master of Emmanuel College, Cambridge, in 1645, vice-chancellor of the university in 1648, master of St. John's College in 1653, and regius-professor of divinity of the university.

He was one of the commissioners at Savoy, but failed to attend. He was silenced for nonconformity. His controversy with Benjamin Whichcote is important as showing the break of a new era in Whichcote, his pupil, out of the old era in Tuckney, the teacher. These eight letters discuss the use of reason in religion, as well as differences among Christians, in a calm, dignified, and charitable spirit. They are models of Christian controversy. Tuckney's *Parliament Sermons* and other occasional pieces were published during his lifetime; but his principal works are posthumous: *Forty sermons upon several occasions* (London, 1676); *Prælectiones theologicae* (Amsterdam, 1679). C. A. BRIGGS.

**TUDELA, Benjamin of.** See BENJAMIN OF TUDELA.

**TUNKERS, or DUNKERS**, so called from the German *tunken* ("to dip"), a denomination of Christians originating in Germany at the beginning of the last century. The name originally adopted by themselves, and which is now generally used, is simply "The Brethren;" but they frequently use the term "German Baptists," even in their official documents.

In the year 1708 Alexander Mack of Schwartzau and a few of his neighbors agreed to meet together and study the word of God without reference to existing creeds, and to submit themselves wholly to its guidance, wherever it should lead them. Without being aware of the existence of any body of Christians holding similar views, they were led to adopt, (1) the Bible as their creed, without any catechism or other confession of faith; (2) the independent or congregational form of church government; (3) believers' baptism; and (4) immersion. To these general principles of the Baptist denomination they added in their Covenant of Conscience some views held, it would seem also without their knowledge, by the Friends; namely, an unpaid ministry, nonconformity to the world in dress, etc., and not to take oaths, or to engage in war.

In addition to these views and the fundamental doctrines of the Christian faith (the Trinity, atonement, etc.), they agreed not to go to law, or to invoke the aid of the civil authorities, even in self-defence; to refuse interest on money; to salute one another with the kiss of charity; to anoint the sick with oil for recovery; and to celebrate the Communion in connection with the Agapa, or love-feast (in imitation of the Paschal Supper), feet-washing, the salutation or "holy kiss," and giving the right hand of fellowship.

They also adopted trine immersion (in the name of the Father, and of the Son, and of the Holy Ghost); the candidate kneeling, and being plunged by a forward movement under the water, from which they were sometimes called "Tumblers."

The little company of eight persons, whose names are piously preserved by the society, soon increased in numbers; and colonies were formed at Marienborn with John Naas as minister, and at Epstein with Christian Levy as minister. Although leading harmless and peaceful lives, the Brethren were persecuted by the State, which allowed no dissent from the authorized churches (the Lutheran, the Reformed, and the Catholic); and many of them took refuge in Holland, Friesland, and the Dutchy of Cleves. Shortly after,

they all emigrated to America; the first families arriving in 1719, and settling in Germantown, where they built a church, and chose Peter Becker, a weaver, to be their minister. By 1729 they had all reached the United States; and the society no longer exists in Europe, though they have had for the last five years a mission in Denmark.

The Brethren soon found their way into the interior counties of Pennsylvania and the Southern and Western States, having at the present time congregations even in California and Oregon. They are now so strong in the West, that their Annual Meeting in May (the week after Whitsuntide), which regulates all matters connected with the society, was held this year (1883) west of the Mississippi River, near Lawrence, Kan.

The Brethren do not officially publish their numbers, "inasmuch as the apostles never gave the exact number of believers" (*Minutes of Annual Meeting*, 1866, art. 10); but, in a recent publication (*The Record of the Faithful*, 1882) by one of the Brethren, the present membership is given as 57,799, of whom 3,000 are said to belong to the "Old Order" Brethren. Other estimates place the number above 100,000. The number of congregations is about 500. The ministers receive no salary; the Annual Meeting of 1882 (art. 9) having re-affirmed that the gratuitous ministry of the word of God "is a fundamental principle in the order and practice of our Brotherhood." Even marriage-fees are regarded with disfavor. The Annual Meeting of 1857 (art. 14) declares "the gospel does not allow ministers to take a fee." The *Family Almanac* for 1883, issued by the Brethren's Publishing-House, Huntingdon, Penn., prints a "ministerial list" comprising 1,773 names, of which 67 are marked as belonging to the "Old Order Brethren," and 22 to the "Progressives." These represent the opposite tendencies existing in the society for some years, and which have lately resulted in separate organizations. The first contend for a stricter application of the principles of the society, especially as to nonconformity to the world. They are opposed to Sunday schools, which, with other innovations, they assert in their protest of Dec. 10, 1880, to be "grave departures from ancient principles, by what is called the General Council of the German Baptist Church." Their first yearly meeting was held at Brookville, O., May 27, 1882. The Progressives are in favor of greater liberty in what they regard as non-essentials, and seceded last year, protesting that "our annual conference is almost wholly taken up with legislation tending to abridge our liberties in the gospel, enforcing customs and usages, and elevating them to an equality with the gospel, and defending them with even more vigor than the commands of God." Their first convention was held at Ashland, O. June 29, 1882, and their Annual Meeting of the present year at Dayton, O. The main body, who are known as "Conservatives," and who insist upon the decisions of the Annual Meeting as "mandatory," or obligatory upon all the members of the society, decided at their last meeting "that such as have left the church, and joined in with the 'Old Order,' or 'Progressive' churches, should not be received into the church without being rebaptized" (Annual Meeting, 1883, art. 3); so that these divisions in the church may now be regarded as permanent.

The society insists upon a regular ministry. Members are not allowed, "without being authorized by the church, to exhort in our public or general meetings" (Annual Meeting, 1859, art. 3). The ministers are of three orders or grades: (1) The lowest, called a minister of the first degree, who is regarded merely as an "assistant" in preaching, and is subject to the authority of his superiors in the ministry; (2) The minister of the second degree, who is always chosen from those of the first—he makes his own preaching appointments, baptizes, performs the marriage-ceremony, etc.; (3) The highest official is called the elder or bishop, sometimes the housekeeper, and is always taken from the ministers of the second degree, usually the senior. He presides at councils, love-feasts, etc., and exercises a general supervision over all the members. There is only one elder in each congregation, but there may be several ministers of the lower degrees.

The only other official in the church is the deacon. There are usually three or four of these in each congregation: they care for the poor and needy, and visit in couples all the members at their homes before the annual love-feast, to ascertain whether they are in peace and union.

The records of the early church at Germantown show that several of the sisters were chosen as deaconesses: but the sisters are no longer appointed to any official position in the church; and the Annual Meeting, 1859, decided "that a female cannot teach or preach in the ordinary acceptance of those terms, yet we cannot forbid them to prophesy" (art. 7). At installations (for ministers of the first and second degrees) and ordinations (for the bishops) the wife of the minister is also saluted by the congregation, the men giving the hand, and the sisters both the hand and kiss; "the church enjoining on the believing wives of teachers the duty of aiding, by their humble example and chaste conversation, their husbands in the solemn duty laid upon them" (Annual Meeting, 1862, art. 36).

The ministers and deacons are chosen from the congregation by the vote of all the members; the election being conducted by visiting brethren, i.e., ministers of neighboring churches who have been summoned by the congregation for that purpose. After devotional exercises, these brethren retire to some convenient, quiet place, where each member comes singly, and expresses his or her preference; all canvassing of the congregation, or "electioneering," being strictly forbidden. The brother who has the highest number of votes is declared elected; and the names of all others voted for, together with the number of votes cast for them, are kept secret.

All the affairs of the congregation are managed at a meeting or council of the members, presided over by the elder, and held statedly, or as often as occasion may require; the sisters having an equal voice with the brethren. District meetings and a general conference are held yearly: these are representative bodies. A certain number of churches conveniently located constitutes a district; each church sending two delegates, one of whom must be a minister. The general conference, called the Annual Meeting, has, since 1866, been composed exclusively of ministers, one of them a bishop. There are two delegates from

each district meeting. These councils, or "Big Meetings," put in order such matters as cannot be agreed upon in the congregations, or by the district meetings; matters in dispute being submitted to the meeting in the form of "queries." Formerly all the brethren and sisters present, often several thousand, took part in settling the questions brought before the council, as in one of congregational meetings; but now the discussions and voting are confined to the delegates, two-thirds of the votes cast being required for a decision. The first of these Annual Meetings was held in 1712, but there are no minutes preserved prior to those of 1758. An examination of these minutes (by which alone the doctrines and usages of the Brethren can be really ascertained) shows that "queries" with reference to doctrines are rare, and proves that there has always been a general adherence to the fundamental and distinctive principles originally adopted by the society. But the application of these principles in special cases is the subject of frequent "queries" from the district meetings, referring to such minute questions of casuistry as the following: Is it right, according to the tenor of the gospel, for brethren to erect lightning-rods (1861)? whether we shall have a rolling or a standing collar on our coats (1876)? ought members of the church to attach themselves to the Washington Mutual Live Stock Insurance Company (1871)? is it right to burden brethren with paying postage for letters sent by mail, they being not interested in the same (1851)? is it becoming for members to get the walls of their houses papered with flower paper (1859)? Upon the mode of feet-washing, that is, whether the person who washes the feet must also wipe them, or whether these acts may be performed by different persons, there is a great difference of opinion; and the matter has been frequently brought before the council. The "single mode" is insisted upon by the oldest churches as more in accordance with the example of Christ, but the Annual Meeting has decided the "double mode" as the recognized mode of the general brotherhood. The minutes show that the Brethren have from the earliest times borne testimony against slavery, even when the Annual Meetings were held in the slave States, as in Tennessee, 1846, and in Maryland, 1853, and again in 1857, when it was decided that "members not willing to liberate their slaves should be dealt with according to the gospel manner of dealing with all transgressors." Testimony against the use of intoxicating drinks was given as early as 1751, and has continued to this day, though the Annual Meeting of 1812 considered it "not advisable for members to put their hands to the pledge, or to meddle with the proceeding and excitement of the world upon this subject." Members are not allowed to join secret societies.

Although a high school was founded by the Brethren in Germantown as early as 1762, education has not, until very recently, had much favor with them. The Annual Meeting, so recently as 1853, declared that "colleges are a very unsafe place for a simple follower of Christ, inasmuch as they are calculated to lead us astray from the faith, and obedience to the gospel" (art. 28). Four years later, in answering a query concern-

ing the contemplated establishment of a high school, the Annual Meeting declares "It is conforming to the world. The apostle Paul says knowledge puffeth up" (art. 19). And the next year (1858) the question was debated, "whether the Lord has commanded us to have a school besides our common schools; and, if it is not commanded of the Lord, ought we to have one?" (Art. 31.) But in 1861 a flourishing high school was established in Ohio by Elder James Quinter; and there are now three colleges under the control of Brethren, though not officially connected with the society; namely, at Huntingdon, Penn., established 1876; at Ashland, O., established 1878; and at Mount Morris, Ill., established 1879. The catalogues for 1881-82 give the total number of students in all the departments as 695. The usual classical and scientific courses are pursued. To these three colleges should be added the normal school at Bridge-water, Va. The co-education of the sexes is regarded "as the only true method of education;" but the principles of the Brethren as to plainness in dress are insisted upon, both for teachers and pupils. "Dresses are plain, without tucks, ruffles, etc. Gay attire and jewelry are prohibited" (Mount-Morris College Catalogue). But the Brethren continue to bear testimony against the establishing, "under any pretext or color whatever, theological schools or theological departments of schools or colleges" (Annual Meeting, 1882, art. 10). The same meeting approves of Sunday schools as "promotive of good;" but "the unnecessary appendage of Sunday-school conventions" is declared to be "contrary to the principles of the gospel, and contrary to the Scriptures" (art. 22).

The first paper in the interests of the society, a monthly called *The Gospel Visitor*, was published by Henry Kurtz, in 1851, at Poland, O.; the next, a weekly called *The Christian Family Companion*, in 1861, by Henry Holsinger, at Tyrone, Penn. Their present publications are, (1) *The Primitive Christian*, Huntingdon, Penn., (2) *The Brethren at Work*, Mount Morris, Ill., and (3) *Der Bruderbote*, a German monthly, Grundy Centre, Io. There is also published a Sunday-school paper at Huntingdon, Penn. *The Indicator*, the organ of the Old-Order Brethren, is published at Kinsey's Station, O.; and *The Progressive Christian*, the organ of the Progressives, at Berlin, Penn.

The *Sieben Tager*, or German Seventh-day Baptists, are a secession from the Tunkers. They are now nearly extinct as a denomination, but at one time existed in considerable numbers at Ephrata, Lancaster County, Penn., where, under Conrad Beissel, they formed a monastic community in 1732; and colonies were afterwards formed near York, Bedford, and Snow Hill. Beissel, a native of Germany, came to this country in 1720, and settled at Mill Creek, where he was baptized by Peter Becker, the Tunker minister of the Germantown church, in 1725. He published a pamphlet protesting against the change of the sabbath from the seventh to the first day of the week, and also advocating celibacy as a higher order of Christian life. Owing to the disturbance and opposition which these views occasioned, he withdrew from the society, and led a solitary life on the banks of the Cocolico River, where he was soon joined by a number of those who shared his

views. In 1728, still living in solitary cottages or cells, they organized a distinct society, which soon assumed a monastic character; and several buildings were erected at Ephrata for the use of the order. There was at first a community of goods; but this was afterwards partially abandoned, only the donations to the society, and the labor of the inmates of the cloisters, being regarded as common stock. Celibacy was enjoined upon those living in the cloisters, and was recommended to all others, but not absolutely required. They adopted a garb similar to that of the Capuchins, and, upon entering the order, assumed monastic names. Beissel took the name of Friedsam (Peaceable), to which the Brethren added that of Gottrecht (Godright), and also gave him the title of Spiritual Father. Israel Eckerlin (Onesimus) was the first prior (Vorsteher). In 1740 the cloisters contained thirty-six single brethren and thirty-five sisters; and the members living in the neighborhood swelled the numbers of the Order of the Solitary to nearly three hundred. After the battle of Brandywine (1777), one of the buildings was used as a hospital for the wounded soldiers. The society derived its support from the products of various mills (paper, grist, oil, fulling, etc.), together with the labor of the members upon the farm and in various occupations within the cloister, especially printing. Their printing-press became quite famous. *The Martyr-Book (Der Blutige Schall Platz, etc.)*, translated by them from the Dutch for the Mennonites, and printed in 1718, a large folio of 1,512 pages, is pronounced by Mr. S. W. Pennypacker (*Pennsylvania Magazine of History*, vol. v. p. 276) "the noblest specimen of American colonial bibliography." Nearly forty years before Robert Raikes established his sabbath school in Gloucester, Ludwig Häcker, the teacher of the common school at Ephrata, established a school for religious instruction on sabbath afternoons. The society flourished for nearly fifty years, or until the death of Beissel, which occurred in 1768. He was succeeded by Peter Miller, a man of great learning, who, on arriving in Philadelphia in 1730, was ordained by the Scotch synod (Morgan Edwards says "by the Dutch Presbyterians"), but was received into the society at Ephrata in 1735, where he continued till his death, in 1796. He was a man of great learning and sincere piety; but before his death the society began to decline, and there are now but few members, held together mainly by the property which is vested in the society. This consists of about eighty acres of the original tract, with the old dilapidated cloisters. There is also a large cloister still remaining at Snow Hill, but having at the present time only six inmates.

The Tunkers are often confounded with the other peace sects, in Pennsylvania, of German origin, especially with the Mennonites, the Amish, Schwenckfelders, etc.; but they have no historical connection, and differ from them in some important particulars. The Mennonites and the Amish baptize by pouring (see art. MENNONITES). The Schwenckfelders do not observe the sacraments, though recently some attempt has been made to introduce them. This society was founded in Silesia by Kaspar Schwenckfeld von Ossing, a nobleman, and counsellor to the Duke of Sigmütz.

He was a very learned and pious man; but differing from Luther upon the nature of the Eucharist, the efficacy of the Divine Word, and the human nature of Christ, he was opposed by the Protestants as well as by the Catholics. He died in 1562. His followers were also opposed and persecuted; and many of them, during the next century, took refuge in Saxony. In 1734 a number of families emigrated to Pennsylvania, and settled in Montgomery and the neighboring counties. For a hundred and fifty years they have held, each year, a festival (Gedächtnistag) in grateful memory of their arrival. They have but five or six churches, all of them in Montgomery and the adjoining counties, and number about two hundred families. The doctrines, government, and discipline of the Schwenckfelders in many respects resemble those of the Friends, whom they also resemble in intelligent and pious zeal, leading sober, honest, peaceful, and industrious lives.

LIT. — FELBINGER: *Das Christliche Handbüchlein*, first published, Amsterdam and Franckfurt, in 1651, discusses the Pietistic movements out of which the Tunkers sprang; also MAX GÜBEL: *History of Christian Life (Geschichte des christlichen Lebens, etc.) in the Rhinish Evangelical Churches*, Coblenz, 1852 62. 3 vols.; ALEXANDER MACK: (1) *Rites and Ordinances (Rechte und Ordnungen)*, a *Conversation between a Father and Son*, (2) *Answers to the Searching Questions (Grundforschende Fragen) of Eberhard Ludwig Gruber*. Both of these were translated by Blinckhoff, 1810, revised by Elder Henry Kurtz, Columbiana, O., 1867. The first contains a short preface; and the second, an appendix upon Feet-washing, by his son, Alexander Mack, jun. Both of these, with FELBINGER's *Handbüchlein*, were reprinted by Samuel Saur, Baltimore, 1799. The younger Mack also published *Apologie und Anhang zum Wiederlegten Wiedertäufer*, Ephrata, 1788. MORGAN EDWARDS: *Materials towards a History of American Baptists*, Philadelphia, part iv., 1770; RUPP: *History of Lancaster County, Penn.*, part ii. chap. 6; *Minutes of the Annual Meetings of the Brethren*, from 1788; HOWARD MILLER: *Record of the Faithful*, Lewisburg, Penn., 1882; R. H. MILLER: *Doctrines of the Brethren defended*, Indianapolis, 1876; Brothers LAMECH and AGRIPPA: *Chronicon Ephratense*, published at the cloister in Ephrata, 1786; Brother EZEKIEL LANGMASTER: *Leben und Wandel* (an autobiography), Ephrata, 1826. See also arts. by Rev. CHRISTIAN ENDRESS and REDMOND CONYNGHAM, in *Memoirs (1827) of the Pennsylvania Historical Society*, vol. ii. part 1; by Dr. W. M. FAHNESTOCK (a Tunker), in *HAZZARD'S Register*, vol. xv. No. 375; and by Professor SEIDENSTICKER, University of Pennsylvania, in the *Century Magazine*, December, 1881, and in *Der Deutsche Pionier*, Cincinnati, 1883, beginning with the January number; also the valuable collection of books relating to the history of the Pennsylvania Germans, made by A. H. Cassel, and now in the possession of the Historical Society of Pennsylvania. For the Schwenckfelders see, besides the numerous writings of Schwenckfeld and the *Erläuterung, the History of Kaspar von Schwenckfeld (Ausführliche Geschichte)* by KADELBACH, Lauban, 1860; *General Record of Schwenckfelders, compiled by REUBEN KRIEBEL, with Preface by C. HEYDRICK*, 1879. WILLIAM C. CATTELL.

**TURIBIUS, Alphonso**, a saint of the Roman Catholic Church; was b. in Spain, Nov. 16, 1538; d. in Santa, Peru, Nov. 23, 1606. He entered the service of the state; was appointed president of Grenada by King Philip II., and in 1581 archbishop of Lima, although he was still a layman. He greatly distinguished himself in the management of his diocese, and is said to have raised one person from the dead, and wrought other miracles. His remains, which are interred at Lima, are said to still possess miraculous qualities. He was beatified by Innocent XI. in 1679, and canonized by Benedict XIII. in 1726. NEUDECKER.

**TURKEY.** The Turkish tribes coming from Central Asia accepted Mohammedanism when they came in contact with it. The Ottoman Turks founded a Mohammedan Empire, and carried on their wars in the name of the Prophet. When Sultan Selim conquered Egypt, he brought away the last of the caliphs of the family of Koreish, and held him as a prisoner at Constantinople until he ceded to him his rights as caliph, or *Imam-ul-Mussilmin*. Since that time the Ottoman sultans have claimed to be caliphs, or successors of the Prophet; and their claim has been generally recognized by orthodox Mohammedans, on account of their ability to maintain it, in spite of the fact that the Prophet himself declared that the caliph must be of his own family. Under these caliphs of Constantinople, the constitution of the government has been strictly Mohammedan. The law has been that of the *Shera'at*. This law is based upon the Koran, the religious traditions, and the decisions of the distinguished doctors of the Mohammedan law. The Sultan is in all things absolutely supreme; but he is expected to consult the *Sheik-ul-Islam*, an officer appointed by himself, in regard to any doubtful question. The *Sheik-ul-Islam* may give an answer himself, or he may consult the *Ulema*, i.e., the learned doctors of the law under him. This religious constitution of the Ottoman Empire has stood in the way of any real reform in the government. Every thing is sacrificed to the interests of the caliphate. The Koran declares that any Mohammedan who may deny his faith shall be put to death; and there has consequently never been any such thing as religious liberty possible in Turkey, although, at times since the Crimean war, conversions to Christianity have been tolerated on account of the vigorous action of the English Government in defence of the few converts.

When the Turks conquered the country, they found already established in it a number of Christian churches, as well as communities of Jews and Pagans. In Egypt was the Coptic Church; in Asia, the Armenian, the Catholic, the Syrian, the Orthodox or Greek; in Europe, the Greek and the Roman Catholic. The majority of the adherents of these churches refused to become Mohammedans, and it was impossible to destroy them: so the Turks applied to them the third principle of the Koran, and allowed them to pay tribute, and live in the country as aliens. The church organizations and hierarchies were maintained and used by the Turks as means of more easily governing the people. Certain privileges and rights were conferred upon them by imperial firman. The patriarchs and bishops were appointed by the joint action of the Church and the Government,

and were, in fact, officers of the Turkish Government quite as much as of the Church. They had civil as well as ecclesiastical authority over their flocks, and were sometimes the instruments of Turkish oppression, sometimes oppressors themselves, and sometimes the protectors of the Christians. The idea of the Turk was, that, by controlling the ecclesiastical organization, he could control the people more easily than if he dealt with them as individuals. This was true; but, on the other hand, in so doing he prepared the way for the destruction of his empire. This system has enabled the different nationalities of the empire to maintain a separate existence, to keep up national feeling, and to resist Mohammedan propagandism. The Turks have at last begun to appreciate this; and of late years the authority of the Christian ecclesiastics has been curtailed, and efforts have been made to do away with the special privileges accorded to the churches. The churches have vigorously resisted, and have been supported in this by the European powers. There are now in Constantinople, officially recognized by the Porte, Patriarchs of the Armenian, Catholic Armenian, Latin, and Orthodox churches, the Exarch of the Bulgarian Church, the Vekil of the Protestants, and the Haham-Bashii of the Jews. Except the Catholics and Protestants, these religious bodies have done nothing since the Turkish conquest to propagate their faith; but their hostility to each other has been almost as great as their hatred of the Turks.

*Protestant Missions.*—The Protestant Reformation in Europe was not without influence in Turkey, and some of the highest ecclesiastics of the Orthodox Church were more or less in sympathy with it. But the people were too ignorant and too isolated to be reached by any movement from without; and Protestantism was practically unknown to them until the establishment of Protestant missions in Turkey, early in the present century. These missions have been confined almost exclusively to the Jews and the Oriental Christians. There are now (1883) twenty-five societies engaged in this work,—the Church Missionary Society, the Society for the Propagation of the Gospel, the London Jews Society, the Established Church of Scotland, the Free Church of Scotland, the Irish Presbyterian Mission, the Palestine Church Missionary Society, the British Syrian School Society, the Lebanon Schools Committee, the Society for promoting Female Education in the East, the Whately Schools Society in Egypt. All of these are British organizations; and in addition to these, there are several independent enterprises, mostly schools, conducted by the English. The American societies are the American Board of Commissioners for Foreign Missions, the Presbyterian Board of Missions, the Reformed Presbyterian Mission, the United Presbyterian Mission, the Methodist-Episcopal Mission, the Christian (Campbellite) Mission, the Society of Friends (American and English). There are also a number of publication societies, both English and American, which have agents in Turkey, or work through the missionaries. The most important are the British and Foreign Bible Society, the American Bible Society, the American Tract Society, the London Religious Tract Society. The German missions are the Kaiserswerth Dea-



conesses, the Krishona Missions, and the Jerusalem Verein. These societies employ about 450 missionaries and assistant missionaries, and about 1,300 native assistants. The whole number of Protestants in Turkey is estimated at 40,000, of whom about 10,000 are communicants. Details cannot be given in the space allowed for this article in regard to all of the societies, but the more important ones merit special attention. First of all stands the American Board of Commissioners for Foreign Missions, which originally represented the Presbyterian, Dutch Reformed, and Congregational churches of America, but since 1870 only the last. The work of this board in Turkey was commenced in 1819, when two missionaries, Messrs. Fisk and Parsons, were sent out to begin work at Jerusalem. This mission was never fairly established, but in 1823 the Syrian mission was commenced at Beyrout. The Armenian mission was founded at Constantinople in 1831, and the Jewish mission in 1832, the Assyrian mission in 1849, and the Bulgarian in 1858. Several missionaries have at times been appointed to work among the Mohammedans, but without any permanent result. The board has now four distinct missions in Turkey,—the European, Western, Central, and Eastern Turkey missions; and its work is chiefly among the Armenians, Bulgarians, and Greeks. The missionaries at first had no intention of establishing an independent Protestant church in Turkey, but sought rather to reform the existing Christian churches. The peculiar constitution of the Turkish Empire, which not only gave civil power to the patriarchs, but treated as an outlaw every person not belonging to some established church, together with the violent animosity of the ecclesiastics against evangelical teaching, finally forced the missionaries to found a Protestant church, or, more properly, a Protestant civil community, which was recognized by the Porte in 1850, through the influence of England. In 1882 the American Board had in Turkey 156 male and female missionaries. They also supported, wholly or in part, 580 native pastors, preachers, teachers, etc. They have 97 churches, with 6,726 communicants; 481 having been added during the year. They have 24 theological and high schools, 18 high schools for girls, 379 common schools, with about 15,000 pupils in all. They have printed and circulated, since the establishment of the missions, 2,555,139 books, or 317,200,364 pages. Two colleges, at Aintab and Kharpoot, are in part connected with the board.

The mission to Syria was transferred by the American Board in 1870 to the Presbyterian Church, and reports the following statistics: missionaries, 33; native laborers, 155; churches, 12; communicants, 877; added during the year, 58; theological and high schools, 9; high schools for girls, 3; common schools, 91; pupils in all, 4,371; pages printed from beginning, 206,713,217.

The United Presbyterian Mission in Egypt was founded in 1851, and reports the following statistics, Dec. 31, 1881: missionaries, 24; native laborers, 146; churches, 13; communicants, 1,168; added during the year, 205; theological and high schools, 2; high schools for girls, 2; common schools, 41; pupils in all, 2,410; volumes of books sold during year 1881, 27,150. Most of the print-

ing for this mission has been done at Beyrout, and is included in the statistics of the Syrian mission.

The missions to the Jews in Turkey are conducted by the London Jews Society, which has 5 stations, 7 missionaries, 2 medical missionaries, 6 helpers, and 6 schools; the church of Scotland, which has 5 stations, 5 missionaries, 1 medical missionary, 6 helpers, and 6 schools; the Free Church of Scotland, which has 2 stations, 2 missionaries, 2 helpers, and 3 schools. In all there are four organized churches. It is supposed that the wives of the missionaries are not included in these statistics, as they are in those which precede them.

The British and Foreign Bible Society has eleven depots and depositories in Turkey, with a central agency at Constantinople. It now employs thirty-three colportors. It commenced work in Turkey about 1806. It has circulated the Bible in thirty-five languages, to the amount of 1,958,804 volumes. The American Bible Society has a central agency at Constantinople. Its most important branch is at Beyrout; but it operates through all the stations of the American missions. It now employs 50 colportors. It circulates the Bible in twenty-six languages, and the total number of volumes circulated since 1858 is 501,805.

Both of these societies have worked in such close connection with the missionary societies, and have so generally depended upon the missionaries for their translations and for the work of publication, that it is impossible to say exactly how large a proportion of the volumes reported above is included in the statistics already given in connection with the missions. Up to 1858 the missionaries acted as agents of the American Bible Society. Robert College at Constantinople, and the Syrian Protestant College at Beyrout, are independent, endowed institutions, not connected with any missionary society; but they are the fruit of missionary work. Robert College has 17 professors and instructors, and 238 students. Its course of instruction is similar to that of the best American colleges. It was founded in 1863. The Syrian Protestant College has a medical department in addition to its college course, and was founded in 1865. It has 16 professors and instructors, and 127 students. These colleges are both American institutions, and in both the language of instruction is English. Their students represent almost all the languages, religions, and nationalities of the East.

The real influence of Protestant missions in Turkey cannot be measured by any such statistics as those given above. It has been not only religious, but intellectual, social, and political. It has modified the character of the Oriental churches, and to some extent reformed them. It has carried Western ideas and Christian civilization into the darkest corners of the empire. Many English statesmen familiar with Turkish affairs have declared that American missionaries have accomplished more for the regeneration of the East than all other influences combined. Lord Stratford de Redcliffe and Lord Shaftesbury may be mentioned, among others, as having expressed this opinion.

*Roman-Catholic Missions.*—Neither the Roman-Catholic authorities nor the French embassy at Constantinople are ready to furnish the statistics

of Roman-Catholic missions in Turkey; although an offer was made to publish what they might furnish, without note or comment. Without such statistics, only general statements can be made.

All Roman-Catholic missions in Turkey are political agencies of the French Government, and as such receive pecuniary aid and diplomatic support, even from the present anti-clerical government of France. In return for this they are expected to propagate and sustain French influence under all circumstances. So far as my observation goes, the principal Catholic organizations represented in Turkey are the Lazarists, Mechitarists, Franciscans, Dominicans, Capuchins, Carmelites, Jesuits, and various organizations of Sisters of Charity. For many years past they have made but little apparent progress in winning converts from other Christian churches, and they have not attempted to convert Mohammedans.

For a time the Bulgarians, after their conversion to Christianity, inclined toward Rome; but they finally united with the Eastern Church; and only a small body of Paulicians are now Catholics. Since the commencement of the conflict between the Bulgarians and the Greek Patriarch, great efforts have been made to win the Bulgarians over to Rome; and, since the expulsion of the religious orders from France, this mission has been largely re-enforced, and French protection has been offered to converts, especially in Macedonia. The results have thus far been small. In Bosnia, Herzegovina, and Albania, there is a strong Catholic element; and the Austrian Government is doing its best to increase its influence, thus far with no other effect than to exasperate the population. Among the Greeks, no progress has been made for fifty years. There is a rich and influential Armenian Catholic Church in Turkey, which during the last century suffered terrible persecution; but this church has during the past few years been distracted by dissensions, growing out of an effort, on the part of Rome, to Latinize it. Several thousand families have gone back to the old Armenian Church.

Among the Arabic-speaking races, the Catholics have won over many of the Jacobites, control the Maronites of Syria, have some influence among the Greeks and Copts, and of course maintain establishments in Tripoli and Tunis. In addition to the native Catholics, there is all through the empire a large foreign population, which is generally Roman Catholic, and which contributes to the support of the missions. In fact, much of the influence of this faith in Turkey has always come from the diplomatic, consular, and commercial establishments maintained here by Catholic countries. The native Christians have always been taught to feel, that, in becoming Catholics, they became in some sense Europeans, and shared in some degree the honor and immunities of foreigners. In addition to these social and political advantages afforded to converts, the Catholic missions have founded churches, schools, hospitals, and orphanages, monasteries, convents, and seminaries. Their schools have always been of a low order; but they have taught the French language, and such accomplishments as took the fancy of the people. Until the establishment of Protestant missions, they were, no doubt, the best schools in the country. Of late years, whatever progress

has been made has been due chiefly to the work of the Sisters of Charity in hospitals, orphanages, schools, and house-to-house visitation. They are to be found everywhere; and, although generally ignorant and bigoted, they are indefatigable workers, well trained to obedience, self-sacrificing, and wholly devoted to these works of Christian charity.

The number of Roman-Catholic missionaries in the empire, native and foreign, male and female, including the ecclesiastics of the native Catholic churches, cannot be less than ten thousand. I have no means of estimating the annual expenditure, but the Roman-Catholic missions have certainly been more successful than the Protestant in "living on the country." They depend much less, in proportion to their numbers, upon foreign aid.

It is not easy for a Protestant to form an estimate of the success of Roman-Catholic missions. They have no doubt planted the church so firmly in this empire, that it can stand by itself without foreign aid; but they have done nothing towards converting the Mohammedans, and have made no progress in winning over the Oriental churches to a union with Rome. They have not essentially weakened these churches, nor have they made converts enough to enter into any rivalry with them. They will not advance farther, unless, as in the case of Bosnia and Herzegovina, the country falls under the control of some Catholic power.

GEORGE WASHBURN

(President of Robert College, Constantinople.)

**TURLUPINS**, The, a sect of the latter part of the fourteenth and the beginning of the fifteenth centuries, which was quite numerous in Paris and in the province of Isle-de-France. It held private meetings, at which, in order to represent paradise, the members threw aside their garments. They had the appearance of holiness and earnestness. Gregory XI. in 1373 urged the king of France to support the Dominicans against the Turlupins; and, when they spread to Savoy, a similar appeal was likewise sent to Duke Amadeus. Gerson attributes to them the same doctrines that were advocated by the Brethren of the Free Spirit.

C. SCHMIDT.

**TURNER, Daniel**, was b. at Blackwater Park, near St. Albans, March 1, 1710; and d. at Abingdon, Berkshire, Sept. 5, 1795; Baptist pastor at Reading, 1741, and from 1748 at Abingdon. He published *Short Meditations*, 1771, and two other prose works; *Divine Songs, Hymns*, etc., 1747; and *Poems, Devotional and Moral*, 1794. Four of his hymns appeared in ASH and EVANS's *Collection*, 1769, and eight in RIPPON's, 1787. Several of them have been widely popular, and are still in use.

F. M. BIRD.

**TURNER, Francis**, English prelate, d. Nov. 2, 1700. He was graduated at New College, Oxford, April 14, 1659; proceeded D.D., 1669; was master of St. John's College, Cambridge, April 11, 1670; dean of Windsor, 1683; bishop of Rochester, Nov. 11, 1683; translated to Ely, Aug. 23, 1684. On May 18, 1688, he joined Archbishop Sancroft and five other bishops in refusing to read James II.'s *Declaration for Liberty of Conscience*, and was with them committed to the Tower, June 8, but acquitted June 29. Subsequently refusing to take the oath to William and Mary on their ascension to the throne, he was suspended March,

1689, and deprived Feb. 1, 1691. He then went into retirement. He published *Vindication of the late Archbishop Sancroft and his Brethren; Brief Memoirs of Nicholas Farrar*, 2d ed., 1837.

**TURNER, James**, Presbyterian, b. in Bedford County, Va., May 7, 1759; d. at New London, Jan. 8, 1828, where he had been pastor since July 28, 1792. His contemporary fame as a preacher was very great. See SPRAGUE'S *Annals*, iii. 581-585; GILLET: *History Presbyterian Church*, vol. i.

**TURNER, Samuel Hulbeart, D.D.**, Episcopalian; b. in Philadelphia, Jan. 23, 1790; d. in New-York City, Dec. 21, 1861. He was graduated at the university of Pennsylvania, 1807; entered the ministry; settled at Chestertown, Md., 1812; professor of historic theology in the General Theological Seminary, New York, 1818, and from 1821 till his death, professor of biblical learning. He was a sound and able commentator. He translated, with Bishop Whittingham JAHN'S *Introduction to the Old Testament* (N.Y., 1827), and PLANCK'S *Introduction to Sacred Philology and Interpretation* (1831); wrote commentaries upon the Greek text of *Hebrews* (1852, 3d ed., 1859), *Romans* (1853, 3d ed., 1859), *Ephesians* (1856), *Galatians* (1856, 2d ed., 1860); prepared *Companion to the Book of Genesis*, 1841; *Biographical Notices of some of the most Distinguished Jewish Rabbies, and Translations of Portions of their Commentaries and other Works*, 1817; *Thoughts on the Origin, Character, and Interpretation of Scripture Prophecy*, 1852; *Teachings of the Master*, 1858; *Spiritual Things compared with Spiritual, or Gospels and Acts illustrated by Parallel References*, 1859; *The Gospels according to the Ammonian Sections and the Tables of Eusebius*, 1861. See his *Autobiography*, 1862.

**TURRETINI, or TURRETIN**, the name of several distinguished theologians of the Reformed Church, whose ancestor Francesco emigrated in 1579 from Lucca to Geneva, for religious considerations. — I. **Bénédict**, was b. in Zürich, 1588; became successively pastor (1612) and professor of theology (1618) in Geneva; d. [March 4], 1631. He took a prominent part at the synod of Alais (1620), which introduced the decrees of the synod of Dort into France. He left behind him a number of sermons, and especially a *Defence de la fidélité des traductions de la Bible faites à Genève*, Geneva, 1618-20, 2 vols. — II. **François**, son of the preceding, a distinguished representative of Calvinism; was b. in Geneva, [Oct. 17], 1623; d. there [Sept. 28], 1687. After studying at Geneva, Leyden, Paris (where he heard Gassendi), Montauban, and Nismes, he became pastor of the Italian congregation in Geneva, and in 1653 professor of theology. He is specially known for his zealous opposition to the theology of Saumur, as the earnest champion of the strictest orthodoxy of the canons of Dort, and as one of the authors of the Helvetic Consensus. He sternly opposed his more liberal colleagues, Mestrezat and Louis Tronchin, and exercised a preponderating influence upon the Genevan ministry of his day. His principal work is his Theological Institutes, *Institutio theologiæ Elencticae in qua status controversiæ perspicue exponitur, præcipua Orthodoxorum argumenta proponuntur et indicantur et fontes solutionum aperiuntur*, Geneva, 1679-85, 2d ed., 1688, 3 vols., new edition, Edinburgh, 1847-48. — III. **Jean Alphonse**, [also called "Turretin the Younger"], son of the pre-

ceding, representative of a more moderate theology than his father's, an advocate of ecclesiastical union, and the most distinguished theologian of his name; was b. [Aug. 24], 1674, in Geneva, where he d. May 1, 1737. He studied theology under Louis Tronchin, in his native city, and in 1691 visited Holland, studying at Leyden, and in 1692, England, studying at Oxford and Cambridge, and enjoying the society of the first men of the time, — Burnet, Tillotson, Wake, etc. On his return to Geneva, in his twenty-second year, he was made pastor of the Italian congregation, and in 1697 professor of church history. His lectures were published in 1734. At Tronchin's death, in 1705, he was transferred to the chair of theology. Turretin's influence as a pastor, a theologian, and a man, was very great. His career was specially marked by the successful effort to modify the strict Calvinism which his father had taught, and an attempt to promote a union of the Reformed and Lutheran churches. It was mainly due to his efforts that the rule was abolished, in 1706, requiring ministers to subscribe to the Helvetic Consensus, with the words, *sic sentio, sic profiteor, sic docebo et contrarium non docebo*. In 1725 the Consensus was finally renounced. As regards ecclesiastical union, Turretin was led to interest himself for the first time in the subject in 1707, when he heard that Frederick I. of Prussia, who was desirous of bringing the Lutheran and Reformed churches together, sought for the opinion of the Genevan clergy on the subject. They replied on April 22, in a document drawn up by Turretin, which emphasized the points of agreement between the two communions, and expressed a hearty readiness to admit Lutherans to the Lord's Table in Reformed churches. Turretin was thus led to consider the distinction between the fundamental and non-fundamental doctrines of Christianity, and to incorporate his views in a volume [English translation, *A Discourse concerning the Fundamental Articles in Religion*, London, 1720]. He defines the fundamental doctrines to be those doctrines "a knowledge and acceptance of which are necessary to secure the grace and salvation of God," and urged ecclesiastical union on the basis of them. The work was attacked by the Jesuit François de Pierre (Lyons, 1728), who urged that the Reformed churches, with such an explanation, had no further reason for remaining outside the Catholic Church. This work of Turretin formed a part of his *Nubes testium pro moderato et pacifico de rebus theologicis judicium et instituenda inter Protestantas concordia*, etc., 1729. His theology appeared in 2 vols., 1737, under the title, *Cogitationes et dissertationes theol.*, etc. After his death, there appeared *Com. theoretico-practicus in Ep. ad Thessal.* (Basel, 1739) and *Prælectiones ad Ep. Rom., cap. xi.*, Gen., 1741. [See E. DE BUDÉ: *François et J. Alphonse Turretini*, Lausanne, 1880, 2 vols.] DR. THOMAS.

**TWESTEN, August Detlev Christian**, b. at Glückstadt, Holstein, April 11, 1789; d. in Berlin, Jan. 8, 1876. He studied theology at Kiel and Berlin, and was appointed professor at Kiel in 1814, and in Berlin in 1834. He was a pupil of Schleiermacher; and his *Vorlesungen über die Dogmatik der evang.-luther. Kirche* (Hamburg, 2 vols., unfinished, vol. i. 1826, 4th ed., 1838, first part vol. ii. 1837) forms a transition from the stand-

point of his master to the strict Lutheran orthodoxy. He also published a *Logik*, 1831, and *Matthias Flacius Illyricus*, 1844.

**TWIN, or DWIN, Councils of.** Twin, under Chosrov II., became the capital of Armenia, and the religious centre of the realm. Eight councils were held there. The First Council, held in 452, declared Twin the seat of the Catholicos. The Second Council was summoned by the Catholicos, Nerses II., in 527, and passed thirty-eight canons, one of which ordered a fast of one week every month. The Third Council was held under Moses II. in 551, and decreed that the 11th of July, 553, should begin the Armenian era, and be the New-Year's Day of the first year. The Fourth Council (596) was important for bringing about a separation between the Armenians and Georgians: the latter, unable to agree upon a catholicos, had requested Moses II. to appoint one. He chose Cyrion, who decreed the acceptance of the Council of Chalcedon. The Fourth Council took up this decree, and condemned Cyrion and his followers. This act was the occasion of much controversy among the Armenians. The Fifth Council was held under Nerses III. in 645; condemned all heretics, and especially the Council of Chalcedon and its supporters. The Sixth Council was convened by Nerses III. in 648, and the seventh by John IV. in 719. The latter passed thirty-two canons, which provided that the altar and baptismal font should be made of stone, unleavened bread and unmixed wine should be used in the communion, the clause "Thou that wast crucified for us" (*ὁ σταυρωθεὶς δι' ἡμῶν*), in the Trisagion, should be sung three times morning and evening, as well as at the mass, etc. The last canon strictly forbade all intercourse with the Paulicians. The Eighth and last Council was held in 726, and condemned Julian Halicarnassensis, his followers, and his writings. H. PETERMANN.

**TWISSE, William, D.D.**, by action of Parliament first moderator of the Westminster Assembly of Divines; b. at Speenham-Land, near Newbury, Berkshire, Eng., 1575; d. in London, July 20, 1646. He was a fellow of New College, Oxford. In 1604 he proceeded D.D., and then became chaplain to the princess-palatine, daughter of James I. On his return he was made vicar of Newbury, and so remained until compelled to leave at the beginning of the Civil War; although he had been offered a prebend's stall at Winchester, several other preferments in the Church of England, and the professorship of divinity at Franeker, Friesland. He was of German descent, noted as a high Calvinist of the supralapsarian school, full of learning and speculative genius, but not well fitted to preside over such an assembly. He distinguished himself by his writings against Arminianism. See *Opera*, Amsterdam, 1652, 3 vols. folio. He also wrote, *The morality of the Fourth commandment as still in force to bind Christians*, London, 1641, 4to; *The riches of God's love unto the vessels of mercy consistent with his absolute hatred or reprobation of the vessels of wrath*, Oxford, 1653, folio. He was buried in St. Peter's, Westminster; but his bones were dug up, by order of council, Sept. 14, 1661, and thrown, with those of several other persons, into a pit in St. Margaret's churchyard. See NEAL: *Hist. Puritans*, vol. ii. 40.

**TYANA, Apollonius of.** See APOLLONIUS OF TYANA.

**TYANA, the Synod of**, held in 368 in Tyana, Cappadocia, has some importance in the history of the spread of the Nicene doctrine of the co-essentiality of the Son. Eusebius of Casarea in Cappadocia, Athanasius of Ancyra, Gregory Nazianzen, and others, were present. A deputation which had been appointed by the semi-Arians was present, and professed the Nicene faith. The synod proposed a great council at Tarsus for the renewed affirmation of the Nicene faith, but it was interdicted by the Emperor Valens. See SOZOMEN, vi. 12; SOCRATES, iv. 12; HIEFEL: *Conciliengeschichte*, i. FROMMÜLLER.

**TYCHONIUS**, d. about 390; belonged to the Donatist sect, though without giving up his connection with the Catholic Church, for which reason he was violently attacked by Parmenianus as a traitor. Of his writings, we have only one, *Liber de septem regulis*; but as the first attempt at forming a theory of Christian hermeneutics, and on account of the influence which its author exercised on Augustine, it is of great interest. It was first edited by GRYNÆUS, Basel, 1569, and best by GALLANDI, in his *Bibl. Vet. Patr.*, viii. pp. 107-129. ALBRECHT VOGEL.

**TYCHSEN, Oluf Gerhardt**, b. at Tonder, Sleswick, Dec. 14, 1731; d. at Rostock, Dec. 30, 1815. He was educated at Altona; studied theology and Oriental languages at Halle; became in 1759 a member of the Kallenberg missionary institution for the conversion of Jews and Mohammedans, but proved very unsuccessful in his practical attempts; and was in 1760 appointed professor of Oriental languages at Bützow, whence in 1789 he was removed to Rostock. He was a man of great learning, but without judgment, as appears from his controversy with Kennicott (*Tentamen de cæcis codicum Hebr. Veteris Test. MSS. generibus*, Rostock, 1772), with Bayer (*Die Unechtheit der jüdischen Münzen mit hebräischen und samaritanischen Buchstaben*, Rostock, 1779), and with others. The best he has written is found in his *Bützowischen Nebenstunden*, 1766-69, and *Introduction in rem nummaria Muhammedanorum*, Rostock, 1794; which latter has been highly praised by De Sacy. His life was written by HARTMANN, Bremen, 1818-20, 4 vols. ARNOLD.

**TYLER, Bennet, D.D.**, Congregational theologian (first president of the Theological Institute of Connecticut, now located at Hartford); b. in Middlebury (then a part of Woodbury), Conn., July 10, 1783; d. at East Windsor, Conn., May 14, 1858. He was graduated at Yale College in 1801; spent a year as teacher in Weston, Conn.; studied theology with the Rev. Asahel Hooker at Goshen, Conn.; licensed in 1806; begun to preach in 1807 at South Britain, where he was ordained in 1808; became president of Dartmouth College in 1822; received the degree of D.D. from Middlebury College the same year; succeeded Dr. Payson as pastor of Second Congregational Church, Portland, Me., in 1828; elected president of the Theological Institute in 1833; inaugurated May 13, 1834, when the corner-stone of the new edifice was laid in East Windsor, Conn.; resigned this position July 16, 1857, and died suddenly at the house of his daughter, from a neuralgic affection in the head and lungs. In

all these positions Dr. Tyler was successful; and though much of his public life was spent in theological controversy, his Christian character was recognized even by his opponents, while his friends testify as to his genial temper, unaffected candor, genuine humility, and cheerful piety. As a teacher of theology he was clear in statement, apt in meeting objections, and, above all, successful in making his pupils feel that he believed, felt, and lived the truth he taught them.

Dr. Tyler's name has been conspicuous in connection with a theological controversy among the Congregationalists of Connecticut, which was occasioned by a discourse of N. W. Taylor, D.D. (*concio ad clerum*, General Association, 1828), professor in the recently established divinity school of Yale College. On a visit to Connecticut in 1829 (he was then pastor at Portland), Dr. Tyler collected the pamphlets which had been issued in the controversy, and shortly afterwards began a correspondence with Dr. Taylor (who had been a classmate at Yale), which passed into a public discussion, continuing for years, and finding its practical issue in the formation of the Pastoral Union of Connecticut (Sept. 10, 1833), and the establishment of the Theological Institute, of which Dr. Tyler became president. The views of Dr. Taylor were regarded by those who took this step, as "dangerous innovations;" and the Pastoral Union was organized with a creed which left no room for doubt on the points at issue.

The germ of the controversy was the position, attributed to Dr. Taylor, "that no human being can become depraved but by *his own act*, and that the sinfulness of the race does not pertain to man's nature." In connection with this, regeneration was regarded as the act of *man's own will* or heart; and the primary cause of this right choice was found in self-love, or a desire of the greatest happiness. Incidentally there was involved the question whether God *could* prevent sin in a moral system. Dr. Taylor's statements on these points have been qualified by himself and his friends, and some of his views now find few defenders. There is less uncertainty as to Dr. Tyler's views. He claimed to be in accord with the New-England Calvinism, represented by the two Edwardses, Bellamy, Hopkins, and Dwight. His position on the doctrine of original sin was not Augustinian: over against Dr. Taylor he asserted depravity of nature and the federal headship of Adam, but did not accept immediate imputation. He denied the self-determining power of the will, or the power of a contrary choice, and would not limit the definition of sin to voluntary transgression of known law. He accepted the distinction of Edwards between natural and moral ability, and denied most resolutely the "happiness theory." By discriminating between an unlimited atonement and limited redemption, he sought to preserve the doctrine of individual election. On the abstract question whether God *could* prevent sin, Dr. Tyler answered in the affirmative. Regeneration he regarded as "effected, not by moral suasion, or by the efficiency of any means whatever, but by the direct agency of the Holy Spirit, changing the moral disposition, and imparting a new spiritual life to the soul." The controversy, as was usual at that time, was carried on with speculative and dogmatic weapons; but the friends

of Dr. Tyler claim that he was eminently scriptural in his arguments. The exegetical and historical methods of our present day have strengthened rather than weakened the defences of the system which Dr. Tyler represented, though some of his subordinate positions and arguments cannot now be maintained. As yet nothing has occurred to impeach the wisdom of Dr. Tyler and his associates in founding the Theological Institute of Connecticut.

In later times Dr. Tyler became engaged in discussion with Dr. Bushnell (see below), and his own orthodoxy was called in question before the Pastoral Union in 1856. From this charge he was almost unanimously exonerated.

Dr. Tyler not only contributed largely to the theological controversy above named, but published many sermons and addresses, and contributed many articles to the religious periodicals of the day, — *Christian Sentinel*, *Christian Spectator*, *National Preacher*, *Connecticut Magazine*, *New-England Panoplist*, etc. His style is forcible and clear; and his matter always manifests the grand old Puritan faith in a personal God of holiness.

LIT. — *Memoir of Bennet Tyler*, by NAHUM GALE, also prefixed to Dr. Tyler's *Lectures on Theology*, Boston, 1859; *Dr. Tyler and his Theology*, by E. A. LAWRENCE (*New-Englander*), 1859; *Bennet Tyler*, by A. H. QUINT (*Congregational Quarterly*), 1860; *The Spirit of the Pilgrims* (1832–33) contains Dr. Tyler's articles in the controversy with Dr. Taylor. Compare *Letters on the New-Haven Theology*, New York, Carter and Collier, 1837. Dr. Tyler published, also, *Memoir of Asahel Nettleton*, Hartford, 1844 (several other editions); *Letter to Dr. Bushnell*, 1843; *New-England Revivals*, Boston, 1846; *Letters to Dr. Bushnell* (strictures on "Christian Nurture"). A volume of sermons, *Worth of the Soul*, etc., was published in Boston after his death, last edition, 1873.

M. B. RIDDLE.

TYNDALE, William, descended from an ancient Northumbrian family, b. 1484, most probably at North Nibley, Gloucestershire; went to school at Oxford, and afterwards to Magdalen Hall and Cambridge, and about 1520 became tutor in the family of Sir John Walsh, at Little Sodbury in Gloucestershire. He was in orders; but the record of his ordination has not yet been verified. Having become attached to the doctrines of the Reformation, and devoted himself to the study of the Scriptures, the open avowal of his sentiments in the house of Walsh, his disputes with Roman-Catholic dignitaries there, and especially his preaching, excited much opposition, and led to his removal to London (about October, 1523), where he began to preach, and made many friends among the laity, but none among ecclesiastics. He was hospitably entertained at the house of Sir Humphrey Monmouth, and also pecuniarily aided by him and others in the accomplishment of his purpose to translate the Scriptures into the vernacular. Unable to do so in England, he set out for the Continent (about May, 1524), and appears to have visited Hamburg and Wittenberg; but the place where he translated the New Testament, although conjectured to have been Wittenberg, cannot be named with certainty. It is, however, certain that the printing of the New Testament in quarto was begun at Cologne (in

the summer of 1525), and completed at Worms, and that there was likewise printed an octavo edition (both before the end of that year). From an entry in Spalatin's Diary, Aug. 11, 1526, it seems to follow that he continued at Worms about a year: but the notices of his connection with Hermann von dem Busche and the University of Marburg are utterly unwarranted conjectures; and, it being now an established fact that Hans Luft never had a printing-press at Marburg, the colophon to Tyndale's translation of Genesis, and the titlepages of several pamphlets purporting to have been printed by Luft at Marburg, only deepen the seemingly impenetrable mystery which overhangs the life of Tyndale during the interval between his departure from Worms and his final settlement at Antwerp. His literary activity during that interval was extraordinary. When he left England, his knowledge of Hebrew, if he had any, was of the most rudimentary nature; and yet he mastered that difficult tongue so as to produce from the original an admirable translation of the entire Pentateuch,<sup>1</sup> the Books of Joshua, Judges, Ruth, First and Second Samuel, First and Second Kings, First Chronicles, contained in Matthew's Bible of 1537, and of the Book of Jonah, so excellent, indeed, that to this day his work is not only the basis of those portions of the Authorized Version, but constitutes nine-tenths of that translation. His biblical translations appeared in the following order: New Testament, 1525-26; Pentateuch, 1530; Jonah, 1531. (See ENGLISH VERSIONS.) In addition to these, continued to his dying hour, he produced sundry other works, which will now be enumerated. His first original composition, *A Pathway into the Holy Scripture*, is really a reprint, slightly altered, of his *Prologue* to the quarto edition of his New Testament, and had appeared in separate form before 1532; *The Parable of the Wicked Mammon* (1527); and *The Obedience of a Christian Man* (1527-28). These several works drew out in 1529 Sir Thomas More's *Dialogue*, etc. In 1530 appeared Tyndale's *Practyse of Prelates*, and in 1531 his *Answer*, etc., to the *Dialogue*, his *Exposition of the First Epistle of St. John*, and the famous *Prologue* to Jonah; in 1532, *An Exposition upon the V. VI. VII. Chapters of Mathew*; and in 1536, *A brief declaration of the Sacraments*, etc., which, though alleged to have been printed during his life, seems to be a posthumous publication. Joshua-Second Chronicles also was published after his death. All these works were written during those mysterious years, in places of concealment so secure and well chosen, that neither the ecclesiastical nor diplomatic emissaries of Wolsey and Henry VIII., charged to track, hunt down, and seize the fugitive, were able to reach them, and they are even yet unknown. Impressed with the idea that the progress of the Reformation in England rendered it safe for him to leave his concealment, he settled at Antwerp in 1531, and combined the work of an evangelist with that of a translator of the Bible. Mainly through the instrumentality of one Philips, the agent either of Henry or Eng-

lish ecclesiastics, or possibly of both, he was arrested, imprisoned in the Castle of Vilvorden, tried, either for heresy or treason, or both, and convicted; was first strangled, and then burnt in the prison-yard, Oct. 6, 1536. His last words were, "Lord, open the king of England's eyes." Excepting the narrative of Foxe, which is very unsatisfactory, and the opportune discovery of a letter written by Tyndale in prison, showing that he was shamefully neglected, and that he continued his literary labors to the last, no official records of his betrayal, arrest, trial, and martyrdom, have as yet been discovered. Indeed, less is known of Tyndale than of almost any of his contemporaries, and his history remains to be written. If the unknown and the mysterious excite and sustain our interest, no theme can excel that attached to Tyndale. His life must have abounded in incident, variety, and adventure; and it has culminated in tragedy. The writer has thus far striven in vain to secure additional information; but, as it is improbable that *all* the records have been destroyed or lost, some may be recovered. That his precious life might have been saved, cannot be doubted; and, although neither Cromwell nor Henry has been convicted of planning and conniving at his death, it is impossible to exonerate them from criminal indifference and culpable neglect.

Tyndale's place in history has not yet been sufficiently established as a translator of the Scriptures, as an apostle of liberty, and as a chief promoter of the Reformation in England. In all these respects his influence has been singularly undervalued. The sweeping statement found in almost all our histories, that Tyndale translated from the Vulgate and Luther, is most damaging to the reputation of the writers who make it; for, as a matter of fact, it is contrary to truth, since his translations are made directly from the originals. (See Mombert: *Handbook of the English Versions*, chap. iv.) As an apostle of liberty, he stands foremost among the writers of the period, whose heroic fortitude and invincible love of the truth were heard with a force superior to royal and ecclesiastical injunctions; and the very flames to which fanaticism and tyranny consigned his writings burnt them into the very hearts of the people, and made them powerful instruments in attaching and converting multitudes to the principles of the Reformation; and it is not exaggeration to say, that the noble sentiments of William Tyndale, uttered in pure, strong Saxon English, and steeped in the doctrines of the gospel, gave shape to the views of the more conspicuous promoters of that grand movement, who, like himself, sealed their convictions with their blood.

LIT. — JOHN FOXE: *Actes and Mon.*, 1563-83; STRYPE: *Ecclesiastical Memorials*, i. part 2, pp. 363-367, ed., 1822; TYNDALE: *Preface to Pentateuch*. JOHANN DOBRECK, surnamed COCHLÆUS: *An expediat laicis legere N. T.*, etc., 1533; *Scopa*, etc., 1538; *De Actis et Scriptis Martini Lutheri*, 1549; R. DEMAUS: *William Tyndale, a Biography*, London, no date; ANDERSON: *Annals of the English Bible*, different editions; WESTCOTT: *History of the English Bible*, London, 1872; EADIE: *The English Bible*, London, 1876; MOMBERT: *Handbook of the English Versions*, New York and London, 1883.

J. I. MOMBERT.

<sup>1</sup> Only two perfect copies of this version of the Pentateuch are known to exist: the one is in the Grenville Library, London; and the other is in the Lenox Library, New York. A reprint of it, collated with the versions of Luther and Matthew (1537) is in course of preparation (1883) by the author of this article.

**TYPE**, from the Greek *τύπος*, means a prefiguration in a lower sphere of a fact belonging to a higher. It is allied to prophecy, allegory, and symbol: but prophecy is a prefiguration in words; type, in facts: allegory is a prefiguration through a fictitious image; type, in the form of full reality: symbol is a prefiguration by a hint which leads farther on through the natural association of ideas; type, as a complete, self-sufficient representation.

Types, in this sense of the word, are of so frequent occurrence, both in nature and history, that no total view of any comprehensiveness can be formed without involving a typical element; and, on the other side, it comes so natural to the human mind to discover types, or, rather, to recognize them, that no true method of interpretation, in any sphere, can afford to neglect that element. How prominent it was in scriptural interpretation at the time of Christ, the New Testament itself gives striking evidence. Christ represents the brazen serpent of the desert as a type of the crucifixion of the Son of man (John iii. 14), and Jonah as a type of the burial of the Son of man (Matt. xii. 40). Paul represents the first Adam as a type of the second Adam (Rom. v. 14), and the paschal lamb as a type of Christ (1 Cor. v. 7). It occurs in almost every book of the New Testament; and it was, indeed, one of the most prominent features of the general education and spiritual character of the age.

Led on by the spirit of the time, and partly, also, by the example of the New Testament, the Christian theologians plunged with all their heart into the "profound interpretation of Scripture," putting the whole apparatus of types, allegories, symbols, etc., in full operation. In the Eastern Church the arbitrariness of Justin and Origen provoked both Jews and Pagans (Tryphon and Celsus). In the Western Church the exuberance of Ambrose and Hilary was hardly checked by Augustine. Although Augustine never abandons the historical sense, he considered it slavish weakness to stick to the literal sense, as the Jews did. He distinguishes between four methods of interpretation,—*secundum historiam*, *etiologicalum* (which discovers the purpose of an event), *analogiam* (which demonstrates the harmony between the Old and the New Testaments), and *allegoriam*. Under the last head he further distinguishes between *allegoria historica*, *facti*, *sermonis*, and *sacramenti*, which divisions correspond to the four methods of interpretation prevailing during the middle ages,—*historica*, *allegorica* (including the typical), *tropologica* (comprising the ethical and parnetical application), and *anagogica* (explaining the bearing upon future life).

With the Reformation, the allegorical interpretation of Scripture came to a sudden end, at least so far as the evangelical church was concerned. Though Luther did not disdain to use the allegorical narrative as a means of edification, he, as well as Melancthon and the other Reformers, was fully aware of its illegitimacy when used as doctrinal evidence (see *Apolog.*, xii.). But, with the allegorical interpretation in general, the type, which is only a special form of it, was not discarded. The Dutch theologian Rivetus made an acute and just distinction between type and allegory. The distinction was adopted by Gerhard

(*Loci*, ii. 67), and farther developed into distinctions between personal and real types, and between types *innati* (established by Scripture itself) and types *illati* (introduced into Scripture by analogy). Finally, Coccejus and the other great Dutch theologians, Hulsius, D'Outreïn, Van Till, Vitringa, made the typical interpretation as prevalent in the Reformed Church as the allegorical had formerly been in the Church universal. The great interest with which Jewish antiquities were studied at that time pushed on the movement, and into what vagaries it strayed an instance from Cranmer's *De ara* will show. Having represented the altar as a type of Christ, and having noticed that the altar is quadrangular, he asks, "*Quadratus quomodo Christus fuerit?*" ("How can Christ have been quadrangular?") In the Lutheran Church the literal sense was alone acknowledged as the true one, and typical interpretation was employed only as a means of edification. See Calov: *Syst. theol.*, i. 663. Nevertheless, in the circle of the Wurtemberg pietism, by Bengel and his pupils, the latter received a new and most interesting development; the types being sought, not in the trivial details, but in the grand totalities of the old and new dispensations. See HILLER: *Neues System alter Vorbilder Christi im Alten Testament*, 1758, new ed., 1858.

It was, however, only within the narrow circle of the Wurtemberg pietists that typology was really cultivated. Outside of that circle rationalism flourished, and to the eye of rationalism typical interpretation seemed a mere dream. An unbelieving view of the sacred history will never hit upon the true characteristics of the divine economy: where the religious reader finds preparation and fulfilment, the indifferent reader will find nothing but empty accommodation and subjective parallelisms. The Spencerian view of the Mosaic worship, as having been borrowed from the Egyptian and other Oriental religions, gradually destroyed the typical character of the Old Testament; and, towards the middle of the eighteenth century, Henke declared typology to be a "trick long ago played out." Semler, in his *Versuch einer freieren theologischen Lehrart* (1777), declares, that, at all events, typology has nothing to do with true religion; and the unhappy method of interpretation was considered as completely destroyed by Rau's *Freimüthige Untersuchung über die Typologie*, 1784. It revived, however, with the general revival of religion in the beginning of the present century, and has since produced some of its finest fruits. See Hofmann: *Weisung und Erfüllung*, Nördlingen, 1841, 2 vols., and Ed. BÜHMER, on the Revelation, 1855, the chapter, *Zur biblischen Typik*. A. THOLUCK.

**TYRE** (the Greek *Τύρος*, the Hebrew צֹר), a city of Phœnicia, and one of the most celebrated commercial centres of antiquity, stood on the eastern coast of the Mediterranean, in latitude 33° 17' north. It consisted of two parts,—one situated on the mainland, and called Old Tyre, for some reason not known; and the other, the city proper, situated on an island, and containing the principal sanctuary, the Temple of Melkarth (Hercules). It is first mentioned in Scripture in Josh. xix. 29, where it is spoken of as a fortified place. It was a monarchy, and not, like most of the great com-

mercial cities of antiquity, a republic. Its king, Hiram, entertained very friendly relations with David (2 Sam. v. 11) and Solomon (1 Kings vii. 13-45), who from Tyre obtained not only materials, but also workmen, for buildings. Afterwards the friendly relations between Israel and Tyre were disturbed; because the Tyrians began to buy Hebrew captives, and sell them as slaves to the Greeks and Edomites (Joel iii. 4-8; Amos i. 9, 10). Meanwhile the power of the city was steadily increasing. It planted the celebrated colony, Carthage, on the coast of Northern Africa, and subjugated the Island of Cyprus, where rich copper-mines were opened. In 721 B.C. it was besieged by Shalmaneser, and in 585 B.C. by Nebuchadnezzar, but both times in vain, though the latter siege lasted for thirteen years. When Alexander the Great, after the battle of Issus (331), entered Phœnicia, Sidon, though at that time it was both richer and more powerful than Tyre, was prudent enough to submit, while Tyre in its pride decided to resist. After a siege of seven months it was taken, and from that calamity it never rose again: its independence was lost forever. It afterwards belonged to the Seleucidian kingdom of Syria (1 Macc. xi. 59; 2 Macc. iv. 18, 44), and came then under Roman rule. At the time of Christ, however, it was still a commercial place of some consequence, though not so important as Sidon. It is mentioned in Matt. xi. 21, xv. 21, Luke vi. 17, x. 13; and in the apostolic age it contained a Christian congregation, with which Paul staid for seven days (Acts xxi. 3-7). The present Sur stands on a peninsula, formed by the dam which Alexander constructed between the mainland and the island; but it is not much more than a village. See RYHNER: *De Tyro et prophetorum de ea vaticiniis*, Basel, 1715; HENGSTENBERG; *De rebus Tyrriorum*, Berl., 1832; RENAN: *Mission de Phénicie*; DE BERTOU: *Sur la topographie de Tyr*. VANHINGER.

**TZSCHIRNER, Heinrich Gottlieb**, a distinguished German theologian; was b. at Mitweida, Saxony, Nov. 14, 1778; d. at Leipzig, Feb. 17, 1825. After studying at Wittenberg and Leipzig, he became successively pastor at Mitweida, professor at Wittenberg in 1805, and professor of theology at Leipzig. He was also made pastor of St. Thomas's Church, Leipzig, and subsequently held other positions in connection with his professorship. He was a rationalist, with a strong leaning towards the supranaturalist school. He excelled as a pulpit orator. His principal work

was his continuation of SCHROCKH's *Church History* in 2 vols., Leipzig, 1810-12. He spent ten years upon a work edited by Niedner (Leipzig, 1829), *Der Fall d. Heidenthums*. His *Lectures on Theology* were edited by Karl Hase, Leipzig, 1829. See H. G. TZSCHIRNER: *Skizze s. Lebens*, etc., 2d ed., Leipzig, 1828.

(6) CROZER THEOLOGICAL SEMINARY is situated fourteen miles south of Philadelphia, on the border of the city of Chester, in the borough of Upland, Delaware County, Penn.

It was founded under the auspices of the Baptist denomination, by act of the Legislature, in 1867, and owes its name to the liberality of the children of John P. Crozer, Esq., then recently deceased, whose wide public munificence his family were simply carrying forward. For the establishment and permanent support of the institution they have contributed at least four hundred thousand dollars.

The seminary entered upon its work of instruction in the fall of 1868 with twenty students; graduated its first class in 1869, some having entered advanced in studies; and has now near two hundred alumni engaged in the work of the Christian ministry at home or abroad.

Its course of instruction extends through three years, and its diploma presupposes a thorough training in all those lines of study generally recognized as necessary to the candidate for the ministry. A special provision is made, however, for the training of those, also, who from any circumstances cannot pursue the study of the Bible in its original languages. They, on completing their course, receive a corresponding diploma.

The original faculty consisted of Rev. Henry G. Weston, president, and professor of preaching and pastoral theology; Rev. George D. B. Pepper, professor of Christian theology; Rev. Howard Osgood, professor of church history, and interpretation of the Hebrew Scriptures. Rev. Lemuel Moss was subsequently appointed professor of New-Testament interpretation. The faculty consists at present of Rev. Henry G. Weston, president, Rev. George R. Bliss, Rev. John C. Long, Rev. Elias H. Johnson, Rev. James M. Stifer, Rev. Barnard C. Taylor. A lecture-fund maintains an annual course to the students from without the faculty. The Bucknell Library of the seminary contains between 8,000 and 9,000 very carefully selected volumes, and is constantly increasing.

GEORGE R. BLISS (Professor).



## U.

**UBBONITES** [usual spelling; correctly, *Ubbonites*], a party of moderate Anabaptists founded in 1534 by Ubbo Philipps [Ubbe Philipzoon]. Born at Leuwarden, he was consecrated priest, and went with his brother, Dirk Philipps, over to the Anabaptists in 1533. He displayed great zeal for the establishment of a strict church-discipline, and ordained Dirk, David Joris, and Menno Simons preachers. The Ubbonites differed from the rest of the Anabaptists by denying that the kingdom of Christ was an earthly kingdom in which the pious were to exterminate the wicked. They rejected divorce. Ubbo died in 1568, but left the Anabaptists several years before his death, on account of their excesses, and went over to the Reformed Church. See JEHRING: *Hist. von denen Begebenheiten, Streitigkeiten u. Trennungen, so unter d. Taufgesinnten oder Mennonisten von ihrem Ursprung an bis auf's Jahr 1615 vorgegangen*, Jena, 1720 (containing a list of the tracts of Dirk and Ubbo Philipps); H. C. BERGMANN: *De Ub. Philippi et Ubbonitis*, Rost., 1733. NEUDECKER.

**UBERTINUS**, surnamed *de Casali*, from the place of his birth; d. about 1330; was one of the principal leaders of the strict party among the Franciscans, which insisted upon the rigid rule of poverty, and declared the church to be wholly corrupt. This party, led by Peter John Olivi (d. 1297), was condemned by Pope Alexander IV. (1255). Ubertinus laid down his views in the work *Arbor vitæ crucifixi* (Venice, 1185), and a *Defence of Olivi* (in Wadding's *Annales Minorum*, tom. v., Rome, 1733). Called upon to answer for his opinions by Clement V., he went, with the permission of John XXII., over to the Benedictines, and at a later period changed to the Carthusians. He also wrote *Tractatus de septem statibus ecclesiæ* (a sort of commentary on the Apocalypse), Venice, 1516. NEUDECKER.

**UBIQUITY** is the designation of the doctrine stated by Luther, and held in the Lutheran Church, of the omnipresence of the humanity, and more especially of the body, of Christ. It was deduced from the doctrine of the hypostatic union of the two natures in Christ, and was designed to explain the real presence of the body in the Lord's Supper, upon which Luther insisted. The biblical passages for testing the doctrine are those which record the institution of the Lord's Supper, and refer to Christ's ascension, his session at the right hand of God (Eph. i. 20-23; Col. iii. 13; 1 Pet. iii. 22, etc.), and his presence with the church (Matt. xxviii. 20).

Origen and Gregory of Nyssa (*Antirrheticus adv. Apollinarem*, c. 59) were the only ones of the Fathers who represent the glorified body of Christ as ubiquitous. Augustine expressly denies that the hypostatic union of the two natures had for its result that the human nature is everywhere, as God is everywhere (*non est consequens, ut quod in Deo sit, ita sit ubique, ut Deus*). The God-man is with his church everywhere in his majesty and grace, etc., but not in his flesh, which the Logos assumed. He is everywhere by reason of being

God; but he is in heaven by reason of his human nature (*ubique per id, quod Deus est, in cælo autem per id, quod homo*). Thus he also said, in explanation of the word to the thief on the cross (Luke xxiii. 43), "Christ as *man* on that day, according to his flesh, would be in the grave; but as *God*, that same Christ is always *everywhere*" (*homo Christus illo die secundum carnem in sepulchro . . . Deus vero ipse idem Christus ubique semper est*, Ep. 187). With Augustine, "the right hand of God," at which Christ sits, is a restricted locality. John of Damascus denied the local explanation of the expression, "right hand of God," but held that Christ's glorified body is localized, and distinguished from his earthly body by its immunity from pain and want (*De Ortho. Fide*, iv. 1, 3).

In the middle ages the Augustinian view prevailed. Hugo of St. Victor, in his work on the sacraments (ii. 1, 13), says, "Christ as to his humanity is in heaven, as to his divinity everywhere" (*Christus secundum humanitatem in cælo est, secundum divinitatem ubique*). Peter Lombard (iii. 22), in the same tone, says that Christ as to his person is everywhere (*totus ubique*), but not as to his nature (*sed non totum*).<sup>1</sup> The doctrine of the middle ages may be indicated by the three propositions: (1) Christ's divinity is ubiquitous; (2) His glorified body is confined to a certain celestial locality; (3) This same body is present by the miracle of transubstantiation wherever the Eucharist is celebrated.

It remained for Luther to formulate the doctrine of the ubiquity of Christ's glorified body. He deduced it from the doctrine of the real presence in the Lord's Supper, and used it to explain the real presence. Although as early as 1520 he called the doctrine of transubstantiation the second prison in which the Roman Church had confined the consciences of men, he spoke of the Picards of Bohemia as "heretics, because they do not believe that Christ's flesh and blood are truly present in the sacrament." His doctrine of the real presence was expressed in the words, the body and blood of Christ are "in, with, and under" the bread and the wine. He says, "The glorified body is in all the parts of the substance of bread," and illustrates it by the relation of fire and iron, "two distinct substances, and yet mingled in *one* glowing mass of iron, so that every part is iron and fire." There is an interpenetration of the body and bread, but no mixture. The clearest statement of Luther's views on this subject is found in his work on the Lord's Supper (1528), in the chapter headed *De prædicatione identica*. As in Christ, divinity and humanity were united in one person, and interpenetrated each other without any change, so, in the Lord's Supper, bread and body were united in a sacramental way, and interpenetrated each other without any change. In order to explain this process, Luther affirmed the ubiquity of the humanity

<sup>1</sup> In the usage of the Lombard, *totum* refers to Christ's nature; *totus*, to his person.

and body of Christ. "Not only as to his divinity, but also to his humanity, he is everywhere present," he expressly says. "Heaven and earth are a bag, and as grain fills the bag, so he fills heaven and earth; and as my voice reaches so many ears, how much more can Christ distribute himself totally and indivisibly in so many pieces!" "The right hand of God" is not a definite spot, but it is everywhere where God is. The three reasons he gives for the real presence are, that God is essentially and truly God and man in one person, that God's right hand is everywhere, and that God's word is not false.

Zwingli, Calvin, and Ecolampadius distinctly rejected the doctrine of ubiquity in rejecting Luther's doctrine of the Lord's Supper. Melancthon in his earlier period taught the doctrine of ubiquity, in 1530 edited a number of patristic testimonies to confirm the real presence, and expressly antagonized Zwingli's view that Christ's body can only be in one place. At a later period he renounced these views, and distinctly stated (*Responsio de controversia Stancari*) that "Christ is everywhere, but only according to his divine nature." In 1552 Joachim Westphal renewed the sacramental controversy, which seemed to have been ended, by denouncing Calvin as a Zwinglian; and at the synod of Stuttgart, Dec. 19, 1559, the Württemberg church re-affirmed Luther's doctrine of ubiquity, which was thus made for a protracted period the centre of all investigations in christology. Brenz, the most prominent theologian in Germany after Melancthon's death, was the author of this document, and developed his views in the following works: *De personali unione duarum naturarum in Christo*, 1561; *De libello H. Bullingeri*, 1561; *De majestate Dom. nos. Jesu Christi et de vera presentia*, 1562. He insisted upon the union of the two natures in one person and the communication to the humanity of the majesty of the divinity; so that Christ in the totality of his nature fills heaven and earth. "For if the Deity of Christ were anywhere without his humanity, there would be two persons, not one."

The Wittenberg school, which followed Melancthon, could not, of course, accept this statement of the Württembergers. Between the two parties, Martin Chemnitz took up his position as a mediator. He held that Christ is present with his whole person (divinity and humanity) in the Lord's Supper: and yet the glorified body is not omnipresent, but *multipresent* or *colipresent*; that is, its presence was subject to the will of Christ, and not confined absolutely to one locality. Beza (*Refutatio dogmatis de potestate carnis Christi omnipotentia*, etc.), Dancus (*Exam. libri de duabus in Chr. naturis a M. Chemnitz conscripti*, Geneva, 1581), Ursinus, and others opposed these views. Hutter and Hunnius returned to the stricter view of Luther, which again prevailed. In the last century the doctrine was not much discussed. In the present century Philippi has sought to revive and prove it in its strict form as held by Luther.

Among English and American theologians, the doctrine of the ubiquity of Christ's body has never been a prominent subject, or even seriously discussed. Quite recently Professor Roswell D. Hitchcock has advocated the "potential ubiquity" of the God-man. "In this sense is he ubiquitous, that he may anywhere, at any moment, reveal

himself in his God-manhood to the willing soul. Such ubiquity best explains the vision of the martyred Stephen, the vision of Paul near Damascus," etc.

LIT. — DORNER: *System of Christian Doctrine* (vol. ii. of the German original, vol. iv. of the English translation); the *Theologies* of VAN OOSTERZEE, HODGE (ii. 408 sqq., iii. 670 sqq.); HITCHCOCK: *The Theanthropic Ubiquity* (*Journal of Christian Philosophy*, July, 1883); the art. CHRISTOLOGY; and the elaborate art. of STEITZ, "Ubiquität," in HERZOG, 1st ed., xvi. 557-616, xxi. 382-386.

ULLMANN, Karl, one of the first evangelical theologians of this century in Germany; the son of a clergyman; was b. at Epfenbach, near Heidelberg, March 15, 1796; d. at Carlsruhe, Jan. 12, 1865. In 1812 he entered the university of Heidelberg, where Paulus, Daub, and Schwarz were teaching their different systems of theology, and in 1813 passed to Tübingen at Daub's advice. Here he got admission to the circle of Uhländ's friends, and formed an intimate friendship with the poet Gustav Schwab, which was only terminated by death. In 1817 he was ordained vicar of Kirchheim, near Heidelberg, but a year later, at the suggestion of his friends, began to prepare himself for a professional career; took up his studies again at Heidelberg, and went to Berlin, where, under the influence especially of Neander, he adopted that evangelical type of theology of which he became one of the most genial and distinguished representatives. In 1819 Ullmann began to lecture at Heidelberg, and in 1821 was elected professor. In 1825 he published a work on Gregory Nazianzen, which deserves a place at the side of Neander's monographs. In 1828 he founded, in connection with Umbreit, the *Theologische Studien u. Kritiken* ("Theological Studies and Discussions"). It became the chief organ of the evangelical school of theology, represented by Neander, etc. The opening article, on the sinlessness of Jesus (*Ueber die Unsündlichkeit Jesu*), was subsequently published in an enlarged form under the title *Die Sündlosigkeit Jesu* ["The Sinlessness of Jesus," Eng. trans. from the 7th ed., Edinburgh, 1870], went through seven editions [7th ed., 1863], and was one of the most valuable and influential writings of the modern evangelical school in Germany. In 1829 Ullmann followed a call to Halle, where he lectured on church history, symbolics, and systematic theology. In 1833 an article appeared from his pen on John Wessel, which he afterwards incorporated in his principal historical work, *Die Reformatoren vor d. Reformation*, [2d ed., 1866, 2 vols., Eng. trans., "The Reformers before the Reformation," Edinburgh, 1841-42, 2 vols.]. It is characterized by thoroughness of treatment, and grace and fervor of style. In 1836 he returned to Heidelberg. He wrote a number of articles against Strauss's *Life of Christ* (1835) and the principles it involved, one of which, directed against Strauss's suggestion of a change in the nature of public worship, was published, with a dedication to Gustav Schwab, under the title *Ueber den Cultus d. Genius*, 1840. Another work, *Das Wesen d. Christenthums* ("The Nature of Christianity," 1845, 5th ed., 1865), was also called forth by the same general controversy.

Ullmann, like Nitzsch, had always been inter-

ested in the practical government of the church, and, when the controversy about the union of the confessions began, wrote at length and repeatedly in the *Studien* upon subjects it suggested. Some of these articles were printed separately, as *Ueber d. Verhältniss von Staat u. Kirche*. In 1853 he was appointed *prelat* [an officer with functions somewhat similar to those of a bishop], and, unfortunately for himself, accepted the position. He threw himself with earnestness into the management of the ecclesiastical duties of the position, and in 1856 was appointed director of the supreme ecclesiastical council (*Oberkirchenrath*). In this position he found himself constantly at variance with the ministers of the cabinet; and his efforts to introduce a new liturgy, etc., aroused serious opposition, and called forth the criticism that he was seeking to introduce re-actionary, hierarchical, and high-church movements. Unwilling to be the mere subordinate of the ministry, and to face longer the opposition in the ranks of the clergy, he resigned his office in 1861. He was thenceforth without any public office, and devoted his energies to the editing of the *Studien*. During the last years of his life he suffered from a complication of physical infirmities.

Ullmann was not one of the creative minds and prophetic men who cut new paths for the church and theology; but he was one of the noblest characters, and had one of the most highly gifted minds, which the German Church can boast of in our century. He was, in the best sense of the word, a Christian humanist, whose writings and example are still exercising a blessed influence. He died after hearing repeated, at his own request, the last two verses of Paul Gerhard's hymn, *O Haupt voll Blut und Wunden*. See W. BEYSCHLAG: *D. Karl Ullmann*, Gotha, 1866; [SCHAFF: *Germany and its Universities*, pp. 315 sqq.].

WILLIBALD BEYSCHLAG.

**ULPHILAS**, the Apostle of the Goths (313-383). According to the Arian church historian, Philostorgius (*Hist. Eccl.*, 2, 5), whose statement is corroborated by other Greek church historians, he belonged to a Cappadocian family which was carried away from its homestead as prisoners of war by the Goths, but which soon found itself so well installed among the captors, and so closely allied to them, that the son received a Gothic name, *Wulfila* ("Little Wolf"). He was educated in Christianity and in Greek learning, and on account of his great natural gifts he was destined for the church. The Goths, at that time settled on the northern bank of the Danube, just outside the pale of the Roman Empire, were rank heathens; but they were converted by Ulphilas. His missionary labor among them must have begun very early; for in 343 he was ordained their bishop, probably by an Arian bishop, since he himself afterwards declared that Arianism had always been his faith. How successful his work was may be inferred from the fact that the Gothic chief Athanaric became frightened, and instituted a violent persecution in 350. But Ulphilas obtained permission from the Emperor Constantius to immigrate with his flock of converts to the Roman Empire, and to settle in Moesia near Nicopolis, at the foot of Mount Hæmus. Meanwhile the mission among the Goths north of the Danube did not stop its work; and in 370 a new

persecution brought a new flock of Gothic converts into the Roman Empire, under the protection of the Emperor Valens. Shortly after, a Gothic chief, Frithigern, embraced Christianity, his whole tribe following his example; and finally Athanaric himself was won for the new faith, which simply meant that the conversion of the whole Gothic nation was completed. They were Arians; and on Jan. 17, 383, a council was opened in Constantinople for the purpose of bringing about a reconciliation between the Arian Goths and the Orthodox Greek Church. It is probable that Ulphilas was present at that council. Its purpose, however, was not accomplished. See the art. **GOths**.

In his missionary work, Ulphilas had use, not only for his natural gifts, but also for the accomplishments of his education. One of his most effective means of success was, no doubt, his translation of the Bible into the vernacular tongue of the Goths, for which he had to invent a new alphabet, a combination of Greek and Runic letters: it is the oldest existing monument of any Teutonic language. Whether he translated the whole Bible, or only portions, is doubtful: only fragments have come down to us. Seven codices have been discovered, — *Codex Argenteus*, written on purple vellum in gold and silver letters, dating from the sixth century, discovered in 1597 in the Benedictine abbey of Werden, now preserved in the library of Upsala, and published with diplomatic accuracy by Upström (1854); *Codex Carolinus*, discovered in the library of Wolfenbüttel in 1756, and published in 1762-63; finally, palimpsest fragments of five codices discovered in the Ambrosian library at Milan by Angelo Mai, and published 1819-38. The best collected editions of these fragments are those by Von der Gabelentz and Loebe, Leip., 1836-46, with Latin version, grammar, and lexicon; E. Bernhardt, Halle, 1875, with full critical notes; and Stamm, Paderborn, 1878 (7th ed. by M. Heyne), the most convenient manual edition. Compare also *The Gothic and Anglo-Saxon Gospels in Parallel Columns with the Versions of Wycliffe and Tyndale*, by Jos. Bosworth, London, 1874, 2d ed.; and SKEAT: *The Gospel of St. Mark in Gothic*, Oxford, 1882, with glossary, grammar, and notes.

LIT. — G. WAITZ: *Ueber das Leben und die Lehre des Ulfila*, Hanover, 1840; W. L. KRAFFT: *De Fontibus Ulfilæ Arianismi*, Bonn, 1860; W. BESSEL: *Das Leben des Ulfilas und die Bekehrung der Gothen*, Göttingen, 1860; SCHAFF: *Companion to the Greek Testament*, New York, 1883, pp. 160 sqq.; and art. by W. KRAFFT, in *HERZOG*, vol. xvi. pp. 616-624.

**ULRICH**, Bishop of Augsburg, the son of Hupald, Count of Dillingen, was b. at Augsburg in 890; d. there July 4, 973. Made bishop in 923, he administered his diocese with conspicuous vigor and ability, and proved himself one of the greatest ecclesiastics of his day. Twice during his episcopate the Magyars laid siege to Augsburg. The first time (923) he mingled his prayers with the cries of the babes who were laid prostrate on the earth before the altar; the second time (955) he displayed great courage and firmness, and held out against great odds, till relieved by the army of the king. Ulrich practised a princely liberality, and laid Augsburg under obligation to him by

the construction of chapels, churches, and houses. He was zealous in the observance of the hours of worship, and on many days celebrated three masses. He was strict towards the clergy, and at a synod in Augsburg (152) he insisted upon the practice of celibacy. In his regard for relics he made a journey to St. Moritz to secure some trophies of the Thebaic legion, and to Rome to get the head of St. Abundus. The latter years of his life he spent in a convent, as a Benedictine, and died on a floor sprinkled with ashes. His relics were regarded as possessing a miraculous virtue; and John XV., in 993, pronounced him a saint,—the first example of a special Papal decree demanding reverence for a saint. A work entitled *Catalogus testium veritatis*, first printed by Flacius in 1550, and protesting against the celibacy of the clergy, is wrongly attributed to Ulrich. See GERHARD'S *Life*, written in 983 and 993, and printed by WAITZ: *Scriptores*, etc., iv.: MABILLON: *Acta SS. ord. S. Bened.*; BRAUN: *Gesch. d. Bischöfe von Augsburg*, Augsburg, 1813. ALBRECHT VOGEL.

**ULRICH VON HUTTEN.** See HUTTEN.

**ULTRAMONTANE, or ULTRAMONTANISTS** (from the Latin, *ultra montes*, "beyond the mountains," referring to the Alps), is a party-name within the Roman-Catholic Church, applied to those who wish to see all power in the church concentrated in the Pope, in opposition to those who desire a more independent development of the national churches.

**UMBREIT, Friedrich Wilhelm Karl**, distinguished as the co-editor (from 1828) of the *Theolog. Studien und Kritiken* ("Theological Studies and Discussions"), and an expositor of the Old Testament; was b. at Sonneborn, near Gotha, April 11, 1795; d. at Heidelberg, April 26, 1860. He studied at Göttingen, where Eichhorn inspired him with enthusiasm for Oriental studies, and became *privatdocent* there in 1818. He accepted a call to Heidelberg as professor in 1820. Here he spent a quiet and happy life in the midst of an affectionate family and a large circle of friends. Rothe, in his funeral-address, speaks of "the childlikeness and broadness of his personal Christianity." He devoted himself almost exclusively to the study of the Old Testament, the beauty of whose poetry, and the divinity of whose contents, he profoundly recognized. It was his effort to find out the meaning of the Scriptures, and to secure for the Old Testament its proper place in Christian theology. Without being an Orientalist in the present sense of the term, he had an accurate knowledge of Hebrew, and a fine sense of appreciation for the characteristic traits of Oriental life; and without laying claim to being a keen critic, or a stern dogmatist, he entered into sympathy with the feelings of the men of God in the Old Testament. His first commentary was on Ecclesiastes (Gotha, 1818): it was followed by commentaries on the Song of Solomon (*Lied d. Liebe, d. älteste u. schönste aus d. Morgenlande. Neu übersetzt u. ästhetisch erklärt*, Göttingen, 1820, 2d ed., Heidelberg, 1828), Job (Heidelberg, 1824, 2d ed., 1832), the Proverbs (*Philolog.-krit. u. philosoph. Comment. über d. Sprüche Salomos, nebst einer neuen Uebersetzung u. einer Einleitung in d. morgenländische Weisheit überhaupt u. in d. hebräisch-salomonische insbesondere*, Heidelberg, 1826), the prophetic books, except Jonah and

Daniel (Hamb., 1841-46, 4 vols., Isaiah appearing in a second edition in 1846), Romans (Gotha, 1856). Umbreit's commentaries are practical, and display a profound sympathy with the life of the Old Testament. Whatever may be the opinion about their literary merits, there can be no doubt that he opened the eyes and hearts of many to the beauties and religion of the Old Testament, and that his whole personality, adorned as it was "with a rare combination of divine gifts and virtues," was one of the most beneficent influences in the history of the *Vermittlungstheologie*; [i.e., the conciliatory, unionistic school of modern German theology]. KAMPHAUSEN.

**UNBELIEF.** See INFIDELITY.

**UNCIAL** (from *uncia*, the "twelfth part" of any thing) and **CURSIVE** (i.e., in running, sc., hand) **MANUSCRIPTS.** The former are written in capital letters (*litteræ unciales*, or *majusculæ*), usually, but not necessarily, of large size; the latter, in small letters (*litteræ minusculæ*), or in current hand. The *uncial* manuscripts are older. New-Testament manuscripts of this character vary in age from the fourth (Sinaitic and Vatican) to the tenth century. The Sinaitic is the only complete manuscript of the New Testament. The uncials are written upon costly and durable vellum or parchment, on quarto or small folio pages of one, two, even, though very rarely, of three or four columns. The older ones have no division of words or sentences, except for paragraphs, no accents or ornamented letters, and but very few pause-marks. These manuscripts are designated by Roman capitals, Greek letters after Cod. Z, and the Hebrew Aleph for the Cod. Sinaiticus. The number of uncial New-Testament manuscripts was probably once large; but they perished during the middle age, and now only eighty-three distinct manuscripts (not including lectionaries) are extant. The *cursive* manuscripts are indicated by Arabic numerals, number over a thousand, date from the ninth to the middle of the fifteenth century, are upon vellum, parchment, cotton paper (which came into use in the ninth or tenth century), or on linen paper (first introduced in the twelfth century). Their comparatively late date decreases their critical value; but "some twenty or thirty of them are very important for their agreement with the oldest authorities, or for some other peculiarity." See for lists of uncials and important cursives, and further information, SCRIVENER: *A Plain Introduction to the Criticism of the New Testament*, Cambridge, 1861, 3d ed., 1883; SCHAFF: *Companion to the Greek Testament*, New York, 1883, chap. ii. pp. 82-141; also art. BIBLE TEXT.

**UNCLEANNESS.** See PURIFICATIONS.

**UNCTION.** See EXTREME UNCTION.

**UNIFORMITY, Acts of**, denote several parliamentary decrees establishing the worship and ritual of the Church of England. The first, passed in 1549, set forth the penalties for the neglect to use the First Service-Book, which were, for the first offence, loss of the profits of one benefice for a year, and imprisonment for six months; for the second, loss of all benefices, and imprisonment for one year; for the third, imprisonment for life. The second Act was passed April 6, 1552, and established the revised Book of Common Prayer. The third and principal Act of Uni-

formity (after a strong opposition, passed April 28, 1558), established the new Prayer-Book under penalties similar to those of Edward VI., subjected all who were absent from church without excuse to a fine of one shilling, and gave to the sovereign liberty to "ordain and publish such further ceremonies and rites as may be most for the advancement of the church," etc. A fourth Act of Uniformity was passed May 19, 1662, and enforced the new revision of the Prayer-Book. It required all ministers to give their unfeigned assent and consent to every thing in the book before Aug. 21, and to swear "that it is not lawful, on any pretence whatsoever, to take up arms against the king." About two thousand clergymen, some of them the most distinguished in England, unable to conform, were deprived of their livings. Neal, referring to the Elizabethan Act, says, "Upon this fatal rock of uniformity in things merely indifferent, in the opinion of the imposers, was the peace of the Church of England split" (*History of Puritanism*, i. p. 76, Harper's ed.). The Act of Uniformity was set aside by the Act of Toleration under William and Mary, May 21, 1689.

**UNIGENITUS** is the name of that famous bull which Clement XI. issued (Sept. 8, 1713), at the instance of the Jesuits, in condemnation of the annotated French translation of the New Testament by the Jansenist, Quesnel. Among the propositions condemned by the Pope are also these: "All ought to read the Bible" (80); "The obscurity of the word of God does not exempt a layman from studying it" (81); "The Lord's Day ought to be kept holy by Christians by reading the Scriptures, and it is wicked to keep away any one from such reading" (82). Forty French bishops accepted the bull; but sixteen, supported by the Sorbonne, suspended it in their dioceses; after which, persecutions immediately began. See **JANSENISM**.

LIT. — A. SCHILL. *Die Constitution Unigenitus*, Freib.-im Br., 1876.

**UNION OF CHURCHES.** The first difference which entered Christendom, and threatened to split the Christian congregation, was that between Jewish and Gentile Christianity. It was hardly a difference either of doctrine or constitution, but simply one of social habits: nevertheless, it was important, even dangerous; and widely various views were held with respect to the solution of the problem it presented. Some thought that the Gentile Christians were not Christians in the full sense of the word, that they could never be considered as brethren, that baptism ought to be denied them, etc.; others, among whom was Paul, thought that it was not necessary to circumcise a Gentile in order to make him a Christian, that the Gentile Christians should not be bound by the Jewish law, etc. From the very first, however, there seems to have been a third party, a middle party; and at the synod of Jerusalem (Acts xv.) a reconciliation was easily brought about. Each party yielded something, — the Jewish Christians, the obligation of the law; the Gentile Christians, the unlimited freedom of social habits; and thus the Christian congregation became able to present itself before the infidels as one social body, based on one common faith.

Much deeper, and consequently much more diffi-

cult to manage, was the difference which separated the Greek and Latin churches: it was one not of social habits, but of nationality. In spite of her social and political superiority, the Latin Church lived for a long time in complete doctrinal submission to the Greek Church. But when, with one gigantic effort, Augustine developed the theology of the Latin Church, the internal difference between the two churches at once became manifest. The principal events which gave it practical shape were the *Henotikon* of Zeno (484), the decrees of the *Concilium quinisextum* (692), and the controversy in the ninth century between Nicholas I. and Photius. But it must not be overlooked, that, besides the national difference between East and West, the monarchical tendency of the Church of Rome — developed by Victor I., Stephen I., Leo the Great, Gregory the Great, and gradually established as the informing principle of her whole policy — exercised a powerful influence; and when the Council of Constantinople (867), instead of recognizing the supremacy of the Pope, excommunicated him, the separation was accomplished. From the fact, however, that the various attempts at union which were afterwards made were wrecked, not on the vanity and fickleness of the governing classes, but on the instinctive dislike and distrust of the mass of the peoples, it is evident that the split was not caused simply by a clash between sacerdotal ambitions, but had its roots deep in the nature of the people. A compact of union was subscribed by the Greek and Latin delegates at the Council of Lyons (1274), and accepted both by the emperor and the Pope; but it could not be carried out on account of the fanaticism of the Greek people. A similar compact, compromising the principal doctrinal divergences, and recognizing the supremacy of the Pope, was subscribed at the Council of Florence (1439), but proved to be of as little practical consequence.

A still more decisive difference was established by the Reformation between the Roman-Catholic Church and the Evangelical churches. It was not one of social habits or nationality, but one of principle. By the Protestant principle, the unity of form was given up for the truth of the contents, and evangelical freedom was substituted for the despotism of tradition. It must not be understood, however, that, in the historical process from which the separation resulted, all the advantages were on the one side. The Protestant principle was not an invention of the Reformers. It has been present and at work in the Church from the day of her foundation, latent, unrecognized, suppressed, but never destroyed. On the other hand, the Roman-Catholic Church did not die by the separation, but continued to be the harbinger of much true religious life. These views were openly set forth by Hugo Grotius, in his *On the Truth of the Christian Religion* and other treatises; and in his annotated edition of Cassander's *Consultation* (1641) he even went so far as to recommend, under certain conditions, the Papal primacy. They may also be found, at least *implicite*, at the basis of the theological system of Calixtus (see that article and **SYNCRETISM**); and they actually prompted Leibnitz to undertake his attempts at uniting the Church of Rome and the Evangelical Church. If any man was fit for such an undertaking, he was. His philosophy gave him

a position, religious as well as political, above the particular interests of the parties. He was intimately acquainted with many prominent and influential members of the Roman-Catholic Church, and he had the sympathy of the Protestant theologians of the school of Helmstadt; consequently, when he failed, as he did, it simply proves that the undertaking was as yet impossible. The details of the negotiations which ensued are given in the arts. LEIBNITZ, MOLANUS, and SPINOLA. The instrument of union which resulted from those negotiations, *Regule circa Christianorum omnium ecclesiasticam unionem*, was drawn up in 1683, but was not published until 1691, as it was made the basis for the negotiations in Hungary and France. It proposes to begin, not with a doctrinal, but with a political, union, to admit the whole Protestant clergy into the hierarchical system of the Roman-Catholic Church, and then try to work out a doctrinal reconciliation. It was favorably received by the Pope, but did not attract much interest among Roman-Catholics, and was considered with distrust and aversion by the Lutherans. In 1694 Bossuet suddenly broke off the correspondence which he had been carrying on with Leibnitz since 1691; and an attempt by the latter at renewing it, in 1701, called forth from the former only a peremptory dismissal of the case. See HERING: *Geschichte der kirchl. Unionsversuche seit der Reformation*, Leipzig, 1836-38, 2 vols. FR. NITZSCH.

More successful were the efforts for a union between the Lutheran and the Reformed churches: they led, at least in Prussia and Baden, to some practical results. Great exertions were made to prevent the split between the two Protestant churches in Germany, and Luther's refusal to join hands with Zwingli at Marburg (1529) has always been regretted. The Thirty-Years' War, however, called forth considerations so grave as to mitigate even the most irate temper. The colloquy of Leipzig (1631) had a good effect, though it could not prevent the strife from breaking out anew. The colloquy of Thorn (1645) failed; but the colloquy of Cassel (1661) led to the establishment, at least of a good and peaceful *modus vivendi* between the two churches. As the electoral house of Brandenburg belonged to the Reformed faith after 1611, it was quite natural that the success of the colloquy of Cassel should induce the elector, Friedrich Wilhelm, to arrange a similar colloquy at Berlin (Sept. 8, 1662-May 29, 1663). The attempt failed utterly; and the temper of the Lutheran members may be inferred from the fact, that they refused to give up the so-called *elenchum nominalem*, that is, the mentioning by name and from the pulpit of such Reformed preachers as seemed to them to be dangerous heretics. The revocation of the Edict of Nantes (1685) brought a great number of French Reformed colonists to settle in Brandenburg; and under Friedrich I., king of Prussia (1700-13), the court-preacher Jablonski (which article see) was active in behalf of the union. A number of the so-called *Sinultankirchen* were built; that is, churches in which service was celebrated alternately after the Lutheran and Reformed rite. The period of religious indifference which followed during the reign of Friedrich II., and the spreading of rationalism, was, perhaps, not with-

out some good consequences for the cause of the union. At all events, when, in the beginning of the present century, the Prussian Government proposed various measures for the speedy establishment of a United Evangelical Church in Prussia, they met with no considerable opposition. The clergy of Berlin declared in favor of the union at the synod of Oct. 29, 1817; and the new *Agenda* (which article see) was generally accepted in 1822. After 1830, however, disturbances of a half-religious and half-political character took place, and the embarrassments of the government were considerably aggravated in 1848; but the union was maintained in all the countries where it was introduced. [The relation of Church and State in Prussia was fixed by the laws of 1873 and 1876. See art. PRUSSIA.]

LIT. — J. CHR. B. PETERSEN: *Agende und Union*, Berlin, 1837; C. I. NITZSCH: *Das Urkunden-Buch der evangelischen Union*, Bonn, 1853; J. MÜLLER: *Die evangelische Union*, Berlin, 1854; F. J. STAHL: *Die lutherische Kirche u. die Union*, Berlin, 1859; WANGEMANN: *Sieben Bücher pruss. Kirchengeschichte*, Berlin, 1859-60; K. H. SACK: *Die evangelische Kirche und die Union*, Berlin, 1861. K. H. SACK.

**UNION EVANGELICAL CHURCH.** See above.

**UNITARIANISM.** The origin of this system of theology was in the rejection of the Trinity, or the doctrine of three persons — the Father, the Son, and the Holy Spirit — existing in the Godhead, and constituting one God. As monotheism was the antipode of polytheism, Unitarianism is the antipode of Trinitarianism. But associated with this fundamental doctrine are the *denials*, in general, of the fall of man in Adam as the federal head of the race, the total depravity of human nature, the vicarious atonement of Christ, and eternal punishment; and the *affirmations* of the mission of Christ to make a revelation of the fatherhood of God and the brotherhood of man; of the dignity of human nature, but its elementary and incomplete condition; of man's natural sonship to God; of sin, not as natural, but unnatural, to man; of the two great spiritual laws, love to God and love to man; and of the destiny of all mankind to holiness and happiness by the grace of God, and man's moral discipline here and hereafter. The Unitarians regard the atonement as a moral agency designed to draw men to God, and reconcile, or make them *at one*, with God, as the term signifies, rather than as a legal or governmental expedient, or as a vicarious substitute in a literal sense to cancel human sins. Jesus, speaking of his cross, said, "And I, if I be lifted up from the earth, will draw all men unto me." Christ is variously regarded as a being between God and man; or as a man superhumanly endowed, impeccable, and infallible; or as a mere man on the natural plane, but a natural religious genius of great power. The second view is the more common one among modern Unitarians. The Holy Spirit is identified with God himself, as the spirit of man constitutes man. The Holy Spirit indicates the holy influence which the mind of God exerts upon the mind of man. The prevailing views in regard to a future life are that of the inborn immortality of the soul, that of perpetual progress, and that of the hopeful, rather than the assertive, belief of the eventual restora-

tion of all men to holiness and happiness,—conditions which Unitarians believe to be inseparably connected.

The *methods* of attaining these results, and the working principles of this body of believers, are, (1) The Protestant canon of the right of private judgment; (2) Reason, or the moral and religious nature of man, as the final arbiter where creeds clash, or the doctors disagree; (3) The interpretation of the Scriptures after the spirit rather than the letter. This method of interpreting the Bible as an Oriental book, poetical, parabolical, and often paradoxical, has justified many of the Unitarian as well as Protestant conclusions in general, in regard to theological doctrines. Thus the expression, "I and my Father are one," is taken not literally, as teaching identity of nature, and personality with the Father, but that union of will, love, and purpose with the Father, which is also predicated in the oneness of Christ and his apostles. "Labor not for the meat that perisheth," etc., is a Hebraism to exhort to seek spiritual ends in life more earnestly than material interests. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you," is not a lesson of the actual presence, but of the necessity of nourishing the soul with the teaching of Jesus, and blending it with the whole spiritual constitution as thoroughly as food is digested, and assimilated to the body. The delivery of the keys of the kingdom of heaven to Peter, and his authorization to bind and loose, are explained and qualified elsewhere by the same distinction being granted to the whole body of the apostles. The declaration that a man must hate his father and his mother in order to be an accepted disciple of Christ, is well understood by the Hebrew scholar to signify, not the literal hatred of parents, a sense the farthest possible from the spirit of Jesus, but the preference of spiritual ties to natural ones when they come into competition. This method is not, as often charged, regarded by this body of Christians as explaining away the true sense of the Word, but, on the contrary, as giving its true and intended meaning. In this connection it should be stated, that one distinguishing characteristic of the Unitarian Church is its hostility to creeds, or dogmatic statements of belief. They are regarded as prisons to the mind, as opposing the progress of truth, endangering the conscience by insincere or partial assent or subscription, embroiling churches in strife and persecution, and turning off attention from the fundamental truths and plain duties of religion to intellectual and metaphysical definitions of subtleties beyond the reach of man. Hence the form of church union generally adopted by them has been that of a covenant rather than a creed. The body has no one central symbol, or statement of belief. Its creed is to be found in its literature. The bond of church union is made to consist in a pledge to live the Christian life, and to co-operate with others in the same calling, in worship, in philanthropy, in supporting religious institutions, and spreading the kingdom of God on earth. Faith, as a sentiment of the heart, is the uniting tie, rather than the declaration of a series of intellectual and dogmatic propositions. This was the original Puritan method. In this light it is remarkable that the identical covenants used by

some of the primitive churches in New England in the first settlement of the country have been still in active use down to the present day, though those churches are now Unitarian.

The history of Unitarianism is claimed to date back to the time of Christ and his apostles as preachers of pure monotheism. "Hear, O Israel, the Lord our God is one Lord," is declared by the Master to be the first and great commandment. Early church Fathers and writers, under varying forms of language, held the essential unity of God. The term "trinity" as applied to the Godhead is not found in the Scriptures, nor was it employed by any writer till Tertullian, about A.D. 200. It is argued that the thing did not exist, because the name descriptive of the thing did not come into use till that time. Unitarians, accordingly, regard the whole system of theology known as Trinitarian, or Orthodox, as a gradual development from the time the Gentiles, imbued with Oriental speculation or Greek philosophy, entered the Christian Church. The school of Alexandria hellenized Christian thought, and the Platonic doctrine of the Logos led to the gradual deification of Christ. But alongside of this tendency, step by step, proceeded a counter-movement—led by Theodotus, Artemon, Paul of Samosata, Arius, and others of the early writers—to maintain the strict unity of God in Christian belief. In the battle of words between *homo-* and *homoiousian*, of the *same* substance or of *like* substance, as applied to the nature of Christ, Arius maintained that he was a created being. The climax was reached at the Council of Nicæa (A.D. 325), when, after an embittered debate, the doctrines of the unity of God and the subordinate nature of Christ were anathematized, and the Godhead of the Son with the Father was established. It is an opinion held by many Catholic and some Protestant advocates of the Trinity, that this dogma came in the development of the church, rather than as a doctrine revealed or taught in the Scriptures; also it is a remarkable fact, that no single passage or verse of the Old or New Testament is received as an assured proof-text of the Trinity by the unanimous consent of *all* Trinitarian writers: some ground their faith on one passage, some on another. Griesbach and Tischendorf, two of the most distinguished Trinitarian critics of the text of the New Testament, reject as spurious 1 John v. 7, and read (Acts xx. 28) "the church of the Lord," instead of "the church of God," and (1 Tim. iii. 16), "he who was manifest," instead of "God was manifest." These emendations remove some of the most decided proof-texts of the Trinity. Unitarians also claim that John i. 1 and Rom. ix. 5 are erroneously quoted and interpreted as proofs of the Trinity. The new revised translation in general favors their criticism and interpretation.

Before the Reformation, Unitarian opinions, though not under that name, were in existence in various parts of Christendom. Some suffered martyrdom for the faith. Adam Duff, for his denial of the doctrine of the Trinity, was burned alive near Dublin, Ireland, in 1326. William Taylor, a priest, was put to death in England in 1422. But, when the Reformation broke up the torpor of religious conformity in Europe, Unitarian sentiments received a new impulse, and led to new martyrdoms; for both Catholics and Prot-

estants united to destroy the heresy. Among these confessors and martyrs were Ludwig Hetzer, Michael Servetus, and Gentilis in Switzerland; Palaeologus, Segar, Guirlanda, and hundreds of others in Italy; Flekwyk in Holland; George von Parris, Joan Bocher (called "the Maid of Kent"), Bartholomew Legate, Hammont, Lewes, Ket, Wright, Wightman, and many others in England; Thomas Aikenhead in Scotland; Catharine Vogel, at the age of eighty, in Poland; and Dolet in France. The Socini and others were banished from Italy: John Biddle died in prison in England, and Francis David in Transylvania.

In Poland the Unitarian faith was spread by refugees from less tolerant lands. In 1552 the Bible was translated, chiefly by Unitarian scholars and divines, into the Polish tongue. Faustus Socinus came hither from Italy. All ranks of society, nobles and commoners, felt the power of the faith, and awakened the bitter jealousy of Rome. In the city of Racow a catechism of the doctrines of the Unitarian Church was printed and widely circulated, and drew so much attention that it was publicly burned in London by order of Parliament. The king of Poland, Sigismund II., became a convert himself to the faith. Such was its flourishing condition for a century, till 1690, when Cardinal Casimir, a Jesuit, coming to the throne, burned the houses of its disciples and believers, and drove them to exile or death, thus by the same blow killing a church and a nation. The theological works of the Polish Brethren, in eight thick volumes folio, remain as the monument of their zeal and faith. Driven from Poland, many Unitarians took refuge in Transylvania. Faustus Socinus and Georgio Blandrata were prominent leaders. Transylvania tolerated four forms of faith,—the Roman Catholic, the Reformed Evangelical, the Lutheran, and the Unitarian. The bishop Francis David, however, under subsequent persecution, was cast into prison, where he died in 1579,—an event which received in 1879 its tercentenary celebration in the land of his martyrdom. In their most flourishing condition the Unitarians of Transylvania possessed four hundred church-buildings, eleven colleges, and three universities; but during the last two centuries the hand of imperial power and Jesuit intrigue have dispossessed them of their schools, lands, funds, colleges, and universities, and denied them their civil and religious rights. But the nineteenth century has brought some relief; and they are slowly regaining the heavy weight of tyranny being partially removed, their ancient prosperity. They have an increasing population of sixty thousand, a hundred and twenty-six churches, a university at Kolaszvár with twelve professors and three hundred students, and two smaller colleges at Thorda and St. Kereztur. Their present bishop is Joseph Ferencz. Their church government is a combination of Episcopalianism and Congregationalism. They are planting churches in Hungary, where the writings of Channing have been widely circulated.

The Unitarian faith was known in England before the Reformation; but at that period it received a new impulse and diffusion, so that in 1610 the synods of London and York issued a canon against Socinianism. In 1655 Dr. Owen writes: "The evil is at the door: there is not

a city or town, scarce a village, in England, wherein this poison is not poured forth." Milton, Locke, and Newton wrote works in favor of Arian or kindred sentiments. Dr. Isaac Watts, the hymnist, has passages in his writings which are capable of a similar construction. Churches existed among the dissenting bodies of Presbyterians, Independents, and Baptists, from an early period, which were in substance Unitarian. But one of the first churches nominally so called was established in Essex Street, London, in 1774, by Rev. Theophilus Lindsey. Dr. Joseph Priestley was the pastor of a church in Suffolk, and afterwards in Birmingham, from which place he was driven to America in 1792; his books, manuscripts, and philosophical and chemical apparatus being destroyed by a mob on account of the popular odium attached to his political and religious opinions. In 1813 the Unitarians were admitted by law to the privileges of other dissenting bodies. The Unitarian occupants of dissenters' chapels first had their claims admitted to the possession of these bequests and foundations by the Act of 1844. In England are about three hundred and fifty Unitarian churches, ten in Scotland, twenty to thirty in Ireland, in Wales thirty-four, and in the British Colonies—Canada, India, Australia—several more. Divinity schools for the education of ministers are established in Manchester, Carmarthen, and London. The British and Foreign Unitarian Association was formed on May 24, 1825,—the same year, month, and day as the American Unitarian Association in Boston, though without concert. The National Unitarian Conference of Great Britain was first organized at Liverpool in the spring of 1882. The periodicals are the *Modern Review*, the *Inquirer*, the *Unitarian Herald*, the *Christian Life*, and some local papers. Among the eminent leaders, lay and clerical, may be mentioned Drs. Price, Samuel Clarke, Priestley, Belsham, Lardner, Sharpe, Bowring, Tayler, Thom, and especially James Martineau, one of the greatest living exponents of a Christian spiritual philosophy against materialism and agnosticism.

In America, while the church of the Puritans was strictly Calvinistic and Trinitarian at the outset, the keynote of progress had been struck by John Robinson in his famous farewell to the Pilgrims of "The Mayflower," that "there was more light to break out from God's word." Dr. Gay of Hingham, ordained in 1717, was probably the earliest preacher of Unitarianism. Dr. Mayhew, of the West Church, Boston, advocated liberal sentiments. In 1783 Dr. James Freeman, of King's Chapel, Boston, the grandfather of Dr. James Freeman Clarke, removed from the Book of Common Prayer all references to the Trinity, or the Deity, and worship of Christ; and his church from that time became distinctively Unitarian. In 1801 the Plymouth Church, the oldest of the Puritan faith in America, declared itself, by a large vote, Unitarian. Organized usually on the basis of covenants instead of creeds, the New-England churches, without any violent change in their articles of union, gradually adopted the new faith. Dr. Henry Ware, a Unitarian, was chosen professor of divinity at Cambridge. Zealous controversies were waged between Dr. Woods and Dr. Ware, and Dr. Channing and Dr. Worcester.



Dr. Channing, in 1819, in his Baltimore sermon at the ordination of Jared Sparks, gave the Unitarian Declaration of Independence. From that date he became the foremost leader of this faith, not only in America, but throughout the world. His works have been translated into the languages of Europe, and are known and read throughout the East and West. Bunsen, in his work entitled *God in History*, says of Channing, "A grand Christian saint and man of God, nay, also, a prophet of the Christian consciousness regarding the future." In April, 1880, the centenary of his birth was celebrated in America and many other countries; and an issue of a hundred thousand copies of a complete edition of his works was circulated in a cheap and popular form in England; and a Channing Memorial Church was dedicated at his birthplace, Newport, R.I. On May 24, 1825, the American Unitarian Association was formed, whose headquarters are in Boston, Mass., whose purpose is declared to be "to diffuse the knowledge, and promote the interests, of pure Christianity." Besides many home missions, Rev. C. H. Dall and associated laborers are employed in a foreign mission at Calcutta in India. On April 5, 1865, the National Unitarian Conference was organized in New-York City, for the promotion of "the cause of Christian faith and work." The Western Conference was created in 1852. Thirty-nine state, local, auxiliary, ministerial, benevolent, or Sunday-school associations and conferences express the activity of the missionary, educational, and philanthropic work of the body. There are two theological schools,—one at Cambridge, Mass., and the other at Meadville, Penn. The periodicals are the *Unitarian Review*, the *Christian Register*, *Unity*, the *Day-spring*, and several local papers. The number of Unitarian churches in America, according to the *Year-Book* of 1883, is three hundred and sixty. The actual Unitarian faith of the country, so far as the doctrine of the Trinity is concerned, has been computed to number at least three thousand churches, including not only the Unitarians proper, but the Universalists, the Christians (so called), the Hicksite Quakers, the Progressive Friends, and some other minor bodies.

LIT.—The *Works* of JOSEPH PRIESTLEY (Hackney, 1817–32, 26 vols.) and of WILLIAM E. CHANNING (Boston, 1845, 6 vols.); the *Biographies* of WILLIAM E. CHANNING, by W. H. Channing, and of E. S. GANNETT, by W. C. Gannett, Boston, 1875; W. TURNER, JUN.: *Lives of Eminent Unitarians, with a Notice of Dissenting Academies*, London, 1840–43, 2 vols.; R. WALLACE: *Anti-Trinitarian Biography*, London, 1850; also N. WORCESTER: *Bible News, or Sacred Truths relating to the Living God, his Only Son and Holy Spirit*, Concord, 1810, 3d ed., Boston, 1825; J. WILSON: *Concessions of Trinitarians*, Manchester, 1842; GEORGE E. ELLIS: *Half-Century of Unitarian Controversy*, Boston, 1851; J. F. CLARKE: *Orthodoxy, its Truths and Errors*, Boston, 1870.—Periodicals. *Christian Disciple*, Bost., 1812–23, 9 vols.; *Christian Examiner*, Bost., 1824–74, 87 vols.; *Unitarian Review*, Bost., 1875–83. A. A. LIVERMORE

(President Unitarian Seminary, Meadville, Penn.).

**UNITARIANS.** This title is given to those who believe that God exists in one person, and who deny the Trinity, or that God exists in three

persons, but one God,—Father, Son, and Holy Ghost. The term appears to have been used first in Poland and in Transylvania, and derived from *Unitas Fratrum* (United Brethren), the name employed by the Moravians. There is also a political party in Buenos Ayres, South America, devoted to centralization in government, called Unitarians. A. A. LIVERMORE.

**UNITAS FRATRUM.** See MORAVIANS.

**UNITED BRETHREN IN CHRIST**, a denomination of evangelical Christians, Arminian in doctrine, founded by Philip William Otterbein in the latter part of the eighteenth century. Mr. Otterbein, a man of thorough learning and liberal culture, came to America, in the year 1752, as a missionary of the German Reformed Church. His first charge was at Lancaster, Penn.; afterward he served congregations at Tulpehocken in the same State, Frederick, Md., York, Penn., and Baltimore City,—the last from 1774 to the time of his death, in 1813. At Lancaster he experienced what he regarded as his first real change of heart, and his ministry thenceforward assumed a deeply spiritual character. Impelled by a fervent desire to save men, he began early to hold frequent evangelistic services, a practice which he continued until late in life. He instituted, also, special prayer and experience meetings, and encouraged believers to give expression to their faith and spiritual experience. In pursuing his evangelistic labors, he made numerous visits to surrounding places, near and remote, often conducted largely attended open-air meetings, and invited to a hearty co-operation all spiritually minded persons of whatever name or church. He found congenial association with such men as Asbury of the Methodist-Episcopal Church, Boehm of the Mennonite Church, and others of other names. His broader labors resulted in the organization of numerous societies of converts, who, because of their warmer and more earnest spiritual life, frequently found it difficult to remain in harmonious connection with their parent churches. To supply these people with the ministrations of the word, he appointed or approved for them teachers, who visited them at irregular intervals, expounded to them the gospel, and encouraged them to continue faithful in their religious life. As the work extended, it became necessary to devise a regular system of supply; and conferences of ministers, chiefly for this purpose, began to be held. Finally, in the year 1800, at one of these conferences, these scattered societies were organized into one body; and the name "United Brethren in Christ" was adopted as the official title of the denomination thus formed. Mr. Otterbein and Mr. Boehm were chosen bishops. The people thus organized spoke at that time almost exclusively the German language: at the present time that language is used by less than four per cent of the congregations.

The government of the church is vested primarily in a General Conference, holding quadrennial sessions. The delegates are ministers only, but are chosen by the church at large. There are also annual conferences, whose powers are chiefly executive, and of which laymen may be members; each pastoral charge being entitled to one lay-representative. The bishops are elected by the General Conference quadrennially, as are

also the editors, publishing-house manager and the several general boards with their executive officers. The churches are supplied with pastors on the itinerant plan, the ministers being appointed to their charges by a stationing committee. Presiding elders, elected by their respective conferences, have general supervision over districts, or subdivisions of the annual conferences. The denomination has 10 colleges, 5 seminaries and academies, and 1 theological seminary, 99 instructors, and 1,775 students, 43 of the students being in the theological seminary. The church owns, and through the General Conference controls, a publishing-house, located at Dayton, O., whose net capital on April 1, 1883, was \$192,562.89. The house publishes 9 weekly, monthly, semi-monthly, and quarterly periodicals, with an aggregate average circulation of 232,221 copies for the year ending as above. The house is free of debt, and has a surplus fund in its treasury. A thoroughly organized missionary society for home, frontier, and foreign work, has been in existence since 1853. Its foreign missions are in West Africa and Germany. The moneys raised and expended by this society in the period of its existence amount to about \$2,000,000. A woman's missionary society, organized in 1877, also has missions in Africa and Germany. The operations of both these societies, especially in West Africa, have resulted in most marked success. A general Sunday-school board was organized by the General Conference in 1865, and a church-erection society and a general educational board in 1869.

The general statistics of the church for 1882 show a membership of 159,512; itinerant ministers, 1,257; local ministers, 963; scholars in Sunday schools, 165,743; teachers and officers in Sunday schools, 25,690. On questions of reform, such as temperance and slavery, the historical attitude of the church is that of strong radicalism; its position on the latter question preventing, before the war, any considerable extension in the Southern States. The church also forbids its communicants from holding membership in secret societies. The territorial range of the denomination is chiefly from Pennsylvania, Maryland, Northern Virginia, and Western New York, in nearly parallel lines westward, and extending to the Pacific coast.

LIT.—LAWRENCE: *History of the United Brethren in Christ*; *The United Brethren Year-Book*; A. W. DEURY: *Biography of Philip William Otterbein* (in preparation); and other publications of the publishing-house at Dayton, O. See art. OTTERBEIN.

(Editor S. S. Lit. United Brethren Pub. House).

**UNITED STATES OF AMERICA, Religious History.** I. HISTORICAL REVIEW.—In the discovery, settlement, and historical development of the country, scientific curiosity, bold enterprise, ambition, self-interest, as well as religious motives, have conspired. Columbus was a religious enthusiast, and intended his discoveries should spread the Christian religion among heathen peoples, in which plan he had the hearty co-operation of Queen Isabella of Spain. Indeed, he designed the dedication of a portion of his expected gains to the fitting-out of a crusade to the Holy Land; so that the solution of the Occidental question should lead

to the solution of the Oriental question in its greatest extent, and the ends of the earth should be brought under the banner of the cross. Still more decidedly did the religious factor enter into the beginnings of the North-American settlements, but this time in the interest of English Protestantism, and not of Romanism. The great discoveries of the fifteenth century plainly stand in providential connection with the Reformation of the sixteenth; since they opened a new and boundless field for the further development of the religious, social, and political principles of Protestantism. It is important also to notice, that the northern half of the New World was first discovered, under the auspices of England, by the two Cabots. This was in 1497, or a year before Columbus set foot upon the mainland of South America. In this way that half was from the beginning brought into closest connection with the nation which a century later was to be the greatest naval power and chief bulwark of Protestantism.

The religious history of North America begins in 1607, with the settlement of Virginia, or more exactly with the landing of the Pilgrims in Massachusetts Bay (1620). From then on, America was, on an immensely larger scale, what Geneva was under Calvin.—a refuge for persecuted Protestants of all lands. Puritans, Presbyterians, Quakers, Baptists, Huguenots, Salzburg Lutherans, Moravians, Lutherans and Reformed refugees from the Palatinate, Mennonites, etc., emigrated thither in order to find there a quiet place to practise their religion, and showed in their new home predominantly that religious earnestness, and at the same time tolerance, which sprang, not from indifferentism, but from bitter experience of unrighteous persecution. English Roman Catholics, also, who then were subjected to severe penalties in England, found in Maryland an asylum. These were joined by the Dutch Reformed in New York, and the English Episcopalians in Virginia, the two Carolinas, and Georgia, who, however, had not come for conscience' sake. Thus the American Colonies were made up of almost all branches of European Christianity, mostly Protestants, with a small number of Roman Catholics. Of course these churches were all weak; but they were strong enough to produce a people able to defend themselves against the demands of England, and under the leadership of George Washington,—the purest and most unselfish of American patriots,—by the aid of France, to carry on a successful war of seven years' duration, which issued in their complete independence of the British crown.

With the peace of 1783, or even with the Declaration of Independence in 1776, the colonial period of the country closed. The nation was then composed of thirteen Colonies, loosely bound together, and numbering scarcely three million inhabitants. The representatives of the free people, assembled in Philadelphia in 1787, drew up a constitution, modelled, indeed, upon that of England, but further developed upon its principles. A sharp line was drawn between Church and State. Upon this constitution they stood united as a compact nation, with a sovereign national government. At their head was a president, elected every four years. The happy issue of the

War of Independence compelled those churches, as the Episcopal and the Methodist, which had formerly been united with the English bodies, to make separate organizations, on the basis of universal civil and religious liberty. Favored by the uncommon fertility of the soil, the exhaustless mineral wealth, numberless avenues of trade, and free institutions which afforded the fullest play to individual enterprise, and at the same time guaranteed complete security to person and property, the United States has ever since, but particularly during the last fifty years, advanced in a way unparalleled in history. The number of inhabitants has grown since 1800, when it was 5,000,000, until, according to the official census of 1880, it was 50,152,866, distributed as follows: Whites, 43,404,876; blacks, 6,577,151; natives, 43,475,506; foreign-born, 6,677,360; males, 25,520,582; and females, 24,632,284. The number of States in the same period has increased (mostly through the purchase of Louisiana in 1803, Florida in 1820, California and New Mexico in 1848, and the organization of the North-western Territories) from thirteen to thirty-eight; and besides these there are nine Territories and the District of Columbia (the seat of the national government).

Of course, emigration, which is favored by the most liberal naturalization laws, is the explanation of this enormous growth. This began to be larger after the close of the Napoleonic wars, and now pours a steady stream into the country. In the year 1820 the number of emigrants from Europe, especially from Ireland and Germany, was 5,993; in 1830, 23,071; in 1840, 83,584; in 1850, 279,980; in 1853, 368,643; in 1854, 460,471; in 1881, 740,000, of which sixty per cent were Germans and Scandinavians. And yet the available land is by no means all taken up. From the Alleghanies to the Pacific Ocean, there are unnumbered acres ready for the tiller's hand. Emigration keeps pace with immigration; and the dwellers in the older States are continuously removing to the newer, especially to Illinois, Iowa, Wisconsin, Minnesota, Kansas, Nebraska, Dakota, Colorado, California, and Oregon.

Hand in hand with the increase in the number of States and inhabitants go industry, wealth, and general culture. The United States has not had to struggle through two thousand years, out of barbarism to civilization, as the countries of the Old World have done. It fell heir to their progress, but with it have come the Old World's evils. And the New World has also its troubles, arising from haste after wealth, from reckless speculation, and those misunderstandings between capital and labor which issue sometimes in blood. It is almost incredible how quickly the chaotic confusion of so many different peoples thrown together under one general government is reduced to order, how thoroughly the new dwellers are assimilated in the body politic. Thus it has come about that the type of American civilization is Anglo-Saxon, and the speech English, — the predestined world-tongue.

Only two races have resisted this assimilating process, — the Indians, who are driven gradually into smaller territory, and who are slowly civilized; and the Chinese, who do not come to stay, and whose coming, national legislation has endeavored to check. The two will, in the providence

of God, be brought under the influence of Christianity. As for the negroes, so long held under slavery, they are already Christianized, and have attained to a measure of civilization. Those of them who emigrate to the West-African republic of Liberia, founded for them particularly by American friends of that race, will carry thither the blessings they have obtained in the United States, and thus lighten the "dark continent."

The enormous increase of population adds, of course, proportionally to the field of labor and to the membership of the different churches. America is the land of church-erection, congregation-forming; and of every conceivable ecclesiastical and religious experiment, in which there are not missing the elements of fanaticism, hypocrisy, and humbug. It is the seed-plot of almost all branches of the Christian Church, and there is no check put upon their fullest development.

The religious life in the United States is in general like that of other lands; but it presents some peculiar features, of which the chief are, —

II. THE SEPARATION OF CHURCH AND STATE AND THE UNIVERSAL FREEDOM OF BELIEF AND WORSHIP WHICH FOLLOWS. — A distinction must, however, be made between the General Government and the individual States. (1) The General Government has been from the beginning limited to political affairs, and has nothing to do with the internal arrangements of the several States, and especially with any thing relating to religion. The Constitution, adopted under Washington in 1787, provides, "No religious tests shall ever be required as a qualification to any office or public trust under the United States" (Art. vi. § 3). And even more emphatically speaks the First Amendment, made by the first Congress, 1789: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech or of the press, or the rights of the people peaceably to assemble, and to petition the government for a redress of grievances." Cf. GALE's edition of *Debates and Proceedings in the Congress of the United States*, vol. i. pp. 729 sqq.

In this way there was secured, on the one hand, the separation of the Church from the government, and, on the other, the free, unhindered exercise of religion in every way which does not endanger the State or public morals. The above-quoted articles are not only a declaration of independence of federal control, they are also a declaration of the independence of the Church from the civil power. They originated in no indifference respecting religion, on the contrary, in so great respect, that their framers would separate religion permanently from the defiling influence of politics, and guarantee to the whole people in a solemn manner religious along with civil liberty. The two institutions Church and State were not set opposite to each other as foes, but side by side, as the two different spheres of the social life, in the conviction that each had best restrict its jurisdiction to its own immediate concerns, because the attempt of one to rule the other was sure to issue disastrously. The power of the State is consequently, in the United States, reduced to narrower limits than in Europe, where it controls the Church also. The American status of the Church differs from the hierarchical patronage of

the State by the Church, from the imperial and papal patronage of the Church by the State, and also from the pre-Constantinian separation and persecution of the Church by the heathen State; hence the United States presents a new phase in the history of the relation of the two powers.

This separation between Church and State is not to be understood as a separation of the nation from Christianity; for the State represents, in America, only the temporal interests of the people. The independent churches care for the religious and moral interests; and the people are religious and Christian as no other, and express their sentiments in different ways, — by the voluntary support of their very numerous churches and sects; by benevolent organizations of every kind; by attendance upon church, and respect for the ministry (who are second to none in dignity and influence); by a strict observance of Sunday, which is not equalled elsewhere, except in Scotland; by constant zeal for home and foreign missions; by reverence for the Bible; by a steady stream of edifying books, tracts, and periodicals; and by their public morals. Congress nominates chaplains, of different confessions naturally, and opens every sitting with prayer. The President appoints chaplains for the army and navy. Fast-days have been frequently observed in particular emergencies: thus in 1849, during the cholera; in 1865, on the assassination of President Lincoln; and in 1881, on the death of President Garfield. A thanksgiving-day is yearly celebrated in November in all the States, on the proclamation of the President and the concurrent action of the different governors. Indeed, religion, it may be justly claimed, has all the more hold upon the American character, just because it is free from political control. No one is forced to make a religious profession: that is a matter of personal conviction and voluntary action.

(2) As far as the individual States are concerned, Church and State are now separated; but this has not been the case from the beginning. Nor is the separation the consequence of independence of England. In some Colonies it existed long prior to that event: thus (at first) in Maryland, founded in 1634 by the Roman-Catholic Lord Baltimore; in Rhode Island, settled in 1636 by Baptists under Roger Williams; and in Pennsylvania, which William Penn acquired in 1680 from the English crown in payment of a debt, and which he made an asylum for his persecuted Quaker co-religionists and all other Christian brethren. Each of these three representatives of Christian toleration adopted it, not in consequence of vague philosophical theories, still less out of religious indifferentism, but because of bitter experience of intolerance, and practical necessity. And this toleration was limited to the different confessions of the Christian faith, and did not apply to infidels or blasphemers, who were excluded from civil rights. In the other and older Colonies, Church and State were from the beginning closely connected. In Massachusetts and the other New-England Colonies, except Rhode Island, the Congregational form of Puritanism was the State religion; and the civil rights, in imitation of the Jewish theocratic State principles, were dependent upon a certain reli-

gious adherence. The Roman Church not only was excluded, but also, until the close of the seventeenth century, all Protestants who could not accept the Established creed were dealt with as strictly as the Pilgrim Fathers had themselves been by the bishops of Old England. Massachusetts banished the Baptist Roger Williams and other Baptists, and the followers of the Antinomian Anne Hutchinson; the Quakers were tried, and condemned to public scourging, ear-slitting, nose-boring, and even (by a vote of twelve to eleven in the Boston Legislature) to the gallows. It should be remarked, however, that the Quakers in New England between 1658 and 1660 had acted fanatically. They had publicly denounced, in the churches and upon the streets, the civil and spiritual authorities. They thus provoked persecution and martyrdom by their impetuous zeal. Four such fanatics (one a woman), who had been already banished as Antinomians, obstinately rushed into martyrdom, and were hanged in 1660. But the people were opposed even then to such treatment; and the authorities were obliged to defend their action in a published statement, in which they justified themselves by quotations from the Old Testament, and the English laws against the Roman-Catholic Church. The Quakers, thus driven out, found a retreat in Rhode Island until the establishment of Pennsylvania. Gradually the bond between Church and State was in New England relaxed; but in Connecticut it was first broken in 1816, while in Massachusetts the last traces remained until 1833.

In Virginia and other Southern Colonies the Church of England was the State Church, and all other denominations felt the pressure of the English laws against dissenters. Nevertheless, the latter increased, especially the Baptists, Presbyterians, Quakers, and, later, the Methodists; and it was from them that the first impulse in Virginia proceeded to separate Church and State. Even before the Declaration of Independence, the Presbyterians and Baptists presented petitions to the Colonial Legislature to that intent. The measure found a defender in Thomas Jefferson, who in the interest of free-thinking, not out of any sympathy with the dissenters, or out of love for Christianity, favored putting faith and unfaith upon the same political level. Through the exertions of the dissenters, the liberal Episcopalians, and the unbelieving Jefferson, the principle of separation between Church and State was, in December, 1776, and, more completely, in 1779, 1785, and the following decade, carried through the Virginia Legislature. Cf. SEMPLE: *History of the Rise and Progress of the Baptists in Virginia*, Richmond, 1810, pp. 25 sqq., 62; BURKE: *History of Virginia*, 1804-16, p. 59; JEFFERSON: *Writings*, vol. i. p. 44; HAWKS: *Contributions to the Ecclesiastical History of the United States*, vol. i., *History of Protestant-Episcopal Church in Virginia*, New York, 1836, pp. 150 sqq.

Soon after the close of the War of Independence (1783), and the adoption of the National Constitution by the several States, the connection between Church and State in Maryland, New York, and South Carolina, and the other Colonies where the English Episcopal Church was the predominant State Church, was broken, and complete religious freedom proclaimed. Last of all, and

only very gradually, did the New-England States, where Puritanism was deeply rooted in the mass of the people, adopt the new order of things. Now the principle of entire separation is universally operative. Only among the Mormons in Utah are Church and State combined. But the Mormons are powerless to prevent other sects coming among them; and, indeed, in Salt Lake City there are already four or five.

III. THE VOLUNTARY SYSTEM OF CHURCH SUPPORT IS THE NATURAL CONSEQUENCE OF SEPARATION OF CHURCH AND STATE. — There is in the United States no obligatory baptism or confirmation. There are, on the contrary, thousands of grown persons who have not been baptized; but there are comparatively few who hold themselves aloof from all church attendance and from all contributions for religious purposes. And the churches independent of State control are more particular as to the conduct and beliefs of their members than State churches are; so that the churches of America are more orthodox, and more faithful to their avowed principles, than the mother-churches in Europe.

The different churches are, almost without exception, dependent entirely upon voluntary subscriptions and contributions. The most prominent exceptions are Trinity Church (Episcopalian) and the Collegiate Church (Reformed Dutch), both in New-York City, which have inherited property from the colonial period. But, speaking generally, the churches look to their membership for the means to carry on their work, and support their ministers. The theological seminaries are the foundations of churches or individuals. The minister's salary is paid by the pew-rents or collections. Voluntary payments support the Bible, the tract, and other societies, and send out colporters and missionaries in city and country. It is considered a general duty and privilege to support religion as a necessary and useful element of society. The average salary of ministers in the United States is about seven hundred dollars; of theological professors, a thousand dollars. A few ministers in large cities receive from five to fifteen thousand dollars.

The voluntary system has its drawbacks, especially in the new congregations formed of emigrants who are accustomed to the European system of State support. But, on the other hand, it promotes liberality and individual enterprise; and the result is a yearly increase in churches, ministers, and ecclesiastical organizations of all sorts, while the old are maintained with vigor. On the average, it is said, each minister serves a thousand souls; but of course there is great disproportion. The Irish and the Germans are most destitute of ministers, because emigration swells their numbers out of proportion to the supply. This free, self-regulated and self-supported Christianity and church existence is one of the most characteristic features, and one of the greatest glories, of the United States, and constitutes a new leaf in church history; but it has its antecedents in the first three centuries and in the history of dissenters and free churches in Europe.

IV. THE LEADING DENOMINATIONS. — It is impossible here to go into the details of the various denominational histories: for these, reference must be made to the several articles of this en-

cyclopædia. But a few general remarks will be in place.

Almost all American denominations are of European origin; but those which in Europe are divided by geographical and political boundaries are in the United States found thrown together. In England there are as many sects as in the United States; but all Christians outside the Church of England are classed together as dissenters. In America, there being no State Church, there can be no dissenters. Churches of many denominations are found in all the large cities. Thus in the city of New York, which has a population of 1,206,590, there are 500 congregations, of different nationalities and creeds, each of which has its regular place of meeting, or church-building. Until recently the Greek Church also had a chapel in New York. She has now chapels in San Francisco and in Alaska.

The American denominations may be divided into three groups. (1) The *Evangelical* churches; i.e., those which stand upon the principles of the Reformation theology, and accept the Bible as the sole guide of faith and life, and the confessions of the sixteenth or seventeenth centuries as a rule of public teaching. They embrace the great majority of the Christian population, and exert the strongest influence upon society. The Presbyterians, Congregationalists, and Episcopalians have the most intelligence, theological culture, and social influence with the middle and upper classes. The Methodists and Baptists are the most numerous among the middle and lower classes and in the Southern and Western States. The Episcopal Church is the oldest and proportionally the richest, and dates from 1607, the year of the settlement of Virginia; next come the Congregationalists, from the landing of the Pilgrims (1620); then the Dutch Reformed, from 1628, the year of the formation of the first congregation in New-York City. The first prominent Baptist in America was Roger Williams, the founder of Rhode Island, 1636. The Quakers date from 1680; and the Methodists, from 1766. The German churches, in their organized state, date from the middle of the last century. Among them the Lutheran Church is by far the largest and most influential; then come the German Reformed, the Evangelical United, and the Moravians. A considerable number of Germans belong to the different branches of the Methodist Church, which also sends missionaries to Germany.

(2) The *Roman-Catholic* Church was a century ago inconsiderable, but, through the enormous emigration, now outnumbers any other single denomination. Yet it does not keep pace with the Roman-Catholic migration, which is reported to form forty-seven per cent, or nearly one-half, of the total immigration to the United States. The emigration from Ireland is predominantly, that from Germany largely, and that from Southern Europe almost exclusively, Roman Catholic.

(3) A third class consists of those denominations which reject the doctrines of the oecumenical creeds and the confessions of the Reformation churches, and strike out in new paths. The most respectable among these are the Unitarians, whose headquarters are in Boston and Cambridge, and who are distinguished by high literary and social culture, and active philanthropy; the Uni-

versalists, who teach as one of the three articles of their creed the ultimate restoration of all men to holiness and happiness; and the Swedenborgians, who believe in the divine mission of the great seer of Sweden, and accept his revelations of the spirit-world.

V. THEOLOGICAL EDUCATION.—This differs with the different denominations, but on the whole has greatly and rapidly improved of late. It is carried on in theological seminaries, endowed and supported by free gifts. Each respectable denomination has one or more, and in all there are a hundred and forty-two. We mention those at Andover, New Brunswick, Princeton, Cambridge, New Haven, Hartford, New York (the Union Seminary of the Presbyterian Church, and the General Theological Seminary of the Episcopal Church), Madison (N.J.), Rochester, Philadelphia (two,—one Episcopal, one Lutheran), Gettysburg, Lancaster, Allegheny, Pittsburgh, Cincinnati, Chicago (which has four, representing as many denominations), and San Francisco (which has two). The faculties number from two to seven regular professors: some have as many as a hundred students and over. The libraries comprise from a few hundred to fifty thousand volumes. The course of instruction lasts three years. Greater stress is laid upon practical gifts and moral and religious character than in the ministerial training-schools of State churches. Each lecture is preceded by a short prayer, and every day is closed by divine service, which all the students attend. The theological literature of the United States is growing very fast, both by translations of foreign works (especially German), and original productions.

VI. STATISTICS.—Since the official ecclesiastical statistics of the last census (1880) have not yet (December, 1883) appeared, no attempt at a complete statement is here made; but the following carefully compiled table is interesting as showing the denominational growth in the first century of the United States' independence:—

#### STATISTICS OF 1776 (OR 1780-90), AND OF 1876.

DENOMINATIONS.	Date of Organization	1776 (or 1780-90).		1876.	
		Congregations	Ministers.	Congregations	Ministers.
Baptists (all branches)	1636	872	722	22,924	13,779
Congregationalists	1620	700	575	3,509	3,333
Episcopalians (no bishop until 1790; in 1876, of bi-shops)	1807	200	150	4,000	3,216
Friends (Quakers)	1680	500	400	885	865
Lutherans	1748	60	25	4,623	2,662
Methodists (all branches),	1759	24	24	40,000	20,433
Moravians	1735	8(?)	12(?)	75	75
Presbyterians (General Assembly of 1788)	1690	419	177	5,077	4,744
Reformed (Dutch)	1628	100	40	506	516
" (German)	1717	60	12	1,553	611
Roman Catholics	-	52(?)	26(?)	5,016	5,141
Universalists	-	1	1	867	689

The Mormons number about two hundred thousand (see special art.).

The following summary from the "Almanac" of the *New-York Independent* for 1884 is compiled from the various church almanacs of 1882 and 1883.

DENOMINATIONS.	Churches.	Ministers.	Communicants.
Adventists	1,344	775	91,769
Baptists	37,156	26,545	3,336,553
Congregationalists	3,935	3,723	387,619
Friends	392	200	96,000
German Evang. Church	550	430	80,000
Lutherans	6,130	3,429	785,987
Methodists	41,271	24,485	3,943,875
Mennonites	500	450	80,000
Moravians	84	70	9,928
New Jerusalem	87	92	3,994
Presbyterians	11,783	8,854	966,437
Protestant-Episcopal	3,109	3,664	351,699
Reformed (Dutch)	516	569	80,156
Reformed (German)	1,426	751	163,669
Roman Catholic	6,241	6,546	6,832,954
Swenckfeldians	-	-	700
Unitarians	362	434	20,000
Universalists	719	713	36,238
	115,610	81,717	17,267,878

Lit. — A general church history of the United States, made from the sources, is a desideratum. So far, we have only sectional contributions or brief sketches.

1. *General Works.* — ROBERT BAIRD: *Religion in America*, Glasgow, 1812, New York, 1856 (which describes the recent condition, but gives no regular history); RUPP-WEINBRENNER: *History of all the Religious Denominations in the United States*, Harrisburg, Penn., 1844, 2d ed., 1848 (a diligent but dry and uncritical collection of historical and statistical materials); W. SPRAGUE: *The Annals of the American Pulpit, or Commemorative Notices of Distinguished American Clergymen of Various Denominations, with Historical Introductions*, New York, 1857 sqq. (9 vols., and one yet unprinted; valuable for the history of American pulpit eloquence and for biography, but almost uniformly eulogistic, as the notices come from friends or admirers of the subjects); PHILIP SCHAEFF: *American*, New York, 1855 (the second part contains sketches of the leading denominations); by the same: *Christianity in the United States of America* (report, to the Basel Conference, of the Evangelical Alliance), 1879, published in German, Basel, and in English in *The Religious Condition of Christendom*, London, 1880, pp. 79-117.

2. *Particular Denominational Histories.* — The monographs of Hodge and Gillett on the Presbyterian Church; Bangs and Stevens on the Methodist; Hall, Punchard, Bacon, and Dexter, on the Congregational; Backus and Benedict on the Baptist; Wilberforce, Hawks, and Perry, on the Episcopal; Hazellus, Schmucker, and Mann, on the Lutheran; Corwin on the Reformed Dutch; Meyer, Harbaugh, and Heisler, on the German Reformed; Gunnison, Olshausen, R. J. Burton, and Stenhouse, on the Mormons. See literature under the different arts.

PHILIP SCHAEFF.

UNIVERSALISM is the form of faith which they hold who declare that all souls will finally be saved, that evil is temporary, that good is permanent, and will achieve a complete and perfect triumph in the divine economy.

1. Universalism begins in a peculiar conception of God. Agreeing with Christians generally in the attributes ascribed to him, it holds that love is not merely an attribute, but the very nature, of the Deity, and that all his attributes and activi-

ties spring out of and are controlled by it. Thus the sovereignty of God is infinite and eternal: it is exerted everywhere and always, to secure, not a formal and arbitrary obedience, but one that is voluntary and filial, and it will work until the harmony of the moral universe is secured.

2. Christ belongs to the category of the supernatural; although his manifestation in time, and his work, are in perfect accord with nature and reason. Universalism holds, as to the nature of Christ, that it is identical with God's; as to his relationship, that it is that of a Son; as to his office, that it is mediatorial, i.e., that he is the connecting link between humanity and God, that he is the way by which humanity is brought into the presence and fellowship of God. His existence, as declared in the proem of John's Gospel, has been from the beginning. From the beginning also, as taught, not only in the proem aforesaid, but in the Epistles,—notably in Heb. i. 2, also 1 Cor. viii. 6,—he is the instrument through whom God works. Having the same nature as God, and being actuated by the same spirit, he is literally "God manifest in the flesh," he is literally "the brightness of the Father's glory, and the express image of his person." But not only is he the Son of God in the highest and most complete sense, he is the Son of man in a sense equally complete. He is the expression, the type, of perfected humanity. He entered fully into the human condition. He had not alone the form of manhood, but the attributes and motives. He was in all respects like one of ourselves, except in the matter of sin. His freedom from sin, however, was due, not to any abridgment of his humanity, but to the perfect use of that moral choice which is the distinguishing characteristic of humanity. He is here, then, as the revealer of God and the healer of men, as the Teacher and Saviour, or, finally, as the living, immortal Word.

3. Concerning man, Universalism holds that he is made in the image of God, that he is the child of God. He has a moral sense. He instinctively distinguishes between right and wrong, between virtue and vice. The feeling of obligation is native to his mind. He knows that he is responsible for his conduct: at the same time he is free; he may choose whatever course he will. Here is the origin and essence of sin,—that a man knowing the difference between right and wrong, knowing the responsibility under which he acts, deliberately chooses the wrong, that he puts himself voluntarily in an attitude of disobedience to the moral law. There is no other definition to be given of it than the scriptural one, "Sin is the transgression of the law." It is conditioned, first upon the fact of man's freedom, and secondly upon the fact that he is under law, the inexorable law of the moral universe. This is true of every man; and every man, whatever may be his theory of God, or providence, or of his own essential being, knows that it is true. But law without a sanction is no law. Penalty, therefore, is an indispensable instrument in that moral mechanism by which men are brought from every dereliction to the recognition and performance of duty. But penalty is not arbitrary, neither is it vindictive. It is not designed to soothe the offended majesty of Heaven. It is remedial. It reminds the offender that he is God's

child, and that he has broken God's law. He is not on trial in this life, to be handed over, if the verdict shall be against him in the end, to a punishment that is remediless and hopeless; but he is under discipline, and in a disciplinary state freedom remains. No condition can ever arise, so long as man has sanity, which will permanently interrupt the spontaneous activity of the will. Penalty will be repeated with every violation of law. "Though hand join in hand, the wicked shall not be unpunished." So long as man sins, his chastisement will endure; but no form of punishment can destroy freedom. He may choose to sin as long as he is willing to take sin and penalty together; but, whenever he is moved to a different choice, the door of opportunity is open. This is the fundamental condition of moral activity; for, if it be impossible for a soul to turn from evil to good, no matter how this impossibility arises,—whether it be by the application of an arbitrary and extraneous force, or by the self-determining power of habit,—the moral attributes of that soul are extinguished. It no longer has control of its own actions, and therefore is no longer accountable. Moreover, freedom cannot interrupt the relation which exists between the human creature and the divine Creator. Whatever he does, whatever he suffers, man is still God's child. Nothing can permanently efface from the soul the image of the Father. The moral government of God, therefore, is not a temporal affair merely, it reaches forward into eternity. It was instituted for man's sake, that he might receive his moral development under it, and that, when he had sinned, he might be reconciled to God.

4. These views foreshadow the Universalist doctrine of destiny. Universalism holds that the sovereignty of God will be completely vindicated in the ultimate harmony of the moral universe. No power on earth or in heaven can defeat the purpose of God to bring all things into subjection to himself. The process by which this result is to be secured is neither violent nor mechanical, but it springs out of those natural relations which God has established between the different parts of his economy. It involves, to be sure, the happiness of souls; but happiness is reached only through voluntary obedience. Righteousness, in reality, is the end: happiness is only an incident. That which God demands of every soul is rectitude, moral purity, spiritual submission. This is the end towards which he works, and there will be no pauses until the end is reached. Man's freedom cannot defeat the beneficent intentions of the Deity, for that would be a poor sort of freedom which practically dooms men to endless sin. Neither can the power of evil habit become so strong, that it will be impossible for men any more to make effectual choice of the right: for that would be to contradict every theory on which the recovery of souls is sought in this world; the uniform assumption being, that no case is so desperate as to be beyond the saving efficacy of infinite grace. Such a conclusion savors both of fatalism and atheism. It is fatalistic in so far as it fixes, beyond all hope of amendment, the condition of any soul. It is atheistic, in so far as it puts the final destiny of man entirely in his own keeping. Equally futile, according to Universal-

ism, is the claim that death determines the moral condition of humanity. It is absurd to suppose that death will change either the nature of man, or the disposition and purpose of God. Death, to be sure, may be, and doubtless is, a very important factor in the discipline and development of the soul. It can scarcely fail to change inconceivably the whole environment of the soul. The conditions and circumstances which are earthly and sensual will disappear. Conditions and circumstances which are alone adapted to the new state in which the soul finds itself will come into being. New relations will undoubtedly appear, or the old relations will be revealed in an entirely new light. It may also be, that a complete set of motives, unknown to time and sense, will have active operation. The methods for teaching and moral influence may also be unspeakably enhanced. But the nature of man as a moral agent, and the nature of God as a moral governor, must remain the same after death as before; and there is no Scripture, which, rightly interpreted, warrants a different doctrine. So long as man is man, he may forsake evil, and embrace righteousness. So long as God is God, he will certainly restore the penitent, and welcome the returning prodigal. Looking at the object which has been steadily pursued in the giving of the law and the promulgation of the gospel, the Universalist feels that the poet manifests a profoundly philosophic insight when he sings, —

"I can but trust that good shall fall  
At last — far off — at last, to all,  
And every winter change to spring."

He sees the whole creation, in one vast, resistless movement, sweeping towards the grand finality of universal holiness and universal love.

*History.* — The Universalist denomination traces its origin directly to James Relly, a London preacher in the middle and latter part of the eighteenth century, who wrote a book called *The Union*, and who had for his disciple John Murray. The latter came to this country in September, 1770, and immediately began preaching at various places along the Atlantic seaboard, from New Jersey to Massachusetts, establishing himself at Gloucester four years later. Through the efforts of Mr. Murray, and a few who entertained similar views, churches were established at important points in the New-England and Middle States. But the doctrine spread somewhat slowly. In the year 1800, there were scarcely more than twenty Universalist ministers in the country. At that time the Rev. Hosea Ballou, who is justly called the father of Universalism in its present form, was approaching the maturity of his powers. He already entertained views which differed widely from those of Mr. Murray and his fellow-laborers. He had ceased to base his convictions of the universal holiness on Calvinistic principles. He had wrought out a system of theology which was clear, consistent, rational, and biblical throughout; and he was proclaiming it with a vigor and an earnestness which have not been surpassed by any American preacher of the nineteenth century. Universalism, with the rise of Hosea Ballou (although it has undergone many modifications, and made important developments, since his time), entered upon a new epoch; and its growth was rapid, not only in numerical

strength, but in organic life and power. The General Convention, at its session in Winchester, N.H., in 1803, adopted the following Profession of Belief: —

"ART. I. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and final destination of mankind.

"ART. II. We believe that there is one God, whose nature is love, revealed in one Lord Jesus Christ, by one Holy Spirit of grace, who will finally restore the whole family of mankind to holiness and happiness.

"ART. III. We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order, and practise good works, for these things are good, and profitable unto men."

This brief creed has been regarded as embracing the essential features of Universalism, in a phraseology sufficiently elastic to cover the most divergent views; and it has been made the test of fellowship in churches and conventions. A large and respectable minority of Universalists to-day are not satisfied with the language of some of these articles; and a special committee of the General Convention is at present (1883) engaged in considering whether a modification of them may not be desirable and practicable.

The polity of the Universalist Church is republican in form, embracing both the clerical and lay elements. In each State of the Union, there is a convention made up of the ministers in fellowship residing within the State, and of lay-representatives from each parish. Each State Convention has jurisdiction within its own borders in matters of fellowship, and has charge of local missions. Over all is the General Convention of Universalists, which meets annually, and is composed of delegates, clerical and lay, in definite proportions, chosen by the State conventions. This body has a national charter and a permanent board of trustees, who hold sessions during the interim of the conventions, have charge of the funds, direct the general missionary operations of the church, and dispense scholarships to theological students. The permanent funds now belonging to the General Convention amount to \$150,000. The resources are still further enhanced by annual contributions in all the churches. Many State conventions also have funds of considerable amounts.

The latest statistics (1883) of the denomination give 23 State conventions, 939 parishes, 36,528 families, 36,248 communicants, 683 Sunday schools with 51,793 members, 780 church buildings, a total valuation of parish property, above indebtedness, of \$6,443,010, 713 clergymen, and 10 licensed lay-preachers. During the last forty years the denomination has made great progress in educational matters. There are now in New England and in the State of New York five academies, the most of which are well equipped and endowed. In the whole country, there are four colleges and three theological schools. Over one thousand pupils, during the year 1882, were enrolled in these different institutions. Altogether they represent a permanent investment of at least two and a quarter millions of dollars. Organized Universalism is confined chiefly to this continent; but the doctrine is widely diffused, not only in



England and Scotland, but in Germany, Switzerland, and Sweden. Many of the leading scholars of Germany in recent times have strongly advocated it. Conspicuous teachers, both within and without the English Establishment, have championed it ardently. It has had some of its ablest defenders among the Scotch clergy. A mission-church of the denomination has been established in Glasgow by the Women's Centenary Association of America, and for some years it has had regular pastoral care. There are organizations and churches at other points in Scotland.

The literature of Universalism is very voluminous. The following are some of the leading works: *Dialogues on Universal Restoration*, by ELIHANAN WINCHESTER, London, 1788; *A Treatise on the Atonement*, by HOSEA BALLOU, 1805; *Letters and Sermons*, by JOHN MURRAY, Boston, 1812; *Union*, by JAMES RELLY, London, 1759; *The Complete Works of HOSEA BALLOU*, published in 1851; *An Inquiry into the Scriptural Import of the Words Sheol, Hades, Tartarus, and Gehenna*, by WALTER BALFOUR, 1st ed., 1824, revised ed., 1854; *Plain Guide to Universalism*, by T. WHITTEMORE, Boston, 1810; *Selections from Eminent Commentators*, by LUCIUS R. PAIGE, Boston, 1833; *A Compend of Divinity*, by SYLVANUS COBB, Boston, 1846; *Theology of Universalism*, by T. B. THAYER, Boston, 1862. Leading historical and biographical works may be mentioned as follows: *Ancient History of Universalism*, by H. BALLOU, 2d (2d ed., 1872), Boston; *Modern History of Universalism*, by T. WHITTEMORE, Boston, 1860; *Life of Hosea Ballou*, by T. WHITTEMORE, Boston, 1854; *Life of John Murray*, begun by himself, completed by Mrs. Murray, 1816, republished 1869; *Memoir of Stephen R. Smith*, by T. J. SAWYER, New York; *Memoir of Rev. T. Whittemore*, by J. G. ADAMS, Boston, 1878; *Life of E. H. Chapin*, by SUMNER ELLIS, Boston, 1882. The following commentaries have been put forth in behalf of Universalism: *Biblical Review*, by W. E. MANLEY, 5 vols.; *Explanatory Notes and Practical Observations on the New Testament*, by SYLVANUS COBB; *Commentary on the New Testament*, by L. R. PAIGE, 6 vols.; *Commentary on the Revelation of St. John*, by T. WHITTEMORE, 1 vol. Periodicals are as follows: *Star and Covenant* (weekly), Chicago, edited by J. W. HANSON, D.D.; *The Gospel Banner* (weekly), published at Augusta, Me., George W. Quimby, D.D., editor; *The Universalist Herald* (weekly), published at Notasulga, Ala., Rev. J. C. Burruss, editor; *The Christian Leader* (weekly), published at Boston, George H. Emerson, D.D., editor; *The Myrtle* (weekly), a Sunday-school paper, published at Boston, Mrs. E. M. Bruce, editor; *The Sunday-School Helper*, a monthly magazine published in Boston, G. L. Demorest, D.D., editor; *The Universalist Quarterly*, Boston, T. B. Thayer, D.D., editor; *Manford's Magazine* (monthly), Chicago, Rev. E. Manford, editor.

E. H. CAPEN (Pres. Tufts College, Massachusetts).

**UNIVERSITIES.** 1. *Greek*.—The *universitas* is a literary corporation, either of teachers or scholars. The first university was founded in Athens, under Hadrian, in which rhetoric, philosophy, and political eloquence were taught. That in Constantinople was founded in 425, with twenty-eight teachers of the Greek and Roman languages and literatures, one of philosophy, and two of law.

Law schools existed in imperial times in Rome and Berytus.

2. *Medieval*.—Universities were founded in the twelfth century. The instructors were mainly clergymen: hence the terms "rector" and "dean." Celibacy was generally demanded of the teachers. Paris, where the theological faculty dates from 1213, took the lead in theology and philosophy; Bologna, whose law-faculty dates from 1158, in canonical and civil law. The bulls of Innocent III. (of 1209 and 1213) first gave the Paris university independent corporate existence. A university comprised four "nations,"—French, Norman, Picard, and English,—according to the nationality of the scholars in democratic Bologna, according to that of the teachers in aristocratic Paris. Gradually the four faculties of theology, medicine, canonical law, and arts, acquired individual corporate rights, the theological latest (about 1300). The first three dominated the fourth, because it was considered preparatory to one of the three. Each nation and faculty formed a little corporation, with seal, banner, funds, and disciplinary institutions. The more general interests were decided by a general council. Every four years a university rector was chosen, every month a "national" procurator. The popes and kings gave the universities great privileges,—independent jurisdiction over the students, immunities, inviolability of their property, etc. One of the most important was the right to confer degrees,—*bachelor* (in theology, at first after eight, but, after the fourteenth century, after fourteen years' study), *licentiate* (the right to lecture), and in the same year *master*.

The instruction was given by lectures and disputations. In theology the subjects were Bible-texts expounded, with the help of glosses, tropically, analogically, and allegorically; and the *Sentences* of Peter Lombard. The students attached themselves to their respective masters; but the discipline was lax, and disturbances frequent. (For the famous Sorbonne, which excelled all other theological schools, and was almost identical with the Paris theological faculty, see art.)

The dates of the medieval German universities are, Prague, 1348; Vienna, 1365; Heidelberg, 1386; Cologne, 1388; Erfurt, 1393; Leipzig, 1409; Rostock, 1419; Greifswald, 1456; Freiburg, 1457; Basel, 1460; Ingolstadt, 1472; Mayence and Tübingen, 1477; Wittenberg, 1502; Frankfort-on-the-Oder, 1506. The instruction was broad rather than deep; novelties were shunned; tradition ruled: Paris gave laws to all the others. The humanities were not encouraged; so that, although in Paris there was, after 1514, a professor of Greek, he complained that least impulse to his department was given by the university. The universities conspicuously showed their hide-bound character. Prague opposed Wiclif and Hus; Paris thundered against Luther (1521) and against R. Stephen's edition of the Bible (1545), and drove him from the city.

[The great English universities are Oxford and Cambridge, founded in the thirteenth century; the Scotch universities,—Edinburgh, founded 1582; Glasgow, 1450; St. Andrews, 1411; Aberdeen, 1494.]

3. *The Protestant Universities since the Reformation*.—Only in theology have these universities

substantially altered, and down to the end of the seventeenth century the ecclesiastical interests were dominant. Promotions in all faculties were, until this century, held in churches. The head of the university is still called the "rector," invested with princely honors and the "sceptre" of judicial authority: by his side is the chancellor. The faculty of arts still takes the lowest position. The governing body is called the "senate." Holders of the much coveted degree of doctor of theology were in the seventeenth century styled "your Excellency;" and until the eighteenth century the degree was never honorary, but always after "a most rigorous examination." It once cost two hundred thalers.

The distinction between ordinary and extraordinary professors dates from the rise of the Protestant universities. The pay of the teachers originally came from the Pope and bishops, but, in Protestant countries, from the confiscated convent property, gifts of real estate, and government subsidies. The amount received was, until the middle of the seventeenth century, very small; and a great amount of gratuitous work was required. Thus at Rostock the professor of theology formerly received eighty gulden, and the professor of medicine, only thirty. The salaries were, however, eked out by the patronage of princes in return for dedications of books, the fees for disputations and promotions, and, but seldom, by ecclesiastical benefices.

Instruction was by lectures and disputations, and it was said that by the latter one could learn more than by twenty lectures. The professors, in their own pecuniary interest, paid more attention to their private than to their public lectures and disputations. Even after the invention of printing, the dictation of lectures was the rule; and many students earned their living by revising and improving reports. The exclusive language of these exercises was Latin, until Thomasius, at Leipzig, set the example, quickly followed, however, of using German. Yet Leipzig was among the last to abandon the old custom. After the Reformation the professors married, and the students began to take rooms in the city generally. The most radical departure from old methods and modes of life was made in this century when Berlin University was founded (1810).

4. *The Theological Animus and Influence of the Different Lutheran Universities.*—The Lutheran Church counts the following universities: Wittenberg, Erfurt (since 1525), Rostock (since 1531), Tübingen (since 1535), Leipzig (since 1539), Greifswald (since 1545), Königsberg (1544), Jena (1558), Helmstadt (1576), Altdorf (1578), Giessen (1607), Rinteln (1621), Strassburg (1621), Kiel (1665), Halle (1694), Göttingen (1737), Erlangen (1743), Berlin (1810), Bonn (1817). The German Reformed Church counts the following: Heidelberg, (since 1559), Frankfort (1591), Marburg (1607), Duisberg (1656). The Prussian universities, however, are no longer exclusively Lutheran, but evangelical or united, since the introduction of the union of the two confessions in 1817.

In the sixteenth century humanism, in connection with the practical and biblical character of the Reformation, effected great changes, not only in the subjects taught, but in their presentation. The so-called philosophical course in an improved

form, either by reading Aristotle in Greek or in the better Latin translation of Argyropolus and others, and by the use of the excellent Melancthonian text-books, was considered the foundation of theological study. And, in this course, arithmetic, geometry, music, astronomy, history, geography, and poetry were introduced. The study of Greek received a new impetus from Melancthon's grammar; that of Hebrew, from Munster's. The usual time given to these studies was from three to five years. For the first century of Lutheran theology the Scriptures in the original languages were dogmatically and practically expounded. The chief of the universities, in numbers and authority, was Wittenberg. The majority of German churches waited for it to speak the final word. The great theological question of this period related to the Form of Concord (1577).—Wittenberg had in this period as many as three thousand students at once, most of them in theology.

In the first half of the seventeenth century, after the christological controversy between Tübingen and Giessen was ended, no other theological question arose. The Concord theology became triumphant. At the end of the second half of the century, in theology, Wittenberg still maintained its position at the head of the orthodox conservatives under Calovius' mighty influence. But these theologians were opposed by the Calvinians, influenced by Spener's pietism, who were dominant at Altdorf and Königsberg, and represented in Kiel and Jena. The pietists ruled in Giessen.—The principal universities of this period were Wittenberg (twelve hundred students), Leipzig (between three and four thousand, most of them in law), and Jena (twenty-five hundred).

In the eighteenth century Wittenberg began to wane, and Halle (where pietism ruled) and Jena to assert their authority. But if the expansive power was wanting to confessional orthodoxy, so was it also, after 1740, to pietism. In Halle, Baumgarten started a new phase of the theological movement,—the Wolffian. The doctrines were not substantially changed; but they were supported by logical demonstration, not by appeal to the word of God, nor to the testimony of the Spirit. The result of this dry scholasticism was rationalism. But in Halle, Semler lectured; and his historico-critical studies made an epoch, and put the university at the head, in point of number of theological students. These, in 1780–90, averaged eight hundred.—In the last decade of the century Göttingen exercised the most influence upon theology. Her professors were noted for a certain moderate and dry orthodoxy, easy-going and tolerant.

5. *The Reformed and Roman-Catholic Universities.*—These were few in numbers, and several were disbanded during the Thirty-Years' War. Heidelberg, after its destruction in 1622, was restored as a Roman-Catholic university in 1629, but, after a long period of decadence, was made a Protestant university in 1803, and the Roman-Catholic faculty removed to Freiburg. Marburg, which in 1624 fell to the Lutherans, was in 1653 restored to the Reformed. Herborn was dissolved in 1629. Frankfort, in 1633, had only one theological professor. Reformed theology, by virtue of its practical and biblical character, did not

pass through pietism to rationalism, on the contrary, vigorously opposed the latter. Out of fear lest the Roman-Catholic universities would not sufficiently instil Tridentine ideas into their students, the bishops organized theological seminaries. Indeed, their fears were well grounded; for in Vienna, Freiburg, and Landshut, Josephinism ruled; and in Bonn, Breslau, Freiburg, Tübingen, and Gießen, the Roman-Catholic faculties rivalled the Protestant in scientific theological training.

LIT. — SCHLOSSER u. BERCHT: *Archiv für Geschichte*, i. 225 sqq., 233 sqq., essay "Ueber griechische Universitäten zu Julian's u. Theodosius' Zeit;" [W. W. CAPES: *University Life in Ancient Athens*, London, 1877]; SAVIGNY: *Römisches Recht im Mittelalter*, iii. 232; REBITTÉ: *Guillaume Bude*, Paris, 1846; BIANCO: *D. Universität Köln*; KÖPKE: *Die Gründung der Universität Berlin*, Berlin, 1846; THOLUCK: *Akademisches Leben d. 17. Jahrhunderts*, Halle, 1853-54, 2 vols. [For British universities, see HUBER: *The English Universities* (Eng. abridged trans. by F. W. Newman) London, 1843, 2 vols.; SIR A. GRANT: *Story of the University of Edinburgh during its First Three Hundred Years*, London, 1881, 2 vols.] A. THOLUCK.

#### The Theological Faculties of the Universities. I. IN GERMANY (1883).

BERLIN. — Ordinary Professors: I. A. Dorner, C. Semisch, F. L. Steinmeyer, A. Dillmann, B. Weiss, H. v. d. Goltz, O. Pfeiderer, P. Kleinert, J. Kaftan. Extraordinary Professors: P. Piper, H. Messner, H. L. Strack, S. Lommatsch, C. Müller. Privatdocenten: Chr. Plath, W. G. A. Runze.

BONN. — *Roman-Catholic Faculty*. — Ordinary Professors: A. Menzel, C. A. H. Kellner, F. H. Reusch, J. Langen, H. Th. Sinaar, F. Kaulen. *Protestant Faculty*. — J. P. Lange, W. L. Krafft, W. J. Mangold, A. H. H. Kamphausen, Th. Christlieb, W. Bender. Extraordinary Professors: C. Beuath, C. Budde. Docent, F. Spitta.

BRAUNSBERG. — (R.C.) Ordinary Professors: F. Hipler, F. Dittrich, H. Oswald, H. Weiss, J. Marquardt.

BRESLAU. — *Roman-Catholic Faculty*. — Ordinary Professors: J. H. Friedlieb, F. A. Bittner, A. F. Probst, H. Lämmer, P. F. Scholz, A. König. Docent: A. Krawutzky, M. Sdralek. *Protestant Faculty*. — Ordinary Professors: J. F. Raebiger, E. Meuss, F. W. Schultz, G. L. Hahn, H. Weingarten, Ch. H. Schmidt. Honorary Professor, D. Erdmann. Extraordinary Professor, L. Lemme. Docent, G. Koffmane.

ERLANGEN. — Ordinary Professors: F. H. R. Frank, G. v. Zetzschwitz, P. A. Köhler, T. Zahn, T. H. F. Kolde, A. Hauck, F. A. E. Steffert. Honorary Professor, A. Ebrard. Docent, W. Lotz.

FREIBURG-IM-BREISGAU. — (R.C.) Ordinary Professors: A. Maier, A. Stolz, J. König, F. Wörter, F. Kössing, P. J. Sentis, F. X. Kraus. Docenten: C. Krieg, A. Schill.

GIESSEN. — Ordinary Professors: B. Stade, F. Kattebusch, E. Schürer, A. Harnack, J. Gottschick.

GÖTTINGEN. — Ordinary Professors: A. Wiesinger, J. Wagenmann, A. Ritschl, H. F. Reuter, H. Schultz, K. Knoke. Extraordinary Professors: G. C. A. Lünemann, B. Duhm.

GREIFSWALD. — Ordinary Professors: J. W. Hanne, O. Zöckler, H. Cremer, C. Bredenkamp. Extraordinary Professor, F. Giesebrecht.

HALLE. — Ordinary Professors: J. Jacobi, C. Schlottmann, J. Köstlin, W. Beyschlag, E. Riehm, H. Hering, M. Kähler. Extraordinary Professors: G. Kramer, C. Tschackert. Docent, H. Franke.

HEIDELBERG. — Ordinary Professors: D. Schenkel, W. Gass, A. Marx, C. Holsten, A. Hausrath, H. Basermann. Extraordinary Professor, J. J. Kneucker. Docent, Schellenberg.

JENA. — Ordinary Professors: C. A. Hase, R. A. Lipsius, C. Siegfried, R. Seyerlen. Honorary Ord-

nary Professors: C. L. W. Grimm, A. Hilgenfeld. Extraordinary Professor, B. Pünjer. Docent, P. W. Schmiedel.

KIEL. — Ordinary Professors: C. Lüdemann, A. Klostermann, F. Nitzsch, W. Moeller, E. Haupt, H. H. Wendt. Extraordinary Professor, H. Lüdemann. Docent, F. Baethgen.

KÖNIGSBERG. — Ordinary Professors: J. G. Sommer, E. W. Erbkam, H. J. M. Voigt, R. F. Grau, J. C. H. Jacoby. Extraordinary Professor, A. H. E. Kloppe. Docent, C. F. Zimmer.

LEIPZIG. — Ordinary Professors: K. F. A. Kahnis, Ch. E. Luthardt, G. V. Lechler, Franz Delitzsch, G. A. Fricke, G. Baur, R. H. Hofmann, Wold. Schmidt. Honorary Ordinary Professor, H. G. Hölemann. Docenten: H. Guthe, V. Ryssel, F. L. König, V. Schultze, F. Loofs, P. Ewald.

MARBURG. — Ordinary Professors: E. Ranke, G. Heinrich, Th. Brieger, W. Herrmann, W. W. Baudissin, E. Achelis. Docenten: G. E. C. Kessler, C. H. Cornill.

MÜNICH. — (R.C.) Ordinary Professors: J. J. I. v. Döllinger, A. Schmid, P. Schegg, J. Silbernagel, J. Wirthmüller, J. Bach, J. Schönfelder, Andr. Schmid. Docenten: O. Bardenhewer, L. Atzberger.

MÜNSTER. — (R.C.) Ordinary Professors: A. Bisping, J. Schwane, J. Hartmann. Extraordinary Professor, B. Schaefer. Docenten: B. Fechttrup, J. Bautz.

ROSTOCK. — Ordinary Professors: J. Bachmann, A. W. Dieckhoff, L. Schultze, K. F. Nösgen.

STRASSBURG. — Ordinary Professors: E. W. E. Reuss, C. Schmidt, E. Cunitz, A. E. Krauss, H. Holtzmann, R. Zöpfel, A. Kayser, W. G. Nowack. Extraordinary Professors: P. Lobstein, E. Lucius.

TÜBINGEN. — *Protestant Faculty*. — Ordinary Professors: C. H. v. Weizsäcker, A. Weiss, P. Buder, E. Kübel, E. Kautzsch. Repetent, Völter. *Roman-Catholic Faculty*. — Ordinary Professors: F. v. Himpel, F. v. Kober, F. X. v. Linsenmann, F. X. Funk, P. Schanz, Keppeler.

WÜRZBURG. — (R.C.) Ordinary Professors: F. Hettinger, A. Scholz, J. Grimm, J. Nirschl, H. Kihn. Extraordinary Professor, F. A. Göpfert. Docent, I. Stahl.

#### II. — IN SWITZERLAND: —

BASEL. — Ordinary Professors: C. F. Riggienbach, F. Overbeck, R. Stähelin, P. W. Schmidt. I. Stockmeyer, K. Smend, K. v. Orelli. Docenten: P. Böhringer, K. Marti, B. Riggienbach, F. Reman, G. Schnerdmann.

BERN. — *Protestant Faculty*. — Ordinary Professors: E. Müller, F. Nippold, S. Oetli, E. Langhans, R. Steck. Honorary Professors: G. Studer, R. Rüetschi. Docenten: A. Schlatter, R. Rüetschi. *Roman-Catholic Faculty*. — Ordinary Professors: E. Herzog, F. Hirschwälder, Ph. Woker, E. Michaud, A. M. Hurtaut.

ZÜRICH. — Ordinary Professors: A. Schweizer, O. F. Fritzsche, A. E. Biedermann, G. Volkmar, H. Steiner, H. Kesselring. Docenten: C. Egli, M. Heidenheim, E. Egli.

In each of three cantons of French Switzerland, Geneva, Vaud (at Lausanne), and Neuchâtel, there are two theological seminaries, — one belonging to the State Church, and the other to the Free Church of the canton.

#### III. — IN RUSSIA: —

DORPAT. — Ordinary Professors: A. v. Oettingen, E. W. Volck, F. Mühlau, F. Hoerschelmann. Extraordinary Professor, G. N. Bonwetsch.

#### IV. — IN AUSTRIA: —

CRACOW. — (R.C.) Ordinary professors: J. Drozdiewicz, J. Czerlunczakiewicz, J. Pelczar, S. Spis, S. Lenkiewicz, Chotkowski. Extraordinary Professor, St. Pawlicki. Docent, W. Cholewinski.

CZERNOWITZ. — *Greek-Oriental Theological Faculty*. — Ordinary Professors: B. Mitrofanowicz, E. Popowicz, I. v. Onclul, B. v. Repta, C. Popowicz. Supplementary Professor, E. Wojucki. Docent, J. Stefanelli.

GRAZ. — (R.C.) Ordinary Professors: M. J. Schlager, F. Klinger, F. Stanonik, R. v. Scherer, L. Schuster, F. Fraidl, O. Schmid. Supplementary Professor, J. Wurm.

INNSBRUCK. — (R.C.) Ordinary Professors: A. Tuzer, H. Hurter, J. Jungmann, E. Jung, N. Niles, F. Stentrup, H. Grisar, G. Bickell. Extraordinary Professor, J. E. Wieser. Dozenten: M. Limbourg, J. Biederlack.

LEMBERG. — (R.C.) Ordinary Professors: Delskiewicz, F. S. Kostek, A. Filarski, Cl. Sarnicki, J. Watzka, L. Kloss, J. Mazurkiewicz. Extraordinary Professor, M. Paliwoda. Dozenten: J. Wieliczko, L. Ollender.

PRAGUE. — (R.C.) Ordinary Professors: E. Peter, A. Reinwarth, Cl. Borovy, J. Schindler, R. F. Smolik, A. Rohling, W. Frind, J. Sprinzi, L. Schneider. Dozenten: F. Kral, F. Blanda, K. Elbl.

VIENNA. — (R.C.) Ordinary Professors: F. Laurin, A. Wappler, C. Krucki, H. Zschokke, M. Bauer, A. Ricker, F. Polzl, W. Neumann. Honorary Ordinary Professor, C. Werner. Extraordinary Professor, J. Schneider. Dozenten: Chr. Schüller, L. Müllner. Protestant Faculty. — Ordinary Professors: G. G. Roskoff, J. C. Th. v. Otto, C. A. Vogel, J. M. Sehering, E. Böhl, G. W. Frank.

UNIVERSITIES.	NUMBER OF UNIVERSITY STAFF						NUMBER OF STUDENTS.		
	Ordinary Professors.	Extraordinary Professors.	Honorary Professors.	Privatdoctores (Lectors).	Extra Teachers.	Total.	Protestants.	Roman Catholics.	Grand Total.
<b>I. — German Empire —</b>									
Berlin . . . . .	72	73	6	97	7	255	459	—	5,158
Bonn . . . . .	54	21	2	25	4	109	109	75	1,228
Braunsberg . . . . .	9	—	—	—	—	10	—	—	?
Breslau . . . . .	58	32	2	30	6	128	127	137	1,577
Erlangen . . . . .	36	10	1	9	5	61	305	—	641
Freiburg . . . . .	38	7	1	12	4	62	—	52	909
Giessen . . . . .	38	8	1	4	3	54	68	—	482
Göttingen . . . . .	60	26	1	23	5	115	197	—	1,120
Greifswald . . . . .	36	19	—	10	5	70	129	—	750
Halle . . . . .	49	22	—	21	8	100	488	—	1,449
Heidelberg . . . . .	42	50	4	17	9	102	54	—	1,068
Jena . . . . .	33	17	10	10	5	75	127	—	651
Kiel . . . . .	40	8	—	19	5	72	72	—	460
Königsberg . . . . .	47	22	—	21	5	95	158	—	933
Leipzig . . . . .	62	36	12	62	4	176	638	—	3,142
Marburg . . . . .	43	14	—	18	5	80	139	—	860
Munich . . . . .	69	7	6	56	4	142	—	116	2,236
Münster . . . . .	17	9	—	5	2	33	—	126	340
Rostock . . . . .	31	2	—	7	3	43	50	—	231
Strassburg . . . . .	60	16	1	19	6	102	65	—	859
Tübingen . . . . .	52	9	—	13	9	83	360	146	1,385
Würzburg . . . . .	56	8	—	22	2	88	—	159	1,103
<b>II. — Swiss-land —</b>									
Basel . . . . .	36	13	—	—	3	76	63	—	387
Bern . . . . .	40	9	4	26	1	80	35	9	390
Geneva . . . . .	50	1	13	13	—	77	13	—	414
Lausanne . . . . .	23	19	—	3	—	45	—	—	?
Neuchâtel . . . . .	25	3	1	2	—	31	—	—	?
Zürich . . . . .	35	12	—	40	2	89	25	—	476
<b>III. — Russian Baltic Prov. —</b>									
Dorpat . . . . .	40	3	—	18	10	71	190	—	1,445
<b>IV. — Austrian-Hungary —</b>									
Czernowitz . . . . .	23	7	—	4	1	35	66	—	248
Graz . . . . .	47	16	—	38	4	105	35	—	910
Innsbruck . . . . .	38	10	—	23	2	73	171	—	658
Cracow . . . . .	33	18	—	29	1	81	—	—	?
Lemberg . . . . .	27	9	—	18	2	56	310	—	922
Prague, Ger. University . . . . .	62	14	—	38	4	108	—	?	?
Vienna, Univ. . . . .	80	59	3	121	9	272	—	187	4,706
Vienna, Evangelical Theolog. Faculty . . . . .	6	—	—	—	—	6	?	—	?

**UNIVERSITY IN AMERICA.** Educational terms are so much confused in the United States, that at one time we hear it said that there are "no American universities;" at another, that there are so many as to be ridiculous. The difference is between the real and the nominal. By name, the printed lists record many scores of institutions which call themselves universities: in fact, there is not one score which a jury of American scholars would acknowledge to be worthy of this designation, and a still smaller number which would be called universities according to the English or the German standard. The confusion is injurious to the progress of education in the United States. A seminary which would be respectable under a modest name seems pretentious under a lofty title: worse than this, the proper object of a college is in danger of being forgotten, and the legitimate office of a university wholly lost sight of. A study of European universities will show, that, with many differences in their formal organization, they have generally, for a long time past, adhered to certain fixed principles.

1. They have furnished liberal education in the most advanced branches of knowledge, — usually in law, medicine, and theology, — and also in the various studies which are called philosophy, including mathematics, the natural and physical sciences, the historical and moral sciences, and philology; and this instruction has been given to young men who have been fitted for it by long-continued training in subordinate colleges, gymnasias, and *lycées*.

2. They have encouraged scholars of exceptional powers to devote a considerable part of their time, while engaged as teachers, to the advancement of human knowledge by researches in libraries and in laboratories, and to the publication of their results for the benefit of mankind.

3. They have retained the right to bestow academic degrees, and have bestowed these honors with rigid restrictions; so that the public may have some assurance of the intellectual ability of young men engaging in intellectual pursuits, and so that young students may be encouraged in their most advanced intellectual work by the approbation of an incorporated society of scholars.

4. They have built up, by their direct and indirect agencies, libraries, museums, observatories, laboratories, and other costly agencies for increasing and perpetuating knowledge.

Judged by these high standards, there are few, if any, institutions in the United States which can be called complete universities; but there are some strong, well-planned, and prosperous foundations, which are full of promise, and which are likely, within the next few years, to be developed into universities differing from the English, the German, the French, the Scotch, or the Italian type, but having distinctive American characteristics. Among their peculiarities will doubtless be a readiness to study the experience of all other countries, and to apply the lessons thus learned to the peculiar civil, ecclesiastical, and social conditions of the United States. These American universities will differ from one another as the requirements and the history of different parts of the country differ. Generous pecuniary gifts have already been made for university purposes in distinction from collegiate, and other large en-

dowments are known to be forthcoming. Before 1900, or, in other words, before the youth who are now in their cradles are ready to graduate, there will be several institutions worthy to be called universities, and to be compared with like foundations in the most enlightened countries,—probably one in or near each of the ten or twelve great cities of the country, and a few others developed in the older States from the present collegiate foundations, and, in the newer, established by legislative aid or private munificence.

The older colleges, originally organized on the type of English colleges, began early in this century to unfold into universities. Thus Harvard, in addition to its college, has now its schools of law, medicine, and theology, its museum of comparative zoology, its botanic garden, its astronomical observatory, its scientific school, its agricultural school, its dental school. Yale has, besides its college, its schools of science, law, medicine, theology, and of the fine arts, and its astronomical observatory. Columbia has its schools of law, medicine, and mines in addition to its college. A like development, if not as wide, may be seen in several others of the older foundations.

Another promising group of universities includes those which have been organized under the auspices of State governments, largely maintained by public appropriations. The University of Virginia, initiated by Jefferson, was one of the earliest of this class, and has always borne the marks of freedom and individuality which he impressed upon it. The States of Georgia, North and South Carolina, and Louisiana followed, to some extent, the lead of Virginia. Michigan, Wisconsin, Minnesota, California, and other Western States, have likewise initiated strong foundations.

Within a few years a third variety of university foundations has sprung up, the result of private gifts,—as at Boston, Ithaca, Baltimore, and New Orleans,—free from historic traditions and from governmental superintendence. These three varieties of organization are not unlikely to present perpetually three types,—the collegiate university, the state university, and the independent university.

There is a fourth form of university organization, that of the State of New York, which has the distinctive function, that, without giving instruction from its own forces, it has a sort of advisory and even supervisory charge of the colleges and academies of the State.

The points to be aimed at by those who are endeavoring to organize universities should be these,—broad and comprehensive arrangements for the advancement of knowledge, and for the education of superior minds; ample funds, free as possible from petty restrictions; a careful adaptation to the conditions of American society, especially to the schools and colleges already established. If the universities could recover the exclusive right to confer degrees, it would be a great gain.

D. C. GILMAN.

UPHAM, Thomas Cogswell, D.D., Congregationalist; b. at Deerfield, N.H., Jan. 30, 1799; d. in New-York City, April 2, 1872. He was graduated at Dartmouth College, 1818, and at Andover Seminary, 1821; taught Hebrew, 1821–

23; and from 1825 to 1867 was professor of mental and moral philosophy in Bowdoin College. He was a voluminous writer. Among his works may be mentioned *Elements of Mental Philosophy*, 1839, 2 vols. (abridged ed., 1864); *Outlines of Disordered Mental Action*, 1840; *Ratio discipline, or the Constitution of the Congregational Churches Examined*, Portland, 1844; *Life of Madame Guyon*, New York, 1847; *Life of Faith*, 1848; *Principles of the Interior, or Hidden Life*, 1848; *Treatise on the Will*, 1850; *Divine Union*, Boston, 1851; *Religious Maxims*, Philadelphia, 1854; *Method of Prayer*, 1859; *The Absolute Religion*, 1872.

UR OF THE CHALDEES, the land of Abraham's ancestors (Gen. xi. 28, 31, xv. 7; Neh. ix. 7). Schrader thus writes respecting it: "In the extreme south of Babylonian Chaldea, west of the Euphrates, from unknown times there existed a very famous seat of the worship of the moon-goddess Sin, called Uru upon the Babylonian cuneiform inscriptions, to-day represented by the ruins of Mugheir. It is certainly natural to identify this Uru with the Ur of Abraham's ancestry. And this conjecture is supported by considering that (1) the name Abrahā in the pronunciation Aburamu is Assyrian-Babylonian; (2) Ur, whence Abraham emigrated, and Haran, where he rested, were alike seats of the worship of Sin, the moon-goddess; (3) the West Semites and the Hebrews also had the same religious ideas and traditions as the Babylonians; (4) Hebrew poetry in its parallelism and methods resembles Babylonian poetry." Cf. RIEHM: *Handwörterbuch d. bib. Alt.*, pp. 1702, 1703.

URBAN is the name of eight popes. — **Urban I.** (223–230), a native of Rome, is said to have suffered martyrdom under Alexander Severus, and is commemorated on May 25. — **Urban II.** (1088–June 29, 1099). He was born at Châtillon-sur-Marne, studied at Rheims, entered the monastery of Clugny, and was by Gregory VII. called to Rome, and in 1084 sent as legate to the Emperor Henry IV. After the death of Victor III. he was elected Pope by the Gregorian party; and, at a council in Rome (1089), he excommunicated both Henry IV. and Clement III. Expelled from Rome in 1091 by the emperor and the antipope, he fled to Count Roger of Benevent; but the rebellion of Conrad against his father enabled him to return to Rome in 1093, and from that time till his death he vindicated the dignity and rights of his position with uninterrupted success. The greatest event in his life was the Council of Clermont (1095), where his speech to the multitude became the actual starting-point of the first crusade. His letters and a life of him are found in MANSI: *Conc. Coll.*, vol. 20; [M. F. STURN: *Zur Biographie des Papstes Urban's II.*, Halle, 1883]. — **Urban III.** (1185–Oct. 19, 1187). He was a native of Milan, and made archbishop there by Lucius III. His whole policy was dictated by one single motive,—his hatred to the Emperor Friedrich Barbarossa; but all his rash undertakings against him were foiled. See *Gesta Trevirorum*, ed. Wytttenbach and Müller, Treves, 1836, vol. i. — **Urban IV.** (1261–Oct. 2, 1264). He was a native of Troyes, studied in Paris, was made bishop of Liège, went as Papal legate to Germany, and was by Alexander IV. made patriarch of Jerusalem. The great aim of his policy was to overthrow Manfred of

Sicily. He summoned him to Rome; and, when Manfred refused to appear, the Pope gave his land to Charles of Anjou. But Manfred expelled the Pope from Rome, and Urban died on the flight. His bulls and letters are found in MANSI: *Conc. Coll.*, vol. 23. — **Urban V.** (Oct. 28, 1362–Nov. 13, 1370). He was born in the diocese of Menda; became abbot of Auxerre in 1353, and of St. Victor in 1358; taught canon law at Montpellier, Avignon, Toulouse, and Paris; and was sent as Papal legate to Naples and Sicily. He was the last pope who resided at Avignon. In 1367 he determined to return to Rome, and on Oct. 16 he entered the city; but he left it again in September, 1370, and died at Avignon. The confusion of Italian politics he could not master. Bernabo Visconte, who seized several cities belonging to the States of the Church, he excommunicated; but he was nevertheless compelled to pay him half a million of gold guildens in order to have the cities restored. His life has been written by MAGNAN (1862), ALBANES (1872), and CHARBONNEL (1872). See also MANSI: *Conc. Coll.*, vol. 26. — **Urban VI.** (April 8, 1378–Oct. 15, 1389). He was a native of Naples, and was archbishop of Bari, when, after the death of Gregory XI., he was elected pope. But his arrogance and arbitrariness very soon brought him into conflict with the cardinals, a party of whom repaired to Anagni, declared the election of Urban invalid, and chose Clement VII. pope: thus the great schism began. Clement VII. took up his residence at Avignon; while Urban succeeded in vindicating himself in Rome, supported by Catherine of Siena and Catherine of Sweden, and recognized by England, Denmark, Germany, and Poland. He espoused the cause of Charles of Durazzo against Johanna of Naples and Sicily, but fell out with Charles, too, was besieged by him in Nocera, and barely escaped (1385), first to Sicily, then to Genoa. After the death of Charles he tried to take possession of Sicily as a vacant fief; but his soldiers abandoned him in Perugia (1388), and he had to give up the scheme. See MANSI: *Conc. Coll.*, vol. 26. — **Urban VII.** (Sept. 15–27, 1590) died before he was consecrated. — **Urban VIII.** (Aug. 6, 1623–July 29, 1644). He was a native of Florence; studied in Rome and Bologna, under the Jesuits; entered the service of the *curia*, and was made archbishop of Nazareth in 1601, and sent as apostolical nuncio to France. In his policy he was an Italian prince, rather than the head of the Roman Catholic Church. He supported Richelieu and France against Austria and Spain, and was thus indirectly in alliance with the Protestants. The Emperor Ferdinand II. complained bitterly, and even the cardinals thought of convening a council against him. He canonized Ignatius Loyola, and Philip of Neri, and beatified Francis Borgia, Andreas Avellino, and others. His poems—paraphrases of psalms in metres of Horace, and hymns to the Virgin—appeared at Antwerp, 1634, and Paris, 1642. He is also the author of those epigrams which appeared in Rome in 1643, with commentaries by Dornalius. [Urban VIII., while Cardinal Maffeo Barberini, was a friend and admirer of Galileo; and, after his elevation to the pontifical throne, he continued to show the astronomer marked favor, who, in turn, dedicated to the new Pope (October, 1623) his *Saggiatore*, a

polemical treatise upon comets, directed against the Jesuit astronomer in Rome. In January, 1632, Galileo issued his *Dialogo dei due Massimi Sistemi del mondo*, repeating the "heresies" of the Copernican philosophy, which in 1616 he had promised not to do; and in October, 1632, Urban, in indignation at Galileo's supposed ingratitude and insubordination, summoned him peremptorily to Rome, and handed him over to the Inquisition. He was treated, however, with great leniency, kept only a few days in captivity, and at last suffered to depart unharmed, after he had renounced his "heresy" June 22, 1633. Urban never signed the sentence of the Inquisition. See GRISAR: *Galileistudien*, Regensburg, 1882; INQUISITION, p. 1100.] A life of Urban (*Gesta Urbani*) appeared at Antwerp, 1637. See RANKE: *Die römischen Päpste*, Berlin, 1836 (vol. iii.). NEUDECKER.

**URIM AND THUMMIM** (אֲרִיִּים וְתֻמִּיִּים; LXX., *ὄφθαλμοὶ καὶ ἀλάθεια* [*command and truth*]; Vulgate, *doctrina et veritas*) are mentioned first in Exod. xxviii. 30, in connection with the "breastplate" of the high priest, and in a manner to imply that they were sensible objects, at least two in number, which were put into the "breastplate," which was, indeed, a sort of bag. This is all we know about them. They were used as a sort of divine oracle, probably with certain traditional ceremonies: sometimes no answer could be obtained from them (1 Sam. xxviii. 6). See art. "Licht u. Recht," in RIEM'S *Handwörterbuch d. bib. Alt.*, pp. 911–918.

**URLSPERGER, Johann August**, founder of the German Christian Association (*Deutsche Christenthumsgesellschaft*); was b. in Augsburg, Nov. 25, 1728; d. in Hamburg, Dec. 1, 1806. After studying at Halle, he became pastor at Augsburg, where he retained his official position till 1776. He was an earnest defender of the faith in an age of neology and deism, and wrote several works. The chief labor of his life was the organization, after many discouragements, of an association of Christians for the promotion of "pure godliness," at Basel, which has continued to this day as a fruitful source of blessing, and out of which have grown the Basel Bible (1801) and Missionary (1816) societies. The last years of his life were saddened by disappointments, and spent in restless travels.

**URSICINUS**, Antipope; was chosen pope by a minority of the Roman clergy in 366, the majority having declared in favor of Damasus. In consequence of the continued division among the clergy, he was driven from Rome, and went to Cologne. Returning to Italy in 381, his appearance was again the occasion of violent commotions, until he was finally banished from Italy by the Council of Aquileja. NEUDECKER.

**URSINUS, Zacharias**, was b. at Breslau, July 18, 1534; d. at Neustadt-on-the-Hardt, March 6, 1583. Descended from poor parents, he was forced to rely for his education upon friends and his own efforts. He matriculated at Wittenberg University in 1550, and remained there till 1557, being on terms of intimacy with Melancthon. At the latter's invitation he was present at the Diet of Worms, whence he went to Geneva (where he met Calvin), and to Paris, where he pursued the study of Hebrew under Jean Mercier. In 1558 he accepted a professorship in the Elizabeth

school at Breslau. The sacramental controversy reaching that city, he published *Theses de Sacramentis, de Baptismo et de Cena Domini* ("Theses on the Sacraments of Baptism and the Lord's Supper"), in which he ranged himself on the side of Calvin and Melancthon. The opposition these views aroused was the occasion of his leaving Breslau; and, as Melancthon had died, he went to Zurich, where he found a friend and teacher in Peter Martyr. In 1561 he accepted a call to Heidelberg as professor in the *Collegium Sapientiae*. In September, 1562, he began his lectures on theology, which he continued till Feb. 10, 1568. In 1563 he was appointed to deliver the sermon on the Catechism on Sunday afternoons, and was called in to take part in the preparation of the church discipline of the Palatinate, of which the Heidelberg Catechism (see art.) forms a part. In connection with Olevianus, he made the preliminary draughts of the latter; and upon him principally devolved its defence. He was the author of the two works in defence of the Catechism which appeared in 1564, — *Verantwortung wider die ungegründeten aufgaben und verkerungen mit welchen der Catechismus Christlicher lehre, zu Heidelberg im Jar MDLXIII. ausgegangen, von etlichen unbilliger weise beschweret ist*, and *Antwort auff etlicher Theologen Censur über die am rand dess Heyleberg Catechism auss heiliger Schrift angezogene Zeugnisse*. The same year he issued two works on the Lord's Supper, — *Antwort vnd Gegenfrag auff sechs fragen von dess Herrn Nachtmal, and Gründlicher Bericht von heiligem Abendmahl*, etc. He enjoyed the full confidence of the elector, Frederick III., and was constantly called in to defend him against theological opponents. But, like Melancthon, he shunned controversy. Broken down in health, he was relieved of his theological professorship, and Zanchius made his successor (1568). The apostasy of Sylvanus, Neuser, and others, from Calvinism, and their rejection of the Trinity and divinity of Christ, were hailed by the Lutherans as a proof that Calvinism led to fatalism and Mohammedanism, and called forth a work on these subjects from Ursinus' pen, — *Bekennnuss der Theologen und Kirchendiener zu Heydelberg von den einigen waren Gott in dreyen Personen, den zweyen Naturen inn der einigen Person Christi*, etc. (1574).

In 1576 Ludwig succeeded to the electorate, and completely overthrew the Reformed government of his father. [More than six hundred preachers and teachers lost their places on account of their adherence to the Reformed faith.] The *Collegium Sapientiae* was abolished the year following, and Ursinus left without a position, in spite of the request of Frederick III., before his death, to his son, that he should be retained. In 1578 he accepted a position in the *Collegium illustre Casimirianum* at Neustadt-on-the-Hardt [which formed a part of the domain of Frederick's second son, John Casimir]. In 1577 he was appointed by the synod of Frankfurt to unite with Zanchius in drawing up a confession for the Reformed churches of Europe, but he declined. In 1581 he published, in the name of the theologians of Neustadt, a forcible criticism of the Formula of Concord (*Admonitio Christiana de libro Concordia*). Ursinus was, beyond doubt, a Calvinist, but refused to acknowledge a human leader, saying at

the Colloquy of Maulbronn, "We are not baptized in the name of Luther, or Zwingli, or of any other, but of Christ alone." He fully accepted the doctrine of predestination, and taught his pupils to regard it as the pillar of their Christian faith and life. See HEIDELBERG CATECHISM, (OLEVIANUS.

LIT. — A complete edition of the works of Ursinus was edited by Quirinus Reuter in 1612, 3 vols. His *Life* has been treated by SUDHOFF: *C. Olevianus und Zacharias Ursinus*, Elberfeld, 1857; GILLET: *Crato von Crafftheim*, Frankfurt, 1860. [There is an English translation, by H. Parrie, of his *Summe of Christian Religion*, Lond., 1587, and another by Rev. G. W. Williard, Columbus, O., 1851 (now published by the Reformed Dutch Church Board of Publication, New York), under the title *Commentary on the Heidelberg Catechism*. See also HUNDESHAGEN: *Ursinus, in Lives of the Leaders of our Church Universal*, 1879; NEVIN's historical preface to Williard's edition, mentioned above, translated into German, with additions by P. SCHIAFF in his *Kirchenfreund*, iv. (1851), pp. 335-356.] GILLET.

URSULA, a saint of the Roman-Catholic Church. According to a legend of the church of Cologne, contained in Siebert von Gemblours' *Chron. ad an. 453*, Hagen's *Reimchronik* (about 1275), the *Cronica van der hilligen Stat van Coellen* (about 1495), the *Legenda aurea*, or *Lombardica hystoria* (Strassburg, 1496), Ursula was the only daughter of the Christian king, Deonotus, or Diogenetus, of Britain. Sought in marriage by the heathen prince Holofernes, she put off the marriage for three years, and in the mean time started on a pilgrimage, with ten close companions and eleven thousand other virgins. They crossed the sea to Tila, on the coast of Gaul, went up the Rhine to Cologne, thence to Basel, and from there to Rome. Returning, Pope Cyriacus accompanied the party, which, as it approached Cologne, was totally annihilated by the Huns, with King Ezzel at their head. Ursula, who, on account of her beauty, was spared to become the wife of the king, resisted, and was killed with an arrow. The Huns were immediately compelled to flee by hosts of angels. The city of Cologne, thus delivered, buried the martyred virgins' bodies, and placed over each grave a stone bearing the name of the occupant. The palmer Clematius subsequently built the St. Ursula Church on the spot. The credibility of the legend in this form was doubted in the middle ages by Jacobus a Voraigne, in the *Legenda aurea*, and Gobelinus Persona, in his *Cosmodromium* (about 1418), on the ground that no Pope Cyriacus lived in the reign of Maximinus Thrax (235-238) or Maximianus Herculeus (284-305), that the Huns had not appeared in Europe at that early date, etc. Baronius himself (*Annal. ad an.*, 383, 384) felt compelled by these considerations to reject the legend in its German form, and to receive that of Geoffrey of Monmouth, in his *Hist. regum Britan*. According to this, Deonotus, king of Cornwallis, sent over seventy-one thousand virgins to Gaul, at the requisition of the usurper Maximus (383-388). Driven upon islands inhabited by barbarians, they were slain by Huns and Picts (!).

The foundation of the Ursuline legend is to be decided from the martyrologies written prior to the twelfth century. The most of them, belong-

ing to the eighth and ninth centuries, and bearing the names of Beda, Ado of Vienne, Rhabanus Maurus, etc., contain nothing about Ursula. Wandelbert of Prüm (d. about 870) was the first to refer to her, and says, "Thousands of virgins were cut down with ruthless fury near the city of Agrippa, on the banks of the Rhine." (See the passage in D'Achery: *Spicileg.*, ii. 51.) If this passage suggests the idea of interpolation, we read in Usuardus of St. Germain (about 875), of the martyrdom of Martha and Saula, "with many others" (*alii pluribus*, at Cologne. A much later church calendar of Cologne (edited by Binterim, Cologne, 1821) mentions eleven virgin martyrs by name. A Treves calendar of the eleventh century (see Hontheim: *Prodrom. hist. Trevir.*, i. 385) was the first to speak of thousands of such virgins (*sanctarum virg. millia*); and two later calendars (Hontheim, pp. 392, 399) put the number at eleven thousand. The change of the number is explained by Rettberg, Gieseler, and others as a false interpretation of the words *S. Ursula et vii M. Virgines* ("St. Ursula and the eleven martyred virgins") to mean "St. Ursula and the eleven thousand virgins."

Lit. — The truth of the legend is defended by WETZER u. WELTE: *Kirchenlex.*, xi. 486, and the NEO-BOLLANDISTS: *Acta Sanct.*, Oct. t. ix., 73 303; CROMBACH: *Ursula vindicata*, Col., 1617 (very elaborate); VADIAN: *Oratio de xi millibus virg.*, Vienna, 1510; USSHER: *Antiqq. eccles. Brit.*, Lond., 1687, pp. 107 sqq.; [STEIN: *Ursula*, Köln, 1879;] the church histories of RETTBERG and GIESLER; [Mrs. JAMESON: *Legend. Art.*] ZÖCKLER.

**URSULINES, The.** This order was founded by Angela Merici (b. March 21, 1470; d. Jan. 27, 1540; beatified by Clement VIII. (1768); and canonized by Pius VII. (1807) as Angela of Brescia) in Brescia, Nov. 25, 1535. It did not bind itself by strict conventual rules, and vows of chastity or poverty. Its object was to instruct girls, and to care for the poor and sick. Angela drew up the original twenty-five articles governing the order. The Papal confirmation of the order was granted by Paul III. in 1544. Cardinal Borromeo took it under his special patronage. The rules became more strict; and the Ursulines, who began to spread in France (Paris, 1611) and Germany, also established convents, which was not the idea of the founder. Many still live in their own homes. Their chief work lies in the education of girls, and catechetisation. They wear a black dress bound by a leather girdle, and a black cloak without sleeves, and a tight-fitting fabric about the head, with a white veil and a longer black veil. The St. Ursula mentioned above is their patron, hence the name. [There are Ursuline convents at Morrisania, New York, Cleveland, Toledo, etc., and at Quebec.] See *Les Chroniques de l'ordre des Ursulines*, Paris, 1676, 2 vols.; *Journal des illustres Religieuses de l'ordre de Ste. Ursule*, 1690; QUARRÉ: *D. Leben d. heil. Angela Merici*, Augsburg, 1811; V. POSTEL: *Hist. de sainte Angèle Merici et de tout l'ordre des Ursulines, depuis sa fondation jusqu'au pontificat de Leon XIII.*, Paris, 1879 sqq.

**USSHER** (or **USHER**), James, Archbishop of Armagh, and Primate of Ireland; was b. at Dublin, Jan. 4, 1581; d. at the residence of the Countess of Peterborough, Ryegate, Surrey, March 21, 1656. In 1594 he entered Trinity College,

Dublin. Stapelton's *Fortress of Faith*, in which the high antiquity of the Papal Church is asserted, led him to the study of the Fathers, in whose writings he read systematically every day for eighteen years. His father had set him apart for the study of the law, but his death in 1598 left Ussher free to pursue the study of theology. In 1600 he became fellow of Trinity, and in 1603 he was sent with Dr. Chaloner to England to purchase books with the eighteen hundred pounds which Parliament had given for the foundation of a university library. In 1607 he was made professor of divinity at Trinity College, and in 1614 vice-chancellor of the university. The hundred and four articles of the Irish Church, with their strong Calvinism, which were passed by a synod held in Dublin, 1615, were probably from Ussher's hand. They were never ratified by the Irish Parliament. Ussher was frequently obliged to visit England, and stood on good terms with the king in spite of the suspicion that he was a Puritan. In 1621 he was appointed bishop of Meath, and in 1625 archbishop of Armagh, and primate of Ireland. Ussher had preached sternly against the Roman-Catholic Church, and as primate declared himself in opposition to all toleration of the Catholics. Wentworth, however, the lord-lieutenant of Ireland, counteracted his influence in this regard, and introduced, against his will, the Thirty-nine Articles of the Church of England. Ussher does not seem to have been equal to the emergencies of his diocese, and, longing for literary occupations, retired to England in 1640, never returning to Ireland. Arriving at London about the time of the opening of the Long Parliament, he became involved in the discussion of prelacy. In *The Directions of the Archbishop of Armagh concerning the Liturgy and Episcopal Government*, which was printed without his consent, he advocated the view according to which the bishops would be simply superintendents and synodal presidents. He accompanied Lord Stafford to the scaffold, and was appointed bishop of Carlisle *in commendam*, as some reparation for the loss of his library on its way to London. In 1643 he was invited to sit as a member of the Westminster Assembly, the Puritans being contented with his plan of a "reduced episcopacy," above referred to; but, the king refusing his consent, he never took part in the proceedings, [but exerted a decided influence upon it through his *Body of Divinity*, the Irish Articles, and other works]. In 1642 Ussher retired to Oxford, where he remained till 1645, preaching nearly every Sunday. In 1646 he followed an invitation of Lady Peterborough to London, and in 1647 was made preacher at Lincoln's Inn. He remained true to the king till his death, but was received with marks of respect by Cromwell. At Cromwell's command a splendid funeral was held at his death, and his remains interred at Westminster Abbey. His fine library went to the university of Dublin.

Ussher was a man of unusual gifts of mind and heart. Selden [whose funeral-sermon he preached] speaks of him as *vir summa pietate et integritate judicio singulari usque ad miraculum doctus et literis severioribus promovendis natus*. He was a declared Royalist, and ardent advocate of passive obedience, but stood well with the Puritans, on account of his strict Calvinism, and his



advocacy of a modified episcopacy. His life was blameless, his personality imposing. Impressive as a preacher, he was more learned as a scholar. He did excellent service in discovering and securing old manuscripts, as, for example, the Samaritan Pentateuch from Aleppo.

Ussher's writings, which were numerous, may be divided as follows. (1) *Apologetic* writings: *Gravissimæ questionis de christianarum ecclesiarum in Occidentis præsertim partibus ab apostolorum temporibus ad nostram ætatem, continua successione et statu, hist. explication*, 1613 (in which the thousand years in which Satan was to be bound are declared to have ended with Gregory VII., when Satan was loosed in the Church of Rome); *An answer to a challenge made by a Jesuit in Ireland wherein the judgement of antiquity in the points questioned is truly delivered and the novelty of the now Romish doctrine plainly discovered*, 1625 (a master-work, in which the principal points of difference between the Catholic and Anglican churches are discussed with great learning); *Reduction of Episcopacy unto a form of a Synodical government received in the ancient church, and proposed in 1641* (ed. Bernard, 1657). (2) *Historical* writings. Ussher was a pioneer in the department of the early church of Britain, and hoped to prove that the early British Church was independent of the Roman Church and its unscripural traditions. The principal works of this kind were, *A discourse of the Religion anciently professed by the Irish and British*, 1631; *Britannicarum ecclesiarum Antiquitates quibus inscripta est Pelagianæ Hæreseos historia*, 1639 (a work of twenty years' labor, great research, and critical penetration); *Gottschalki et prædestinationis contror. ab eo motæ hist.*, 1613 (in which he published for the first time Gottschalk's *Confessions*, which he had had brought from Venice); *Dissertatio non de Ignatii solum et Polycarpi scriptis sed etiam de Apost. constitutionibus et canonibus C. Romano attributis*, 1614; *Præfatio in Ignat.*; *Ignatii epistolæ genuinæ*, etc., 1647; in which last works Ussher declared in favor of the shorter recension of the Ignatian Epistles, as against the larger, which is interpolated by the hand that corrupted the *Apost. Constitutions*, and surmised the existence of a Syriac recension which was found two centuries later. (3) *Chronological* writings: *De Macedonum et Asianorum anno solari, dissert. cum Græcor. astronom. parapegmate ad Macedonum et Juliani annorum rationes accommodata*, 1618; and especially the great work, *Annales Veteris et Novi Testamenti*, 1650-54. The dates of this work are given in the English Bibles. It places the creation 4004 B.C.; the flood, 2348 B.C.; the exodus, 1491 B.C.; Solomon's ascent to the throne, 1015, etc. An incomplete work, *Chronologia Sacra*, was published from his remains. (4) *Miscellaneous* writings: *Body of Divinity*, 1638; *The Principles of the Christian Religion*, 1651; *The power communicated by God to the Prince, and the obedience required by the subject*, 1665, etc.

Ussher's Complete Works were edited by ELINGTON (regius professor of divinity at Dublin) 1847-62, 16 vols. See the *Life* there prefixed, and those by BERNARD (1656) and RICHARD PARR (1686).

C. SCHOELL.

USTERI, Leonhard, a German theologian; b. in Zurich, Oct. 22, 1799; d. in Bern, Sept. 18, 1833. He studied in Zurich and Berlin (1820-23), where

he was strongly influenced by Schleiermacher. Returning to Zurich, he engaged in private tutoring, and devoted himself to literary work. In 1823 he issued a *Commentatio critica in qua Evangel. Joannis genuinum esse ex comparatis IV. Evangeliorum narrationibus de cæna ultima et passione J. Christi ostenditur*, in which he vindicated John's accuracy concerning the last passover of our Lord. In 1824 he published his work on Paul's doctrinal system (*Entwicklung d. paulin. Lehrbegriffs mit Hinsicht auf d. übrigen Schriften d. N.T.*). The author lived to see four editions, and two appeared after his death (6th, 1851). This work at once gave him a wide reputation, and secured for him a call to Bern as professor and director of the gymnasium. The work would not be accepted as an authority now. His fundamental position, for example, is, that Paul's doctrinal system was developed from the fact of the contrast between the pre-Christian age and Christianity. He rightly affirms, however, that Paul, after his conversion, sought for righteousness in the grace of God alone, and was active in spreading the gospel, because he believed in Christ as the Son of God and the Redeemer. In 1833 a commentary on Galatians appeared from his pen, and was designed to be the first of a series on Paul's Epistles. [In connection with S. Vögelin he issued an excellent selection of Zwingli's works, Zurich, 1819-20, 2 vols.]

GÜDER.

USUARDUS, a Benedictine of the abbey of St. Germain-des-Prés, near Paris; after his return with Hilduin from Spain, with a number of martyrs' relics, prepared, at the request of King Charles the Bald, a *Martyrology*. It was completed about 876, and was very popular. The work was first published in *Rudimentum novitiorum*, Lub., 1175; later editions, Antwerp, 1480; Venice, 1498; Padua, 1500; Cologne, 1515, 1521; Paris, 1536 (with notes by MOLANUS); Lyons, 1568, 1573; Antwerp, 1714 (critical edition by SOLLIER); Paris, 1718 (by BOUILLART). [Migne, in his *Latin Patrology*, vol. cxxiii., reprints Sollier's edition and notes.]

NEUDECKER.

USURY now means the taking of illegal interest, but originally it meant the taking of any interest at all. The Mosaic law absolutely forbade a Hebrew to take interest from a Hebrew, but not from a foreigner (Deut. xxiii. 20). The New Testament does not forbid to take interest, though it recommends to lend money gratuitously (Luke vi. 34). The Fathers unanimously condemned the taking of interest, — Tertullian: *Adversus Marcionem*, 4, 17; Cyprian: *De lapsis*; Ambrose: *De bono mortis*, 12; Augustine: *Contra Faustum*, 19, 25; Jerome: *Ezech.*, 6, 18. The Popes followed the track of the Fathers, and canon law forbade, first the clergy, afterwards every member of the church, to take interest. The penalty was, for the clergy, suspension; for the laity, excommunication. Interest paid could be reclaimed, not only from him who had received it, but also from his heirs. An oath never to claim back the interest paid was not binding. Of the Reformers, Luther condemned the taking of interest, Calvin admitted it, Melancthon vacillated; but the universal practice of modern civilization has altogether abandoned the principles of canon law, and for good reasons. See ROTHE: *Theologische Ethik*, vol. iii. See also MAREZOLL: *De usuraria pravi-*

tate (Leipzig, 1837); and M. NEUMANN: *De usuria praevalde in Germania* (Berlin, 1860). [LECKY: *History of Rationalism*, London, 1865, 2d vol. last chap.; FUNK: *Geschichte des kirchlichen Zinsverbots*, Tübingen, 1876.]

H. F. JACOBSON.

**UTENHEIM, Christoph von**, Bishop of Basel, and forerunner of the Reformation there; was b. in Alsace about 1450; d. at Delsberg, near Basel, March 16, 1527. It is not known where he pursued his studies. About the year 1472 he was appointed to a position at the Church of St. Thomas in Strassburg, which he resigned in 1491, and in 1473 chosen rector of university of Basel. In 1500 he was chosen administrator of the diocese of Basel, and in 1502, upon the death of the bishop, his successor. He immediately devoted himself to the improvement of the financial condition of his see, and the morals of the clergy, which were notorious as being more corrupt than those of any of the other five bishoprics in "the priest's lane" (*Pfaffengasse*; i.e., the Rhine). In 1503 he convened a synod of his clergy at Basel, and, without forsaking the Catholic positions, urged upon them the obligations of a moral and exemplary life. In 1512 he called Capito to Basel, and in 1515 (Ecolampadius; neither of whom, however, up to that time, had uttered any of the advanced views of the Reformation. With Erasmus he stood on the most intimate terms, and, after his sojourn there in the interest of his Greek Testament, urged him to return to Basel. Erasmus, in a letter to Thomas More, mentions the bishop's great cordiality and generosity to him. He makes special record of the gift of a horse, which, as he wrote More, he sold for fifty gold gulden. Utenheim also welcomed the first utterances of Luther, and seems to have thought well of him as late as 1519. In that year Capito wrote Luther that a certain honest bishop would afford him a place of security, by which Utenheim alone can have been meant. However favorable the bishop may once have been to some of the principles of the Reformers, he began in 1522 to take retrograde steps. The occasion was a carousal in which some humanists, most of them priests, had indulged on Palm-Sunday. He issued an edict forbidding the public mention of Luther's name, and the interpretation of the Scriptures in any other sense than the Fathers had understood them. In 1524 he joined the league of German bishops for carrying out the Edict of Worms. However, it is not to be supposed that he wholly shut up his heart to the principles of the Reformation. On a stained-glass window he presented in 1522 to the Magdalene convent of Basel, are the words, *Spes mea crux Christi: gratiam, non opera, quero* ("My hope is the cross of Christ: I seek grace, not works"). Some of Erasmus' letters to him in this last period of his life are preserved, and testify to the great humanist's regard for the bishop. Bowed down by his many cares, he resigned his see Feb. 13, 1527, but died a few weeks later. See HERZOG: *Beiträge zur Geschichte Basels*, Basel, 1839, pp. 38-93; *Leben Ecolampadius*, 1543.

HERZOG.

**UTILITARIANISM.** This term may be used as synonymous with hedonism (eudæmonism), but more commonly denotes a species of it. In the wider or generic sense it is the doctrine that actions derive their moral character from their

consequences; that right in conduct is what tends to promote happiness, and wrong what tends to produce misery; that the ethical is dependent on, and derived from, the useful. This doctrine has four forms, because the consequences of actions must be personal or social, temporal or eternal. The distinction of consequences into personal or social is, however, the deeper and more essential distinction. It is a distinction of nature, which that into temporal or eternal is not. It therefore has to be taken as the principle according to which hedonistic theories should be distributed, and it divides them into the two classes of egoistic and altruistic. Egoistic hedonism is what is known as the selfish theory, and altruistic hedonism is what is commonly called utilitarianism. Hedonism is not a better term, however, for the generic doctrine than utilitarianism: on the whole, it is not so good, as pleasure (*hêdonê*) is *per se*, still less than *utility*, identical or commensurate with morality.

Egoistic hedonism, the selfish theory, the utilitarianism of personal interest, has assumed various phases. It was maintained both in the Cyrenaic and Epicurean schools of antiquity; but the ideal of happiness in the former was the greatest attainable sum of sensations of gentle motion, and, in the latter, of pleasures of rest (freedom from discomfort and anxiety). The self interest to which virtue is traced by Hobbes, Mandeville, and Paley, centres, according to the first of these writers, in the pleasures which spring from the sense of power; according to the second, in the satisfaction of the desire of applause; and, according to the third, in the hope of everlasting happiness and the fear of everlasting pain. But in every form the theory is subject to insuperable objections. It makes interest and duty identical both in idea and fact; whereas consciousness declares that they are quite distinct in idea, and experience testifies that they may be separated, and even opposed in fact. To act from a desire of personal advantage is felt by every one to be very different from acting from a sense of duty. The more self-love reigns, the less can conscience admit that virtue or merit is present. We approve of disinterestedness, and our approbation is itself disinterested. Duty may dictate, in direct antagonism to self-interest, the sacrifice of health, fortune, reputation, and life. Further: egoistic hedonism denies by implication the possibility of intentional wrong-doing, and so involves a *reductio ad absurdum*. It affirms that men always act from self-love, or with reference to their own good, and also that thus to act is right. The plain inference is, that, so far as purpose goes, men always act rightly, and that there is no intentional wrong-doing. Men always mean to do right, i.e., what is for their own advantage; and if sometimes they do what is contrary to their interest, it is only from error of judgment. Thus the hypothesis tends to obliterate the distinction which it professes to elucidate. It is, likewise, an hypothesis logically incompatible with a belief in God, providence, and eternal life, inasmuch as it proceeds on the assumption that sensation is the root and source of our entire mental being. Every proof of the Divine Existence involves principles of which sensation can give no account. The moral attributes of God specially transcend all powers of

proof possessed by sensationism, and are specially irreconcilable with the system that self-interest is the motive-principle of all that is known as morality. According to this system, man possesses no truly moral attributes. But he can have no right to ascribe to God what he finds no trace of in the world, or history, or himself. And there being no proper principle of morality in man; there being no true moral judge over man; selfishness, not righteousness, being that which is deepest in the universe,—the moral arguments for immortality, which are far the most powerful ones, are overturned, and the hopes of a future life are rendered delusive. Those who have advocated the selfish theory have generally allowed that this was its legitimate conclusion. Historically it has rarely been found to exist apart from atheism and irreligion: logically it never can.

The utilitarian theory, in the special sense of the designation, is a decided advance on the selfish theory. It takes account of the social as well as of the personal consequences of actions. It has been the favorite theory of English ethical writers, and especially in recent times. Dr. Richard Cumberland, in his *De Legibus Naturæ* (1672), made a very elaborate and remarkable attempt to found the theory on a philosophical basis. Locke, Norris, and Hume were either almost or altogether utilitarians. Jeremy Bentham, James Mill, John Austin, John Stuart Mill, and Alexander Bain may be mentioned as among the chief defenders, during the present century, of utilitarianism in its immediately pre-Darwinian stage. Jeremy Bentham's utilitarianism, as presented in his *Introduction to the Principles of Morals and Legislation* (1789), may be summed up in the following propositions: (1) The desire of pleasure and the fear of pain are the only possible motives which can influence the human will; (2) The supreme interest of every individual is the attainment of its own greatest happiness; (3) The supreme interest of society is the attainment of the greatest happiness possible to all its component individuals; (4) The principle of utility or of the greatest happiness is the only test of morality; (5) All adverse principles may be reduced to two,—the principle of asceticism, according to which actions are approved of in proportion as they tend to diminish human happiness, and disapproved of as they tend to augment it; and the principle of sympathy, according to which actions are approved and disapproved of as a man feels himself disposed; (6) The moral character of an action is to be ascertained by a calculation of the pleasures and pains involved in the elements which constitute it; (7) Pleasure or pain may be greater or less according to (a) intensity, (b) duration, (c) certainty or uncertainty, (d) nearness or remoteness, (e) fecundity, (f) purity, and (g) extent, i.e., number of persons affected; (8) The sanctions or sources of pleasure and pain are physical, political, moral, and religious; and (9) The moral faculty is constituted by good-will or benevolence, the love of amity, the love of reputation, the dictates of religion, and prudence. James Mill maintains, in his *Analysis of the Phenomena of the Human Mind* (1829), these four positions: (1) The standard of morals is utility, and all moral rules are based on an estimate, correct or incorrect, of utility; (2) Use-

ful actions are of four kinds,—acts of prudence, fortitude, justice, and benevolence; prudence and fortitude including those acts which are useful to ourselves in the first instance, to others in the second instance; and justice and benevolence, those which are useful to others in the first instance, to ourselves in the second instance; (3) The moral feelings are a complex product or growth, of which the ultimate constituents are our pleasurable and painful sensations; and (4) Disinterested sentiment is a real fact, but developed by association from our own personal interest, and at length detached from its original root. John Austin, in his *Province of Jurisprudence determined* (1832), assails the view that moral distinctions are perceived by an innate sentiment, moral sense, or intuitive reason, etc.; opposes to it the theory of utility, which he connects with a belief in the Divine Benevolence designing the happiness of sentient beings, utility being the index of the Divine Will; and endeavors to refute the various objections which have been urged against the theory. John S. Mill, in his *Utilitarianism* (1863), assumes that the criterion of morality, the foundation of morality, and the chief good, are identical, and affirms, among other propositions, (1) That the steadiness and consistency of the moral beliefs of mankind are mainly due to the tacit influence of utilitarianism; (2) that utilitarianism sets before men as chief aim the greatest happiness, not of the individual, but of the race; (3) That it rests on a distinction of pleasures into kinds,—high and low, noble and ignoble pleasures; (4) That it recognizes in human beings the power of sacrificing their own greatest good for the good of others; (5) That conscientious feeling invests utility with obligatory force; and (6) That justice is the animal desire to repel or retaliate hurt, widened so as to include all persons by the human capacity of enlarged sympathy and the human conception of intelligent self-interest. Dr. Alexander Bain, in his works on *The Emotions and the Will and Mental and Moral Science*, argues that utility or human happiness is the proper ethical standard; that moral rules are of two kinds, the first constituting morality proper, obligatory morality, duty, imposed by authority under a penalty for neglect or violation, and the second constituting optional morality, merit, virtue, or nobleness, having rewards for its only external support; that human beings are endowed with a prompting to relieve the pains, and add to the pleasures, of others, which is inexplicable by association, and irrespective of self-regarding considerations; and that prudence, sympathy, and some co-operating emotions, along with the institution of government or authority, give rise to moral ideas, their peculiar attribute of rightness being stamped on them by authority.

Jeremy Bentham is, perhaps, the best representative of those who have expounded and defended utilitarianism as a doctrine which takes into account only the quantitative attributes of pleasures and pains; and John S. Mill, of those who have held that their qualitative differences, their distinctions of kind and nature, are equally to be estimated. Neither form of the theory is consistent, and the latter form is extremely inconsistent. If regard be had merely to quantity of

pleasure or pain, utilitarianism can never justify its separation from the selfish theory. Thus presented, it leaves out of account all the higher principles of human nature, and takes into account only what is measurable and calculable, which can only be what is animal and selfish. On the other hand, recognition of distinctions of kind or quality in pleasures and pains, when followed out, must lead, not to the confirmation, but to the destruction, of the theory. Quantity exclusive of quality must rule in a properly utilitarian system. Admit a qualitative gradation among pleasures, and you can no longer have a *greatest happiness* principle, but only a *highest happiness* principle. Now, what is highest happiness, if it be not a happiness which flows from a consciousness of doing what is right, if it be not a happiness which presupposes a right beyond itself? If, from devotion to what is right, a man sacrifice all other happiness in the world, this highest happiness will, it is true, still remain with him; but why? Is it because this happiness is set by him over against other happiness, and preferred? or is it because right is set over against happiness, and this particular kind of happiness springs necessarily from the very act of sacrificing happiness to right? It cannot be the former, which would transmute all martyrdom into selfishness. He who makes the pleasure which flows from virtue his end will never get it, for this plain reason, as Dr. Newman says, that he will never have the virtue. If the latter be the true supposition, utilitarianism is erroneous. It is in this case the rightness which explains the pleasure, and not the pleasure which explains the rightness.

Very serious objections may be urged against utilitarianism in every form. It mistakes what is, at the most, a criterion of rightness, for its foundation, the effect for the cause, a tendency or consequence for the constitutive essence. It is easy to prove that virtue is useful; but to prove that virtue is derived from utility, that utility is the source of virtue, is what no utilitarian seems to have accomplished. Austin and Bain plainly abandon utilitarianism at the central and critical point, — where the one appeals to the will of God, and the other to the authority of law. John S. Mill does so not less when he refers "the obligatory force of utility" to "conscientious feeling." The foundation of virtue should have its obligatory force in itself. The theory fails, even when it calls associationism to its aid to explain the origination of the idea of right, either out of sensations of pleasure and pain, or out of generalizations as to happiness and misery. This is admitted by the latest school of utilitarians. Darwin, in his *Descent of Man*, Herbert Spencer, in his *Data of Ethics*, Leslie Stephen, in his *Science of Ethics*, etc., concede that moral perceptions cannot be produced in a very limited time within each individual mind, as Bentham, the Mills, and Bain have maintained. They hold, however, that what the associationist utilitarians erroneously suppose to take place in each individual during the early years of life can really be effected, although only in the course of ages. But those who deny the associationist form of utilitarianism are not likely to adopt the evolutionist form of it, if they vividly perceive utility and duty to be essentially distinct. They cannot in this case be expected

to grant that the one can pass into the other by mere length of development, or that the one can be traced back to the other, merely by being pushed out of sight into dim and distant ages. Their demand for proof that the one ever has passed into the other can certainly not be met by a reference to the general evidence in favor of evolution, for evolution does not necessarily imply the transition in question. There may have been a continuous process of evolution in psychical capacity, from the lowest animal to the highest man; and, if so, it must have been only at some definite point in that evolution that moral distinctions could be recognized, and moral feelings entertained: but, if moral distinctions be in themselves quite different from distinctions of expediency and in expediency, the apprehension of them cannot be said to have been derived out of experiences of expediency and in expediency, merely because these experiences helped to develop intellect to a stage at which it was capable of grasping something higher than themselves. If there be a moral law and moral distinctions, which are quite original and peculiar, a long process of evolution may be required before mind can apprehend them; and yet their apprehension may be no product of the process of evolution, but a thoroughly original and peculiar act, the reflex of the objective reality. Further: general presumptions in favor of evolution do not prove it to be without limits. It may be generally true, and yet have many limits. The distinction between moral and expedient may be one of its limits.

LIT. — The works of AUSTIN, BAIN, BENTHAM, CUMBERLAND, DARWIN, JAMES and JOHN S. MILL, SPENCER, and STEPHEN, already mentioned; JOHN GROTE'S *Examination of the Utilitarian Philosophy*, 1870; HENRY SIDGWICK'S *Methods of Ethics*, 1874; F. H. BRADLEY'S *Ethical Studies*, 1876. In M. CARRAU'S *La Morale Utilitaire* (1875), and M. GUYAU'S *La Morale d'Épicure et ses rapports avec les doctrines contemporaines* (1877), and *La Morale Anglaise Contemporaine-Morale de l'utilité et de l'évolution* (1877), the history of utilitarianism is traced with great fairness, and the various phases of the theory criticised with much penetration.

R. FLINT.

UTRAQUISTS and TABORITES, two religious parties amongst the Bohemians in the fifteenth century. A strong movement in favor of ecclesiastical reform pervaded Bohemia in the fourteenth century, and found a worthy exponent in Hus, whose religious and philosophical ideas were largely derived from the writings of Wiclif. The execution of Hus at Constance set Bohemia in antagonism to the Roman Church, and the outward expression of this antagonism was found in the demand for the reception of the Holy Communion by the laity under both kinds. This demand had been mentioned in the teaching of the Bohemian Reformers, but was put prominently forward by Jakubek of Mies, when Hus was in prison at Constance. The chalice became the Hussite symbol; and the name given to the Hussite party was that of "Utraquist," or "Calixtines." When the religious was began in 1420, the Utraquists put forth their religious aspirations in the Four Articles of Prague. These articles demanded, (1) freedom of preaching, (2) communion under both kinds, (3) the reduction

of the clergy to apostolic poverty, (4) severe punishment of all open sins. Their objects were practical, and they asserted the great principles of the Reformation. The first claimed for every man the right to search the Scriptures for himself, the second attacked sacerdotalism, the third cut at the root of ecclesiastical abuses, and the fourth claimed for Christianity the power to regulate society. But these articles were the result of a compromise, and were held in different senses. Parties sprung up amongst the Bohemians. The most moderate party — "The Praguers" as they were called, because they had their seat in the University of Prague — were content with these articles, and wished in all else to hold the orthodox practices. In opposition to this conservative party stood the radicals, who were called "Taborites," from their custom of meeting in the open air on hilltops, to which they gave biblical names, such as Tabor and Oreb. The most moderate of the Taborites were the followers of Zizka, who after his death were called "Orphans." They were more simple in their ritual than the Praguers, but joined the extreme Taborites, chiefly from political reasons. The Taborites proper set aside all ecclesiastical traditions, and stood only upon Scripture, which each man might interpret for himself. They denied transubstantiation, which the Praguers and Orphans held. Besides these were a group of extreme sectaries, Millenarians and Antinomians, who asserted that God existed only in the hearts of the believers. Most notorious of these were the Adamites, who lived a life of nature, which degenerated into shamelessness. They were exterminated by Zizka. The belief that it was a duty to punish sins led to intolerance of one party towards another, and also to great cruelty in war. The Hussite wars are amongst the most bloody which are recorded in history.

The religious zeal of the Bohemians formed the foundation of a military system which enabled them for ten years (1420-30) to defy the armies of Europe. But the Utraquists, though victorious against the enemy, were divided amongst themselves; and peace abroad only brought discord and anarchy at home. Bohemia exhausted itself in warfare, and longed for peace. To the necessity of negotiating with the Utraquists, the Council of Basel owed its existence. In 1433 Bohemian representatives went to a conference with the council. In the discussion of the Four Articles of Prague, the council gradually succeeded in shaking the union of the Utraquists and Taborites. The moderate party favored an agreement with the church; and, when peace was possible, its advocates increased in number. After much negotiation, the Bohemians agreed to be reconciled to the church on the basis of the "Compacts," which defined the sense in which the council accepted the Four Articles of Prague. (1) They admitted freedom of preaching by priests duly commissioned; (2) If the Bohemians received on all other points the faith and ritual of the church, those who had the use of communicating under both kinds might continue to do so with the authority of the church; (3) The clergy and the church might possess temporalities, but were bound to administer them faithfully; (4) Open sins ought to be corrected, but

by those who had jurisdiction given them in such matters. It was clear, that, in accepting this compromise, the Utraquists abandoned their position. The Compacts were signed at Iglau in 1436, and were regarded by both sides as a temporary arrangement. The Utraquist leaders hoped to use them as the foundation of a national church: the Catholics regarded them as a peace-offering, to be withdrawn as soon as possible. The Catholics were right in their hopes of a re-action in Bohemia. The extreme Taborites dwindled away: the moderate Utraquists had not a sufficiently strong position from which to withstand the pressure of orthodoxy. The Bohemian movement had been, in the beginning, largely political, — a rising of the Tchecks against the Germans. When its force was spent, it left a church in communion with Rome, which practised a slight deviation in ritual from the common use. Moreover, the permission to exercise this peculiar ritual was given by a council, and received no papal sanction. For some years the Papacy judged it prudent neither to accept nor repudiate the Compacts. The Utraquists strove to consolidate their national church, and set-up Rokycana (q.v.) as its archbishop. The Papacy refused to sanction his appointment, and strove by every means to strengthen the Catholic party in Bohemia. George Podiebrad (q.v.) strove to re-unite Bohemia politically, and saw that this was only possible on the basis of the Compacts. But Pope Pius II. was alarmed at the successes of King George; and in 1462 declared the Compacts to be extinguished, and required George to unite his church with the Church of Rome. The majority of the Bohemians were still attached to Utraquism, and stood by their king against the enemies whom the Pope raised up against him. Utraquism still triumphed, and the machinations of the Catholics were likely to plunge Bohemia into another religious war. But a truce was made at Kutna-Hora in 1485, and the truce developed into a peace. Catholics and Utraquists lived peaceably side by side. Utraquism, however, had by this time lost its meaning, and was merely an empty protest. Its leaders had hoped to find in the Compacts the basis of a national church. The Catholics had been too strong for them: they steadily refused to unite with them. The Utraquists sacrificed their fundamental principles to gain peace, and the demand of the cup for the laity became a meaningless symbol when detached from the rest of the Utraquist beliefs. Yet Utraquism, in its decadence, threw out a sect which was important, — the Brethren of the Law of Christ, or Bohemian Brothers as they were afterwards called (q.v.). To the example and writings of the Utraquists, Luther owed much. But the Utraquists did not at first recognize Lutheranism. When they did, they accepted it entirely, and added nothing of their own. Utraquism vanished, and was absorbed in the full tide of the Reformation.

LIT. — PALACKY: *Geschichte von Böhmen*, Prag, 1851-66, vols. 3-5; HÖFLER: *Geschichtsschreiber der Husitischen Bewegung*, Vienna, 1856-66, 3 vols.; PALACKY: *Monumenta Conciliorum semli XI<sup>a</sup>*, Vienna, 1857, vol. 1; KRUMMEL: *Utraquisten und Taboriten*, Gotha, 1871; PALACKY: *Urkundliche Beiträge*, Prague, 1873, 2 vols.; BE-

ZOLD: *Zur Geschichte des Huisitentums*, Munich, 1874.

M. CREIGHTON.

**UYTENBOGAERT (WYTEMBOCARD)**, Jan, one of the most influential and distinguished leaders of the Remonstrants; b. at Utrecht, Feb. 11, 1557; d. at The Hague, Sept. 21, 1644. He studied in Geneva, under Beza; in 1581 was appointed preacher at Utrecht; deprived of his position in 1589, on account of his friendship for Arminius; appointed preacher at The Hague in 1590, and court-chaplain of Prince Moritz of Orange. He pleaded for a national synod, in which the Remonstrants should have an equal right of speech with the Calvinists, and, with Episcopius and others, met the opponents at The Hague in 1611 to discuss propositions of peace. A decree banishing him, and confiscating his goods, was passed. He fled to France in 1622, and returned in 1626 to Rotterdam, where he lay concealed for a time. In 1629 his goods were restored to him; and in 1631 he preached again at The Hague, but his enemies succeeded in having him silenced. Uytentogaert wrote a *Church History*, Rotterdam, 1646; *De auctoritate magistratus in rebus eccles.*, Rotterdam, 1647, etc.; [CATTENBURGH: *Bibl. Script. Remons.*, Amsterdam, 1728. See MOTLEY: *Life of John of Barneveld*].

NEUDECKER.

**UZZIAH** (*might of Jehovah*), the tenth king of Judah; son of Amaziah and Jecoliah (2 Chron. xxvi. 1, 3); called in 2 Kings (xiv. 21, xv. 1, and elsewhere), except in four places (xv. 13, 30, 32,

34), Azariah (*whom Jehovah helps*). It is likely that the latter name was given to him in view of his great victories, so evidently the result of divine help. He was sixteen years old, when, by choice of the people, he succeeded his father. He justified this selection. He was a more pious and devoted servant of Jehovah than his father had been. During his reign of fifty-two years the prophets Amos (i. 1), Hosea (i. 1), and Isaiah (i. 1, vi. 1), and possibly Joel flourished. His piety is attributed largely to Zechariah's influence (2 Chron. xxvi. 5). He was warlike and victorious. His army was large, well appointed, and well drilled. He was the first Judite, apparently, to use stone and dart throwing machines (2 Chron. xxvi. 11-15). Under him Judah threw off all dependence upon Israel, the seaport Elath was captured, the Philistines and the Arabians conquered, the fenced cities rebuilt, Jerusalem fortified, towers erected, and wells dug, — the latter because "he had much cattle," and "loved husbandry" (2 Chron. xxvi. 6-10). But, lifted up by his successes, he essayed to usurp the priest's office, and burn incense in the temple. Resisted valiantly by Azariah and eighty other priests, he was effectually stopped in full career by the appearance of leprosy upon his forehead; and he died as a leper in a separate house from the palace, and was buried in the "field of burial." According to the usual chronology, he reigned from 810 to 758 B.C.

E. NAGELSBACH.

## V

**VADIAN**, the Reformer of St. Gall, properly **Joachim von Watt**; b. at St. Gall, Switzerland, Dec. 30, 1484; d. there April 6, 1551. He was educated first at home, and then at Vienna, where he met Zwingli; and there he changed his name, according to the pedantic fashion of the time, first to Vadius, and then to Vadianus. His studies took a very wide range, embracing all the learning of the time. His proficiency and versatility are shown by his appointment as professor of the Latin and Greek languages and literature in the university (1510-18), his reception of the degree of doctor in medicine, and from the emperor the laureate's crown. But of more permanent consequence was his study of Luther's writings, in company with his two Swiss friends, Zwingli and Loriti (Glareanus). In 1518 he returned to St. Gall on a visit, but was induced to stay, and be physician to the city. Inbued with the Reformation doctrines, he used his position and influence to introduce them. He was in intimate correspondence with Zwingli, and presided at the conferences held at Zürich (1523) and at Bern (1526). He headed the Reformation party in St. Gall, vigorously opposed the Anabaptists, and in every way played the part of chief. In 1526 his fellow-citizens testified their appreciation of his services by electing him chief magistrate, and again in 1531. He was emphatically the people's friend. He stood by them in time of plague; he entered into their pleasures; he led them in religious thought. He died bewailed by the entire Reformed party. Among his writings is *Aphorismorum libri sex de consideratione Eucharistie*, Zürich, 1535. See his *Life* by Pressel, in vol. ix of the series: *Väter der reformirten Kirche*, Elberfeld, 1861.

HAGENBACH.

**VAGANTES** (*clerici vagantes*, or *vagi*) denotes, in ancient canon law, clerks who had received ordination without at the same time obtaining any office, and who consequently were roaming about in search of employment. Laws against the disgraceful behavior of such clerks were enacted as early as the fourth and fifth centuries; and the Council of Chalcedon (451) forbade, in its Canon 6, to confer an *ordinatio absoluta sive vaga* without any *titulus ordinationis*; that is, a general ordination without any corresponding office. Nevertheless, *vagantes* were soon again met with, especially in countries in which the establishment of Christianity had not yet been completed, or in the vicinity of such missionary fields. As it seldom was possible to appoint the missionary to a definite diocese, and as he was often thrown out of activity by Pagan persecutions or the mere fear of them, the safer neighborhood of the church might often swarm with such missionary bishops and priests, who recognized no jurisdiction of any settled authority, but hung loose on the Christian community, — *clerici acephali* (ἄκεφαλοι, "without head"). Aggravating circumstances were often added. Not seldom the *vagantes* had obtained their ordination by simony, and used it as a business opportunity. They hired themselves out to

other bishops or priests who were in possession of benefices, and undertook to do the work, according to their idea of it, for a recompense; they entered the service of some rich lord or nobleman as his private chaplain, connecting with that position much underhand business; and sometimes they even became mere tramps. In the Carolingian period complaints of them were very numerous, and Charlemagne twice renewed the prohibition against *ordinatio vaga*. In the ninth century several councils enacted laws against the *vagantes*, such as the *Concil. Mogunt.*, 847, and the *Concil. Ticinense*, 850 (MANZI, xiv pp. 906 and 938); and many bishops were zealous in denouncing them, such as Agobard of Lyons (*De privilegio et jure sacerdotii*), and Godehard of Hildesheim. (See his *Vita*, iv. 26.) In the twelfth century the complaints are repeated by Gerhoh of Reichersberg in his *De corrupto ecclesie statu*, and *Adversus Simoniacos*. But an effective remedy was finally found. It was enacted that a bishop, if he ordained a person without giving him any office, should support him at his own table, that is, out of his own pocket, until an office could be preserved. This principle was retained by the Council of Trent (1545-63, *Sess.* 23, c. 23); and the result is, that the Roman-Catholic Church has almost entirely freed itself from a class of pauper clergy. ZÖCKLER.

**VALDÉS**, Alonso and Juan de, twin-brothers, and strikingly alike both physically and intellectually; were b. at Cuenca, in Castile, about 1500, and educated at the Castilian court. In 1520 Alonso accompanied Charles V. to Germany, and was present at the coronation in Aix-la-Chapelle and at the diet of Worms. After witnessing the burning of Luther's writings, he wrote to Peter Martyr, his friend, "People think that now they are at the end of the tragedy, but I think they are only at the beginning." Having returned to Spain in 1524, he was active as secretary under the chancellor, Arbores da Gattinara, — a Piedmontese, who for a decade was the motive-power in the imperial policy, and made himself noticed by the zeal with which he defended Erasmus against the fury of the Spanish monks. In 1527 he wrote a dialogue between a courtier and an archdeacon, in which he defended the recent seizure of Rome and the Pope by the imperial army under the constable of Bourbon. Though as yet circulating only in manuscript, the dialogue fell into the hands of the papal nuncio, Count Castiglione, who denounced it in a most violent manner to the imperial government; but Alonso was protected by the chancellor. And, just as the embroilment reached its point of culmination, another dialogue appeared between Mercury and Charon. It was written by Juan de Valdés, and was chiefly political; though it also contained some very sharp criticisms on the Church and the papal policy. Both dialogues were first printed in 1529, anonymously; latest edition, 1850. In 1530 Alonso was present at the diet of Augsburg, where he translated the confession of the Luther-

ans to the emperor, and generally acted as mediator between the opposing parties. He gained the esteem and confidence, not only of Melancthon, but of the Protestants in general; and, indeed, he showed so much sympathy for the Reformation, that he afterwards found it advisable not to return to Spain. In 1531 he was at the imperial court in Brussels, and in 1533 he was still in the service of the emperor; but of his life after that time nothing is known. Juan also found it prudent to keep out of the reach of the Spanish Inquisition. In 1531 he staid in Rome, in intimate intercourse with Sepulveda, the imperial historiographer, and deeply interested in the study of natural science. In 1533 he settled in Naples, and published there in the same year his *Diálogo de la lengua* (last edition, Madrid, 1860), concerning the origin, history, style, and literary monuments of the Spanish language. In Naples he conversed much with Oehino, Peter Vermigli, etc.; and gradually formed a circle, which, though it never openly attacked the Roman-Catholic Church, stood in decided opposition to the leading principles of its constitution and policy. Juan de Valdés was a theologian both by talent and by study, though he had not enjoyed professional training; and his views on justification, on the authority of the Bible, and the importance of its study, etc., approached often very closely to those of Luther. His *Alfabeto Christiano*, a dialogue between himself and Giulia Gonzaga, who afterwards entered a Franciscan monastery, was translated into English, London, 1860; [his *Commentary on the Gospel of St. Matthew*, and his *Spiritual Milk*, in 1882.] His principal work is his *Considerations*, of which the original Spanish text has been only partially preserved. An Italian translation, by C. S. Curione, was translated at Basel, 1550; an English, in London, 1865. His early death, however (1510 or 1511), freed him from falling into the hands of the Italian Inquisition, which was established in 1511; but his influence was felt, for a long time after his decease, in Naples and its neighborhood. [See ED. BOEHMER: *Lives of Juan and Alfonso de Valdés*, London, 1882, in *Commentary* above.] ED. BOEHMER.

**VALENS**, Roman emperor from March 28, 364, to Aug. 9, 379; occupies a conspicuous place in the history of the Church, as the last champion of Arianism among the rulers of the Eastern Empire. Having put down the insurrection of Procopius, a relative of Julian, he prepared for a campaign against the Goths; and one of the preparations he wanted to make was to receive baptism. But the patriarch of Constantinople, Eudoxius, was an Arian; and the Orthodox had, at that moment, not one single church left to them in the capital. Thus the rude and ignorant man, who had no knowledge of the difference between the Nicæan Creed and Arianism, and no sense for such a distinction, fell incidentally into the hands of the heretics. As soon as he returned from his victory over the Goths, persecutions began, not in a systematic way, for Valens was unable to form a general plan and carry it out with consistency, but spasmodically, sporadically, incidentally. In Egypt, which was Orthodox throughout, nothing could be done, as long as Athanasius lived, without running the risk of

losing the province; but, when Athanasius died in 373, his successor, Lucius, was an Arian, and shortly after began the massacres in the Nitrian desert. The Arians knew very well that the Orthodox party had its staunchest supporters among the monks, and the monks happened to be specially odious to the taste of the emperor. He repealed the decree which exempted them from military service, and then sent a detachment of soldiers into the desert, where the most wanton cruelties were perpetrated. The impression which Basil the Great made upon the emperor freed Cappadocia from persecutions; but in Antioch, where for a long time he resided, and in other places of Asia Minor, the Orthodox bishops were banished, and abandoned to the Arian mobs. In Constantinople, when Eudoxius died, an Orthodox patriarch, Euagrius, was elected, but was immediately expelled by the emperor, and superseded by an Arian, Demophilus. A deputation of eighty presbyters repaired to the emperor to protest; but he answered them by placing them on board a vessel, which, after reaching open sea, was set on fire. The sources to the reign of Valens are politically Ammianus Marcellinus and Zosimus, and ecclesiastically Theodoret, Socrates, Sozomen, and the three Cappadocian Fathers, — Basil and the two Gregories. H. SCHMIDT.

**VALENTINE, St.**, a Roman presbyter who befriended the martyrs in the persecution of Claudius II., and was in consequence arrested, beaten with clubs, and finally beheaded (Feb. 14, 270). Pope Julius built a church in his honor, near Ponte Molle. Butler says, "To abolish the heathens' lewd, superstitious custom of boys drawing the names of girls in honor of their goddess, Februata Juno, on the 15th of this month, several zealous pastors substituted the names of saints in billets given on this day" (Feb. 14). *Lives of Saints*, Feb. 14. There was, therefore, originally no connection between the saint and the custom of St. Valentine's Day; but the custom is far older, probably of pre-Christian origin.

**VALENTINIAN III.** (Roman emperor 425-455) issued in 445 an edict which recognized the Bishop of Rome as the primate of the whole Christian Church, holding the highest judicial and legislative power in all church matters. The edict concerned, of course, only the West. The idea of the emperor was, that a strongly monarchical church constitution might form a band around the provinces of the Western Empire, now evidently falling asunder.

**VALENTINUS, St.** There are quite a number of saints of this name, — a presbyter of Rome, a bishop of Interamna an African, and a Belgian martyr, etc. (See *Act. Sanct.*, Feb. 13, March 16, April 14 and 29, etc.) But the most important is the apostle of Rhoetia, the reputed bishop of Passau, and one of the first Christian missionaries active in south-eastern Germany. The first notice of him is found in the life of St. Severinus, in Pez (*Script. Rer. Austriacar.*, i. p. 86), according to which he preached in Tyrol in the first half of the fifth century, and died Jan. 6. Venantius Fortunatus tells us that many churches in those regions were dedicated to him. Aribio, in his *Vita Corbiniani* (730), states that he was buried at Matsch, in the Tyrolean Alps, whence his bones were brought to Trent. In 768 the Bavarian



duke, Thassilo, brought them to Passau. His acts (*Act. Sanct.*, Jan. 7) date from the eleventh century. ZÖCKLER.

**VALENTINUS THE GNOTIC.** See GNOSTICISM.

**VALERIAN** (Roman emperor 253-259) showed himself quite friendly to the Christians in the beginning of his reign, but instituted in 257 a most violent persecution of them. Like the Decian persecution, it was principally directed against the bishops and the leaders generally of the church. The first edict simply forbade them to hold meetings and celebrate service; the second ordered all who disobeyed to be sent to work in the mines; and the third, of 258, enacted that all bishops, presbyters, and deacons should be put to death. Sixtus of Rome, and Cyprian of Carthage, fell as victims. But in 259 Valerian was defeated and taken prisoner by King Sapor; and his son and successor, Gallienus, immediately put an end to the persecution. See EUSEBIUS: *Hist. Eccl.*, VII. 10; CYPRIAN: *Epp.*, 82, 83. ZÖCKLER.

**VALERIAN, St.**, was Bishop of Cemele, a see belonging under the archbishop of Embrodumum, and situated in the Maritime Alps, but by Leo I. removed to Nizza. He flourished in the fifth century; was present at the synod of Riez, 439; signed the letter of the Gallican bishops to Leo I., 451 (see Leo: *Opp.*, i. pp. 998 and 1110); and sided with the monks of Lérins in their controversy with the neighboring bishops. His writings (twenty-nine sermons of ascetic contents, and an *Epistola ad monachos*) were edited by Sirmond (Paris, 1612) and Raynauld (Lyons, 1633), and reprinted by MIGNE: *Patrol. Lat.*, iii. ZÖCKLER.

**VALESIUS, Henri de Valois**, b. in Paris, Sept. 10, 1603; d. there May 7, 1676. He was educated in the Jesuit College at Verdun, and studied law at Bourges, but abandoned the juridical career, and devoted himself entirely to literary studies, enjoying, in the latter part of his life, a pension from Louis XIV. and the title of royal historiographer. He published critical editions of Ammianus Marcellinus (1636), Eusebius (1659), Socrates, Sozomen, Theodoret, Evagrius, etc. His life was written by his brother, Paris, 1677. See also *Valesiana*, Paris, 1691. NEUDECKER.

**VALLA.** See LAURENTIUS VALLA.

**VALLOMBROSA, The Order of**, a branch of the Benedictines; was founded in 1039 by Johannes Gualbertus in a valley of the Apennines, whence its name. The order, which never reached any considerable extension, was the first to introduce lay-brothers (*conversi*, in distinction to *patres*) in order to make it possible for the monks to keep the vows of silence and seclusion.

**VANDALS** (*Vandali*, *Wandali*, *Vindili*). The Vandals lived for a long time unnoticed in the present Lusatia. They appear for the first time in history, as the companions of the Marcomanni and other Danubian tribes, fighting with Marcus Aurelius. Later on they re-appear on the frontiers of Dacia, as the companions of the Goths and Gepids, fighting with Probus. Probus, however, induced them to settle in Dacia; and there they lived for a long time, unnoticed and peaceful, learning various arts of civilization, and adopting Christianity in its Arian form. In 406 they again began to move, probably on the instigation of Stilicho. In company with the Alani and Suevi they fell upon

Gaul, and spread confusion and devastation from the Rhine to the Pyrenees. In 409 they crossed the Pyrenees, and founded a kingdom in Andalusia (*Vandalitia*). In 428 Genseric became their king, and under his leadership the tribe becomes of interest to church history.

Boniface, the Roman governor of Africa, rebelled, and asked for aid from Genseric. Genseric crossed over to Africa at the head of a motley crowd of fifty thousand Vandals, Alani, Goths, and Suevi, and conquered Mauritania and Numidia. Meanwhile Boniface had been reconciled with the government in Rome, through the mediation of St. Augustine; and he now wished to send back Genseric to Spain, but that proved impossible. In a very short time the whole Roman province of Africa was conquered, and the Vandals settled there as masters. Hippo was taken in 430; Carthage, in 439. Ten years later on the Vandal fleets swept the whole western part of the Mediterranean; and the islands of Sicily, Sardinia, Majorca, etc., were conquered. In 455 Genseric entered Rome, and from June 14 to 29 the city was given up to plunder. The Vandals in Rome, however, were not worse than the Vandals at home. Africa was devastated with a recklessness and cruelty which probably have no parallels in history. As Arians, the Vandals hated the Catholics; and the African Church, the most flourishing and influential branch of the Latin Church, was so completely undermined by their violence and cruelty, that it never recovered. Genseric closed or destroyed the church buildings, and confiscated all church property. The bishops and priests were banished, sent to the mines, tortured, beheaded, burnt. Rich and distinguished laymen were seized, fined, bereft of all their property, tortured, sold as slaves. Not only Italy, but also the Eastern provinces of the empire, swarmed with refugees from Africa. After the occupation of Carthage, the bishop, Quodvultdeus, and most of the clergy of the city, were stripped naked, and placed on an old rickety raft, which was set adrift on the open sea: fortunately it landed on the coast of Campania.

Under Genseric's son, Huneric (477-486), the persecutions abated for a short time, but then began again more violent than ever. He convened a council at Carthage in 484, under the presidency of Cyrilla, the Arian patriarch of the Vandals. The very arrangement showed the spirit of the undertaking. The Arian bishops were seated on elevated thrones, while the Catholic bishops were huddled together before a judgment-bar like criminals. Some ventured to remonstrate, but they were immediately brought to silence by one hundred lashes each. The result of the council was an edict which ordered all to conform to the Arian faith before June 1, same year. 80 bishops died under the torture, 46 were sent to work in the mines of Corsica, 302 fled into the desert. Again a period of peace intervened during the reign of Gundamund (486-496); but Trasamund (496-523) started the persecutions anew: 120 bishops, among whom was the celebrated Fulgentius from Ruspe, were banished to Sardinia. It was of no avail that Hilderic (523-531) allowed the Catholic bishops to return to their congregations, nor that Belisarius, the general of Justinian, reconquered Africa, and re-

established the Catholic Church (531): the Vandal dominion had lasted long enough to annihilate almost every trace of Roman civilization, and to destroy almost completely the Christian Church in Africa.

LIT.—PROCOPIUS: *De bello Vandalico*; PROSPERUS: *Chronicon*. IDATIUS: *Chronicon*. VICTOR VITENSIS: *Historia persecut. Afric.*, in RUI-NART: *Hist. persecut. Vandalice*, Paris, 1691, and Venice, 1732; SALVIANUS: *De gubern. Dei*, POSIDONIUS' lives of Augustine and Fulgentius; PARENCORDT: *Geschichte d. Vand. Herrschaft in Afrika*, Berlin, 1837. G. H. KLIPPEL.

**VANDERBILT UNIVERSITY**, located at Nashville, Tenn., is under the control of the Methodist-Episcopal Church South, and owes its existence to the munificence of Cornelius Vanderbilt of New York, who on the 27th of March, 1873, made, through Bishop H. N. McTycire (whom he named as president of the Board of Trust for life), a donation of five hundred thousand dollars; which amount he subsequently increased to one million. It has also received from Mr. William H. Vanderbilt, son of the founder, one hundred and fifty thousand dollars, and from other sources about seventy-five thousand. It has an endowment of nearly seven hundred thousand dollars. The buildings are commodious and well equipped; and the grounds, located on an eminence in the suburbs of the city, and consisting of seventy-five acres, are ample and beautiful. The university is organized into six distinct departments (academic, biblical, legal, medical, pharmaceutical, and dental), with a chancellor and forty-two professors and instructors. It enrolled on its last catalogue (1881-82) 603 students. It is the largest and best endowed denominational institution of learning in the South. W. F. TILLET.

**VAN DOREN, William Howard, D.D.**, b. in Orange County, N.Y., March 2, 1810; d. at Indianapolis, Ind., Friday, Sept. 8, 1882. He was graduated at Columbia College, N.Y., and at the Western Theological Seminary, Allegheny, Penn., 1832; taught until 1836, when he was licensed by the Louisville presbytery. For two years he was a missionary in Mississippi. In 1839 he entered the regular pastorate, and served in the Reformed Church, East Brooklyn, N.Y. (1839-51), in the mission which ultimately became the 34th-Street Reformed Church, and in the Second Presbyterian Church, St. Louis. In 1865 he removed to Chicago, and there began the preparation of his *Suggestive Commentary on the New Testament, on an Original Plan*, of which have appeared *Luke* (New York, 1863, 2 vols.), *John* (1879, 2 vols.), *Romans* (1870, 2 vols.). In 1875 he removed to Indianapolis. His *Commentary* is homiletical, and has been widely used.

**VANE, Sir Henry**, often called "Sir Harry Vane," was b. in 1612. His father was a statesman in the reign of James I. and Charles I., but lost court-favor by his opposition to Lord Strafford. Young Henry imbibed republican principles, probably strengthened by his Swiss travels, and in 1635 visited New England, when he was chosen governor of Massachusetts. The following year he returned home, and commenced a career which made him distinguished in the history of his country. He took part in all the important questions discussed by the new Parlia-

ment, and promoted the impeachment of Laud, and the adoption of the Solemn League and Covenant. He was a member of the Westminster Assembly, and a commissioner at the treaties of Uxbridge and the Isle of Wight. But he had little sympathy with Oliver Cromwell, either in his military or political views, being a staunch republican, and thinking more of the power of the tongue and the pen than of the sword and the musket. Cromwell was thoroughly practical, but Vane was a determined theorist. Cromwell was both soldier and statesman; Vane, little more than a dreamy philosopher. Vane, however, became one of the Council of State after the execution of Charles I. in 1649, and in that capacity, and as a member of Parliament, greatly displeased his colleague, who denounced him as "a juggling fellow," and exclaimed, as he broke up the House of Commons in 1653, "The Lord deliver me from Sir Harry Vane!" His book entitled *A Healing Question Propounded and Resolved*, published in 1656, so incensed the lord-protector, that he imprisoned the author in Carisbrooke Castle, Isle of Wight. Cromwell then tried gentle means to win over his intellectual antagonist, but in vain. The latter preferred, in his noble retreat at Raby, in the County of Durham, those speculative studies, which he always pursued with great mental earnestness, to any participation in public affairs during Oliver's protectorate. Vane's advocacy of republicanism afterwards was utterly in vain; and upon the restoration of Charles II. he was indicted for "compassing and imagining the death" of that monarch. He pleaded justly, that what he had done during the Commonwealth was no breach of the statute of treason, as that statute applied to a king *regnant*, not to him who could only claim to be one *de jure*. Charles wrote to the lord-chancellor, saying that "Vane is too dangerous a man to let live, if one can honestly put him out of the way." He was put out of the way by being beheaded June 14, 1662. His behavior on the scaffold was very noble, and his character has been eulogized by his admiring biographer, John Foster, in his *Statesmen of the Commonwealth of England*. Vane's *Retired Man's Meditations*, and his *England's Remembrancer*, contain many eloquent passages; but the tone of the latter is very violent. JOHN STOUGHTON.

**VAN LENNEP.** See LENNEP.

**VARIOUS READINGS** are the differences in the text between the various manuscripts, translations, and patristic quotations of the Scriptures. In the case of the Bible manuscripts they are mostly accidental, arising from the scribe's not reading his copy correctly, or not hearing correctly when the passage was dictated to him, or, perhaps, from simple carelessness; such as copying the margin into the text, repeating a phrase or part of one. A few intentional variations have been claimed; but they are unimportant, and affect rather the form than the substance of the text. The various readings in the New-Testament manuscripts are in the aggregate very numerous. In Mill's time they were estimated at thirty thousand, and subsequent comparison has increased the number to about one hundred and fifty thousand. The statement once occasioned great alarm; but now it is generally understood that the variations are slight in the vast majority of cases, — mere differ-

ences in spelling, in the order of words, reduplication, etc.,—and that no doctrine is affected. In regard to the Old-Testament manuscripts the case is different. The source of the various readings is the same, but their number is very much less. The Hebrew manuscripts were copied by an official class, under strict regulations; and many deviations from the standard text occasioned rejection of the scribes' work. So the number of Hebrew variations is very small, being not more than 2,000. See BIBLE TEXT, pp. 263, 267, 270, 274; KERI and KETHIBH.

**VASSAR COLLEGE**, located at Poughkeepsie, N. Y., was incorporated by the General Assembly in January, 1861. It was founded by Matthew Vassar (b. in East Dereham, Norfolk, Eng., April 29, 1792; d. at Poughkeepsie, June 23, 1868), who had acquired a fortune by his own exertions, and, being childless, resolved "to found and perpetuate an institution which should accomplish for young women what our colleges are accomplishing for young men." By gift and bequest he placed in the hands of its trustees funds amounting to about \$778,000. The whole property of the college now (1883) amounts to \$1,149,572.57; of which \$128,748.57 is in productive funds, \$125,000 of this last amount being in funds for scholarships, and but \$80,000 in endowments for instruction.

Its faculty consists of a president, a lady principal in charge of the domestic life of the students, and seven professors in the different departments of collegiate instruction. The departments of art and music are also in charge of two professors. There are also twenty teachers distributed in the several departments.

The course of study is similar to that in colleges for men. It is prescribed to the middle of the sophomore year; after that, elective under the regulation of the faculty. Latin is required, and one other language, which may be Greek, German, or French. Each student may take simultaneously three studies. It was found necessary in the beginning to provide for a preparatory course; and, though it is still continued, it is regarded as provisional and temporary. The degree of A. B. is granted to students who complete the collegiate course of four years. The degree of A. M. is granted to graduates who pass examination in studies approved by the faculty as equivalent to a post-graduate course of two full years. Twenty-three graduates have received this degree. No honorary degrees have been conferred. A diploma is granted in the schools of art and music to students who complete the full course of three years. The whole number of graduates is above 550. The annual charge for each student is \$400.

The college opened to receive students in September, 1863, under the presidency of John H. Raymond, LL. D., who continued in office till his decease, in August, 1878. He was immediately succeeded by Samuel L. Caldwell, D. D., who is now in office. The whole number of students enrolled in its different departments for the first seventeen years has been over 6,000. It has a library of over 11,000 volumes; an astronomical observatory and a chemical laboratory, both amply equipped; cabinets of natural history valued at over \$30,000; an art gallery of equal value; and a large and commodious building for the residence

of students and instructors. The founder designed that the college should be entirely Christian, though unsectarian. S. L. CALDWELL.

**VASSY**, a town of France, in the department of Haute-Marne, on the Blaise; is famous in history as the place where the Duke of Guise, on his way to Paris, allowed his retinue to fall upon and massacre a Protestant congregation celebrating service in a large barn. This Massacre of Vassy (March 1, 1562) formed the occasion for the beginning of the religious wars in France.

**VATABLUS**, or **VATABLE**, **VATEBLE**, **VASTE-BLED**, **QUASTEBLED**, François, b. at Gamaches in Picardy, date unknown; d. as abbot of Bellezane, March 16, 1547; was by Francis I. appointed professor of Hebrew in the Collège de France in Paris, and attracted great audiences by his learning and his brilliant talent as a lecturer. He published nothing; but, in his edition of the Latin Bible of Leo Judæ, Robert Stephens published in 1515 a number of notes, which he pretended to have derived from the lectures of Vatablus. As, however, the notes in many cases are identical with those of Calvin, Fagius, and other Protestant commentators, it is probable that Robert Stephens sometimes used the name of Vatablus for the purpose of smuggling Protestant ideas into the Roman-Catholic studies. If so, he did not succeed. The Sorbonne condemned the notes; and not only he himself, but also Vatablus, was exposed to persecution. ARNOLD.

**VATER**, Johann Severin, b. at Altenburg, May 27, 1771; d. at Halle, March 15, 1826. He studied theology and philology at Jena and Halle, and was appointed professor of theology in the latter place in 1799. In 1810 he removed to Königsberg, but in 1820 he again returned to Halle. His grammatical works have considerable merit, and were much used, especially his Hebrew grammar. Of his theological works the most noted are his Commentary on the Pentateuch, his *Synchronistische Tabellen der Kirchengeschichte*, Halle, 1803, often reprinted, and his continuation of Henke's church history (1823). His stand-point was that of a moderate rationalism. ARNOLD.

**VATICAN COUNCIL**, the last oecumenical council of the Roman-Catholic Church. It was held in the Church of St. Peter, in Rome, from Dec. 8, 1869, to July 18 (or Oct. 20), 1870, but is not yet completed, and may be reconvened by the Pope, as the Council of Trent, which lasted, with interruptions, from 1543 to 1563. It is the *twentieth* in the Roman series of oecumenical councils, according to Bishop Hefele, who was himself a member of it. (See his *Conciliengeschichte*, vol. i. pp. 59 sq., of the second and revised German edition, 1873.) Bellarmine (*De conc.*, lib. 1, c. 5) and the majority of Roman divines and canonists count the Council of Trent as the eighteenth, and this would make the Vatican the *nineteenth*. The difference arises from the disputed oecumenicity of the reformatory councils of Pisa (1409), Constance (1414), and Basel (1430), which are rejected by many in whole or in part. Hefele excludes Pisa, but accepts several decrees of Constance and Basel as oecumenical. The Old Catholics, under the lead of Dollinger, denied the oecumenical character of the Vatican Council; but they were excommunicated. It is as authoritative for the Roman Church as that of Trent. It marks the

most important event in the doctrinal history of that church since the sixteenth century, and completes the system of papal absolutism. The Council of Trent was convened for the settlement of the questions raised by the Reformation, and ended with the condemnation of the Protestant or evangelical doctrines. The Vatican Council was convened for the condemnation of modern rationalism and liberalism within the Roman Church, and for the settlement of the question of final authority.

It was summoned by Pope Pius IX., in the twenty-third year of his pontificate, by an encyclical letter (*Eterni Patris unigenitus Filius*), June 29, 1868, solemnly opened Dec. 8, 1869, and indefinitely postponed Oct. 20, 1870, in consequence of the Franco-German war, which broke out immediately after the passage of the Infallibility Decree (July 18), and ended in the destruction of the temporal power of the Papacy, and the establishment of the German Empire with a Protestant head, — the king of Prussia. The attendance was the largest known in the history of councils, and reached the number of 761 out of 1,037 dignitaries who are entitled to a seat and vote in an œcumenical synod of the papal communion. But, after the outbreak of the war, it dwindled down to 200 or 180. The Italians had a vast majority of 276, of whom 143 belonged to the former Papal States alone. The French and German bishops were weak in number, but strongest in learning and the importance of the dioceses which they represented. The deliberations were conducted in strict secrecy, but four public sessions were held for the solemn proclamation of the results.

The subject-matter of the council was divided into four parts. — faith, discipline, religious orders, and rites (including missions); and each part was assigned to a special commission (*congregatio*, or *deputatio*), consisting of twenty-six prelates, with a presiding cardinal appointed by the Pope. The decrees were prepared on the basis of *schœmata* previously drawn up by learned divines and canonists, discussed, revised, adopted in secret sessions by the general congregations, and then solemnly proclaimed in public sessions in the presence and by the authority of the Pope. The management was entirely in the hands of the Pope and his cardinals and advisers (Jesuits). The proceedings were conducted in Latin, the official language of the Roman Church.

The doctrinal results of the council are embodied in two sets of decrees, — the first against infidelity, the second against Gallicanism.

(1) "The decrees on the dogmatic constitution of the Catholic faith" were unanimously adopted in the third public session, April 24, 1870. They are directed against modern rationalism, pantheism, materialism, and atheism, and set forth the orthodox doctrine of God, the creation, and the relation of faith to reason. The Roman *Civiltà Cattolica* praised these decrees as "a reflex of the wisdom of God;" the *Paris L'Univers*, as "a masterpiece of clearness and force;" Cardinal Manning, as "the broadest and boldest affirmation of the supernatural and spiritual order ever yet made in the face of the world." But, during the discussion, a Swiss prelate declared the *schema de fide* a work of supererogation, and said, "What is the use of condemning errors which have been long

condemned, and tempt no Catholic? The false beliefs of mankind are beyond the reach of your decrees. The best defence of Catholicism is religious science. Encourage sound learning, and prove by deeds as well as words that it is the mission of the Church to promote, among the nations, liberty, light, and true prosperity." Bishop Strossmayer from the Turkish frontier, the boldest and most liberal member of the council, attacked the preamble to the scheme which made Protestantism responsible for modern infidelity, and said, "Protestants abhor these errors as much as Catholics. The germ of rationalism existed in the Catholic Church before the Reformation, and bore its worst fruits in the midst of a Catholic nation at the time of Voltaire and the *Encyclopédistes*. Catholics produced no better refutation of the errors to be condemned than Leibnitz and Guizot."

(2) Far more important are the "decrees on the dogmatic constitution of the Church of Christ," or the decrees of papal absolutism and infallibility, which agitated the council for several months, and, after a vigorous opposition and the departure of the anti-infallibilist bishops, passed, with two dissenting votes, in the fourth public session, July 18, 1870. This is the crowning act of the council, on which its historical significance rests. The question of papal jurisdiction and authority in relation to the general episcopate and the authority of an œcumenical council, had been left open by the Council of Trent, and was a subject of dispute for three hundred years between Gallicans and Ultramontanes, Jansenists and Jesuits, constitutional monarchists and absolute monarchists, until it was brought to final rest within that church. Ultramontanism and Jesuitism achieved a complete triumph over a powerful minority of liberal bishops, who at last gave up in despair, left Rome before the vote, and then submitted, one by one, to the decision of the council for the sake of unity and peace, which they esteemed higher than their personal conviction and the facts of history. Even Hefele, Kendrick, and Strossmayer submitted, and had to do so, or deny the infallibility of an œcumenical council, and share the fate of the Old Catholics. The council decided that the Roman pontiff has an ordinary episcopal authority and immediate jurisdiction over all the Catholic churches and dioceses; that he is the bishop of bishops; and that all bishops are simply his vicars, as he himself is the vicar of Christ; moreover, that the Roman pontiff, whenever he speaks *ex cathedra*, i.e., in his official capacity, to the Catholic world on any question of faith or morals, is infallible, and that his decisions are irreformable, that is, absolutely final and irreversible in and of themselves, even without the consent of an œcumenical council. See INFALLIBILITY.

LIT. — (1) Roman Catholic. *Acta et Decreta sacrosancti œcumenici Concilii Vaticani*, Friburgi, 1872, in two parts; *Actes et Histoire du Concile œcumenique de Rome, premier du Vatican*, Paris, 1869 sqq., 6 vols.; CECCHI (canon at Florence): *History of the Vat. C.* (in Italian; German trans. by Dr. Molitor, Regensburg, 1873 sqq., in several vols.); Cardinal MANNING: *Petri Privilegium* (London, 1871), and *The True Story of the Vat. C.* (London, 1877); Bishop FESSLER (secretary of the council): *Das vaticanische Concil*, Wien, 1871.

—(2) Old Catholic. JOH. FRIEDERICH: *Documenta ad illustrandum Concilium Vaticanum* (Nördlingen, 1871), *Tagebuch während des vaticanischen Concils geführt* (Nördlingen, 1871), *Geschichte des Vatic. Conc.*, vol. i. (Bonn, 1877); JANUS (pseudonymous): *Der Papst und das Concil*, Leipzig, 1869, before the council; QUIRINUS: *Letters from Rome on the Council*, first in German, London, 1870: sundry pamphlets of DÖLLINGER, SCHULTE, REINKENS, and HUBER.—(3) Protestant. FRIEDBERG: *Sammlung der Actenstücke zum ersten vaticanischen Concil*, Tübingen, 1872; FROMMANN: *Geschichte und Kritik des vaticanischen Concils*, Gotha, 1872; E. DE PRESSÉNSÉ: *Le Concile du Vatican*, Paris, 1872; L. W. BACON: *An Inside View of the Vatican Council*, New York, 1872; GLADSTONE's two pamphlets, *The Vatican Decrees* (London and New York, 1874), and *Vaticanism*, in reply to Newman and Manning (London and New York, 1875). The decrees of the council, in Latin and English, are printed in Schaff's *Creeeds of Christendom*, ii. 231-271, and a sketch of its history in vol. i. 131-188. PHILIP SCHAFF.

**VATICAN**, Palace of the, the residence of the Pope. It is on the right bank of the Tiber, in that part of Rome called the "Leonine City," and on the Vatican Hill. It is not one building, but a group of buildings, dating from different periods; but as such it is the largest palace in the world, 1151 feet long by 767 wide, containing a number of rooms variously estimated at from 4,122 to 16,000. The name "Vatican" is from *vates*, a prophet, because the district was believed to have been the site of Etruscan divination. The name was once given to the whole district between the foot of the Vatican Hill and the Tiber, near St. Angelo. It was considered an unhealthy locality. In it was the Circus of Caligula, decorated by the obelisk which now stands in front of St. Peter's. It afterwards became the Circus of Nero; and in his gardens on the Vatican Hill he put to death many Christians ("an immense multitude," says Tacitus) on the groundless charge of setting fire to Rome, and in awful mockery nailed them, clad in garments dipped in pitch, upon stakes, and set fire to them. The apostle Peter is said to have been crucified there.

The earliest residence of the popes at Rome was the Lateran. But Symmachus (498-514) built a palace on the Vatican, near old St. Peter's; and in it Charlemagne is said to have resided when in Rome, during the pontificates of Adrian I. (772-795) and Leo III. (795-816). Innocent III. (1198-1216) rebuilt the palace, which had fallen into decay; and Nicholas III. (1277-81) greatly enlarged it, and it was used for state receptions, and by kings visiting Rome. When the papal schism was healed, and the popes returned from Avignon, the Vatican was chosen as the papal residence, because its nearness to St. Angelo made it safer than the Lateran, and it has ever so continued to be. The first conclave was held there in 1378. The present Vatican Palace is the work of several popes. John XXIII. (1410-17) joined it to St. Angelo by a covered passage. Nicholas V. (1447-55) began the work of its enlargement and adornment with the "Tor di Borgia," which Alexander VI. (1492-1503) finished. Sixtus IV. (1471-84) in 1473 built the Sistine Chapel. Innocent VIII. (1484-92) in 1490 built the Belvedere

as a garden house. Julius II. (1503-13) united it to the palace by a courtyard, which Sixtus V. (1585-90) divided in two by the library-building. This latter pope began the present papal residence proper, and it was finished by Clement VIII. (1592-1605). The apartments occupied by the Pope are very plain. Immediately above them are the rooms of the cardinal secretary of state.

Of all the parts of the Vatican, the Sistine Chapel, built by Baccio Pintelli in 1473, is probably the most famous, by reason of the ceiling and the altar-wall, frescoed by Michael Angelo (1475-1564), who did the former in 1508-09, and the latter 1533-41. Upon the ceiling he put those wonderful pictures from the Old Testament, — from the first day of creation to the intoxication of Noah, and the prophets Jonah, Jeremiah, Ezekiel, Joel, Daniel, Isaiah, and Zechariah, and the sibyls Persica, Erythræa, Libyca, Cumæa, and Delphica. Upon the altar-wall is the famous fresco, *The Last Judgment*. The loggie and the stanze, different parts of the Vatican, are associated with the wonderful genius of Raphael, who painted them, and drew designs for them.

The Vatican includes the greatest collection of antique statuary in the world; and, although its paintings are said to be only fifty in number, among them are Domenichino's *Communion of St. Jerome*, Raphael's *Madonna di Foligno* and *Transfiguration*, and Titian's *Madonna and Saints*. The Vatican Library contains 23,580 Greek, Latin, and Oriental manuscripts, but under 50,000 printed volumes. The books and manuscripts are hidden from sight to the tourist, behind locked cases; but permission can be obtained, by the use of due influence, to examine the books. Most precious of the treasures of the library is the Codex Vaticanus designated B. It is written on seven hundred and fifty-nine leaves of very fine vellum (the New Testament covers a hundred and forty-two of them), in small but clear and neat uncial letters, in three columns of forty-two lines each to a page, ten inches by ten inches and a half. It is more accurately written than the Codex Sinaiticus, and probably is a little older, but not so complete. It dates from the fourth century. It was apparently copied in Egypt by two or three skilful scribes. It contains the Septuagint version of the Old Testament (with a few gaps and the omission of Maccabees), and the New Testament as far as Heb. ix. 14. The manuscript was brought to Rome shortly after the establishment of the library (1448), and appears in the earliest catalogue (1475). It was carried to Paris by Napoleon I., but restored after his fall. For further information, see BIBLE TEXT, p. 270; SCHAFF: *Companion to the Greek Testament*, pp. 113 sqq.

But the treasures of the Vatican Library are not only biblical, but also classical and literary. These have not been examined as they should be. On the general subject of the Vatican Palace, see particularly HARE'S *Walks in Rome*.

**VATICANUS**, Codex. See BIBLE TEXT, p. 270, and above art.

**VATKE**, Johann Karl Wilhelm, b. in Belmdorf, near Magdeburg, March 14, 1806; d. at Berlin, April 19, 1882. He was *privatdocent* in theology at Berlin from 1830 to 1837, when he became extraordinary professor. He wrote *Die Religion des Alten Testaments*, Berlin, 1835, — the first part

of a comprehensive work upon biblical theology, which was never finished. On account of the liberal views expressed and advocated in this book, he was debarred from becoming full professor. Vatke is one of the writers who first developed the present Wellhausen views of the Old Testament. His especial contribution related to the Pentateuchal regulations respecting offerings, which he declared were post-exilic; for before that time sacrifices were not regulated by law, and did not differ essentially from the heathen sacrifices, except that they were offered to Jehovah, and not to Baal or Molech. See art. OFFERINGS. Besides the book mentioned, he wrote *Die menschliche Freiheit in ihrem Verhältniss zur Sünde und zur göttlichen Gnade*, Berlin, 1841. He was a Hegelian. Benecke wrote his life, 1883.

**VAUD CANTON (Switzerland), Free Church of the.** In consequence of the abrogation of the Helvetic Confession and the practical subjection of the Church to the State, determined upon (1839) by the supreme council of the Vaud Canton, a strong desire for freedom and independence was excited among the clergy of the canton. In 1845 the radicals held control, and forbade all ministers of the Established Church to take part in the services of the Monniers, who had been forbidden to meet (1824), but were at work in the canton. Forty-three ministers refused to read the proclamation from their pulpits. The offenders were punished; but the result of the high-handed measures was the formation of the Free Church (*Eglise libre évangélique*), Nov. 11, 12, 1845. This church now (1883) numbers about four thousand members, under the care of forty-six pastors. Its support is derived exclusively from voluntary contributions. See GOLTZ: *Die reformirte Kirche Genfs*, Basel, 1862; CART: *Histoire du mouvement religieux et ecclésiastique dans le canton de Vaud, pendant la première moitié du XIX<sup>e</sup> siècle*, Lausanne, 1879-81, 6 vols.; C. ARCHINARD: *Histoire de l'église du canton de Vaud*, 2d ed., Lausanne, 1881.

**VAUDOIS.** See WALDENSES.

**VAUGHAN, Henry**, self-styled "The Silurist;" b. at Newton St. Bridget, in South Wales, 1621; d. there April 23, 1695; studied with his twin-brother Thomas at Jesus College, Oxford; went to London; acquired a medical degree; was imprisoned as a royalist; returned to Newton, and practised as a physician. He wrote in prose *The Mount of Olives* (1652) and *Flores Solitudinis* (1654); and in verse, *Poems, with the Tenth Satire of Juvenal Englished* (1646), *Olor Iscanus* (1650), *Silex Scintillans* (two parts, 1650-51), and *Thalia Relioiva* (1678). Parts of the last-named were reprinted with *Silex Scintillans*, and a biographical sketch by the poet H. F. Lyte, 1847, and again, 1858, in an edition now well known: on them his reputation chiefly rests. Vaughan admired and followed Herbert, and ranks next to him among the poets of that school, Archbishop Trench even preferring the disciple to his master; though Campbell thought him "one of the harshest, even of the inferior order of the school of conceit." His verses, long neglected, are appreciated now, as embodying genius and devotion, which sometimes rise to the loftiest flights. F. M. BIRD.

**VAUGHAN, Robert, D.D.**, b. in Wales, 1795; was distinguished by a pre-eminent love for the study

of history, of which he gave indication, when a boy of twelve, by the purchase of Raleigh's *History of the World* for half a guinea, which he had received as a birthday present. With few early advantages, he devoted himself to reading, and so laid a foundation for subsequent acquirements. In 1819 he entered the ministry, in connection with the Congregational body, as pastor of a church in the cathedral city of Worcester, and continued there for six years, working hard both in the study and in the pulpit. At the end of that period he accepted a call to Kensington, the court suburb of London, and there made a deep impression by his thoughtful and earnest exposition of the truths of Christianity, gathering round him persons of rank and of superior culture. In a few years his attainments procured for him the chair of modern history in the newly founded university of London; and in 1843 he was invited to the principalship of Lancashire College, — a rising institution just removed from Blackburn. In his new sphere he made his presence felt, not only by his influence over the students, but by his occasional sermons, and especially by his speeches at Manchester, in the outskirts of which city the college had been erected. He was decidedly a platform orator, and displayed more ability in that way than by his pulpit discourses, superior as they were generally acknowledged to be. He resigned his principalship in 1857, and retired to the town of Uxbridge, near London, undertaking the care of a small church in that place. He subsequently removed to St. John's Wood, and in 1867 went down to Torquay to preside over a newly formed congregation. There he died June 15, 1868. He was chairman of the Congregational Union in 1846, and visited America in 1865 as a delegate from that body. He is best known by his numerous works, especially his *Life and Opinions of Wycliffe*, in two volumes, 1828, and his *Monograph of the Reformer*, 1853. He was editor of the *British Quarterly* from its commencement in 1845 down to the year 1866. He delivered in 1834 the congregational lecture entitled *Causes of the Corruption of Christianity*, and published *A History of England under the House of Stuart*, 1840, also *Revolutions in History*, 3 vols., 1859-63. His publications altogether were very numerous.

JOHN STOUGHTON.

**VEDAS.** See BRAHMANISM.

**VEDDER LECTURES.** See Appendix, art. LECTURES.

**VEHMIC COURT** (*Vehmgericht*, a word of uncertain etymology, but probably allied to the Dutch *ven*, an "association," a "brotherhood") was the name of a peculiar judicial institution, which, according to tradition, was founded by Charlemagne and Leo III., and continued to exist, at least nominally, in Westphalia down to the present century, when it was suppressed (in 1811) by Jerome Bonaparte. The tribunal was composed of free men of spotless character, but not necessarily belonging to any certain social rank or state: both the emperor and the peasant could be members. The presence of seven members was necessary in order to form the court. When Duke Heinrich of Bavaria was sentenced (in 1434), over eight hundred members were present. The court took cognizance of all kinds of cases, and summoned all kinds of persons — with the excep-

tion of ecclesiastics, Jews, and women—to appear before it. Its sittings were partly public,—held under open sky,—partly secret; and its verdicts were executed by its own members. In the early middle ages, when might was right, and the will of the strong the only law in power, the Vehmic Court was an institution of great value; but, when the State became able to maintain its laws, the Vehmic Court became superfluous, and at the same time it degenerated into an outrageous tyranny. In the fifteenth century several emperors tried to circumscribe its authority, and alter its character; and in the sixteenth century it held its last open session. See WIGAND: *Geschichte der Vehmgerichte*, Wetzlar, 1847; WALTER: *Deutsche Rechtsgeschichte*, Bonn, 1857, ii. 632; comp. art. by H. F. JACOBSON, in 1st ed. of Herzog, vol. xvii. pp. 52–64.

**VEIL** is the translation of the Authorized Version for words properly meaning mantles or shawls in Gen. xxiv. 65, xxxviii. 14, 19; Ruth iii. 15; Cant. v. 7; Isa. iii. 23. Veils were rarely used among the Hebrews, the Egyptians, or Assyrians, as is abundantly proved by the absence of allusion to them in the writings of the first, and by the pictures upon the monuments of the last two nations. Women in the Bible lands to-day are never seen in public without a veil, or an apology for one; but the practice dates from Mohammed.

**VEIL OF THE TABERNACLE, TEMPLE.** See those arts.

**VEIL**, Taking the, the ceremony of reception into a nunnery. On her first profession, the woman takes the “white veil,” and thus enters upon her year’s novitiate. If she still desire to become a nun, she takes the “black veil,” and pronounces the irrevocable vows.

**VELLUM** is a fine kind of parchment, which is made of sheep and other skins.

**VENANTIUS FORTUNATUS.** See FORTUNATUS.

**VENATORIUS, Thomas**, b. at Nuremberg, about 1488; d. there Feb. 4, 1551. He studied mathematics, classical literature, and theology, and entered then the order of the Dominicans. But in 1520 he embraced the Reformation, was appointed preacher at St. Jacob’s in his native city, and contributed much to the establishment of Protestantism there. He wrote *Axiomata rerum christianarum* (1526), *Defensio pro baptismo* (1527), etc.; but his principal work is his *De virtute christiana* (1529), the first attempt at a Protestant ethics. E. SCHWARZ.

**VENCE, Henri François de**, b. at Pareid about 1675; d. at Nancy Nov. 1, 1749. He studied theology in the Sorbonne; was for several years tutor in the house of Leopold of Lorraine, and became afterwards provost of the cathedral of Nancy. He was a good Hebrew scholar; and a series of essays he wrote were incorporated with the edition of 1718–50 of the Bible of Calmet, 14 vols. in quarto, whence that edition is often called *La Bible de Vence*.

**VENEMA, Hermann**, Dutch divine; b. at Wildervank, 1697; d. at Franeker, 1787, where he was professor of theology, and university preacher. He wrote voluminously. See list in WINER and in DARLING. His *Institutes of Theology* was translated by Rev. A. W. Brown, Edinburgh, 1850.

**VENERABLE** is the title of an archdeacon in the Church of England.

**VENERABLE BEDE, The.** See BEDE.

**VENI, CREATOR SPIRITUS**, an old church hymn, of unknown authorship, ascribed to Charlemagne, but with more reason to Gregory the Great (Mone). It is so highly prized in the Latin Church, that it is sung on the most solemn occasions; such as the election of a pope, the coronation of a king, etc. It has theological value as a pronounced statement of the procession of the Holy Spirit from both the Father and the Son. On this account it is emphatically the hymn of Pentecost. It is part of the office of consecration of bishops and ordaining of priests. There are several English translations. The two most commonly found in our hymn-books begin, “Come, O Creator Spirit blest,” translated by Rev. Edward Caswall in 1849, and “Come, Holy Ghost, all quickening fire,” translated by Bishop John Cosin in 1627.

**VENI, SANCTE SPIRITUS**, a sequence extant about A.D. 1000, and ascribed to Robert II. of France (972–1031), translated by Ray Palmer in 1858, “Come, Holy Ghost in love.” See ROBERT II., SEQUENCES.

**VENN, Henry**, a devout and evangelical preacher of the Church of England in a period of general ministerial indifference; the son of a clergyman; was b. at Barnes in Surrey, March 2, 1724; d. at Yelling, Huntingdonshire, June 24, 1797. Taking his bachelor’s degree in Jesus College, Cambridge, 1745, he became fellow of Queen’s College, 1749. After holding several curacies, he became curate of Clapham, 1754; vicar of Huddersfield, Yorkshire, 1759, whence he removed in 1771, to become vicar of Yelling. Henry Venn stands alongside of the foremost workers in the Christian ministry in England of the eighteenth century. He was upon intimate terms with Whitefield and Lady Huntingdon, who had an important share in bringing him to a pure knowledge of the gospel. His sympathies were broad and evangelical. According to Bishop Ryle, the best memorial sermon over Whitefield was the one he preached in Lady Huntingdon’s chapel at Bath. At Huddersfield, a large and immoral manufacturing town, he leavened the irreligious mass with gospel truth, and was among the first to carry the gospel with success to the manufacturing classes. He was an indefatigable preacher, delivering often eight or ten sermons a week, and wholly engrossed in instructing others in the doctrines of the cross. He published two works, *The Complete Duty of Man* (1763, etc.), and *Mistakes in Religion* (1774, etc.), a collection of essays on the prophecy of Zachariah, John the Baptist’s father. See JOHN VENN: *Life and Letters of Henry Venn* (of which Bishop Ryle says, “I know few volumes in the whole range of Christian memoirs so truly valuable as this one”), 1834, 7th ed., London, 1853; RYLE: *The Christian Leaders of the Last Century*, London, 1869; W. KNIGHT: *Henry Venn*, London, 1881.

**VERCELLONE, Carlo**, Italian theologian, b. at Sordevolo, Piedmont, Jan. 14, 1814; d. in Rome as president of the College of the Barnabites there, Jan. 19, 1869. He entered the order in 1829 at Turin. His fame rests upon his *Varie lectiones Vulgatæ latine editionis bibliorum*, Rome,

1860-64, 2 vols. (epoch-making in the study of the Vulgate); his edition (the best) of the simple Clementine Vulgate, 1861, and with Cozza, his edition of the Codex Vaticanus, 1868-81, 5 vols.

**VERENA**, a Christian virgin who came with the Thebaic legion of Mauritius from Upper Egypt to the West. In Milan, where she stopped for some time, she heard of the fate which had overtaken the legion; and shortly after she went to Switzerland, where she labored—first in the neighborhood of Solothurn, and afterwards in the region near the junction of the Rhine and the Aar—for the conversion of the Pagan population. She died at Zurzach, near Constance, where she lies buried. See *Martyrologium Notkeri*, in CASIUS: *Lect. Antiq.*, ii., and *Act. Sanct.*, Sept. 1.

ZÖCKLER.

**VERGERIUS**, Petrus Paulus, b. at Capo d'Istria in 1498; d. at Tübingen, Oct. 4, 1565. He studied law at Padua; entered the papal service, and was twice sent as nuncio to Germany by Clement VII. and Paul III., on which occasions he gave so great satisfaction, that in 1536 he was made bishop of his native city. Sent to the colloquy at Worms (Jan. 1, 1541), his speeches seemed to the curia to be too conciliatory, and he retired to his see. He then began to study the writings of the Reformers for the purpose of refuting them; but the result of his studies was his own conversion; and the reforms he introduced in his diocese, the manner in which he spoke of justification by faith, invocation of saints, etc., very soon roused the suspicion of the Inquisition. His frequent intercourse with Francesco Spiera finally induced the authorities to take measures against him; but he escaped, and fled into Switzerland, 1542. After laboring for several years in the Grisons as minister of Vicosoprano, he removed in 1552 to Tübingen, where he spent the rest of his life, enjoying a pension from the Duke of Württemberg. Though holding no office, he was, nevertheless, very active, and contributed much to the furtherance of the Reformation in Poland and Bohemia. He was also a prolific writer, especially of polemics, and translated a number of the writings of the Reformers into Italian. Considered simply as a character, he is one of the most interesting and most significant persons of his age. See his biography by SIXT, Brunswick, 1855.

HERZOG.

**VERMIGLI**. See PETER MARTYR.

**VERNACULAR**, Use of. See LATIN, USE OF.

**VERONICA**. According to the legend in its most common form (*Act. Sanct.*, Feb. 4), St. Veronica was a pious woman of Jerusalem, who, when Christ passed by her on his way to Golgotha, took off her head-cloth, and handed it to him in order that he might wipe the blood and sweat from his face; and, when he returned the cloth, his features had become impressed upon it. One modification of the legend identifies Veronica (or rather *Bepvicia*, according to Johannes of Malala: *Chronographia*, p. 305) with the woman "disceased with an issue of blood" (Matt. ix. 20-22; comp. Euseb.: *Hist. Eccl.*, VII. 17). Another represents her as sprung from royal blood, a grand-daughter of Herod the Great, evidently confounding her with Berenice, the niece of Herodias. The manner in which the portrait was brought to Rome is generally represented as follows. The Emperor

Tiberius was sick; and, having heard of the wondrous cures wrought by the portrait, he sent for Veronica. She obeyed the call, and went to Rome, and, as soon as the emperor had touched the cloth, he was cured. Veronica remained in Rome; and, when she died, she bequeathed the costly relic to Clement, the successor of Peter. In the beginning of the eighth century, Pope John VII. asserted that the Church of St. Maria Maggiore was actually in possession of the miraculous portrait; but it was shown only to kings and princes, and only on certain conditions. Both Milan, however, and Jaen in Spain, claim to have the genuine head-cloth of Veronica; and, in unriddling this entanglement, it is worth noticing, that, in the thirteenth century (Gervasius of Tilburg: *Otia imperialia*, 25; Matthew Paris: *Ad an.* 1216), it was not the possessor of the cloth, but the cloth itself which was called "Veronica," that is, *vera icon* (εἰκών, "the true picture"), a circumstance which speaks in favor of Grimm's combination of the legend of Veronica with that of Abgarus. See WILHELM GRIMM: *Die Sage vom Ursprung d. Christusbilder*, Berl., 1843.

ZÖCKLER.

**VERSES**. See CHAPTERS AND VERSES.

**VERSIONS**. See BIBLE VERSIONS.

**VERY**, Jones, b. at Salem, Mass., Aug. 28, 1813; and d. there May 8, 1880; graduated at Harvard, 1836, and was Greek tutor there, 1836-38; was licensed as a Unitarian preacher, 1843, but took no charge, and lived in retirement at Salem. His *Essays and Poems* (1839) show a delicate religious genius, and contain "some of the best sonnets in our language." Seven of his lyrics appeared in Longfellow and Johnson's *Book of Hymns*, 1846; and at least one of them, "Wilt thou not visit me?" has been widely circulated. A complete edition of his writings is to be desired. See the *Century* magazine for October, 1882, article by W. P. Andrews, on "An Inspired Life."—His younger brother, Washington Very (b. Nov. 12, 1815; d. April 28, 1853), also wrote poems.

F. M. BIRD.

**VESPASIAN**, Titus Flavius, Roman emperor, 69-79; was born in a Sabine village near Reate, 9 A.D., in humble circumstances, but made a rapid and brilliant career. In 66 he accompanied Nero to Greece, and was thence sent to Palestine to quell the insurrection which the Syrian governor, Cestius Gallus, had failed to suppress. Drawing together an army of sixty thousand men from Antioch and Ptolemais, he took Sepphoris, the principal fortress of Galilee, in July, 67, and afterwards Jotapata, defended by Josephus. In 68 he gradually reduced the whole country, and finally encamped before Jerusalem. But there he halted. He could afford to wait while the furious hatred of the various parties made its havoc in the city, and very soon his attention was drawn towards Rome. After the death of Nero, Galba, Otho, and Vetellius followed in rapid succession. In the spring of 69 the legions stationed at Aquileia proclaimed Vespasian emperor; July 1, the legions of Egypt followed the example; July 11, the army of Palestine; July 15, that of all Syria; and soon after Vespasian left Palestine, having placed his son Titus in command of the army. In September, 70, Jerusalem was taken; and in the spring of 71, father and son made their triumphal entrance in Rome,—the public exhibition of the



destruction of the national independence of the Jews. But Vespasian, though he was very prompt in putting down the Jewish insurrections in Egypt and Cyrene, was not cruel, and showed no desire for persecution. If the Christians suffered any thing during his reign, it must have been the reason that they were still confounded with the Jews. But the oldest Christian writers know of no persecutions during the reign of Vespasian; and Eusebius (*Hist. Eccl.*, III. 17) expressly states that it was a period of peace. The principal sources are TACITUS: *Hist.*; SÆTONTIUS: *Vespasianus*; and JOSEPHUS: *De bello Judaico*. TH. KEIM.

**VESPERS** (*vespera, officium vespertinum, or, lucernarium*) denotes the service celebrated in the Roman-Catholic Church at the hour of sunset or lamp-lighting, in imitation of the daily evening sacrifice in the worship of the Old Testament (ISIDORUS: *De officiis eccles.*, I. 20), but with a mystical reference to the descent from the cross and the institution of the Lord's Supper (GREGORY NAZIANZEN: *Orat. 42 in Pascha*. DURANDUS: *Rationale divin. officior.*, v. 9). It is not mentioned by Cyprian, who of the canonical hours knows only the *terce*, the *sest*, and the *nones*, but it is mentioned by Chrysostom (*Hom. 59, ad pop. Antiochen*) and Jerome (*Ep. 22, ad Eustoch.*, c. 37), and in the monastic rules of Benedict, Columban, Isidorus, etc., in which the number of canonical hours has reached eight. In the oldest time it was celebrated with twelve hymns, which number was afterwards reduced to seven, — four for the vespers, and three for the *completorium*. The monastic service arranged by Benedict comprises a chapter of the Bible, a *responsorium*, the Ambrosian hymn of praise with corresponding versicle, the *magnificat*, *kyrie*, *paternoster*, and concluding prayer. The service of the congregation at large, as arranged in the Roman breviary, is an exact counterpart of the *lauds*, the congregation singing five hymns; that is, one more than the monks, on account of the lesser holiness of the members. ZÜCKLER.

**VESTMENTS AND INSIGNIA IN THE CHRISTIAN CHURCH.** The question whence the sacerdotal costume arose is answered alike in the history of all nations. It is simply the popular costume, or, more properly, that of the higher ranks, retained by the sacerdotal classes in its archaic form; while among the other classes it became subject to the changes of fashion. The same is the case in the Christian Church. The New Testament never hints at a peculiar, priestly costume, different from that of common people. We meet with such a distinction for the first time on a mosaic in the Church of St. Vitale in Ravenna, representing the Emperor Justinian with his retinue, and Bishop Maximinian with two clerks. The emperor and the courtiers wear over the short *tunica* the so-called *paludamentum*, which was coming into fashion just at that time, — a kind of loose mantle covering the whole body to below the knees, and held together and fastened on the right shoulder, purple-colored, and ornamented with gold and precious stones. The ecclesiastics wear long, plain white tunics, adorned with two black stripes descending from the shoulders, — the so-called *oraria*. Over the tunic the bishop wears a *toga Græcanica*, — a light-green mantle, which, in the first century of our era, superseded

the heavy, old Roman *toga*: and under the toga the *omophorion* is visible, — a black scarf ornamented with crosses. But stripes on the tunic were very common, and so was the scarf; nor was it uncommon for laymen to adorn their garments with crosses. The first official ecclesiastical costume, in the strict sense of the word, we meet with on a mosaic in the Church of St. Sophia in Constantinople, dating from the period between 558 and 573. The priest is there represented in plain white garments: only the broad *omophorion*, visible under the toga, shows different colors, — blue and red. The tunic has no *orarium*; and the toga is thrown in a free and easy manner around the shoulders.

From those two pieces of dress, — the tunic, or *stola, tunica talaris, tunica alba*, and the toga, or *paenula, planeta, casula*, — the liturgical costume of the Armenian, the Greek, the Roman-Catholic, and even the Abyssinian Church, developed. Christianity is said to have been introduced into Abyssinia in the time of Athanasius, about 330, and was probably brought thither from India or Arabia. At all events, a connection with Rome cannot be established. The Abyssinian priest wears a white tunic, called *kamis*, with sleeves, and which is opened behind. Now, in Rome, under the emperors, it became the fashion to put on several tunics, one above the other; and the first was called *canisia*. Nevertheless, scholars are inclined to derive the Abyssinian *kamis* from an Arabic root. When officiating, the Abyssinian priest wears over the tunic a toga of silk or satin, and many colored, — the so-called *cappa*; but the derivation of this word is also uncertain, however much it reminds one of the Latin *cappa*, the travelling-mantle of the Romans. The *kamis* is held together by a sash twenty to thirty yards long, and wound around the waist; and below that are visible the ample white trousers, called *sanafil*. On great occasions the priest wears a crown of metal, which, like the *cappa*, is the property of the church. His every-day head-dress is a turban made up of thirty to forty yards of white stuff. He is also provided with a fly-flap and crutch, as he often has to stand up, singing, for hours.

In the Greek Church the tunic has been retained under the name of *sticharion*, from *στόιχος*, "a line," referring to the black stripes. But the principal vestment of the Greek priest is the *phelonion*, the old toga, fitting closely around the chest, but falling in ample folds below and behind, and provided with a shoulder-piece, which stands up stiff behind the neck. The *sticharion* is always white; the *phelonion*, of various colors. Around the neck the Greek priest wears a kind of tie, from which hang down in front two stiff ends embroidered with crosses. As a personal distinction, he sometimes wears the *epigonation*, a square pouch, or satchel, richly embroidered, and fastened by a belt around the waist. It is the symbolical receptacle for the spiritual weapons with which he, like a well-armed soldier, shall defend the pure faith against heresy; and there is, indeed, not a little in the costume of the Greek priest which reminds one of the Turkish *mollah*, who steps into the pulpit with a drawn sword in his right hand. Instead of the *phelonion*, the bishop wears the *saccos*, — a piece of clothing of the same

form as the *sticharion*, but shorter, of various colors, and richly embroidered with golden crosses. Originally the *saccos* was reserved for patriarchs and metropolitans; but, since the time of Peter the Great, it has been worn by all bishops. Over the *saccos* the *mantia* is spread, — a loose mantle fastened on the shoulder, blue or black, ornamented with stripes, signifying the streams of the living spirit, and provided in front with two small, stiff tablets, signifying the Old and the New Testament. When officiating before the altar, he wears the *mitra*, which is often of gold, and very costly; and in his hand he holds the *paterissa*, or episcopal staff, ending in a crook and a small cross.

The farther east, the more gorgeous the liturgical apparel becomes. In this respect the Armenian Church stands foremost in all Christendom. The principal articles of vestment are also there the tunic (*shabig*) and the toga (*pilon*). The *shabig* is white, adorned with lace, — except in the case of deacons and choir-boys, — and held together around the waist by a sash embroidered with gold. The *pilon* has the form of the *paludamentum*, and is black, or, in the case of bishops and catholicos, violet. When mass is said, all the clergy, from the priest upwards, wear the *shartshar* (a more or less richly ornamented mantle, of different colors, open in front, and falling down in ample folds) and the *anzorot* (a handkerchief of fine white linen, for use at the three ablutions). On the head the priests and the doctors of theology wear the *sachaward*, of the form of a crown, and made of pasteboard, covered with silk and gold; and the bishops and the catholicos wear the *tak*, — a magnificent and very costly specimen of the mitre. The bishop's staff reaches a little above his head, and is made of ivory, gold, silver, or ebony: it ends in a serpent, referring to the serpent raised by Moses in the desert. During service the shoes are often taken off, and replaced by a peculiar kind of slippers. On Maundy-Thurs day all ecclesiastical vestments are white; and during "the night of weeping and howling," "the night of darkness," the whole church is covered with black, and kept dark, one single lamp being lighted in front of the crucifix on the altar; also, the priests are clad in black, and service is celebrated in a peculiar, lachrymose manner. On solemn occasions the catholicos wears a great star of diamonds on his forehead.

The Roman-Catholic priest wears over the *alba* the *casula*. The alb, the old tunic, the Greek *sticharion*, is white, and made of linen: silk of various colors, embroideries, laces, and other ornaments, which were lavishly employed in the middle ages, have gone out of use. It is held together around with a belt (*cingulum*), which now generally has the form of a plain string; while in the middle ages it often appeared as a broad sash, on which inscriptions were embroidered. The *casula* corresponds to the Greek *phelonion*, and is, if possible, a still worse disfiguration of the old toga. Overloaded with heavy embroideries of gold, and ornaments of precious stones, the free and flowing folds of the toga gradually shrunk into that box-like, or coffin-like shape which the *casula* now presents, and which already Rhabanus Maurus noticed, *parva casa*. Its color is different, — white for the festi-

vals of the Virgin, Christmas, Epiphany, Easter; red for the festivals of the Apostles and the Martyrs: black in Lent, etc. The *manipulum*, a small white band around the wrist, was, like the Greek *orarion*, originally a plain handkerchief with which the priest wiped the mouth of the communicants. The hat (*birretum*) is three-cornered in Italy, four-cornered in Spain, France, and Germany. The red hat of the cardinals (*pileus*) was introduced by Innocent IV. in 1215. The *mitra*, *tiara*, *pallium*, and other details of the vestments of the Roman-Catholic Church will be found described in special articles, their form and their history: we only add, that each piece of garment is put on with a special prayer, and that a number of Roman-Catholic writers, from Alcuin to the present day, have attempted to imbue them with a special mystical signification. The wildest of these mystagoges is, no doubt, Durandus, Bishop of Meaux, in his *Rationale Divinorum Officiorum* (thirteenth century).

As many of the vestments of the Roman-Catholic Church are most closely connected with the service of the mass, it was quite natural that the Reformation should cause considerable changes to be introduced. Luther's ideas are strikingly expressed in his letter of Dec. 4, 1539, to Georg Buchholzer, provost of Berlin, the pith of which is, If the elector will allow you to preach the pure faith, you may do it in frock-coat or gown, just as it pleases him best; and, "If he is not satisfied with one gown, you may put on two or three." Zwingli, offended at the worldliness and vanity which found expression in the costume of the Roman-Catholic clergy, was more severe. See his *Ursachen und gründ der Schlussreden oder artikel*, 1523. Nevertheless, the Lutheran Church taking the doctor-coat of Luther, and the French-Reformed Church, the *robe de Calvin*, for their models, the differences between the ecclesiastical costumes of those two branches of the Evangelical Church became very slight. The Church of England, with its cassock, rochet, surplice, stole, and cappe, kept in this respect, as in several others, a little nearer to the Church of Rome; while, on the other hand, the English Dissenters often abrogated ecclesiastical vestments altogether. [See the interesting essay on "Ecclesiastical Vestments," in A. P. STANLEY'S *Christian Institutions*, New York, 1881.] G. BUNZ.

**VESTRY** (*vestiarium*, *sacristia*, *secretarium*) was the name of an apartment in the ancient church-building, destined to receive not only the vestments of the officiating clergy, but also the sacred vessels and other treasures of the church. That the vestry often was of considerable size may be inferred from the fact that it was often used as an assembly-room for provincial synods. Thus the third, fourth, and fifth councils of Carthage, and the synod of Arles, are stated to have been held in *secretario ecclesie*. Hence the modern word in the Episcopal Church; a vestry meaning an assembly of all parishioners for the discussion of the affairs of the parish, regardless of the place in which the assembly convenes. The officers who manage the parochial affairs are called the "vestry-board."

**VIA DOLOROSA.** See JERUSALEM.

**VIATICUM**, from the Latin *via* ("a way"), is used in classical language generally as provision for a journey, but is by the Fathers, by mediæval

theologians, and also by modern writers, applied specially to the Eucharist when administered to a dying person as the due provision for his journey through death. The Council of Nicæa (325), in its can., xiii., forbade the priest to withhold the Eucharist from any dying man who wished for it, even if he were an apostate or a parricide; and in that connection it designates the Eucharist as the *viaticum*, ἐφόδιον.

**VICAR** (*vicarius*), generally one *qui alterius vices agit* ("who plays another man's part"), more specially the substitute of an officer, secular or ecclesiastical. The whole subject of vicars, vicarages, vicariates, etc., received a very elaborate development in the Roman-Catholic Church. The head of the church is Christ: but Christ appointed St. Peter his vicar, and through St. Peter the vicariate was forever conferred on the bishop of Rome, who calls himself *vicarius S. Petri*, *vicarius Christi*, *vices Dei gerens in terris*, and is so called by others, for instance, in the confession of the Council of Trent. Then, again, the Pope has his vicars (*vicarii Apostolicæ sedis*); first, in a general way, all patriarchs, primates, archbishops, and bishops; then, in a more restricted sense, the Roman curia; and finally, in the narrowest but most proper sense, the papal legates, nuncios, and missionary superintendents. And as the Pope has his vicars, so have the archbishops and bishops, coadjutors (*vicarii in pontificalibus*), vicar-generals (*vicarii in jurisdictione*), and officials (*vicarii forani*), not to speak of the *capellani*, members of the chapters, of whom the grand vicar (*summus vicarius domini*, or *summi altaris vicarius*) played a conspicuous part in the interval between the death of a bishop and the election of his successor. Finally, the priests or parsons themselves had their vicars (*vicarii parochiales*), and these were either *vicarii perpetui*, or *vicarii temporales*, according as the parson was perpetually or temporarily disabled. See the various commentators on the *Decretals*, i., 28, *De officio vicarii*. H. F. JACOBSON.

**VICAR, Apostolic, General.** See above.

**VICARIOUS ATONEMENT.** See ATONEMENT.

**VICELIN**, the apostle of Holstein, b. at Quernheim, a village on the Weser, in the latter part of the eleventh century; d. at Aldenburg, Dec. 12, 1151. Educated in the school of Paderborn, he was appointed teacher in the school of Bremen, and brought it into a flourishing condition, but left it again, and went to Paris, where he studied for three years under Anselm. After his return from Paris, he began to prepare himself for missionary work among the Pagan Wends of Northern Germany; and, having been ordained a priest, he repaired, together with Rudolf of Hildesheim, and Ludolf of Verden, to Henry, king of the Obotrites. Christianity had previously been preached among the Obotrites settled in Mecklenburg, and living also in Holstein, but not with permanent success. Relapses into Paganism had taken place, and were always accompanied with violent outbreaks of cruelty and ferocity. Henry was a zealous Christian, and received Vicelin well; but he died in the same year (1126), and Vicelin was compelled to return to Bremen. Shortly after, however, the inhabitants of Faldera, the present Neumünster, in Holstein, invited him to settle among them. His labor in that place was so successful, that the

emperor Lothair was induced to come to his aid. In 1134 the fortress Segeberg was built; and, under its protection, a church was erected, and a monastery built in the city. Meanwhile new aspects of successful missionary labor among the Obotrites of Mecklenburg were opened up, when Henry, the Lion of Saxony, began to interfere in the affairs of the country, and gained ascendancy over the Pagan Niclot. The bishopric of Aldenburg was re-established; and in 1149 Vicelin was consecrated bishop. His health failed him, however, and the last years of his life he spent in retirement. See the *Chronicles* by Helmold, Adam of Bremen, Saxo Grammaticus, and HEFFER: *Der Weltkrieg der Deutschen und Slaven*. Hamburg, 1847. G. H. KLIPPEL.

**VICTOR** is the name of three popes and two antipopes.—**Victor I.** (185-197 according to Pagi, *Brachiarum Paparum Rom.*, I., but, according to others, 187-200) occupied the papal chair between Eleutherus and Zephyrinus. He was an African by birth, and a rash and hot-headed man, as his interference in the Paschal controversy showed. In a letter addressed to Polycrates, the successor of Polycarp, he threatened with excommunication all those Oriental bishops who would not adopt the Roman computation of the Easter festival. The harshness of this measure, however, was condemned by many Western bishops who held the same views as Victor; among others by Irenæus, whose letter to Victor has been preserved by Eusebius: *Hist. Eccl.*, V. 24. He was at last prevailed upon to recall the letter. Theodotus the tanner, the famous Monarchian leader, he excommunicated; but his adherents formed a party, the Theodotians, which lived on for a long time in Rome. [The spurious decrees which have been ascribed to him are enumerated in Jaffé: *Regesta*, edited by Wattenbach, Berlin, 1882.]—**Victor II.** (1055-57) was bishop of Eichstädt before his elevation to the papal see, a relative and intimate friend of Henry III.: his true name was Gebhard. According to Leo of Ostia (*Chron. Casinense*, ii. 89) it was Hildebrand who carried through his election, and, if so, it must have been Hildebrand's idea to produce a split in the imperial camp, and gain over to the side of the reform party one of the most determined opponents of the measures of Leo IX. The experiment succeeded. In his short reign, Victor held one council in Italy (Florence), and three in France (Lyons, Lisieux, Toulouse), against the two great weaknesses of the church,—simony and the marriage of the priests. The sources to his history are found in WATTERICH: *Pontif. Roman. Vite*. See also HOFFLER: *Die deutsche Pöpste*, Leipzig, 1839.—**Victor III.** (1086-87) was abbot of Monte Casino when the dying Gregory VII. designated him as the most worthy to succeed him. It was nearly a whole year, however, before Victor consented to accept the election by the cardinals, and his energetic reign, carried on completely in the spirit of his great predecessor, lasted only half a year. See the continuation, by Petrus Diaconus, of the *Chron. Casinense*, by Leo of Ostia.—**Victor IV.** was the name assumed by two antipopes in the twelfth century; first by Cardinal Gregory Conti (1138), who, however, was overthrown by Innocent II., through the exertions of Bernard of Clairveaux, after the lapse of two months; and

then by Cardinal Octavianus, who was elected in 1159 by the Ghibelline party and Frederic Barbarossa, and maintained himself till his death at Lucca, in 1164, but never equalled his rival, Alexander III., either in actual power or in moral influence. See REUFER: *Alexander III.*, 2d ed., Leipzig, 1860-61, 3 vols. ZÖCKLER.

**VICTOR, Claudius Marius**, also called **Victorinus**, was a poet and rhetorician; lived at Marseilles in the first half of the fifth century, and wrote, in hexameters, a Commentary on Genesis and an *Epistola ad Solomonem Abbatem de peruersis utatis sua moribus*, found in *Bibl. Marc. Patr.*, Lyons, tome VIII.

**VICTOR**, Bishop of Antioch, was a contemporary of Chrysostom, and wrote a Commentary on the Gospel of Mark (*Bibl. Patr. Marc.*, Lyons, tome IV), in which he defended the view that the Christian was perfectly at liberty to observe or not to observe the fasts.

**VICTOR**, Bishop of Capua, d. about 511; is generally considered the first Latin *catena* writer. He wrote *De cyclo Paschali*, of which only a few fragments have been preserved by Bede (*Scholia veterum patrum*), and a Latin translation of Ammonius Alexandrinus: *Harmonia Evangeliorum*, Cologne, 1532.

**VICTOR**, Bishop of Cartenna, flourished in the middle of the fifth century, and wrote *Adversus Arianos ad Gensericum*, *De penitentie publica*, and several other works, most of which, however, are lost.

**VICTOR**, Bishop of Tununa, d. about 566; suffered imprisonment and exile because he opposed the condemnation by Justinian of the so-called "Three Chapters." He wrote a Chronicle, of which the part treating the period between 441 and 465 has come down to us, edited by Scaliger, in *Thesaurus Temporum Eusebii*, Amsterdam, 1658, T. II., and by Basnage, in *Thesaurus Monumentorum Eccles.*, Antwerp, 1725, T. I.

**VICTOR (Vitenensis)**, Bishop of Vita, not, as it is often said, of Utica; wrote a *Historia persecutionis Africane sub Censurico et Hunnerico*, edited by RUTART, in his *Historia persecutionis Vandaliacæ*, Paris, 1694, Venice, 1732, and recently by M. PERSCHENIG, Vienna, 1881.

**VICTORINUS (Petavionensis)**, Bishop of Pettau, a city of Panonia, on the Drave, in the present Styria, and not, as stated by Baronius and others, Bishop of Poitiers; flourished about 290. According to Cassiodorus and Jerome, he was a Greek by birth, understood Greek better than Latin, and taught rhetoric before he became a bishop. A fragment of his *De fabrica mundi* is still extant, and has been edited by Cave; but his other writings have perished. The Commentary on the Revelation ascribed to him, and found in *Mar. Bib. Patrum*, Lyons, 1677, T. III., is by some considered spurious, because it rejects the chiliastic views of Cerinthus, which, according to Jerome, Victorinus held. Others, however, consider the passages in question to be interpolations. See DUPIN: *Nouvelle Bibliothèque*, Paris, 1693, T. I.; and CAVE: *Historia literaria*, Geneva, 1693.

**VICTRICIUS, St.**, was a soldier, and subjected to fearful tortures by his Pagan commander when he wanted to leave the army, and become a Christian, but was miraculously liberated, and became bishop of Rouen in 380 or 390. He undertook

some missionary-work in Hainaut (Belgium) and went in 391 to England, on account of the troubles caused there by the Pelagians. But his own orthodoxy became suspected, and he had to go to Rome in order to vindicate himself before Innocent I. He left a work, *De sancte Sanctorum*, edited by Lebeuf, Paris, 1739. He is commemorated on Aug. 7.

**VIENNE**, one of the oldest cities of France, and the cradle of the Church of Gaul; stands on the Gère, near its influx in the Rhone, in the department of Isère, and has been the seat of a number of councils, — the first in 471, the last in 1557, — most of which, however, are only of slight interest. One of 1112 cancelled the agreement of 1111 between Pascal II. and Henry V., according to which the Pope conceded the right of investiture to the emperor. (See HARDUIN: *Acta Concilior.*, T. VI. pars ii.; MANSI: *Concil. Coll.*, T. XXI.) Another, of 1199, executed the ban which Innocent III. had laid on Philippe Auguste for having repudiated his wife, Ingeborg. (See HARDUIN, *l.c.*, and MANSI, T. XXII.) The most important, however, was that convened by Clement V., and generally recognized as the fifteenth oecumenical council. It was opened Oct. 16, 1311, attended by a hundred and fourteen, or, according to another report, by three hundred bishops, and closed May 6, 1312. The principal business transacted was the dissolution of the order of the Templars, besides a number of decrees, doctrinal and disciplinary, against Juan de Oliva, the Fratricelles, the Dolcinists, the Beghards, etc. See HARDUIN, T. VII., and *Clementinarum, Lib. III. Tit. 16, de reliquiis*. NEUDECKER.

**VIGILANTIUS**, b. in the latter half of the fourth century, at Calagurris, a village in southwestern Gaul, probably the present Casère in Commenges; was ordained a presbyter at Barcelona in 395, and went then to Jerusalem, carrying with him a letter of recommendation from Paulinus of Nola to Jerome. The visit to the East, however, seems to have made a similar impression on Vigilantius as the visit to Rome made on Luther. He and Jerome soon fell out; and the sixty-first letter of Jerome is evidently an answer to an attack made upon him by Vigilantius, perhaps during the latter's stay in Alexandria. Some time after his return to his native country, Vigilantius was denounced to Jerome by the presbyter Riparius as a teacher of unsound doctrines. Jerome answered, and finally he wrote his essay, *Contra Vigilantium*. It is not possible, from the quotations of Jerome, to form a complete conception of the theological system of Vigilantius; but its general tendency is perfectly clear, and of such a character as to give a satisfactory explanation of the conflict between him and Jerome, for it is an energetic protest against that whole development which is represented by Jerome. Vigilantius attacked the worship of the martyrs and their relics on doctrinal grounds: it seemed to him to be a relapse into Paganism. And he attacked monasticism on moral grounds: the flight from the world is not a victory over the world. He was especially severe upon the celibacy of the priests, on their vows of poverty, etc., and rejected altogether the idea of a higher morality for the monks and the clergy, and a lower for people of the world. The sources are, besides

the above writings of Jerome, GENNADIUS: *De script. eccles.*, 35, and the letter of PAULINUS. See also LINDNER: *De Joviano et Vigilantio*, Leipzig, 1840.

**VIGILIUS** (Pope 540–555) was a Roman by birth, and deacon during the reign of Agapetus, whom in 536 he accompanied to Constantinople. Ambitious and grasping, but without talent, or courage to realize his aspirations, he fell a prey to the intrigues of the Byzantine court. When Agapetus died, in Constantinople, he was appointed his successor, but on the secret condition that he should support the emperor's scheme for the reconciliation of the Monophysites with the orthodox Church. On his arrival at Rome, however, he found the see already occupied by one Silverius; but, in accordance with the bargain he had made with the emperor, Belisarius came to his aid, and Silverius was removed, partly by intrigues, partly by violence. Vigilius was not so prompt in fulfilling his part of the bargain. He wrote a letter to the three deposed Monophysite patriarchs of the East,—Theodosius of Alexandria, Anthimus of Constantinople, and Severus of Antioch,—in which he professed perfect agreement with their faith. But he demanded that the letter should be kept a secret, on the plea that he was able to do more for the Monophysite cause when he preserved the appearance of being in agreement with the synod of Chalcedon. Meanwhile the emperor had been persuaded that a condemnation of the three principal representatives of the Nestorian view—Theodore of Mopsuestia, Theodoret of Cyrus, and Ibas—would silence all the objections of the Monophysites to the synod of Chalcedon; and he consequently issued an edict to that end. But the edict met with resistance even in the East; and in the West it was generally condemned, the African Church taking the lead of the opposition. The emperor demanded of Vigilius that he should subscribe the edict, and Vigilius dared not. For three years he succeeded in escaping the dilemma by prevarications and subterfuges of all kinds. But in 547 he was peremptorily summoned to Constantinople. Synod after synod was convened, but the African bishops and the Western bishops in general continued to resist. Finally the Council of Constantinople, chiefly composed of Oriental bishops, proved pliant; and the imperial edict was formally accepted by the Church. Vigilius first tried his old game,—writing a *judicatum* in favor of the edict, but demanding that the document should be kept a secret. Pressed hard by the court, he fled from Constantinople; and from Chalcedon he issued a formal protest, the so-called *constitutum*, against the decrees of the synod of Constantinople. But he was too much frightened by the wrath of the emperor, and too anxious to return to his see, to hold out to the end. In 555 he publicly retracted, and accepted the Constantinopolitan decrees, in order to be allowed to return to Rome. He died at Syracuse, however, on the way home. The sources are (besides the *Liber pontificalis* by ANASTASIUS, and the pertinent acts in MANSI: *Concil. Coll.*, vol. ix.) the *Breviarium*, by LIBERATUS, the *Chronicon*, by VICTOR of Tunnunum, and the *Pro defensione trium capitulorum*, by FACUNDUS of Hermiane, all three found in GALLAND: *Bibl.*, vols. xi. and xii.

H. SCHMIDT.

**VIGILIUS THE DEACON**, a native of Gaul, flourished, according to Gennadius (51), in the first half of the fifth century, and wrote a monastic rule, which has been published by Holstenius (*Codex Regul.*, i.) and Migne (*Patr. Lat.*, vol. 50).

**VIGILIUS**, Bishop of Tapsus, a city in the African province of Byzacene, is the author of several celebrated works against Eutychianism and Arianism. Of his personal life only one single fact is known to us: he was present at the synod convened at Carthage in 484 by Huneric, the king of the Vandals. (See VICTOR VITENSIS: *De persecutione Vandalica*, iv.) His principal work, and the only one published over his name, is the Five Books against Eutyches, which, however, when first printed (by Churrerus, Tübing., 1528), was ascribed to Vigilius of Trent. From this work an inference may be drawn with respect to the authorship of the Disputation between Athanasius, Photinus, Sabellius, and Arius, formerly ascribed to Athanasius; and from that, again, an inference may be drawn with respect to the authorship of the Polemics against Marivad, and the Twelve Books on the Trinity, both of which were published under the pseudonyme of Idacius Clarus. The first to bring light into this somewhat obscure and confused subject was the Jesuit Chiffletius, in his edition of the works of Vigilius, Dijon, 1664; they are also found in the *Bibl. Max. Patr.*, vols. iv. and viii. The original value of these works is not great, but as a polemist the author was certainly one of the most prominent writers of his age.

H. SCHMIDT.

**VIGILIUS**, Bishop of Trent, is first mentioned by Gennadius (37) as author of *In laudem martyrum*, and a letter on the great exploits of the martyrs of his age. As the former work is dedicated to Simplicianus, the successor of Ambrosius, the author must have lived at the end of the fourth, or the beginning of the fifth, century, and cannot possibly be the author of the Five Books against Eutyches, formerly ascribed to him. According to legend, he suffered martyrdom in 400 or 405. See *Act. Sanct.*, June 26.

**VIGILS** (*vigiliae*, *pernoctationes*, *παραυχίδες*) denotes, in the Roman-Catholic Church, a kind of preparatory service, consisting of processions, prayers, singing, and recitals, celebrated on the eve before a great church-festival. Originally the name was applied to the common nightly meetings of the Christians during the period of persecution; but as those meetings were continued after the persecutions had ceased,—partly as an imitation of the Jewish sabbath, which begins at sunset; partly as an imitation of certain nocturnal Pagan festivals,—the name was also retained. In the second century the vigils of Easter and Pentecost were considered specially holy; the former, because the coming of Christ to judge the world was expected to take place at that date; the latter on account of the communication of the Holy Spirit through baptism. In the fourth and fifth centuries the Easter-vigils were considered the most appropriate term for baptism, communion, and ordination. The vigils were at that time celebrated with great magnificence; but they gave occasion to so great scandals, that it was found necessary to exclude women altogether from them. They were, therefore, vehemently attacked, for instance by Vigilantius, and

the time of their celebration was changed from evening to forenoon, or they were transformed into simple fasts. Easter-vigils, however, and Christmas-vigils, were still retained. [See BRIGHAM: *Antiq.*, XIII. ix. 4.] NEUDECKER.

**VIGNOLLES, Alphonse de**, b. at Aubais in Languedoc, Oct. 29, 1619; d. in Berlin, July 21, 1744. He studied theology at Saumur and Oxford, and was in 1677 appointed pastor of Aubais, and, shortly after, of Caylar. Expelled from France by the revocation of the Edict of Nantes (1684), he went first to Switzerland, and thence to Prussia, where he was appointed pastor of the Reformed Church at Halle. In 1701 he was called to Berlin, and was made a member of the newly founded academy of science, of whose mathematical division he became director in 1727. His *Chronologie de l'histoire sainte*, Berlin, 1738, 2 vols. in quarto, attracted the attention of the whole learned world. Less successful was his edition of Lantant's *Histoire de la Papesse Jeanne*, The Hague, 1720, with notes and additions, in which he defended that blundering legend as an historical fact.

**VILLEGAGNON, Nicholas Durand de**, b. about 1510; d. in 1571; the leader and the betrayer of the first missionary attempt of the Reformed church. He descended from a noble family in Brittany; was educated for the navy; distinguished himself in 1541 in the campaign which Charles V. made to Algeria; brought in 1548 the young Scotch queen to France in spite of the exertions of the English fleet to prevent it; took part in 1550 in the defence of Malta, and was made a knight of the order, etc. As vice-admiral of Brittany he fell out with the governor of the province, who was favored by the king. His position became difficult; and the glowing descriptions of South America which at that time circulated in Europe induced him to leave France, and try to found a colony in South America. But he knew that he could obtain the king's support only through the influence of Admiral Coligny; and that he secured by declaring in favor of the Reformation, and pretending that the colony should be a place of refuge to the Reformed faith. July 15, 1555, he left Havre; and in November he arrived at the Bay of Guanabara. On an island in the bay, where now stands the city of Rio de Janeiro, he built a fort, which he called "Coligny;" and, in spite of many difficulties, the colony seemed to prosper. Not only Coligny, but also Calvin, took an interest in the undertaking; and in 1557 a new lot of emigrants arrived. Dissensions, however, soon arose between the pastors from Geneva and a young pastor, Cointa, who had been educated in the Sorbonne. Cointa insisted that the Lord's Supper should be administered with the admixture of water, with the sacerdotal robe, etc.; and Villegagnon supported him. An embassy was sent to Europe to lay the case before the whole Reformed Church. But new dissensions arose. Under the influence of the displeasure which his undertaking had caused among the powerful Romanist party at the French court, Villegagnon completely relapsed into Romanism, and actually endeavored to convert the colony. He not only abrogated the existing church-establishment, organized on the model of Geneva, but he forbade the colonists to meet in private for prayer, and inflicted the most cruel punishments on the dis-

obedient. Several were executed. The result was the speedy dissolution of the colony, though missionary work had already begun among the native along the Brazilian coast. Some of the colonist returned to Europe; others were scattered over South America. Villegagnon himself returned to France, and made several attempts at attracting attention; but he was generally considered inane, and died miserably in one of the houses of his order. See JEAN DE LÉRY: *Hist. d'un voyage fait en la terre du Brésil*, Gen., 1578, and the arts "Durand," "Léry," "Chartier," and "Richer," in *La France Protestante*. THELEMANN.

**VILLERS, Charles François Dominique de**, b. at Belchen in Lorraine, Nov. 4, 1764; d. at Göttingen, Feb. 26, 1815. He was educated in the military schools of Metz, and entered the army in 1782, but studied at the same time classical literature, and philosophy. His *La liberté* (1791) proved too moderate for the Jacobins, and in 1792 he was compelled to flee. He settled at Lubeck, and became, in the course of time, thoroughly acquainted with German character and civilization, German language and literature, and became thereby a useful middle-man between Germany and France. Having written with great openness against the violence of Napoleon's generals, he was expelled from the Hanseatic States by Davoust in 1806. He went to Paris, and obtained from the emperor the repeal of the order. In 1811 he was made professor of philosophy at Göttingen, from which position, however, he was dismissed in 1814 by the returning Hanoverian dynasty. His principal work (*Essai sur l'esprit et l'influence de la réformation de Luther*) received the prize of the French Academy in 1804, and was translated both into German and English. He also wrote *Philosophie de Kant*, Metz, 1801.

**VILMAR, August Friedrich Christian**, b. at Solz in Hesse, Nov. 21, 1800; d. at Marburg, July 30, 1868. He studied theology at Marburg, and was appointed professor there in 1855. As member of the consistory of Cassel, he was one of the chief supporters of the Hassenpflug administration, and became one of the principal leaders of the religious re-action which followed the revolution of 1848. Most characteristic in this respect are *Die Theologie der Thatsachen wider die Theologie der Rhetorik* (1851), and *Geschichte des Conversionsstandes der evangel. Kirche in Hesse*, 1860. After his death, his lectures on exegesis, morals, and dogmatics were published. He was the author of an excellent history of German literature. See LEIMBACH: *Vilmar nach seinem Leben und Wirken*, Hanover, 1875; GRAU: *Vilmar und von Hofmann*, Gütersloh, 1879.

**VINCENT OF BEAUVAIS** (Bellovacensis, or the *Speculator*) flourished in the first half of the thirteenth century; a contemporary of Alexander of Hales, Thomas Aquinas, etc. He belonged to the Dominican order, and attracted great attention as teacher and preacher in the monastery of Beauvais. As a writer, he is a collector, condenser, systematizer, rather than an original author. His *Speculum majus*, consisting of three parts, — *speculum naturale, doctrinale, and historiale*, — is a stupendous work of learning, but also of great interest for the history of civilization: it appeared at Strassburg, 1473, and afterwards often. His *De institutione filiorum regionum seu nobilium* was

much used book, and was translated into German by Schlosser, Frankfurt, 1819. NEUDECKER.

**VINCENT OF LERINS**, a monk in the celebrated monastery of Lerinum in Gaul; flourished in the fifth century; wrote his famous book, *Commonitorium*, according to a notice in its forty-second chapter, three years after the synod of Ephesus, that is, 431; and died, according to Genadius (*De vir. ill.*, 64), during the reign of Valentinian I.; according to the *Martyrol. Romanum*, May 23, 450. Nothing more is known of his personal life. In the history of doctrines the *Commonitorium* occupies a prominent place. At the time of its authorship, Southern Gaul was the seat of a wide-spread and decided Semipelagian opposition to Augustine; and though the book is written with great calmness, and without the least trace of direct polemics, its Semipelagian character and its silent reference to Augustine are unmistakable. (See VOSSIUS: *Hist. Pelagiana*, p. 575; NORISIUS: *Hist. Pelagiana*, ii. 2, 3, 11; and the elaborate analysis by H. Schmidt, in the first edition of Herzog's *Real-Encyclopædie*.) But a still greater interest the book acquires from the circumstance that it is the most complete representation of the Roman-Catholic doctrine of tradition. Feeling the necessity of having some external, irrefragable evidence of truth, Vincent passes from Scripture to tradition, as containing the true interpretation which alone can make Scripture infallible. But if Scripture needs the interpretation of tradition — *quod semper, quod ubique, quod ab omnibus creditum est* — is tradition exempted from misinterpretation? This last step, however, to make tradition dependent on the living church in its entirety, or on the infallible pope, Vincent refrained from taking. The book has been edited by Baluze, Coster, E. Klüpfel (Augsburg, 1843), etc. See Elpelt's monograph, Breslau, 1840.

**VINCENT DE PAUL**, b. at Pomy in Gasconne, April 24, 1576; d. in Paris, Sept. 27, 1660; beatified, 1727; and canonized, 1737. He was educated by the Franciscans, and ordained a priest in 1600. On a tour from Toulouse to Narbonne, he was captured by corsairs from Tunis, and sold to a Christian renegade; but the end of the adventure was, that he reconverted his master. After a short stay in Rome, he repaired to Paris, where he became one of the chaplains of Queen Marguerite. The surroundings, however, seem to have bred scepticism in him; but he soon left the court, and through his friend Berulle, who had just founded the order of the *Pères de l'Oratoire de Jésus*, he was appointed pastor of Clichy, and tutor in the house of Count Gondy. So great was his success as a pastor of souls, that the countess established a fund of sixteen thousand livres to provide better pastoral care for tenants. Nevertheless, feeling somewhat oppressed by the religious enthusiasm of the countess, Vincent left the house, and was appointed pastor of Chatillon les Dombes, 1617. There he formed the first *Confrérie de Charité*, — an association of women, who personally went to the aid of poor and sick people. Persuaded to return to the Gondy family, he formed several new *confréries*, for instance in Chatillon. He also began to visit the prisons, the galleys, and such places; and so irresistible was that message of Christian love he brought, that he melted even those half-petrified hearts. In 1619

Louis XIII. made him *Aumônier royal des galères de France*. In 1623 he founded at Macon in Burgundy the Society of St. Borromeo against begging; and in a very short time the beggars disappeared. His religious and philanthropic zeal was connected with a wonderful knowledge of human nature and great practical tact. No wonder, then, that every thing he undertook succeeded. His greatest institution was the order of the Priests of the Mission, confirmed by Parliament in 1631, and settled in the House of St. Lazarus in 1632. At first his order did not thrive so very well. After two years' hard work, it counted only nine members. But gradually it became customary for young priests to spend some time at St. Lazarus before they received ordination. In 1632 the Tuesday Conferences were inaugurated, where the younger clergy of Paris gathered for instruction and edification; and before long the priests of the mission were heartily welcomed, and even eagerly sought for, by all kinds of people. As most of the members of the *Confréries de Charité* were married ladies, whose domestic duties had the first claim on their attention, Vincent instituted a new order, — the so-called *Filles de Charité*, also called *Sœurs Grises*. They were not nuns. After their novitiate, they took a vow; but it bound them only for one year. "The hospitals were their cloister; the holy discipline, their veil." The influence of these institutions soon spread far beyond France, — to Ireland, Poland, Tunis, Algeria, Madagascar, etc.; and under great crises, as, for instance, during the war between France and the German Empire, it was felt as a great blessing. The life of St. Vincent has been written by Abelly (1664), Noiret (1729), Collet (1748), Capeique (1827), Bussière (1850), Maitrias (1851), Maynard (1860) [Loth (1881)]. W. HOLLENBERG.

**VINCENT OF SARAGOSSA**, one of the most celebrated martyrs of the ancient church; descended from one of the most distinguished families in Arragonia; was archdeacon of the church of Saragossa, and suffered martyrdom at Valencia during the persecution of Diocletian, about 303. Though the *Passio S. Vincentii* (*Act. Sanct.*, Jan. 12) is overloaded with tortures and miracles, it must, nevertheless, be very old, as it was known, at least in all its most prominent features, to Augustine (*Sermo*, 4; 274; 275; 276), Prudentius (*Peristephanon*), Paulinus of Nola (*Poem.*, 27), Venantius Fortunatus (*Carm.*, i. 5), and Gregory of Tours (*De glor. mart.*, 90).

**VINCENT, Samuel**, b. at Nîmes, Sept. 8, 1787; d. there July 10, 1837. He belonged to a family, which, through several generations, had been attached to the service of the Reformed Church of Nîmes; and, after studying at Geneva, he settled in his native city as pastor; and afterwards not even the most tempting offers could induce him to leave it. In 1829 he was made president of its consistory. His spiritual character, however, developed under the influence of English (Paley and Chalmers) and German (Breitschneider and Schleiermacher) Protestantism, rather than under that of French and Swiss Protestantism. After the Revolution, the French-Reformed Church gradually sunk down into the deism of Rousseau, and its theology became mere conventionalism without any true vitality. Vincent felt the evil; and it is his great merit that he pro-

cured the remedy. His first original production was an attack on Lamennais' *Essai de l'indifférence*; and his *Observations sur l'Unité religieuse* (1820); and *Observations sur la voie d'autorité appliquée à la religion*, created quite a sensation. From 1820 to 1824 he published *Mélanges de religion*, 10 vols., which made the French public acquainted with and interested in German theology. Of still deeper influence were his *Vues sur le protestantisme*, 1829, 2 vols., and *Méditations religieuses* (most complete edition by Fontanes, 1863); which latter work opened up new and rich opportunities to the preacher. His life was written by Antonin (1863) and Corbière (1873), besides a number of monographs by Fontanes, Prevost-Paradol, Coquerel fils, etc.

**VINE, Cultivation of the.** See WINE.

**VINES, Richard**, b. at Blason, in Leicester County, Eng., about 1600; d. February, 1655 (6). He was educated in Magdalen College, Cambridge; became teacher of a school at Hineckly in Warwickshire, after finishing his course at the university, and afterwards rector of Weddington. He was appointed a member of the Westminster Assembly of Divines in 1643 from Warwickshire, and was very influential in matters of church government and the sacraments. He was chairman of the Committee of Accommodation with the Independents. He often preached before Parliament. During the session of the Westminster Assembly he was, in 1643, made minister of the parish of Clements Dunes, near Essexhouse; but, this proving too large for him, he removed to the rectory of Walton in Hertfordshire, and soon after became pastor of Lawrence Jewry, London. In 1644 he was also appointed master of Pembroke Hall, Cambridge, and held the position until 1649, when he was turned out for refusing the engagement. In 1653 he was appointed by Parliament one of the Committee of Divines to draw up the Fundamentals as a basis of Toleration. He died on sabbath evening, from bleeding at the nose, which was brought on by excessive labor in preaching, and administering the Lord's Supper. During his life a number of sermons were published; e.g., *Impostures of Seducing Teachers Discovered*, Commons Sermon, Nov. 30, 1642; *Author, Nature, and Danger of Heresy*, Commons Sermon, April 23, 1644. After his death a number of posthumous works were published by his friends; e.g., *Treatise of the right institution, administration, and receiving of the Sacrament of the Lord's Supper*, 4to, p. 376, London, 1657; *God's Drawing and Men's Coming to Christ*, 4to, p. 335, 1662. His funeral sermon was preached by Thomas Jacobbe, entitled *Enoch's walk and change*, and published 1656, with introductory remarks by Simeon Ashe and Edmund Calamy, followed by poetic epitaphs from William Spurstone, Matthew Newcomen, Matthew Poole, and others, all speaking of him in the warmest terms. He is represented as "a man of extraordinary ability, a smart disputant, well studied, a perfect master of the Greek, a real orator; his ministry solid, pithy, quick, and searching, having a clear head. He could dive deep into a knotty controversy, and was not afraid of men. He was a man of gracious, tender spirit." Fuller says of him, "He was most charitably moderate to such as dissented from him, though most constant to his own principles." See CLARK: *Lives*

of *Eminent Persons*, p. 48 sq., 1683; REID: *Memoirs of Westminster Divines*, p. 191 sq., 1811; FULLER: *Worthies*, ii. p. 239. C. A. BRIGGS.

**VINET, Alexandre Rodolphe**, Swiss theologian; b. at Ouchy, near Lausanne, Switzerland, June 17, 1797; d. at Clarens, on the Lake of Geneva, May 4, 1847. He was educated at Lausanne. From 1817 to 1837 he was teacher of the French language and literature in the *gymnasium* and *pädagogium* at Basel, then extraordinary professor of the same in the university, and finally (1835) ordinary professor. In 1819 he was ordained; but it was not until 1823 that he came under the influence of those deeply spiritual views inculcated by César Malan. It was, indeed, the persecution of the Monniers (see art.) which aroused Vinet's attention to the subject of freedom of conscience, and led him to write for the Paris *Société de la morale chrétienne* his prize essay, *Mémoire en faveur de la liberté des cultes*, Paris, 1826. This book established his reputation as a thinker and writer. Not content with philosophizing, he took a prominent part in efforts to secure religious freedom in Switzerland, in consequence of which he was tried (1829), and condemned to pay a fine of eighty francs, and be suspended from his ministerial functions for a year. But of course such persecution had no effect upon his efforts or influence, except to increase both. He received, meanwhile, flattering calls elsewhere; but these he steadily declined, greatly to the delight of the Basellers, who showed their appreciation of his ability and devotion as preacher, professor, and pamphleteer, by giving him the freedom of the city (1829), and in 1835 creating for him a chair of French language and literature in their university, thus giving him the position of ordinary professor. In 1837, however, he received a call which he could not resist, and went to Lausanne as professor of practical theology. As a parting tribute of respect and regard, Basel gave him that year the degree of doctor of theology. Out of modesty, Vinet made no public use of it; and therefore Berlin, in 1846, bestowed the same degree upon him.

The second part of Vinet's career was destined to be shorter, but more important, than the first. Immediately on his coming to Lausanne, he was involved in the struggle against State interference in ecclesiastical affairs, incident to a re-organization of the church in the canton; and, being unable to accept the abject position of the church before the law as determined by the new order of things, he withdrew from the Vaud canton association of clergy (1840), but not — and this had been laid against him as an inconsistency — from the National Church, because he was on principle opposed to separation from existent churches. He exercised great caution in his professorial teaching, and did not obtrude his peculiar views upon the students. Life was moving on quietly and beneficently when the Vaudois revolution of Feb. 14, 1845, broke out, — an uprising of the masses against "superstition," a blind effort to do away with the "fanaticisms," as the "dissenters," and those of the National Church who taught "evangelical views," and favored "evangelical practices," were called. Vinet endeavored, unsuccessfully, to utilize the occasion to induce the authorities to grant religious freedom; and, since this came not, he resigned his professorship, May, 1845. A few weeks later he



became professor of French literature in the Lausanne Academy. In December, 1815, the Free Church of the canton of Vaud was organized; and, after some hesitancy, Vinet joined it. In November, 1846, the teachers in schools in the canton, of all grades, were required to submit to the new church law referred to above, and therefore Vinet was forced to withdraw. He welcomed the leisure; and, full of plans concerning unfinished and projected works, he would fain retire for a couple of years into the country, but his plan could not be carried out. His students besought him to continue his lectures; and so, although sadly needing rest, he labored on. On Jan. 28, 1847, he gave his last lecture in theology. On April 19 he was carried to Clarens, and there he died.

Vinet won fame in the two departments of theology and literary criticism. The latter does not properly come up here. His theology has to be determined from scattered statements in sermons, etc., for he wrote no formal theological treatise. He held the "evangelical" views respecting the necessity of repentance, and salvation by faith. Christ was the centre of his teaching. He made much out of individuality, and dwelt upon the fitness of the gospel to the deepest needs of the heart, as proof of its divine origin. This theology was the staple of his preaching. As his teachers, he acknowledged Pascal and Kant. In practical theology there are several posthumous works derived from his notes and reports of students: *Théologie pastorale, ou théorie du ministère évangélique*, Paris, 1850; *Homilétique, ou théorie de la prédication*, 1853; and *Histoire de la prédication parmi les réformés de France au dix-septième siècle*, 1860. In the first, Vinet shows his fitness to have the care of souls, but takes radical ground; for he teaches that the ministerial office sprang out of the needs of the congregation, and had no formal, divine introduction. The minister, therefore, has no especial priestly character whereby he is separated from other believers: he is simply a Christian who does habitually what all Christians should do occasionally and in their way, but he does these things with that measure of authority which knowledge and practice give. In his *Homilétique*, Vinet defines a sermon as an address incorporated in public worship, and intended either to lead into Christian truth those ignorant of it, or to apply Christian truth to those familiar with it, or both. He dwells much upon the artistic construction of the sermon. The theme should be chosen first. The text is of much less consequence, as it is not essential to a discourse; yet one should be chosen out of reverence for the word of God. The strong points of the book are its emphasis upon the necessity of laborious preparation of discourses, upon the man behind the sermon, and its Christian warmth and enthusiasm. [It has been extensively used as a text-book and book of reference in American theological seminaries.] Vinet's *History of Preaching* is an excellent book upon a brief but important period in the history of French preaching. And of his teaching Vinet himself was a fine example. He never was a pastor; yet he preached frequently, on invitation, in the French Church at Basel and in the Free Church of the Vaud canton. Five volumes of these sermons and homilies have been published. He was greatly

admired, and very influential. In short, he was a genius, full of ideas, glowing with Christian light, kindling enthusiasm in others, yet cautious, sensitive, learned, and æsthetic.

[The following works of Vinet have appeared in English: *Latitude recommended to the Christian Minister*, London, 1811; *An Essay on the Profession of Personal Religious Conviction, and upon the Separation of Church and State, considered with reference to the Fulfilment of that Duty*, 1813; *Christian Philosophy*, 1846; *Vital Christianity*, 1846, and, in the same volume, *Gospel Studies*, 1851; *Selected Sermons*, 1849; *Pastoral Theology*, 1852; *Homiletics*, 1853, again in 1858; *History of French Literature in the Eighteenth Century*, 1854; *Evangelical Meditations*, 1858; *Studies in Pascal*, 1859; *Outlines of Philosophy and Literature*, 1865; *Outlines of Theology*.]

LIT. — E. SCHÉRER: *Alexandre Vinet, notice sur sa vie et ses écrits*, Paris, 1853; [J. F. ASTIÉ: *Esprit d'Alexandre Vinet* ("a synopsis of *Pensées et réflexions*, extracted from all his works"), Geneva, 1861, 2 vols.; E. RAMBERT: *A. Vinet, histoire de sa vie et de ses ouvrages*, Lausanne and Paris, 1875; J. F. ASTIÉ: *Alexandre Vinet, légende et histoire*, Lausanne, 1882; *Lettres de A. Vinet et de quelques-uns de ses correspondants*, ed. C. Secretan et E. Rambert, Lausanne, 1882, 2 vols.] J. SCHMIDT.

VINTON, Francis, D.D., Episcopalian divine; b. at Providence, R.I., Aug. 29, 1809; d. in Brooklyn, L.I., Sept. 29, 1872. He was graduated at West Point, 1830; admitted to the bar at Portsmouth, N.H., 1830; left the army, 1836; took holy orders in New York, 1838; and was assistant minister at Trinity Church in that city, 1855-69. From 1869 till his death he was professor of ecclesiastical law and polity in the General Theological Seminary, New-York City. His principal works are, *Lectures on the Evidences of Christianity*, New York, 1865, and *Manual Commentary on the General Canon Law of the Protestant-Episcopal Church in the United States*, 1870. The latter is a standard work.

VIRET, Pierre, b. at Orbe, in the canton of Vaud, Switzerland, May 4, 1511; d. at Orthez, Navarre, April 4, 1571. He studied theology in Paris, but embraced the Reformation, and was ordained a priest by Farel in 1531. Very active for the establishment of the Reformation in the French part of Switzerland, he worked for thirty years in Lausanne and Geneva. In 1561 he was called to Nismes, and shortly after to Lyons. Aug. 10, 1563, he presided over the fourth national synod of France. In 1565 he was compelled to leave Lyons; but in the following year he was appointed professor of the newly established academy of Orthez. He was a prolific writer. His principal work is his *Instruction chrestienne en la doctrine de la loy et de l'Evangile*, Geneva, 1564, 3 vols. fol., written, like most of his works, in the form of dialogue, and containing a complete system of morals and politics. His works, however, are literary rarities.

C. SCHMIDT.

VIRGILIUS, St., noticed in church history as the opponent of Boniface. He was an Irishman by birth; joined Pepin at Chiersy in 743, and was by him recommended to Duke Odilo of Bavaria for the see of Salzburg, which he occupied from 744 or 745 to his death, Nov. 27, 784. Used to the freer forms of the church of his native coun-

try, he could not help coming into opposition to Boniface, who just at that time was active in establishing the strictest hierarchical forms in the German and Frankish churches. Twice Boniface complained of him to the Pope; and the last time he even accused him of heresy, as he held the view of the earth, that it was globular. But in both cases the Pope supported Virgilius, and in 1233 he was even canonized by Gregory IX. See the two letters from Pope Zacharias to Boniface in the Letters of Boniface (62 and 82), edited by Würdtwein.

ALBRECHT VOGEL.

**VIRGINIA, Protestant-Episcopal Theological Seminary of.** This school, for the training of ministers for the Episcopal Church, is in Fairfax County, Va., two miles and a half west of Alexandria, and seven miles, in a straight line, from Washington, D. C. It was founded in 1823 by a number of churchmen of Virginia and Maryland, foremost among whom was Bishop Meade of Virginia. It was not, however, incorporated till 1854, owing to prejudice in the State against the incorporation of religious institutions. It opened in the city of Alexandria; and, for four years, instruction was given by the resident clergy and by the Rev. Dr. Keith. It was removed in 1827 to its present site, on a hill two hundred and fifty feet above the Potomac. The present buildings were erected by the munificence of Messrs. William H. and John L. Aspinwall of New York, John Bohlen of Philadelphia, and others. A beautiful chapel has been recently added by the contributions of the alumni and friends of the seminary. The first professor was the Rev. Reuel Keith, a graduate of Middlebury College, Vermont. He was a man of learning, and an earnest and impressive preacher. He translated Hengstenberg's Christology from the German. Dr. William Sparrow succeeded him as professor of systematic divinity in 1841, and was connected with the seminary till his death, in 1874. He was distinguished as a teacher and preacher. (See his *Life and Correspondence*, by C. Walker, D. D., Philadelphia, 1876; *Selected Sermons*.) Dr. James May succeeded Professor Lippitt in the chair of church history in 1841, and remained in office till 1861.

The number of students who have been connected with the seminary during its existence of sixty years is not far from seven hundred and fifty: of these about forty became foreign missionaries. The first missionary whom it sent out was the Rev. Dr. Hill, lately deceased, to Greece. Fifteen of its alumni have been connected with the China mission, among whom was Bishop Boone, a man eminently fitted for his work. Sixteen have been missionaries to Cape Palmas, West Africa, among whom was Bishop Payne, who bore the heat and burden of the climate for thirty-two years; and Colden Hoffman, of whom *The London Christian Observer* said, "The annals of missionary excellence do not furnish a brighter example than that of Colden Hoffman." The first missionary to Japan from any Protestant church, we believe, was from this seminary, as is also the present Bishop Williams.

There are now four professors in the seminary and an instructor in vocal culture. There is also a preparatory department, distinct from the seminary, for those who from any cause cannot go to

a college, the course in which is two years. The number of volumes in the library is about twelve thousand.

J. PACKARD.

**VISHNU.** See BRAHMANISM.

**VISITANTS, or NUNS OF THE VISITATION,** a religious order which was founded in 1610, at Amcey, by St. Francis of Sales and Madame de Chantal. Originally the institution did not form an order, in the strict sense of the word, a *religion*, but simply a *congregation*, an association. No vow was made; no peculiar dress was put on. The ascetic exercises were very mild. The practical purpose was to visit the sick and the poor, and the association stood under the immediate supervision of the bishop. To prevent suspicion, however, it was found necessary, in 1618, to alter the constitution, and to transform the association into a regular order. The Augustinian rule was introduced, seclusion was enforced; and the only peculiar feature which was left untouched was the immediate supervision of the bishop. In 1626 the order was confirmed by Urban VIII. It grew rapidly. At the death of St. Francis it numbered thirteen houses, and at that of Madame de Chantal no less than eighty-seven houses, scattered over France, Italy, Switzerland, and Austria. Instead of visiting the poor and the sick, which became an impossibility by the introduction of strict seclusion in 1618, the practical purpose of the order became the education and instruction of young girls; and in that respect the order has acquired some reputation.

**VISITATIO LINIMUM SS. APOSTOLORUM.**

A *visitatio lininum ex voto*, that is, a visit to the Church of St. Peter and St. Paul in Rome, in consequence of a vow, seems to have been a very frequent occurrence in the middle ages. Pilgrims "who go to Rome for God's sake" are often spoken of, and much was done for their protection both in coming and going. The Pope put the ban on any one who robbed them, or in other ways molested them. There is also a considerable canonical legislation concerning the right to grant dispensations from such a vow, — a right which at one time the Pope tried to reserve to himself, but which finally became vested in the bishops. Of much greater importance, however, are the visits *ex lege*, demanded by law. As early as the eighth century, in 713, a Roman synod demanded that all bishops subordinate to the bishop of Rome as their metropolitan should meet personally in Rome once a year to give due account of the state of their dioceses. By Gregory VII. this demand was extended to all metropolitans of the Western Church; and finally Sixtus V. (by the bull *Romanus Pontifex*, Dec. 20, 1584) ordered the bishops of Italy, Dalmatia, Greece, and the adjacent islands, to visit Rome once in three years; those of Germany, France, Spain, Portugal, Belgium, Bohemia, Hungary, England, Scotland, and Ireland, once in four years; those from the rest of Europe, once in five years; and those from the other continents, once in ten years. By a constitution of Nov. 23, 1710, Benedict XIV. extended the demand to all abbots, friars, provosts, etc., having territorial jurisdiction.

H. F. JACOBSON.

**VITALIAN,** Pope (657–672), tried in vain to compel the bishop of Ravenna to recognize the authority of the see of Rome. He summoned Maurus to

Rome; and, when Maurus did not come, he put him under the ban. But Maurus answered by putting Vitalian under the ban, and nothing was gained. More successful was his interference in the affairs of the Church of England, where he found a devoted ally in Archbishop Theodore of Canterbury.

**VITALIS**, properly **ORDERICUS**, b. at Atten-  
gesham, near Shrewsbury, Eng., Feb. 16, 1075;  
d. about 1143. He came of a French family, and  
was sent to Normandy, where he became a monk  
at St. Evroul (1086), and assumed the name Vita-  
lis in honor of St. Vidal. He took priest's orders  
1107. He wrote *Historia ecclesiastica*, in three  
parts, from the creation to A.D. 1142. The third  
part is very interesting and important, especially  
because of its original information respecting  
Normandy and England. It was first edited by  
Duchesne, in his *Hist. Norman. scriptoris*, Paris,  
1619, best by A. le Prevost, Paris, 1838-55, 5 vols.,  
Eng. trans. by T. Forester, Bohn's Antiquarian  
Library, London, 1853-56, 4 vols.

**VITRINGA**, **Campegius**, the most important  
of the older commentators upon Isaiah; b. at  
Leeuwarden, May 16, 1659; d. at Franeker, of  
apoplexy, after a long illness, March 31, 1722.  
He was educated at Franeker and Leyden, and  
was professor in the former university from 1681  
till his death,—first of the Oriental languages,  
then (1683) of theology, and finally, succeeding  
Perizonius, of church history (1693). He had only  
two literary combats,—one with Cocceius, his  
former teacher at Leyden, upon the form of Eze-  
kiel's temple; and the other with Rhenford upon  
the so-called "men of leisure" of the synagogue.  
His principal work is his Commentary on Isaiah  
(*Commentarius in librum prophetiarum Jesaie*, Leeu-  
warden, 1711-20, 2 vols., new ed., Basel, 1732,  
2 vols.), a work of permanent value. Gesenius is  
especially emphatic in its commendation; declar-  
ing that it not only made an epoch in the study of  
Isaiah, but outweighs the earlier and a good part  
of the later expositions. Its faults, he says, arise  
from its following the Cocceian methods, and set-  
ting forth just where and how far the prophecies  
of Isaiah have been fulfilled. But in wealth of  
philological and exegetical learning, aptness of  
illustration, and fullness of historical information,  
he declares it is by no means superseded. [Nagels-  
bach, also, in the Introduction to his Commentary  
on Isaiah, in the Lange series, says of Vitringa's,  
"This Commentary is distinguished as much by  
astounding learning, penetration, and sober sense,  
as by elegance of style and practical warmth." In  
a similar strain speak other great critics.]  
Besides this Commentary, Vitringa wrote an im-  
portant work upon the old synagogue (which ap-  
peared first under the title *Archisynagogus obser-  
vationibus notis illustratus*, Franeker, 1685, but subse-  
quently, *De synagoga vetere libri tres*, 1696), and  
some other works of less or little interest. H.  
Venema edited his posthumous Commentary upon  
Zechariah, Leeuwarden, 1731. ARNOLD.

**VITUS** (**Veit**), **St.**, flourished, according to le-  
gend, in the time of Diocletian; was a native of  
Sicily, and the son of a Pagan father; embraced  
Christianity; fled to Italy, and was there tortured  
to death, as he would not recant. His remains  
were afterwards brought to St. Denis, and thence  
to Corvey. He is commemorated on June 15.

**VIVES**, **Juan Ludovico de**, b. at Valencia, in  
Spain, in March, 1492; d. at Bruges, in Flanders,  
May 6, 1540. He began to study philosophy in  
Paris, but became so disgusted at the empty sub-  
tleties of the Nominalists, Caspar Lax and Dullan-  
dus, that he left for Louvain, where he devoted  
himself to the study of classical languages and  
literatures. Soon he also began an open cam-  
paign against the reigning scholasticism; and his  
excellent work, *Liber in Pseudo-Dialecticos*, at-  
tracted general attention. Invited to England,  
he lectured with great success at Oxford; but, as  
he refused to support the king's schemes of di-  
vorce, he lost his favor, and was even for some  
time imprisoned. After his release he settled  
at Bruges, where he wrote his *De disciplinis*, Ant-  
werp, 1531, and *De veritate fidei christiane*, which  
he intended to dedicate to Paul III. Though ex-  
ternally he remained a devoted son of the Roman-  
Catholic Church, he was suspected of inclining  
towards Protestantism; and many of his propo-  
sitions, especially on morals and ascetics, could,  
soon after his death, not be repeated any more.  
The best edition of his works is that of Valencia,  
1782, in 8 vols. in quarto. Concerning his life  
his Letters contain much interesting information.  
See I. NAMÈCHE: *Memoire sur la vie et les écrits de*  
*J. L. V.*, in the Memoirs of the Royal Academy of  
Brussels, T. xv. part i. 1841; [W. FRANKEN:  
*J. L. V. de vriend van Erasmus*, Rotterdam,  
1853.] G. H. KLIPPEL.

**VOCATION.** See **CALLING**.

**VOETIUS**, **Cysbertus**, b. at Heusden, in the  
province of Holland, March 3, 1588; d. at Utrecht,  
Nov. 1, 1676. He studied theology at Leyden;  
and was appointed pastor of Vlymen in 1611,  
and of Heusden in 1617, and professor of theology  
at Utrecht in 1634. He was a pupil of Gomarus,  
and, like his master, he assumed the attitude of  
an ecclesiastical Hercules, cleansing the Arminian  
Augean stable. A great scholar and an able dia-  
lectician, though of a somewhat scholastic turn,  
he was a strict Calvinist both in doctrine (*Selectæ*  
*Disputationes Theol.*, 1648) and in policy (*Politie.*  
*Eccles.*, 1663, 4 vols.). Arminianism, and its  
alliance with the liberal and republican party in  
politics, he considered as the greatest danger to  
the Dutch-Reformed Church, and he waged war  
against it to the bitter end. But his violent and  
protracted controversies with Cocceius (see MAX  
GÖBEL: *Gesch. des christlich. Lebens in d. Rhein.*  
*Westph. Evang. Kirche*, ii.) and Cartesius (see *Dis-*  
*quis. hist. theol. de pugna Voetium inter et Cartesium*,  
Leyden, 1861) cannot fail to remind the reader  
that it is not necessary to belong to the Roman-  
Catholic Church in order to practise the maxim,  
that the end justifies the means. Among Voetius'  
other works are *exercitia pietatis* (1664), *Diatribe de*  
*theologia* (1668), etc. J. J. VAN OOSTERZEE.

**VOLNEY**, **Constantin François Chassebœuf**,  
**Comte de**, b. Feb. 3, 1757; d. April 25, 1820.  
After several years' travelling in the East, he  
wrote his *Voyage en Egypte et en Syrie*, 1787,  
which earned a great reputation for him; and in  
1794 he was made professor of history in the  
normal school of Paris. As a man of the Revo-  
lution, he became a senator in 1794; and as an  
adversary of Napoleon, he was made a peer of  
France in 1814. In literature he is known as the  
author of a number of anti-Christian or anti-

religious writings: *Les Ruines*, 1791 (often reprinted, and translated into several foreign languages; into English, New York, 1796, London, 1827); *La loi naturelle*, 1793; *Histoire de Samuel*, etc.

**VOLTAIRE**, b. in Paris, Nov. 21, 1694; d. there May 30, 1778. His true name was **François Marie Arouet**, to which he added in 1718, but from reasons not known, **de Voltaire**, which occurs among his maternal ancestors.

Voltaire was educated by the Jesuits in *Collège Louis-le-Grand* in Paris, where he learnt "nothing but Latin and nonsense," and was destined to study law. But his natural talent, no less than the levity of his disposition, drew him with irresistible force into literary life,—the theatre, the pamphlet, the *salons*, etc., where the efforts were short, and the triumphs rapid. He had wit, taste, a wonderful talent for turning every thing into verse, and a still more wonderful talent for dropping innuendoes, malicious or low, according to circumstances. He wrote small poems, satirical or complimentary, and said smart things at the supper-tables of dukes and abbés. In 1713 he obtained a diplomatic position as secretary to the French ambassador to Holland. But in The Hague he was most ridiculously taken in by a lady of semi-standing,—a certain Madame du Noyer, whose daughter he fell in love with, and tried to allure into an elopement. He was discharged, and sent back to Paris; and Madame du Noyer repaid herself for her troubles by publishing his love-letters. In 1714 he competed for the prize of the academy, but failed to obtain it. In 1717 some vicious lampoons on the regent and the Duchess of Berri were generally ascribed to him, and brought him to the Bastille, where he spent eleven months. But, soon after his release, his first tragedy, *Œdipe*, was brought on the stage with great success; and the success was followed up with still greater energy. The *Henriade*, a large epic on Henry IV., which he had begun in the Bastille, he printed, though he had not succeeded in obtaining the approbation of the royal censor, and it at once made his fame and his fortune. But Voltaire's ambition was always a little ahead of his powers, his impertinence a little ahead of his wit. *Artémise* failed completely; *Marianne*, partially; and one afternoon the Chevalier de Rohan, in order to avenge himself for some insolent repartee, had him beaten in the street by his footmen. Voltaire challenged him; but an hour after he was put in the Bastille, and released only on the condition that he immediately should leave for England.

From 1726 to 1729 he resided in London; and the acquaintance with English character and institutions, English literature and philosophy, exercised a great influence on him. It sobered down his temper a little; it gave him some respect for a solid argument; it developed his sense for practical results. He was much struck by the Newtonian construction of the universe. He studied Newton's works with great patience, for they lay, properly speaking, outside of his range; and by his *Éléments de la philosophie de Newton* (1738), and *La métaphysique de Newton* (1740), he contributed much to make the views of Newton accepted, not only in France, but on the European continent in general. From Locke he derived his

whole psychology; from the English Deists, the metaphysical substructure of his general system of philosophy; from English history and institutions, his social and political ideas. There is a direct and demonstrable connection between the revolution of 1789 and his *Lettres sur les Anglais*, one of the brightest and most characteristic of his polemical writings. On his return to France in 1729, he soon found out that Paris was still an unsafe place for him to live in,—his *Lettres* had been publicly burnt by order of the Parliament as subversive to the State, the Church, public morality, etc.; and from 1731 to 1749 he made his home chiefly at Cirey, in the house of Madame du Châtelet, a lady for whose mathematical and philosophical talent he felt great respect, and for whose person he seems to have nourished a real feeling of tenderness; at least, he could for her sake sacrifice a good deal of his comfort, and not a little of his vanity. During this period he wrote some of his best tragedies,—*Zaïre*, *Alzire*, *Mahomet*, *Mérope*; two of his great historical works, *Charles XII.* and *Siècle de Louis XIV.*, a score or more of polemical pamphlets, witty, malicious, indecent to an incredible degree; and an astonishing number of letters to all the most prominent persons in Europe. At the middle of the eighteenth century he stood as the greatest literary celebrity which the European civilization ever had produced, far exceeding Erasmus both in fame and power. And when, in 1750, he set out for Berlin, on the invitation of Friedrich II., it was not a pensioner threading his way to the table of his patron, but the king of the pen coming to visit the king of the sword. Voltaire and Friedrich admired each other. But Voltaire admired in Friedrich only the general, and Friedrich wanted to be admired as a poet; while, in Voltaire, Friedrich admired only the poet, and Voltaire wanted to be admired as a statesman. Ludicrous conflicts arose, almost from the hour of their first meeting; and soon the conflicts grew into a continuous warfare. At last Voltaire took to flight, 1753; but Friedrich pursued him, and had him actually arrested at Francfort. All Europe was ringing with laughter. The friendship, natural and necessary between those two men, served only to show to all the world what there was in them of weakness and vice, of frailty and fraud.

The last part of his life Voltaire spent at Ferney, an estate he bought in the county of Gex, conveniently situated near the Swiss frontier; and during this period some of the best features of his personal character came to light. There were forty-six miserable peasants at Ferney when he bought the estate: when he died, there were twelve hundred well-to-do inhabitants engaged in watch-making, silk-weaving, etc., and it was he who built their houses, bought their tools, sold their goods, etc. His defence of Jean Calas shows a courage and perseverance which are most admirable, and contributed more than many volumes could have done to convince people that religious toleration is necessary, not only for the development of truth, but for the very existence of good morals. But his writings — and among them are some of his most prominent works: *Essai sur les Mœurs et l'Esprit des Nations*, *Dictionnaire Philosophique*, etc. — show that his polemical passion had become intensified almost to the bursting-point,

that his whole mental energy had concentrated itself around the famous motto, *Ecrasez l'infâme*, with which he ended every letter he sent to his friends. *L'infâme* meant, originally, the Roman-Catholic Church, then any church which has the support of the State for the enforcement of its doctrine and discipline, and finally it came to mean all religion, so far as it claims a supernatural origin. On this point his hatred is insatiable. It pervades all his writing, from *Candide* and *Le diner du comte de Boulnevilliers* to *La Pucelle* and *L'Orphéline de la Chine*; and in his minor pamphlets, newspaper-articles, letters, etc., it drags him not only below his dignity, but beneath decency. His own time, however, did not think so. When he went up to Paris in 1778, he was received with such enthusiasm and such ovations as the world had hardly ever seen before. But the excitement thereby produced was too much for his strength: he fell ill, took too big a dose of opium, and died in delirium.

Voltaire made his mark in literature as a poet. His *Zaïre*, *Mahomet*, and *Mérope* were considered the very acme of tragic art. Now, there cannot from those three long dramas be culled three single sentences in which the true accent of human nature is hit upon and rendered. Their poetical value is null, but their elegance is exquisite and perfect. When conventional rules are fulfilled with the same ease and spontaneity with which natural laws are obeyed, elegance is the result. To the public for which Voltaire wrote, tragic art was only a maze of intricate conventional rules; but he mastered those rules so completely, that his audience sat enchanted, transported, and gazed upon his tragedies as upon clouds of "woven wind" floating in the sunshine. Of more solid worth are his historical works. Robert Flint, in his *The Philosophy of History in France and Germany*, Edinburgh, 1871, vindicates him an honorable place in the development of the philosophy of history, and, no doubt, with right. But the true merit of Voltaire as an historian lies, not in his relation to the science, but in his relation to the public. He made history a part of all liberal education. With a few well-directed strokes he swept away the dull dreams and foul deceits of the monks, and fixed the attention of people upon that which had really taken place. Before him, history was to people in general a kind of moral picture-book, with examples to be imitated, and examples to be avoided; after him it became the principal material for the study of human nature and human affairs. To people in general his historical works opened up a new way to truth.

Finally, the philosophy of Voltaire. Strictly speaking Voltaire was no philosopher at all. The higher methods of extracting truth he had never learned, and he was by natural disposition incapable of that sustained effort of thought without which systematic views cannot be formed. Nevertheless, he is the true representative of the "Age of Reason;" and the great boast of that age was just its philosophy. Voltaire was not an atheist. He could sneer as heartily at the atheists as at the fanatics. He was a Deist, and started from the three well-known premises of Deism: God, the world, and between them no relation which can be represented under the form of divine reve-

lation, special providence, etc. But to Voltaire God was only the result of a train of reasoning, an intellectual necessity. God is, because he must be: "if he were not, we would have to invent him." Of a personal relation between himself and God there was no trace; and, what is still worse, he did not understand that such a relation could truly exist. Whenever he met it, he felt inclined to attack it, no matter under what form it presented itself, — Judaism, Romanism, Protestantism, etc.; and of his general conception of God he often spoke with an undercurrent of cold indifference, illuminated now and then with sparks of cynicism, which, to men of strongly marked religious disposition, have made his works an outrage, an abomination. The world, on the contrary, was a very serious affair to Voltaire, and a thing he understood. He was a critic of the very highest rank. His instinct of truth was wonderfully sharp and vivid. He smelt a sham miles away; and he could make enormous exertions, and submit to exasperating annoyances, in order to hunt it down. With that instinct he combined a never equalled power of statement. Not that his wit is always enjoyable. In the service of his vanity, envy, and malice, and used to cover up deliberate falsehoods and lies, it is often shocking. But the directness, clearness, and precision of his statement of a fact or an idea has still more often made truth irresistible; and without entering into the details of his activity, his victories, and his defeats, it may be generally said that his criticism developed in modern literature a sense for that which is simple, natural, and clear. His best service was in the case of the Protestant Calas (see art). Outside of France, however, his works, his ideas, his influence, have ceased to act as a living spring. The waters have dried up. And, even within the bounds of French civilization, Voltairism is an active power only as battling with Jesuitism; the one or the other giving its color to the events, according as anarchism or despotism has the upper hand.

LIT. — Collected editions of Voltaire's works, as well of separate editions of his tragedies, histories, letters, etc., are very numerous: the latest and most complete of the collected editions is that of Paris, 1834, in 97 vols. The chief facts of his life are easily accessible, though not always incontroverted. CONDORCET was his first biographer (1787); JAMES PARTON (*Life of Voltaire*, Boston, 1881, 2 vols.), the latest and the best. The more obscure facts of his life, his relation to Madame du Châtelet, to the Berlin Jew bankers, etc., have been treated in a great number of special essays, but generally without any definite result. What might be called the anecdotes of his life, more or less authentic, but very instructive with respect to time and place, is found in BUNGNER: *Voltaire et son temps*, Paris, 1851; and JANIN: *Le roi Voltaire*, Paris, 1861, 3d ed. General surveys of his life, character, and influence, have been given by PIERSON, CARLYLE, STRAUSS, and MORLEY. CLEMENS PETERSEN.

VORAGINE. See JACOBUS DE VORAGINE.

VORSTIUS, Conrad, Arminian theologian, b. at Cologne, July 19, 1569; d. at Tönnigen, in Sleswick, Sept. 29, 1622. His parents were Roman Catholics; but he was refused the degree in the college of St. Laurentius in his native city, be-

cause he would not subscribe to the Confession of Trent; and soon after he openly embraced the Reformation. He distinguished himself as a student and lecturer in Heidelberg, Basel, and Geneva, and still more as teacher of theology in the gymnasium of Steinfurt. But some treatises he published (*De predestinatione, De trinitate, De personis et officio Christi*) made his orthodoxy suspected; and in 1599 he was called upon to defend himself at Heidelberg against the accusation of Socinianism. In 1610 he was appointed the successor of Arminius in the university of Leyden; but on account of his *Tractatus de Deo*, published in the same year, and containing many peculiar subtleties concerning the nature and attributes of God, his appointment was met with a violent protest by the Gomarists. James I. of England was drawn into the controversy, and made umpire among the contestants. He condemned Vorstius, and succeeded in having him expelled from Leyden. Vorstius settled at Tergow, but the controversy continued to rage. He was condemned by the synod of Dort as a heretic, and banished from the States, 1619. For a couple of years he kept himself concealed, but finally he found a refuge in Sleswick.

NEUDECKER.

**VOSSIUS, Gerard**, Provost of Tongern, papal prothonotary; d. at Liège, March 25, 1609; acquired a great reputation by his Latin translation of the sermons of Chrysostom, 1580, and his editions of the *Gesta et monumenta Gregorii IX.*, 1586, of the works of Gregorius Thaumaturgus and Ephraem Syrus, 1589, of St. Bernard's *De consideratione* (with commentary), 1594, etc. Of his personal life nothing further is known.

**VOSSIUS, Gerard Jan**, b. near Heidelberg, 1577; d. in Amsterdam, March 19, 1649. He studied at Dort and Leyden; was first rector of the college of Dort, then of that of Leyden; and was in 1615 appointed professor of rhetoric and chronology at Leyden, and in 1633 professor of history in Amsterdam. He was originally a pupil of Gomarus, but in the course of the controversy he gradually approached the other side. In 1618 he published his *Historia de controversiis quas Pelagius ejusque reliquia moerant*, in which he showed that Arminianism was not identical with Semi-Pelagianism, and that the Calvinist doctrine of predestination was unknown to the ancient church. Persecutions were immediately instituted against him, and continued; though his *De historicis latinis*, 1627, contained a partial recantation.

**VOTIVE-OFFERINGS** consisted sometimes in objects of value, sometimes simply in tablets, which were placed in the temples as a thankful commemoration of some happy event or some great man. From the Greek-Roman Paganism, the custom was adopted by the Christians; and votive-tablets in the Christian churches are spoken of in the fifth century by Bishop Theodoret of Cyrus. As the worship of saints extended, the churches were crowded with votive-offerings, and in the Roman-Catholic Church the custom has not yet died out. Voltaire's brother placed a votive-tablet in the church in Paris in which Voltaire had been baptized, to expiate his infidelity.

**VOWEL-POINTS.** See BIBLE-TEXT, p. 267.

**VOWEL-POINTS, Controversy respecting.** See BUXTORF, CAPELLUS.

**VOWS.** The conception of a personal God who has a will as well as the power, and the personal relation which necessarily springs up between God and man on the basis of this conception, naturally call forth the ideas of offerings which could and should be presented to God, and of solemn promises by which man binds himself to present such offerings. Thus arises the religious vow (*votum, vœu*). It may come forth as the simple result of man's desire to give a fit expression to his feeling of gratitude and devotion to God, and no expression could be more fit than the offering of something particularly dear or valuable. Or it may be made with a view to the obtaining of some great benefit, as, for instance, the rescue from some overhanging danger: the vows of the Old Testament very often show this character of conditionality. Or, finally, it may by man be considered as the most effective means by which to keep himself in the closest possible communion with God: no doubt, such a consideration lay at the bottom of the asceticism of the ancient church. But under all three forms the religious vow is a voluntary promise, the offering of something which is not due.

The New Testament gives no direct advice with respect to vows. The Gospels contain only the one sharp utterance from the lips of Jesus concerning gifts to the temple when accompanied with neglect of parents (Matt. xv. 4; Mark vii. 10). The apostolical Epistles are completely silent on the question; and from Acts xxi. 23 (see NAZARITES) and xviii. 18 no positive doctrine can be extracted. The latter passage is, however, very obscure: it seems to refer to Aquila, and not at all to Paul. Thus the question, What position ought to be given to vows in true Christian morals? cannot be answered from the letter of Scripture. The answer must be deduced from the general principles of morality such as they have been laid down in the New Testament, and developed in Christian conscience. But on this point a striking difference reveals itself between the evangelical churches and the Church of Rome.

The idea that the pious feels driven in his conscience to present offerings to his God has not only been recognized by Christianity, but in Christianity it has attained its most extensive bearing and its deepest meaning. For what is the offering which Christianity demands? Nothing less than the person himself, his whole life, all his will (comp. Rom. vi. 11, 13, vii. 4, xii. 1; Gal. ii. 20; 2 Cor. v. 16). In this general, expanded sense, the promise made at baptism, and renewed at confirmation, is certainly a vow. But the vow in the narrower and more proper sense of the word, defining the offering as something special, and not due, the evangelical churches do not recognize. Luther, no less than Calvin, held that whatsoever degree of devotion to God a person was able to realize in his life, it was simply his duty, and implicitly contained in his baptismal promise. Quite otherwise in the Roman-Catholic Church. Beside the common morality to which all Christians are bound by the commandment of God, she establishes another and higher morality, which is not a divine commandment, and consequently not a moral duty, but which may become an object of a vow.

The Roman-Catholic view of vows is closely

connected with the Roman-Catholic doctrines of *Consilia evangelica*, *Opera supererogationis*, and *Bonum melius*. From Petrus Lombardus, who, however, made a distinction between a *votum singulare* and the *votum commune* made at baptism, and down to our time, the Roman-Catholic Church had always defined a vow as a voluntary promise to God of a *bonum melius*. Classical in this respect is the exposition of Thomas Aquinas (*Summa*, ii. 2, qu. 88): a vow, strictly speaking, distinguished from the baptismal promise, which is necessary to salvation (*fit de bono meliori, dicitur melius bonum quod ad supererogationem pertinet*). The *bonum melius* here appears as synonymous with *opus supererogatorium*, and Thomas actually defines it as something beyond that which is necessary to salvation, though it is evident that the *bonum melius* refers exclusively to some special virtues, — poverty, obedience, chastity; while an *opus supererogatorium* may result also from doing more than is necessary in the ordinary line of morality.

J. KÖSTLIN.

**VOWS AMONG THE HEBREWS.** Vows (נָדָרִים, "nedarim") are solemn promises to God, on condition of his granting some benefit, to make an offering in return. The passages in the Pentateuch giving information about them are Lev. xxvii. and Num. xxx. There is no sufficient reason for denying the high antiquity of this practice (Gen. xxviii. 20-22), and the historical books of the Old Testament, the Psalms, and the writings of the Salomonic period, show how prevalent it was in Israel. Vows included persons, animals, and other possessions. Persons, however, were always to be redeemed according to their estimated value. The redemption-price differed according to the age and sex of the person, except in the case of the poor, where it was estimated according to their property. The votive-offerings had the character of compulsory offerings, and differed in this regard from the freewill gifts. Amongst the votive-offerings were the acts of renunciation or abstinence; such as fasting and

the obligations of the Nazarite. It is characteristic of the moral tone of the Mosaic legislation, that it excludes all unnatural mortification, such as self-mutilation and other injuries to the body, which were reasons for exclusion from the theocratic congregation (Deut. xxiii. 1; comp. Lev. xix. 18).

The practice of vows corresponds to the condition of minority under the law, but the Mosaic legislation lays no particular stress upon it. "If thou shalt forbear to vow, it shall be no sin in thee" (Deut. xxiii. 22). Nowhere is the vow spoken of as meritorious, nor is there any indication that God was regarded as granting requests with reference to or because of the vows. The motive actuating them was insisted upon (Ps. lxi. 13 sqq., lxxvi. 11 sqq.; Mal. i. 14), and the inviolability of the promise was insisted upon (Num. xxx. 2; Deut. xxiii. 21 sqq.). To the simple injunctions of the Old Testament, the Mishna, in the tract *Nedarim*, adds many rules, which it supports by casuistry, laying particular emphasis upon the language in which they are made. *Korban* ("it is devoted to God as an offering") was the usual votive-word; and our Lord, in speaking of it (Matt. xv. 5; Mark vii. 11), assumes that a son by its use might even rid himself of the obligation to support his parents. Such cases happened, as is evident from *Nedarim*, v. 6. De Wette goes too far, when, in commenting upon Matt. xv. 5, he says with reference to *Nedarim*, ix. 1, "Rabbi Elieser held the law of reverence for parents higher than all vows; but the rabbins declared vows against this law binding." The Mishna does not declare offerings and duties to God arbitrarily assumed, and militating against the law of love, unbinding and worthless. It is, however, true, that the traditional observances condemned by our Lord, the Mishna also disapproves. Christianity was not without influence upon Judaism.

OEHLER (DELITZSCH).

**VULGATE.** The name for Jerome's version of the Scriptures. See BIBLE VERSIONS, p. 283.

## W

**WACKERNAGEL, Karl Eduard Philipp, D.D.**, German hymnologist: b. at Berlin, June 28, 1800; d. at Dresden, June 20, 1877. He was educated at Erlangen. His reputation rests upon his editions of the hymns of Martin Luther and Paul Gerhard, and his hymnological publications, — *Das deutsche Kirchenlied von Martin Luther bis auf Nicolaus Herman u. Ambrosius Blauer*, Stuttgart, 1841; *Bibliographie zur Geschichte des deutschen Kirchenliedes im 16. Jahrhundert*, Frankfurt-am-Main, 1855; *Das deutsche Kirchenlied von der ältesten Zeit bis zu Anfang des 17. Jahrhunderts*, Leipzig, 1862–73, 4 vols.; *Lieder der niederländischen Reformierten aus der Zeit der Verfolgung im 16. Jahrhundert*, Frankfurt-am-M., 1867. See LUDWIG SCHULZE: *Philipp Wackernagel. Ein Lebensbild*, Leip., 1879.

**WADDELL, James, D.D.**, eminent Presbyterian blind pulpit orator; b. at Newry, Ireland, July, 1739; d. at Hopewell, Louisa County, Va., Sept. 17, 1805. His parents emigrated to Pennsylvania while he was an infant. He was educated in Dr. Finley's academy at Nottingham, Penn.; licensed by presbytery of Hanover, April 2, 1761; ordained, June 16, 1762; pastor in Lancaster and Northumberland, Va. He subsequently held other charges. His eloquence was renowned. But by his own request all his manuscripts were burned, so that his reputation rests upon testimony alone. He was blind for the last twenty years of his life. He was the father-in-law of Dr. Archibald Alexander. Wirt gives a picture of him in his *British Spy*. See STRAGUE'S *Annals*, iii. 255 sqq.

**WADDING, Luke**, Roman Catholic, the great historian of the Franciscan order: b. at Waterford, Ireland, Oct. 16, 1588; d. at Rome, Nov. 18, 1657. He studied theology in Lisbon, Portugal; became a Franciscan 1605; read lectures on divinity in the university of Salamanca; went to Rome, 1618, as chaplain to Anthony à Trejo, bishop of Cartagena, and remained there the rest of his life. In 1625 he founded there the college of St. Isidore for Irish students of the Franciscan order. From 1630 to 1634 he was procurator of his order at Rome, and from 1645 to 1648 vice-commissary. He was one of the councillors in the settlement of the Jansenist controversy, and pronounced an opinion in favor of these doctrines; but, on the appearance of the bull of Innocent X. (*Cum occasione*, 1653), he retracted. His works include *Legatio Philippi III. et IV., regum Hispaniæ, ad Paulum V., Gregorium XV., et Urbanum VIII. pro definienda controversia immaculate conceptionis B. Mariæ Virginis*, Louvain, 1624 (a history of the controversy, to decide which the bishop of Cartagena came to Rome as an ambassador, and thus it was the occasion of Wadding's Roman residence); *Apologeticus de prætenso monachatu Augustiniano S. Francisci*, Madrid, 1625; *Annales ordinis Minorum*, Lyons and Rome, 1625–54, 8 vols., later ed., Rome, 1731–36, 16 vols., vol. 17th, Index — this is the great history of the Franciscan order: Wadding brought it down to 1540; it has been continued by De Luca to 1553 (vol. 18, 1740), by Ancona to 1564 (vol. 19, 1745), by Ascu-

lano to 1574 (vol. 20, 1794), by De Cerreto to 1584 (vol. 21, 1841) — *Scriptores ordinis Minorum*, 1650, new edition with Sbaraglia's corrections, 1806 (a bibliography of the order); *Immaculate conceptionis Virginis Mariæ opusculum*, 1655; *Vita Clementis VIII.*, later edition, 1723. He also edited the *Sermons* of Anthony of Padua (1624), the *Opuscula* of Francis of Assisi (Lyons, 1637), the works of Duns Scotus, with a Life (1639, 12 vols.), and superintended the publication of the posthumous Hebrew Concordance of Marius de Calasio (Rome, 1621, 4 vols. folio), to which he contributed an essay upon the Hebrew language. See CONCORDANCE, p. 523.

**WADDINGTON, George, D.D.**, b. in England, Sept. 7, 1793; d. at Durham, July 20, 1869. He was elected fellow of Trinity College, Cambridge; then travelled extensively in the East; was installed dean of Durham, 1840, and in the following year became first warden of the university of Durham. Besides books of travel in *Ethiopia*, in connection with Barnard Hanbury (1822), and *Greece*, during the Greek Revolution (1825), he wrote *History of the Church from the Earliest Ages to the Reformation* (1833, 3 vols., 2d ed., 1835), and *History of the Reformation on the Continent*, 1841.

**WAFER**, the small circular disk of unleavened bread, stamped either with the figure of Christ or with the initials I.H.S., and used in the celebration of the mass in the Roman-Catholic Church. In form it resembles the Jewish passover bread. The wafer eaten by the priest is larger than that given to the laity. It is supposed that the use of the wafer is not earlier than the eleventh century; previously, ordinary bread was generally used. See art. "Oblaten," in WETZER u. WILTE.

**WAGENSEIL, Johann Christoph**, b. at Nuremberg, Nov. 26, 1633; d. at Altdorf, Oct. 9, 1705, where he had been professor since 1667. — first of history, next of Oriental languages (1671), and finally of ecclesiastical law (1697). He wrote the famous works, *Sola h. e. liber Mishnicus de uxore adulterii suspecta*, Altdorf, 1674 (a translation, with notes, of the Mishna tractate upon the treatment of a wife suspected of adultery), and *Tela Ignea Satanae, sive, arcani et horribiles Judaorum adversus Christum Deum et Christianum religionem libri*, Altdorf, 1681 (a translation and refutation, in Latin, of certain anti-Christian Jewish writings).

**WAHABEES**, the representatives of a reformatory movement which arose within Mohammedanism in the middle of the eighteenth century. The movement, which may be characterized as a Mohammedan rationalism, accepting the Koran as authoritative, but rejecting the worship of Mohammed as idolatry, originated in the tribe of Nedshi in Yemen, and was named, after its originator, Mohammed-ben-Abd-el-Wahab. At the beginning of the present century the Wahabees reached the culminating point of their power. In 1802 they occupied Mecca, and compelled the Turks to pay a yearly tribute in order to be allowed to enter it as pilgrims; and in 1808 they



even threatened Cairo, and invaded Syria. But in 1812 Mehemet Ali invaded Arabia; and in 1818 his son, Ibrahim Pasha, sent Abdallah, the head of the Wahabees, to Constantinople to be executed. Politically their power is now nearly confined to their native tribe in Yemen.

**WAINWRIGHT, Jonathan Mayhew, D.D., D.C.L.** (Oxon.), Protestant-Episcopal provisional bishop of New York; b. in Liverpool, Eng., Feb. 21, 1792; d. in New-York City, Sept. 21, 1854. He was graduated from Harvard College 1812; ordained 1816; was rector in Hartford (Conn.), Boston, and New York. He was consecrated Nov. 10, 1852. He was for many years secretary of the house of bishops, and the author of several books of travel, controversy (especially one with Dr. Potts on episcopacy, New York, 1844), and biblical exposition. See *Memorial Volume* (thirty-four of his sermons, and memoir by Bishop Doane, New York, 1856) and his *Life*, by J. N. Norton, New York, 1858.

**WAKE, William, D.D.**, Archbishop of Canterbury; b. at Blandford, Dorsetshire, Eng., 1657; d. at Lambeth, Jan. 21, 1737. He was educated at Oxford; and was successively D.D. and canon of Christ Church (1689), dean of Exeter (1701), bishop of Lincoln (1705), and archbishop of Canterbury (1716). He was a very learned man, and wrote many works; but probably he is best known to-day as the author, in connection with Dr. J. E. Grabe, of a translation of *The Genuine Epistles of the Apostolical Fathers*, London, 1693, many editions and reprints. Dr. Wake gives to all these epistles primitive and apostolical antiquity.

**WAKEFIELD, Gilbert**, English divine; b. at Nottingham, Feb. 22, 1756; d. in London, Sept. 9, 1801. He was graduated at Cambridge, 1776, obtained a fellowship; took holy orders, left (1786), and violently assailed the Established Church. He joined no other communion. From 1779 to 1783 he was classical tutor in the dissenting academy at Warrington, and for a year (1790-91) the same in the dissenting academy at Hackney. His later views were Unitarian. Gentle in domestic life, he yet was acrimonious in controversy. He published editions of Bion and Moschus, Virgil and Lucretius, and many original books, of which may be mentioned, *An enquiry into the opinions of the Christian writers of the three first centuries concerning the person of Christ*, London, 1784 (only vol. 1 printed); *Enquiry into the expediency and propriety of social worship*, 1791 (in which he takes strong ground against it); *Translation of the New Testament*, 1791, 3 vols. (2d ed., 1795, 2 vols.; reprinted, Cambridge, Mass., 1820); *An examination of the Age of Reason*, by Thomas Paine, 1794.

**WALCH** is the name of two German theologians of note. — I. **Johann Georg Walch**, b. at Meiningen in 1693; d. at Jena, Jan. 13, 1775. He studied theology at Leipzig; edited Ovid and Lactantius; published in 1716 his valuable *Historia critica Lat. linguæ*, and was in 1719 appointed professor eloquentiæ at Jena. He took part in the philosophical controversy between Buldeus and Wolf, and published in 1726 his *Philosophisches Lexikon*, in which, at every point, the so-called natural theology breaks through the old Lutheran orthodoxy, opening the way on one side for pietism, and on the other for rationalism.

In 1724 he was made professor of theology. His principal theological works are, *Einleitung in die Religionsstreitigkeiten ausser der evangelisch-luther. Kirche*, 1733-36, 5 vols., and *Einleitung in die Religionsstreitigkeiten der evang.-luther. Kirche*, 1730-39, 5 vols., and an edition of Luther's works, Halle, 1740-52, 24 vols. — II. **Christian Wilhelm Franz Walch**, son of the preceding; b. at Jena, Dec. 25, 1726; d. at Göttingen, March 10, 1784. He studied theology under his father; visited Holland, France, Switzerland, and Italy; and was appointed professor of philosophy in 1750 at Jena, and in 1753 at Göttingen, where, in 1754, he became professor of theology, and worked for thirty years with as much success as energy. He was not a creative genius. He belonged to the same kind of minds as Mosheim and Semler, though without equalling them. His works are, nevertheless, of great importance, especially in the department of church history. He felt that God might be studied in the same way, and with the same advantage, in history as in nature. But even in his *Geschichte der evang.-luther. Religion*, 1753, a work of great vigor and freshness, he did not succeed in raising that idea — true by itself, and very fertile — into a higher view of the philosophy of history: it sinks down into a merely apologetic application of a rather narrow notion of Providence. His *Ketzehistorie*, 1762, 11 vols., is an almost exhaustive collection, and fully methodical arrangement, of the materials; and the conclusions are always drawn with caution and conscientiousness. But that power which penetrates the given materials so as to reproduce the organic developments of history, he entirely lacked. The book, which is his principal work, is, nevertheless, still an invaluable aid for the student of church history. Prominent among his other works are his *Hist. der römischen Päbste*, Göttingen, 1756; *Historie der Kirchenversammlungen*, Leipzig, 1759; *Biblioth. Symbol. Vetus*, Lemgo, 1770, etc. Dissertations on his life and writings were written by Henmann, Less, and Heyne, 1784. W. MÖLLER.

**WALDEGRAVE Samuel, D.D.**, son of Earl of Waldegrave; b. 1817; d. Oct. 1, 1869. He was graduated at Balliol College, Oxford, as a double first-class, 1839. In 1849 he was elected fellow of All Souls; in 1853 appointed Bampton Lecturer; in 1860 bishop of Carlisle. His writings include *New-Testament Millenarianism* (his Bampton Lectures), London, 1855, 2d ed., 1866; and the posthumous, *Christ the True Altar, and other Sermons, with Introduction by Rev. J. C. Ryle*, 1875.

**WALDENSES.** As the Latin Church with steadily-increasing force developed those features which specially characterize her as the Church of Rome, the instincts of the ancient Catholic Church, time after time, broke out in open resistance. In the Waldenses this opposition found one of its strongest expressions; and their history is so much the more interesting, as, besides the Bohemian and Moravian Brethren, they are the only party of mediæval dissenters who have maintained themselves down to our times.

*Origin and Earlier History.* — Lyons was the cradle of the Waldenses, whence they were often called *Leonistæ*, *Leonenses*, *Lugdunenses*, or *Pauperes de Lugduno*, and it is worth noticing, that both on account of its excellent cathedral-school, and on account of the ability of its bishops and

archbishops, the Church of Lyons held the most prominent position in Gaul, exhibiting in its history many grand examples — Agobard, Amolo, etc. — of the true type of ancient Catholicism; while on the other hand the Cathari had met with very little success there. The originator of the new movement was Waldus, or Valdesius, or Waldensis, a rich and distinguished citizen of Lyons, who flourished in the latter part of the twelfth century. A very natural desire to know what the *lectiones*, the recitals from the Vulgate, really contained, led him to procure a translation of them into the vernacular tongue, the Romanunt, a Provençal dialect; and, as he felt the great use of a guide in studying the Bible, the translation of the Bible, or of parts of it, was followed by translations of extracts from the Fathers. But in all this there was nothing extraordinary. The translation and reading of the Bible had not yet been forbidden by the Church. But the reading of the Bible led to the imitation of Christ. Waldus felt compelled to take the rule of his life from the Gospels, and in that point there were many who agreed with him. They gave away their property to the poor, and began to preach publicly in the city. They preached in the streets, in the houses, even in the churches, and they produced a deep impression. The church took fright, and the archbishop finally forbade them to preach. They protested, refused to obey, and were expelled from the city. Taking their wives and children with them, they set out on a preaching-mission, and scattered all over the southern part of France, where the soil had been well prepared for them, partly by the Cathari, and partly by the notorious insufficiency and immorality of the priests. Travelling two and two together, clad in woollen penitence-garments, with bare feet or wooden shoes (*sabot*, or *zabate*, whence they were often called *Sabatati*, *Nabatenses*, etc.), they penetrated into Switzerland and Northern Italy, well received everywhere as the poor Waldenses from Lyons. There was, however, as yet, no breach with the church. The Waldenses were not conscious of any decisive difference between themselves and the church. When they were expelled from Lyons, they appealed to the third council of the Lateran (1179), and by Alexander III. they were treated with great leniency; but, as they would not stop preaching, they were put under the ban by Lucius III. (1181), and the measure was repeated by the fourth council of the Lateran, under Innocent III. (1215). Conflicts arose: and in some places, as, for instance, in Aragonia, under Alfonso II. (1194), very harsh proceedings were instituted against them; but in other places a spirit of reconciliation prevailed, not without prospects of good results. At the religious disputation of Pamiers (1207), between the bishop of Osma and a number of Waldenses, a certain Durandus of Huesca or Osea, a Waldensian, was induced to rejoin the church, together with his friends, on the condition that they should be allowed to retain the austere rule of life which they had adopted from the Waldenses. In 1209 Innocent III. gave his consent, and thus arose the so-called “Catholic Poor” (*pauperes catholici*). Similar movements occurred in other places; and, generally speaking, the Waldenses had an aversion to the Cathari and their heresies, which formed a bond of union

between them and the church. But the state of affairs which at this time developed in Southern France — the crusades against the Albigenses, instituted by the Pope himself, and executed by Louis IX., Friedrich II., Raymond VII., etc.; the foundation of the Inquisition by Gregory IX. in 1232; and the establishment of the Dominican order as perpetual papal inquisitors — finally exercised its influence also on them. The Council of Toulouse (1229) forbade laymen to read the Bible, whether in Latin or in the vernacular tongue; and the Council of Tarracona (1234) extended the prohibition to the clergy. Under such circumstances the Waldenses could not help becoming aware of the very sharp differences between themselves and the church, involved in their very first principles; and they were thus forced into a position of open antagonism with respect to the church. Excluded from the ruling church by the Fourth Lateran Council of 1215, they were by no means willing to concede that they were excluded from the true church. Nor were they prepared to represent themselves as the true church, and the Church of Rome as a mere fraud. But they claimed to be the true and sound kernel of the church general; and they protested that the perversion of the Church of Rome began with Pope Sylvester when he accepted riches and worldly power from Constantine the Great.

*Doctrine and Discipline.* — The great informing idea of the Waldensian Church, no less than its relation to the ruling church, made the formation of an order of preachers, and their complete education, an affair of paramount importance. The preachers, who were called *perfecti*, in contradistinction from the merely *credentes* (“faithful”), lived in poverty and celibacy. After due preparation and instruction, they were subjected to an examination concerning the fundamental articles of faith (such as contained in the Apostles’ Creed), the principal points of difference with respect to the Cathari, the seven sacraments, etc. After promising to obey God, to remain chaste, and to live in voluntary poverty, they received the ordination by the laying-on of hands. According to some accounts, there existed hierarchical distinctions of bishops, priests, and deacons among the *perfecti*, and the frequently occurring terms of *majoralis*, *magister*, *major*, *minor*, may refer to such distinctions. But, according to other accounts, the Waldenses held that every “good man” could, without any charge from any human hand, legitimately perform all the offices of a priest, even administer the Lord’s Supper (*conficere corpus Christi*). After the example of the seventy disciples, the preachers were sent out two and two. In order to escape the notice of the priests, they used various disguises, introducing themselves as tinkers, peddlers, etc. They carried books with them, — parts of the Bible translated into Romanunt, devotional treatises consisting of extracts from the Fathers, *rithmi*, or poetical exhortations of moral import, etc. When possible, they gathered the faithful to service in secluded places: if not, they visited them in the families, preaching to them, hearing their confessions (which were made auricular, and in a kneeling position), and giving them absolution. Generally some penance (*melioramentum*), consisting of prayers, fasts, and alms, was added to the absolution, but only

in the form of advice. There were, however, congregations among the Waldenses which considered the contrition of the heart and the silent prayer to God as the only confession and penance necessary. The moral teaching was very austere; its object being to penetrate human life in all its details with the principles of Christianity, and make it holy. The whole system was based upon a radical and uncompromising distinction between good and evil: there are only two ways, — one leading to heaven, and the other to hell. The doctrine of purgatory, and all doctrines connected with it, — masses, alms, prayers for the dead, etc., — they rejected. Certain commandments of the Gospels they enforced literally and with the utmost rigor. All swearing was forbidden. In consequence of Matt. vii. 1, "Judge not, that ye be not judged," they denied the right of civil authorities to inflict capital punishment. Any and every lie was a deadly sin. None had the right to punish those who deviated from the church; for it was in the character of the church to be persecuted, not to persecute. With respect to the saints, they taught to reverence them, and always keep them before the mind's eye as examples, but not to worship them or pray to them. With respect to the sacraments it is certain that the Waldenses had their children baptized by the Roman-Catholic priests, and that no kind of baptismal act was performed by the admission into the sect. It seems, however, from the answer of Bucer to G. Morel (1530), that their coming into contact with Anabaptists caused them some uneasiness on this point. The Lord's Supper the faithful took in the Roman-Catholic Church, with the permission of their preachers. After the excommunication, the preachers themselves administered the sacrament; but as the Waldenses believed that the transubstantiation took place, not in the hand of the priest, but in the mouth of the communicant, there was no reason why they should not receive the Eucharist from the Roman-Catholic priest. It must not be overlooked, however, that the consequences of the principles from which the Waldenses started reached much farther than was at first understood, and that, consequently, their doctrinal system became differently developed in different places and under different circumstances. Thus it seems very improbable, in spite of their aversion to the Cathari, that they should in no wise have been influenced by them. Many features of organization and discipline, and many points of doctrinal and moral teaching, were common to both parties; and everywhere the Cathari preceded the Waldenses. Stephanus says expressly of the Waldenses, that, after their excommunication, they became much mixed up with other heretics. And he states, that in 1230 there were Waldenses in Lyons, who in many points agreed with the Brethren of the Free Spirit, — a remark which is so much the more noticeable as traces of such an amalgamation are met with again in the middle of the sixteenth century.

*Spread of the Sect.* — The principal seat of the Waldenses was on the slopes of the Cottian Alps, east in Piedmont, west in Provence and Dauphiné. The first mention of their appearance in the diocese of Turin dates from 1198, when Bishop Jacob of Turin obtained a decree of expulsion from Otho IV.; but the exact locality in which

they appeared is not mentioned. A few decades later on, traces of them are found at Pignerol, on the border of those valleys which they now occupy. In 1220 Count Thomas of Savoy and the magistrate of Pignerol imposed a fine on any one who should be convicted of having shown hospitality to a Waldensian. In 1297 persecutions were instituted against them in the Valley of Perosa, and in 1312 one of them was burnt there at the stake. In the latter year they were so numerous in the valleys of Luserna and Perosa, that their assemblies often consisted of more than five hundred members. They arose against the inquisitor Albert; they killed the priest of Angrogne; and in 1376 they even killed an inquisitor. In 1403 the Waldenses in Lombardy, in Montferat, and in the diocese of Turin, were visited by the celebrated preacher Vincentius Ferrerius. He found the inhabitants of the Valley of Angrogne very much neglected by the Roman-Catholic clergy. For a period of thirty years they had been visited only twice a year by Waldensian preachers from Apulia. He succeeded in leading a number of them back into the Church of Rome, but most of them remained faithful. In 1475 new persecutions were instituted by Duchess Iolantha of Savoy; and, a few years later on, Pope Innocent VIII. waged actual war upon them, sending an army of ten thousand men against them under his legate, Albert de Capitaneis. Duke Philip VII. took them under his protection, and granted them some privileges; but in 1500 they were again persecuted. On the western slopes of the Cottian Alps, the Waldenses were generally confounded with the Cathari, and suffered immensely in consequence thereof. In 1335 Benedict XII. exhorted the bishops of Valence and Vienne to eradicate the sect altogether. In 1360, however, a considerable number of Waldenses came from Piedmont into Provence, and settled at Cabrières, Merindol, and other places in the neighborhood. As they were excellent agriculturists, they were well received and protected by the feudal lords of the land; and, as they externally belonged to the Church of Rome, Louis XII. granted them certain privileges by an edict of 1478, which was finally confirmed by Alexander VI. in 1502. Emigrants from the Cottian Alps settled, in the beginning of the fourteenth century, in Calabria, and founded the villages of St. Sixt, Argentina, La Rocca, Vaccarisso, and Guardia. In 1400 a new emigration took place, this time to Apulia, where the villages of Monlione, Montanato, Faito, La Cella, and La Motta, were founded. The Waldenses had also houses in Florence, Genoa, and Venice. At various times they appear to have been very numerous in Bern, Strassburg, Passau, etc. In the last-mentioned place they attracted attention by refusing to pay tithes, and by rejecting monasticism, infant baptism, exorcism, and the sacrament of confirmation. When the reformatory movement began in Bohemia, they naturally were attracted by it; and their connection with the Bohemian Brethren became a turning-point in their history. In 1467 the Brethren entered into negotiations with a Waldensian congregation settled in Austria; but the Roman-Catholic clergy became aware of what was going on, and frustrated all attempts at a union. More successful were the Brethren in their ad-

dress to the Waldenses settled in the Mark: a union was actually effected. In 1497 a connection was established between the Brethren and the Waldenses in Piedmont. In that year two Brethren—Lucas of Prague, author of the Bohemian Catechism, and Thomas of Landskron,—were sent out, with letters of recommendation from King Wenceslaw and the Bohemian barons, to the kings and princes and authorities in Italy and France, for the purpose of investigating the state of all dissenting parties in those countries. They found Waldenses everywhere, even in Rome itself, and brought back two letters from them,—one to the king and the barons, and one to the Utraquist ministers, drawn up by Thomas de fonte citiculæ. Thus, at the opening of the period of the Reformation, there were numerous Waldensian settlements on the Cottian Alps, in Naples, and in Provence around Cabrières and Merindol, besides scattered congregations in Italy, Switzerland, France, and Germany. Externally they were members of the Roman-Catholic Church, and enjoyed peace; but, as appears from the confessions of G. Morel, their internal state, religious and moral, had at that time fallen below the original standard of the party.

*First Period of Literature.*—The Waldenses had a literature almost from their very origin. The manuscripts of this literature are chiefly found at Geneva, Cambridge, and Dublin; though single works may also be found at Grenoble, Zurich, and Paris. Of special interest is the collection at Cambridge. It was made by Morland, who in 1658 was sent to Piedmont by Cromwell. On his return he deposited the manuscripts in the university library of Cambridge; but, shortly after, they disappeared, and they were generally considered as lost, until in 1862 they were rediscovered by Mr. Bradshaw. (See H. Bradshaw: *On the Recovery of the Long-lost Waldensian Manuscripts*, in the memoirs of the Cambridge Antiquarian Society, March 10, 1862, No. XVIII.; and Groome: *The Long-lost Waldensian Manuscripts*, in the *Christian Advocate and Review*, January, 1863, No. 23.) The language in which this literature is written is the Romaunt, a peculiar idiom, easily distinguishable on the one side from that of the Troubadours, on the other from that of the *Consolamentum* of the Cathari, and their translation of the New Testament. As no other monuments of the Romaunt idiom have come down to us, it seems to have been confined within rather narrow geographical boundaries, and every thing points to the western slopes of the Cottian Alps as its home. It is nearly identical with that employed by G. Morel, in his *Mémoires*; and Morel was a native of Fraissimès, in Dauphiné, and active as a preacher among the Waldenses of Merindol, Cabrières, and other places in Provence; but it differs considerably from that employed in the decree of the synod of Angrogne (1532), which approached very closely to the Italian. The oldest writings of the Waldenses are translations from Scripture and from the Fathers. The translation of the New Testament is complete; but of the Old only the five *libri sapientiales*—Proverbs, Ecclesiastes, Canticles, Wisdom of Solomon, and Ecclesiasticus—have been translated. Of the manner in which they made extracts and translations from the Fathers, the *Vergier de*

*Consolation*, or “Garden of Comfort,” is a good specimen, employing with considerable adroitness the words of the great fathers and teachers of the church for the defence of the peculiar Waldensian maxims. The remaining prose literature consists of sermons, treatises, and commentaries, of which especially that on the Canticles is of interest. Among the poetical productions the *Nobla Leycon* (from the Latin *lectio*, “a portion of Scripture,” “an oration”) occupies the most prominent place. It is an exhortation to repentance, virtue, good works, etc., carefully avoiding the false manner of quieting conscience employed by the church, and powerfully inculcating the Waldensian principles on the various fields of morality. It dates from the fifteenth century. *La payre eternal* is a sublime hymn of praise to the Trinity: *La barca*, *La noel confort*, etc., are chiefly of moral character. In the beginning of the sixteenth century, however, that is, between the visit of the two emissaries from the Bohemian Brethren to Piedmont in 1497, and the first communication between the Waldenses of Provence and the Swiss and German Reformers, the Waldensian literature took a new departure under Bohemian auspices. The very answers which the Waldenses sent back to King Wenceslaw and the Utraquist ministers, and still more a little original treatise on Antichrist, dating from the same time, show the great commotion which the acquaintance with the Brethren had produced among them. The Waldensian Catechism (*Las interrogacions menors*) was drawn up upon the model of the Bohemian, though containing many features of its own; and a number of treatises on the sacraments, the decalogue, purgatory, worship of the saints, fasts, etc., were translated, or adapted from the Bohemian. The influence of this whole movement was immense. The idea of a complete separation from the Roman-Catholic Church became more familiar to the Waldenses. The biblical principle, that the ordinance of Christ is sufficient to salvation without the ceremonies of the old dispensation, and without the right of modern but merely human institution, was more precisely defined. The doctrine of transubstantiation became hollow, and was dropped. The doctrine of the seven sacraments assumed the aspect of being mere human invention, and was warmly contested. The worship of saints and the doctrine of purgatory were peremptorily rejected as opposed to Scripture, etc. Thus the acquaintance with the Bohemian Brethren, no less than the fundamental Waldensian principle, to study the Bible, and make it the rule of life, led the Waldenses directly to the Reformation.

*Relation to the Reformation.*—In 1530 the Waldenses settled on the French side of the Cottian Alps, sent George Morel and Pierre Masson (Bucer calls him Pierre Lathom) to the Swiss and German Reformers to lay before them an account of the moral and religious state of the congregation, and to ask explanation of certain doubted points of doctrine and discipline. The two emissaries first visited Neuenburg, Murtlen, and Bern, and then Basel, where Ecclampadius was teaching, and Strassburg, where Bucer and Capito lived. Fortunately, quite extensive documents concerning this mission have come down to us: the address of Morel to Ecclampadius, and the

answer of the latter in Scultetus, *Annales*, pp. 295-315; two more letters from Ecolampadius, in *Ec. et Zwinglii epistolarum libri IV.*, Basel, 1536; *Martini Bucerii responsiones ad questiones*, etc., in the university library of Strassburg; and the *Memoirs of Morel*, written in Romaunt, and preserved at Dublin. Morel presented a confession of faith, which, in harmony with the old Waldensian *articles de la fè*, professes belief in the twelve articles of the Apostle's Creed, the Trinity, and the divinity of Christ; rejects the worship of saints with their festivals and vigils, the doctrine of purgatory, holy water, fasts, and the mass; defines the sacraments as holy symbols, visible tokens of an invisible grace; and finally recommends auricular confession as something useful. To this confession were added no less than forty-seven questions: whether there were only two sacraments, or, as the Roman Catholics say, seven; whether the suffering of Christ referred to hereditary sin only, as the Roman theologians said, or also to actual sin; which were the canonical books of the Bible, and which not; whether the allegorical interpretation of Holy Writ — one of the main supports of the Church of Rome, and hitherto much used by the Waldenses themselves — was of any use; whether of the words, of Christ, some were only meant for advice (*consilia*), while others were direct commandments, etc. In speaking of the sacraments which the Waldenses continued to take from the hands of the Roman-Catholic priests, it is evident that Morel never thought of a complete separation from the Church of Rome; and from several other passages it appears that the Waldenses had read the *De libero arbitrio* of Erasmus and the *De sermo arbitrio* of Luther, but without arriving at any definite result. Nor was their conviction settled with respect to the new doctrine of justification by faith. On all these points the Reformers gave the two emissaries open and clear answers; and Ecolampadius specially emphasized the necessity of complete separation from the Church of Rome. On their return, Masson was seized at Dijon, and decapitated; but Morel succeeded in reaching Merindol, and laid his *Memoirs* before the congregation. The impression was very deep, and it was immediately decided to convene a synod, to which should be invited some of the most distinguished and most experienced preachers of Apulia and Calabria, and some of the most prominent of the Reformed theologians. The synod assembled at Chanforans, a village in the Valley of Angrogne, Sept. 12, 1532. Farel and Saunier were present. It lasted five days. The most important of its decrees are, a Christian may swear by the name of God; no work is good but that which is commanded by God, and no work is bad but that which is forbidden by God, the rest being indifferent; auricular confession is not commanded by God; a Christian is not forbidden to refrain from working on Sundays; the external word is not necessary in prayer, nor the bent knee, the bowed head, the fixed hour; laying on of hands is not necessary; the Christian is not bound to fast at fixed terms; no one is forbidden to marry; to him who has not the gift of abstinence, marriage is a duty; it is not absolutely forbidden by God to take interest; all who are saved were elected before the creation of the world; he who asserts the exist-

ence of freewill denies the predestination and grace of God, etc. The difference between these decrees and the original Waldensian faith is very striking. The instructions of Ecolampadius and Bucer are everywhere visible. The last propositions concerning predestination are, no doubt, due to Farel. Remarkable is the total absence of strictly dogmatical propositions; but already the Bohemian Brethren had noticed the aversion of the Waldenses to doctrinal expositions and formal creeds. Remarkable is also the complete silence concerning one of the most important points, at least from a practical point of view, — the separation from the Church of Rome. Probably this omission was due to a cautious regard to a minority of the synod, which was frightened by the great innovations. Representatives of that minority shortly after repaired to Bohemia, where the Reformation had produced a similar movement, and caused the formation of a corresponding minority, the so-called *Pseudo-Hussites*. Several letters were exchanged between Bohemia and Piedmont; but a new synod of St. Martin (1533) broke off the negotiations, and confirmed the decrees of the synod of Angrogne.

*Separation from the Church of Rome, and Persecutions.* — The separation from the Church of Rome was most rapidly effected among the French Waldenses. In 1535 the congregations of Provence numbered several thousand members, and presented to Francis I., their king, a confession of faith wholly reformed. But in 1545 a horrible persecution broke out: twenty-two villages were burnt down, four thousand persons were massacred, and the congregations were all but destroyed. About four thousand persons sought refuge in flight, and returned afterwards to their old abodes, but lived on in a pitiable state. In Dauphiné the persecution began in 1560, but was only of short duration. On the eastern side of the Cottian Alps the Reformation was more slow in its progress, but more successful in vindicating itself. The territory which by the peace of Crespy (1544) came under French dominion was returned to Piedmont by the peace of Chateau-Cambrésis (1559); and in 1560 Emanuel Philibert issued an order that none but Roman-Catholic preachers should be heard in the valleys; but, when he attempted to carry out the order by force, the Waldenses made armed resistance. They were victorious in the encounter; and by the peace of Cavour (1561) they obtained freedom of worship within certain confines, — the valleys of St. Martin, Perosa, and Luserna. The agreement was not kept by the government; and in 1571 the Waldenses formed the so-called "Union of Valleys," by which they bound themselves to cling to the Reformed faith, and defend their religious independence. The Reformation also reached the Waldensian congregations in Calabria; and two evangelical preachers, Negrin and Pascal, went thither as missionaries. But the movement was stopped with the most inhuman cruelty. Men, women, and children were slaughtered indiscriminately; and the remainders were carried on board the Spanish galleys, or sold as slaves. Pascal was burnt at the stake in Rome. Thus the valleys of Piedmont were, in fact, the only place where the Waldensian Church succeeded in maintaining itself; and it kept itself alive there for

more than two centuries with admirable heroism, but under unspeakable suffering. Great internal changes took place. Foreign troops brought the plague into Piedmont; and from May, 1630, to July, 1631, more than ten thousand persons, that is, more than one-half of their Waldensian inhabitants, died from it in the valley. Only two clergymen were left; one of them Gilles, minister of Latour, and the historian of the Waldenses. French preachers were sent for, but they did not understand the Waldensian language. The service was celebrated in French, and the Waldensian tongue became mute. *Barbe* ("uncle"), the original Waldensian designation of a minister, whence the derisive *barbet* ("poodle"), was changed for *Messier* ("Mister"). The Liturgy was made to conform in all respects with the French-Reformed Liturgy, and many ancient customs disappeared. The discipline was also altered. The new pastors were disinclined to submit to the control of the elders and the scrutiny of the congregations; and when, in course of time, the Waldenses again had ministers of their own, educated at Geneva, Lausanne, and Basel, the relation between pastor and flock was, and continued to be, completely changed. Externally the period was, of course, not one unbroken persecution; but the intervals of peace were short, and the outbreaks of fanaticism often terrible. That of 1655 seems, indeed, to have overleaped all bounds, and scandalized the whole Protestant world. Cromwell interfered with great energy, and not without success. In the eighteenth century religious persecutions generally subsided. Yet in 1799 the Waldenses were not allowed to have judges, lawyers, and physicians of their own faith, nor to hold any kind of office, nor to own real estate in Roman-Catholic territories, etc. Each congregation had five trustees or directors, but the majority of the board were always Roman Catholics. Their children were often stolen or taken from them by force, in order to be educated in the Roman-Catholic faith in the monastery of Pignerol. On Roman-Catholic feast-days they were not allowed to work, and they had to pay tithes to the Roman-Catholic clergy. The natural result of this suppression was a heavy emigration. As early as 1601 the Duke of Savoy gave the Waldenses the choice between the mass and exile, and 500 families emigrated. In 1686 Amadeus II., compelled by Louis XIV., again threatened them with forced conversion or banishment; but this time they decided to stay and resist. French troops were employed against them; and, after a most heroic defence, they were compelled to surrender. Some submitted to a mock conversion: others went into exile. About 2,600 settled in Geneva. The great elector offered to receive 2,000. Congregations were formed in the Palatinate, in Hesse, and in Nassau. But home-sickness led many of these emigrants to return; and in August, 1689, about 800 or 900 Waldenses, headed by their pastor, Arnaud, forced their way back to their native valleys under enormous sufferings and dangers. New suppressions followed in 1698, in consequence of a new alliance with France; and Waldensian congregations were settled in Wurtemberg, at Grossvillars, Dürmenz, and Schönberg, though the Wurtemberg theologians protested against the admission of Calvinist heretics into the country.

*Legal Establishment.* — After the battle of Marengo, French influence became dominant for several years in Northern Italy. Napoleon took a special interest in the brave Waldensian community, and gave their church a constitution similar to the constitution of the Reformed Church in France. But after his fall a strong and bigoted Roman-Catholic re-action set in; and immediately after his entrance in Turin, May 20, 1814, Victor Emanuel issued an edict abolishing the constitution of the Waldensian Church, and putting in force once more the old restrictions and prohibitions. On the instance, however, of England and Prussia, he issued a milder edict of Feb. 7, 1816, according to which the Waldenses were allowed to practise as lawyers, physicians, architects, surveyors, etc.; and the Waldensian ministers were paid by the State. But the chicaneries of the Roman-Catholic clergy continued; and when Charles Albert ascended the throne, in 1831, the Jesuits nearly succeeded in effecting a revocation of the edict of 1816. The energetic protests, however, of Holland and Prussia, prevented the fatal blow from being struck; and after that time the internal and external development of the Waldensian Church has gone on smoothly, and without interruptions. In Turin a Protestant chapel was opened in the house of the Prussian embassy, and a Waldensian pastor was appointed preacher. In the valleys the Waldensian schools were greatly improved, especially by the exertions of Dr. Gilles and Col. Beckwith. At the synod of St. Jean, in April, 1839, the church-constitution was revised on the basis of the decrees of the synod of Angrogne. The highest legislative authority is the synod. It consists of all pastors in office, two laymen from each congregation (who, however, have only one vote), and all candidates of theology; but the last-mentioned have only a right to make propositions, without the right of voting. It assembles every five years; the place varying between the valleys of St. Martin, Perosa, and Luserna. Besides its legislative power, it also has the power of confirming the pastors elected by the congregations. The highest administrative authority is the *Table* ("board"), consisting of a moderator, who presides over the synod, a vice-moderator, a secretary, and two lay-members. The *Table* is appointed by the synod, and its term of office is five years. Every congregation has its own consistory, consisting of the pastor and the elders.

In 1848 the prospects of the Waldensian Church became very promising. Immediately after the promulgation of the new constitution, Charles Albert issued a letters-patent, declaring the Waldenses entitled to enjoy exactly the same social and political rights as his other subjects, — to frequent the schools and universities of the State, to acquire academical honors, etc.; and at the great national festival in Turin, in honor of the new constitution, the Waldensian delegates were hailed with enthusiasm whenever they showed themselves. Since that time the persecuted church has been able to carry on propaganda, and her aspirations are not low. She wishes to be to Italy in religion what Piedmont has been in politics; and, even though her prospects of fulfilment are not so very alluring, she has, at all events, given a powerful impulse to the religious reform-movements in Italy. She has established prosperous

missionary stations, not only in Piedmont, but also in other parts of Italy; and she maintains a good theological school in Florence. Outside of the valleys there are 11 Waldensian congregations, 34 missionary stations, and 150 insulated places visited by Waldensian preachers.

*Second Period of Literature.*—As it became of consequence to the Waldenses to prove, that, by adopting the Reformation, their faith had undergone no essential change, a kind of mythical view of the origin and history of their church gradually developed among them. The government wanted to expel them from their native valleys, on the plea that they had become heretics by adopting the Reformation; and they wanted to justify their resistance by protesting that they had always held the same faith, and always lived in the same valleys. But in order to throw back into antiquity the origin of their church, make the valleys of Piedmont its true cradle, and bring its doctrines before and after the Reformation into perfect harmony, it was necessary to subject their literature to certain manipulations. This was accordingly done, both in the field of doctrine and in that of history. Before the Reformation very few traces are found of an attempt to go behind Waldus, and date the foundation of the Waldensian Church back to antiquity. When the Waldenses spoke of themselves as the descendants of the primitive church, as the small flock, which, through manifold persecutions, had kept the true faith alive since the days of the apostles, this must, no doubt, be understood spiritually. Nevertheless, the myth sprang up, that the sect was formed in the time of Pope Sylvester, when the Church of Rome lost itself in worldly riches and secular business. And when George Morel openly contradicts himself by dating the foundation of the Waldensian Church, now in the twelfth century, and then again far back into antiquity, it is evident that at his time there existed an historical knowledge and a popular opinion in conflict with each other. The latter became victorious. Perrin (*Histoire des Vaudois*, Geneva, 1619) and Gilles (*Histoire ecclésiastique des églises réformées recueillies en quelques vallées de Piémont*, Geneva, 1648) still speak of Waldus as the founder of the Waldensian Church; but the latter adds that Waldus, when he came to the valleys of Piedmont, found there a population holding exactly the same faith as he. Leger (*Histoire générale des églises évangéliques des vallées de Piémont ou Vaudois*, Leyden, 1669) connects the Waldensian Church immediately with that of the apostles; and Brez (*Histoire des Vaudois*, Paris, 1796) even makes the apostle Paul the founder. With respect to doctrine, it was quite natural that the Waldenses, when they became attracted by the Reformation, should fix their attention on those points of their doctrinal system which were in harmony with the teachings of the Reformers, and overlook or forget those numerous accommodations which had made it possible for them to remain within the pale of the Roman-Catholic Church. Thus an unconscious transformation began, which finally ended in conscious falsification. An instance of the former occurs in the Union of Valleys of 1571, which shows the distinction between the canonical and the apocryphal books of the Bible, and fixes the number of sacraments to two, but, nevertheless,

calls itself "the faith of our fathers." An instance of the latter may be found in the Memoirs of George Morel, in which the *R. B.* (*Responsio Bucerii*) have been struck out, and the words of Bucer, that is, the doctrines of the Reformers, incorporated with the text of Morel, that is, the doctrines of the Waldenses. Falsifications of this kind were first accepted by Perrin. In his above-mentioned work of 1619 he gives the confession which Morel laid before Ecolampadius and Bucer, and in which some of their answers have been incorporated, as an old *confession de foy des Vaudois*. From the time of Perrin they went on increasing, until it was asserted by Leger that the Reformers of the sixteenth century lit their lights at the old lamp of the Waldensian Church, and by Brez, that the Waldensian Church was the mother of the Reformed Church, the Reformers adding nothing but a few doctrinal subtleties; and those views were repeated by Protestant church historians down to the present century. The true view has been given above. It is now settled, that the church started with Waldus in the twelfth century.

SOURCES AND MODERN TREATMENTS OF THE HISTORY OF THE WALDENSES.—I. BERNIARD, ABBAS FONTIS CALIDI (Font-Cau-de), d. 1193: *Adversus Waldensium sectam*, in *Mar. Bibl.*, vol. xxiv.; ALANUS AB INSULIS (Alain de Lille), d. 1202: *Summa quadripartita adversus hæreticos, Waldenses, Judæos, et paganos*, Antwerp, 1654; EBRARD OF BETHUNIA: *Liber antihæresis*, in *Mar. Bibl.*, vol. xxiv.; GUALTER MAPES: *De secta Waldensium* (in Usher: *De christiane ecclesie successione*, Lond., 1687); PETRUS MONACHUS VALLIUM CERNAJI (Vaux Cernay), d. 1218, in Duchesne: *Historia Francie Scriptores*, vol. v.; STEPHANUS DE BORBONE (Etienne de Bourbon), of whose book *De septem donis spiritus sancti*, that which concerns the Waldenses has been incorporated with D'Argentré: *Collectio judiciorum*, i. 85-91; RAINERIUS SACCHONUS: *Summa de Catharis et Leonistis*, in Martene and Durand: *Thesaurus novus anecdotorum*, Paris, 1717; comp. GIESELER: *De Rainerii Sacchoni Summa*, Göttingen, 1834; MONETA OF CREMONA: *Adversus Catharos et Waldenses*, written about 1240, printed in Rome 1743; PETER VON PILLICHDORF (about 1444): *Contra hæresin Waldensium*, in *Mar. Bibl.*, vol. xxv.; JOACHIM CAMERARIUS: *Historica narratio*, Heidelberg, 1605; LASITIUS: *De origine Fratrum Bohemorum*, Amsterdam, 1660.—II. MUSTON: *Histoire des Vaudois*, Paris, 1834, and *L'Israel des Alpes*, Paris, 1851, [Eng. trans., London, 1875, 2 vols.]; MONASTER: *Histoire de l'église vaudoise*, Lausanne, 1847, 2 vols.; HAHN: *Geschichte der Ketzler im Mittelalter*, 1847. All these authors accept the views of the later Waldenses concerning the origin of their church, and so do the English authors from MORLAND (*History of the Evangelical Churches of the Valleys of Piedmont*, written about 1655, published in London, 1658) down to GILLY (*Waldensian Researches*, London, 1831). The true view was first set forth in Germany by DIECKHOFF (*Die Waldenser im Mittelalter*, Göttingen, 1851) and HERZOG (*Die romanischen Waldenser*, Halle, 1853), and in England by MITTLAND (*Facts and documents of the Waldenses*, Lond., 1862) and TODD (*Discourses on the Prophecies relating to Antichrist*, Dublin, 1840). Concerning special

points of the history of the Waldenses, see ANDREAS KELLER: *Geschichte der Wartenbergischen Waldenser*, Tübingen, 1796; DIETERICH: *Die Waldenser in Brandenburg*, Berlin, 1831; [PALACKY: *Die Beziehungen d. Waldenser zu den ehemaligen Sekte in Böhmen*, Prag, 1869; PRIEGER: *Beiträge zur Geschichte der Waldenser im Mittelalter*, München, 1875; A. VUILLEUMIER: *Les apologistes vaudois au XVIII<sup>e</sup> siècle*, Lausanne, 1876; GOLL: *Verkehr der böhmischen Brüder mit den Waldensern*, Prague, 1877; K. H. KLÄBER: *Henri Arnaud*, Stuttgart, 1880; E. COMBA: *Waldo and the Waldenses before the Reformation*, N.Y., 1880; F. NIELSEN: *Die Waldenser in Italien*, Gotha, 1880; G. F. OCHSENBEIN: *Der Inquisitionsprozess wider die Waldenser zu Freiburg-im-Unterrhein im J. 1430, nach den Acten dargestellt*, Bern, 1881; P. GILLES: *Histoire ecclésiastique des églises vaudoises de Van 1160 au 1673*, Pignervio, 1881, 2 vols.; E. COMBA: *Storia della Riforma in Italia*, Florence, 1881 seq., vol. i. pp. 231-285]. HERZOG.

**WALDHAUSEN, Conrad von**, one of the precursors of Hus; was a native of Austria, a monk of the Augustinian order, and preached in Vienna from 1345 to 1360. In the latter year the emperor, Charles IV., appointed him pastor at Leitmeritz, whence he afterwards removed to Prague, where he died in 1369. Both in Austria and in Bohemia he produced a powerful impression by his sermons; but he was a revivalist, rather than a reformer. The dogmas and the discipline of the Church of Rome he did not attack; though he attacked the mendicant orders, and mercilessly castigated their follies and frauds. They finally lodged an accusation against him with the archbishop of Prague; but, when he was summoned before the court, no one dared to step forward, and support the accusation. See JORDAN: *Die Vorläufer des Hussitentums*, Leipzig, 1846. HERZOG.

**WALDO, Peter**. See WALDENSEN.

**WALKER, James, D.D.**, Unitarian divine; b. in Burlington, Mass., Aug. 16, 1794; d. in Cambridge, Dec. 23, 1874. He was graduated at Harvard College, 1814; studied theology; was pastor in Charlestown, 1818-39; Alford Professor of moral and intellectual philosophy in Harvard College, 1839-53; and president, 1853-60, distinguishing himself in each position. He issued *Twenty-five Sermons*, Boston, 1861; *Memoir of Hon. Daniel Appleton White*, 1863; *Memoir of Josiah Quincy*, 1867; and edited Stewart's *Active and Moral Powers*, 1849, and Reid's *Intellectual Powers*, 1850. See the posthumous volume of his sermons, — *Reason, Faith, and Duty, Sermons preached chiefly in the College Chapel*, 1876.

**WALL, William, D.D.**, English divine; b. 1646; d. at Shoreham, 1728, where he had been vicar since 1676. He is famous by reason of his *History of Infant Baptism*, London, 1705, 2 vols.; 3d ed., 1720. In 1711 John Gale, a learned Baptist minister, issued his *Reflections on Mr. Wall's History*: to it Wall replied in his *Defence of the History*, 1720. The three are now commonly printed together; best ed. by Henry Cotton, Oxford, 1836, 4 vols.; new ed., 1862, 2 vols.

**WALLAFRID STRABO**. See STRABO.

**WALLER, Edmund**, b. at Colleshill, Hertfordshire, March 3, 1605; d. at Beaconsfield, Oct. 21, 1687; was educated at Eton and Cambridge; in Parliament much of the time from 1625 to his

death; on both sides during the civil war, and banished for some years; wrote in honor of Cromwell, 1654, and of Charles II., 1660; published volumes, 1645, 1661, etc. His *Works in Verse and Prose* have been often reprinted, and much admired. His few *Divine Poems* have enough life, or semblance of life, to justify mention here.

F. M. BIRD.

**WALLIN, Benjamin**, b. in London, 1711; and d. there Feb. 19, 1782. In 1741 he succeeded his father in a Baptist pastorate at Maze Pond, which he held till death. He published several volumes of sermons, *Memoirs of a Gentleman*, 1771, and a hundred and three *Evangelical Hymns and Songs*, 1750. Three of these were altered by Toplady in 1776, and have been considerably used.

F. M. BIRD.

**WALLIS, John, D.D., F.R.S.**, English divine and mathematician; b. at Ashford, Kent, Nov. 23, 1616; d. at Oxford, Oct. 28, 1703. He was educated at Cambridge, where he was for a time fellow of Queen's College. He took holy orders, 1640; in 1644 was secretary to the Westminster Assembly, and pastor in London. In 1648 he became Savilian professor of geometry in Oxford; D.D., 1654; keeper of the archives at Oxford, 1658; was confirmed in his offices, and made one of the royal chaplains at the Restoration; member of the Royal Society, 1662. Besides mathematical works which prove him to have been one of the greatest mathematicians of his day, he published *A brief and easy explanation of the Shorter Catechism, presented by the Assembly of Divines at Westminster to both Houses of Parliament, and by them approved*, London, 8th ed., 1662; *The doctrine of the blessed Trinity briefly explained in a letter to a friend*, 1690 (followed by seven other letters on the same subject, these were republished by T. Flintoff, 1840); *A defence of the Christian Sabbath*, Oxford, 1692; *Theological Discourses*, London, 1692; *Sermons*, 1791. The last volume contains a memoir by De Coetlogon.

**WALLOON CHURCH**. See HOLLAND, p. 1004.

**WALPURGIS, or WALPURGA, St.**, a sister of St. Wunnebold and St. Willibald; was a native of England, and went to Germany at the instance of Boniface. She worked as a missionary in Thuringia, and became afterwards abbess of Heidenheim in the diocese of Eichstadt. She died in 776 or 778. Her arrival in Germany is commemorated on Aug. 4; her death, on Feb. 25; and her canonization, on May 1. Her legend is rather meagre, but so much the richer are the traditions. See *Act. Sanct.*, Feb. 25. On Walpurgis Night, May 1, the witches met.

**WALSH, Thomas**, Methodist, b. at Ballylin, near Limerick, Ireland, 1730; d. in Dublin, April 8, 1759. Brought up in the Roman-Catholic faith, he renounced that creed, and joined the Established Church in his eighteenth year, and two years later commenced itinerating as a Methodist preacher. He met with great success, but also persecution from Roman Catholics and Protestants alike. In 1753 he came to London on Wesley's call, and there began to study Hebrew and Greek so diligently that he won the enthusiastic admiration of Wesley, who pronounced him the best Bible student he knew. But he succumbed to his incessant toils, and died at an early age. See his *Life*, by Morgan, London, 1762, New York,



1843, republished by T. Jackson, *Early Methodist Preachers*, vol. iii.

**WALTER OF ST. VICTOR**, prior of the monastery of St. Victor, a pupil of the celebrated Hugo of St. Victor; d. 1180. He left a work, of which large extracts have been printed in *BULEUS: Hist. Univ. Paris*, T. ii. pp. 200, 402, 562, and 629, and which is generally named, after the words with which it begins, *Contra quatuor labyrinthos* (Abelard, Petrus Lombardus, Petrus Pictavinus, and Gilbertus Porretanus). The work is a violent but often striking criticism of the prevailing scholasticism, based on the just observation, that dialectics can decide only about formal truth (the correct transition from premises to conclusion), but not about material truth, the correctness of the premises. The author, however, is far from the lofty mysticism of his teacher. When the question arises, How the correct premises are to be found, he at once sinks down into abject slavery to the reigning church. He is often mistaken for *Walter of Mairmund*, who taught rhetoric in Paris, was appointed bishop of Laon in 1155, d. in 1171, and wrote against Abelard's conception of the Holy Trinity. C. SCHMIDT.

**WALTHER VON DER VOGELWEIDE**. Among the great German poets of the twelfth and thirteenth centuries, who created the first classic period of German literature. Walther von der Vogelweide takes the highest rank as a lyric poet. Not only has he become immortal by his songs of love and spring, which have almost no equal in German literature, but by the power of his verses he has also a great political significance; and the strength of his language against Pope and Church makes him even a forerunner of the Reformation.

We do not know when and where he was born; although his birth falls not long before 1170, as his death can hardly have occurred long after 1230. The principal events of his life we must trace from his poems. At the end of the twelfth century we find him at the court of Austria, the scene of a bright, joyful life, and the home of poets and minstrels of all kinds; and it is probable that most of his beautiful "minnesongs" were produced at this time. But very soon, with the rise of political troubles in Germany, we find him passionately engaged in politics, taking the part of the different emperors who followed each other at short intervals. And now it is that he becomes the creator of that political poetry which had so great an influence upon the minds of his contemporaries. His clear eye detected the real source of the whole political misery of Germany in the destructive influence of Rome; and therefore he uses all the power of his art and satire against the Pope and his priests, "turning thousands from their duty to Rome," as a contemporary, Thomasin, says in his *Welsche Gast*. The language of these verses may justly be compared to Luther's early writings. Here is one of these poems in prose, translated by Bayard Taylor:—

"Ye bishops and ye noble priests, you are misled. See how the Pope entangles you in the Devil's net! If you say to me that he has the keys of St. Peter, then tell me why he banishes St. Peter's teaching from the Bible. By our baptism it is forbidden to us that God's sacraments should be bought or sold. But now let him read that in his black book, which the devil gave him, and take his tune from Hell's pipe!

Ye cardinals, ye roof your choirs well; but our old holy altar stands exposed to evil weather."

It is very probable that Walther joined the crusade of Frederick II. in 1228, and that he died shortly afterward in Würzburg.

Walther belonged to the poorer of German noblemen, as his title, *hēr*, shows his gentle birth; but he was one of the better class of minstrels, who went from castle to castle singing to the accompaniment of some musical instrument. He passed the greater part of his life in poverty, and it is touching to hear his joy when finally presented with an estate by Frederick II. It is the picture of a true and great poet which Walther has left to us in his songs. Love, nature, religion, and politics are his principal themes; and here he shows a purity, depth, and richness of feeling, which are equal only to his independent character. Although firm in his religious, political, and moral convictions, he belongs to the few men of real religious tolerance in the middle age. In this respect resembling the great Emperor Frederick II., he may be called a prophet of the modern spirit as well as a true representative of his age.

The best of the numerous editions of Walther's poems is that of K. LACHMANN, Berlin, 1827, and often since: a more popular one is that of PFLEGER, in his *German Classics of Middle Ages*, translated into modern German by Simrock. [W. Grimm's theory, that Walther is also the author of the didactic poem *Fridank's Bescheidenheit*, adopted by W. Wackernagel, has been abandoned. Cf. WILLMANS: *Leben Walthers v. d. Vogelweide*, Bonn, 1883; KOLDE: *Walthers v. d. Vogelweide in seiner Stellung zu Kaisertum u. Hierarchie*, Gütersloh, 1877, pp. 35.] W. WACKERNAGEL (DR. J. GOEBEL).

**WALTON, Brian, D.D.**, b. at Seymour, Yorkshire, 1600; d. in London, Nov. 29, 1661. He was graduated M.A. at Cambridge, 1623; was curate and also schoolmaster in Suffolk; in 1626 rector of St. Martin's Orgar, London, to which was joined in 1636 the rectorship of Sandon, Essex, at which time he was chaplain to the king, and prebend of St. Paul's; in 1639 he was made D.D. (his thesis was, the Pope not infallible judge in matters of faith); in 1641 he was dispossessed of both rectories; was persecuted for his loyalty, fled to Oxford, and there formed the design of the great Polyglot, by which he immortalized himself. After the surrender of Oxford (1646), he went to London with the materials he had collected, and in 1652 published his prospectus to the Polyglot. Subscriptions were placed at ten pounds a set; the six volumes appeared 1654-57. (For particulars, see *POLYGLOT BIBLES*.) As a help to the student of his Polyglot, he published, London, 1655, *Introductio ad Lect. Orient.*, republished, Deventer, 1655 and 1658. Owen thought the Polyglot, especially the Prolegomena, contained things injurious to Christianity. To him he addressed himself in his *Considerator Considered*, London, 1660. Walton's Polyglot is the first book in England published by subscription. Walton was at the Restoration made chaplain to the king, and on Dec. 2, 1660, was consecrated, in Westminster Abbey, bishop of Chester. See his *Life* by Todd, London, 1821, 2 vols. The second volume is a reprint of the *Considerator Considered*.

**WANDELBERT, St.**, b. in 813; d. in 870. He entered early the monastery of Prüm, near Ech-

ternach, in the Eifel Mountains, and was afterwards made director of the cloistral school, which he brought to a very flourishing condition. He also developed a great literary activity; but only two of his works have come down to us. — *Vita et Miracula S. Goarici*, first printed at Mayence, 1189, then by Sarnus and Mabillon, in *Act. Sanct.*, July 6; and *Martyrologium*, written in verse, on the basis of the martyrologies of Jerome, Beda, and Florus, and printed first among the works of Beda in 1536, then by D'Achery, in his *Spic. eccl. Script.*, v.

**WANDERING IN THE WILDERNESS.** See WILDERNESS OF THE WANDERING.

**WANDERING JEW.** See JEW, WANDERING.

**WAR.** Though war most certainly is an evil, it may be considered from various points of view. Looking solely at the suffering and loss it entails, the temptations it offers, the passions it awakens, and the habits it engenders, it is not unnatural that some Christian parties, such as the Quakers, the Mennonites, etc., should feel themselves justified in absolutely condemning it. The view is, nevertheless, one-sided; and the application of Jesus' words in the Sermon on the Mount (Matt. v. 39), as a biblical support of it, is false. It is all very well that in the kingdom of heaven there shall be no war, and that the development of the divine scheme of salvation points directly to the abolition of war; but the future cannot be anticipated, and the tribulations of the present a Christian has to bear with patience (Rom. xii. 12). In the Old Testament we meet with quite another view of war when Moses said that "the Lord is a man of war" (Exod. xv. 3); and David with full confidence recommends his war concerns to the Lord (Ps. ix., xviii., lx., etc.). Nor is there any reason why that view should be considered valid only under the old dispensation. The New Testament nowhere rejects war unconditionally. John the Baptist does not demand of the soldiers (Luke iii. 14), nor Jesus of the centurion of Capernaum (Matt. viii. 5), nor Peter of Cornelius (Acts x.), that they shall abandon their profession. Since God has given the sword to the powers to punish any one that does evil (Rom. xiii.; 1 Pet. ii.), there is a right of war; for it is as much a duty to defend the State against external as against internal aggressors. And it is from this point of view that Luther, in his celebrated treatise *Ob Kriegsleute auch in seligem Stande sein können*, defines war for the sake of war as sin, but war for the sake of defence, as duty.

The first Christians abhorred war, partly on account of a misinterpretation of the words of Jesus to Peter, "For all they that take the sword shall perish with the sword" (Matt. xxvi. 52), partly because military service brought them in contact with many idolatrous rites, and the State in general seemed to them an expression of the godlessness of the world and its hostility to Christ. In this spirit Tertullian treated the subject (*De idol.*, 19; *De corona militis*, 11). Nevertheless, in spite of the reigning aversion, many Christians served in the Roman army, as may also be seen from the writings of Augustine (*Apolog.*, 42; *Ad Scap.*, 4); and when, under the reign of Constantine, the relation between State and Church became one of intimate friendship and alliance, the objections of the Christians to war gradually were

silenced. Augustine, who maintained intimate personal and epistolary intercourse with many distinguished statesmen, such as Marcellinus and Bonifacius, considered war a social benefit, and military service an employment of a talent agreeable to God (*Ep.* 207 *ad Bonif.*, and *Ep.* 138 *ad Marc.*). In his book against Faustus (*lib.* 22, *cap.* 74) he exclaims, *Quid culpatur in bello?* ("What is there bad in war?") Later on, when it became the great task of the Church to convert the Germanic tribes, she was compelled to take the very code of war in hand; and she did so, mitigating its horrors and cruelties by the "truce of God," the sanctity of sacred places, etc. Finally she became herself an instigator of war: from her issued that enthusiasm which sent the Crusaders to the Holy Land. Nor is the attitude which Luther assumed with respect to the Peasants' War and the war against the Turks, different in principle from that which the Roman-Catholic Church originally assumed with respect to the Crusades.

In the ancient church the clergy were absolutely forbidden to participate in war. During the middle ages it was not rare to find great generals among the bishops; such as Christian of Mayence, Absalon of Roeskilde, and others. In modern times the question has been raised by the State, and has given occasion to some elaborate researches. See the "Ethics," of Harless, Rothe, Martensen, and others.

KARL BURGER.

**WAR, Hebrew Methods in.** See ARMY.

**WARBURTON, William, D.D.**, Bishop of Gloucester; one of the most learned and prolific prelates of the Church of England; b. at Newark-upon-Trent, Nottinghamshire, Dec. 24, 1698; d. at Gloucester, June 7, 1779. His father was an attorney, and educated him for the law, which he practised from 1719 to 1723; but theology had always been his passion, and therefore he was ordained deacon, 1723, and priest, 1726. His first charge was at Gylesley, Nottinghamshire, 1726 to 1728, thence he passed to Brant-Broughton, Lincolnshire, and there remained until 1746. In the retirement of country life he prosecuted his studies with great diligence, and wrote those works which have perpetuated his memory. The first of these was *The Alliance between Church and State, or the necessity and equity of an established religion and a test law demonstrated, from the essence and end of civil society upon the fundamental principles of the laws of nature and nations*, 1736, in which, while taking high ground, as the title indicates, he yet maintains that the State Church should tolerate those who differed from it in doctrine and worship. In quick succession came his great work, and one of the great works in English theology, — *The Divine Legation of Moses, demonstrated on the principles of a religious deist, from the omission of the doctrine of a future state of rewards and punishments in the Jewish dispensation*. Books i., ii., iii., appeared in one volume, 1737–38; books iv., v., vi., in one volume, 1741; books vii., viii., never appeared; book ix. was first published in his *Works*, 1788, 10th ed. of the entire work, ed. by James Nichols, 1846, 3 vols. The work raised a storm; and Warburton published a reply, *Remarks on several occasional reflections*, 1745. The *Divine Legation* cannot be understood without reference to the deistic controversy which produced it. (See DEISM, INFIDELITY.) The Deists turned their

attacks particularly upon the Old Testament, and tried to make a case by alleging the absence of any express statement respecting immortality. Warburton turns the tables upon them by constructing, out of the very absence of such statements, a proof of the divinity of the Mosaic legislation. The first three books deal with the necessity of the doctrine of a future state of rewards and punishments to civil society from, (1) the nature of the thing, (2) the conduct of the ancient lawgivers and founders of civil policy, and (3) the opinions and conduct of the ancient sages and philosophers. The fourth book proves the high antiquity of the arts and empire of Egypt, and that such high antiquity illustrates and confirms the truth of the Mosaic history. The fifth book explains the nature of the Jewish theocracy, and proves that the doctrine of a future state is not in, nor makes part of, the Mosaic dispensation. In the sixth book Warburton examines all the texts brought from the Old and New Testaments to prove a future state of rewards and punishments did make part of the Mosaic dispensation. The ninth book treats of the true nature and genius of the Christian religion. The general argument is briefly this: the Deists said the Jewish religion could lay no claim to divinity, because its sacred books said nothing respecting a future state of rewards and punishments; but for that very reason, Warburton replied, must it be divine, since it did really accomplish the punishment of wrong-doers without such a doctrine, and no other legislation has been able to do so without it. In answer to the question, How could it do this? he replied, Because the foundation and support of the Mosaic legislation was the theocracy which was peculiar to the Jews, and which dealt out in this life righteous rewards and punishments upon individual and nation. An extraordinary providence conducted the affairs of this people, and consequently the sending of Moses was divinely ordered.

The work is confessedly limited to one line of argument, is defective in exegesis, and does not do justice to the intimations of immortality among the later Jews; yet it is distinguished by freshness and vigor, masterly argumentation, and bold imagination. The *excursus* are particularly admirable; e.g., the hieroglyphs and picture-writing [“The great proof of the discernment of Warburton was his dim second-sight of the modern discoveries in hieroglyphics.” — *Dean Milman*], the mysteries, the origin of the Book of Job (which he calls “an allegorical poem written after the return from Babylon”).

Warburton was a man of untiring energy, wide information, clear insight, and lively fancy. He had a noble, open, guileless heart; yet he was capable of intolerance and unfairness. As a critic he was sharp, and often satirical, resembling Bentley. He was comparatively slow in receiving preferments and honors, although he attracted such great notice. In 1738 he was made chaplain to the Prince of Wales; in 1746, preacher to Lincoln's Inn; in 1754, chaplain to the king; in 1755, prebendary of Durham and D.D.; in 1757, dean of Bristol; and, in 1760, bishop of Gloucester. His writings during this period embrace *A Vindication of Mr. Pope's Essay on Man*, 1739, and a Commentary upon the essay, 1742 (by these writings he won Pope's firm friendship); *Julian*, 1750

(a proof of the numerous providential inferences which defeated Julian's attempt to rebuild the temple); *The Doctrine of Grace, or the office and operations of the Holy Spirit vindicated from the insults of infidelity and the abuses of fanaticism*, 1762, 2 vols. (a work directed against the Methodists, which did not advance his reputation). His *Works* were edited by Bishop Hurd, 1788, 7 vols. (the expense was borne by Warburton's widow), new ed., 1811, 12 vols. [Supplementary to this edition are the *Tracts by Warburton and a Warburtonian*, 1789; *Letters*, Kilderminster, 1808, 2d ed., Lond., 1809; *Selection from the Unpublished Papers of Warburton*, Lond., 1841. Bishop Warburton's life was first written by Bishop Hurd, 1794, enlarged edition by F. Kilvert, 1860, but best by J. S. Watson, 1863. Compare the art. on Warburton, in ALLIBONE'S *Diet of Authors*, vol. iii. pp. 2569-2573; and LESLIE STEPHEN'S *Hist. of Eng. Thought*, chap. vii.]. THEODOR CHRISTLIEB.

**WARBURTONIAN LECTURE** was founded by Bishop Warburton in 1768, by the gift of five hundred pounds, for the purpose of proving “the truth of revealed religion in general, and of the Christian in particular, from the completion of the prophecies of the Old and New Testaments, which relate to the Christian Church, and especially to the apostasy of Papal Rome.” The lectures were to be given at Lincoln's Inn, London, upon three Sundays of each year. See lists in DARLING'S *Cyclopædia Bibliographica*, and BONN'S edition of *Lowndes*. Of recent lectures may be mentioned STANLEY LEATHES'S *Old-Testament Prophecy, its witness as a record of divine foreknowledge*, London, 1880.

**WARDEN** is the name sometimes given to the head of some English colleges, and also to the superior of the chapter in some conventual churches.

**WARDLAW**, Ralph, D.D., a prominent Scottish divine: b. at Dalkeith, Dec. 22, 1779; d. at Glasgow, Dec. 17, 1853. By birth and education a Presbyterian, he adopted Congregational views before ordination. Educated at Glasgow university. His only pastorate was that of the Albion-street Congregational Church (afterwards removed to George Street), which he held for over fifty years. Professor of theology in the Glasgow Theological Academy from 1811 for some forty years. A good scholar, polished gentleman, and devout Christian; an expository preacher, keen in logic, courteous to opponents, rather diffuse in style, an admirable elocutionist; gathered a large and influential congregation, and was for a long time a leader in the Congregational churches in Scotland. He published largely; his chief works being *A Selection of Hymns*, 1803, with supplement, 1817 (twelve of his own composition are included, these have since been extensively used); *Discourses on the Principal Points of the Socinian Controversy*, 1814; *Unitarianism Incapable of Vindication*, 1816; *Expository Lectures on the Book of Ecclesiastes*, 1821; *Dissertation on Infant Baptism*, 1825; *Two Essays on the Assurance of Faith and on the Extent of the Atonement and Universal Pardon*, 1830; *The Sabbath*, 1832; *Civil Establishments of Christianity tried by the Word of God*, 1832; *Christian Ethics*, 1833; *Congregational Independency*, 1848; *Essay on the Miracles*, 1852; and many occasional discourses. Dr. Wardlaw was a powerful speaker

on the platform, and took part in many public movements, especially in the antislavery controversy and the formation of the Evangelical Alliance in 1846. His *System of Theology*, 1856-57, 3 vols., and *Lectures upon Proverbs* (1861, 3 vols.), *Romans* (1861, 3 vols.), *Zechariah* (1862), and *James* (1862), have been published since his death, and a Memoir by Rev. W. L. Alexander, D.D. (1856).

F. H. MARLING.

**WARE, Henry, D.D.**, b. at Sherburne, Mass., April 1, 1764; d. at Cambridge, July 12, 1815. He was graduated from Harvard College in 1785; and from Oct. 24, 1787, until 1805, was pastor of the First Church, Hingham, Mass.; was Hollis Professor of divinity in Harvard College, 1805-16, and then in the divinity school, which was that year organized, until, in 1810, loss of sight compelled his resignation. "His election to the Hollis Professorship was the occasion of a memorable controversy. Dr. Tappan, his predecessor, had always been regarded as a Trinitarian and a moderate Calvinist; but Mr. Ware was understood to be a decided Arminian and a Unitarian. Vigorous efforts were made to prevent the nomination, when submitted to the overseers, from being confirmed; but it was confirmed by a vote of thirty-three to twenty-three. The 'orthodox' clergy generally were greatly dissatisfied with the result; and Dr. [Eliphalet] Pearson, who had been both a professor and a fellow in the college, next year resigned both these offices, giving as a reason that the university was the subject of such radical and constitutional maladies as to exclude the hope of rendering any essential service to the interests of religion by continuing his relation to it. Dr. [Jedediah] Morse also published a pamphlet entitled *True Reasons on which the Election of a Hollis Professor of Divinity was opposed at the Board of Overseers*. This may be regarded as the commencement of the Unitarian controversy, which was prosecuted with great vigor for many years, until at length the lines between the two parties were distinctly drawn" (Sprague). Ware took no part in this controversy until 1820, when he wrote *Letters to Trinitarians and Calvinists*, occasioned by Dr. Leonard Woods's *Letters to Unitarians*. This involved him in a controversy with Dr. Woods. Dr. Ware also published *An Inquiry into the Foundation, Evidences, and Truths of Religion*, Cambridge, 1812, 2 vols. See SPRAGUE: *Annals of the American Pulpit*, viii. 199 sqq.

**WARE, Henry, jun., D.D.**, b. at Hingham, Mass., April 21, 1794; and graduated at Harvard, 1812; and d. at Frammingham, Mass., Sept. 22, 1843. He was pastor of the Second Church in Boston, 1817-30; and Parkman Professor of pulpit eloquence in the divinity school at Cambridge, 1830-42. He edited the *Christian Disciple*, the first Unitarian organ, and published *Hints on Extemporaneous Preaching* (1821), *On the Formation of the Christian Character* (1831), and various memoirs, sermons, and poems. Four volumes of selections from his writings were issued by Dr. C. Robbins, 1846-47, and a memoir by his brother, 1845, 2 vols. His hymns, written at intervals from 1817 on, possess decided merit, and have been widely used.

F. M. BIRD.

**WARHAM, Archbishop of Canterbury**; b. at Okeley, Hampshire, about 1450; d. at St. Stephen's, near Canterbury, Aug. 23, 1532. He was

elected fellow of New College, Oxford, 1475; studied particularly canon and civil law; was made LL.D. 1488, but entered the church, and left the university; was collated by the bishop of Ely to some living in the church, but does not appear to have discharged its duties, for he became advocate in the Court of Arches, and moderator (principal) of the Civil Law School in St. Edmund's parish, Oxford. Having attracted the notice of Henry VII., his ability and learning were called upon in honorable service. He was sent, with Sir E. Poyning, to the Duchess of Burgundy to effect the delivery of the pretender, Perkin Warbeck (1493), and a few years after sat on the case as commissioner. He was successively Master of the Rolls (1494), Keeper of the Great Seal (Aug. 11, 1502), Lord-Chancellor (Jan. 1, 1503), bishop of London (1503), enthroned archbishop of Canterbury (March 9, 1504), chancellor of the university of Oxford (1508). With the accession of Henry VIII. (1509), he suffered no loss of position; but the growth of Wolsey in royal favor was bitter to him, and he finally resigned the Great Seal to Wolsey, Dec. 22, 1515. He was offered it again after Wolsey's fall, but declined, pleading his age and other reasons.

Warham was behind his age. He had learning, and skill in state-craft, dignity, and virtue. He was, for his age, singularly abstemious, and, although primate, lived in all simplicity. He was the friend of Erasmus and Colet. But he was deaf to the cries for reform, blind to the corruptions of the church. He headed the opponents to the Reformation. He considered it a capital offence to introduce the writings of the Reformers, and to translate the Bible into the vernacular,—at best a work of superfluity. He listened to the Holy Maid of Kent (Elizabeth Barton), but he persecuted the "heretics" without mercy. See the numerous works upon the English Reformation.

C. SCHÖELL.

**WASHBURN, Edward Abiel, D.D.**, b. in Boston, Mass., April 16, 1819; d. in New York, Feb. 2, 1881. Dr. Washburn was for nearly forty years a clergyman in the Episcopal Church, of which, in the latter years of his life, he was one of the prominent leaders. Grandson of Gen. Washburn of Massachusetts, and son of a well-known Boston merchant, he passed the early years of his life in the study of literature and philosophy, and, graduating from Harvard College in the year 1838, he entered the Congregational ministry after a year's study in each of the seminaries of Andover and New Haven. He soon found, however, that he could not be satisfied with this communion, and after a short pastorate he entered the Episcopal Church, being ordained to preach in Boston in 1845. From this time, until 1851, he was rector of St. Paul's, Newburyport; and here he laid the foundation of his wide scholarship and learning by constant study. For two years after this time he journeyed in the East, visiting Egypt, Palestine, India, and China, and on his return succeeded Dr. Cox as rector of St. John's, Hartford. In the same year he was married to Miss Frances H. Lindsly, daughter of Dr. Lindsly of Washington. In 1860 he received the degree of doctor of divinity from Trinity College. Two years later he accepted the charge of St. Mark's, Philadelphia, whence, in 1865, he was called to Calvary

Church, New York, where for sixteen years he worked with unceasing toil, although contending, in the latter years of his life, with an incurable illness. Dr. Washburn's breadth of mind, and depth of learning, were united with such power of eloquence, that he was for many years a recognized leader in his church. As a Churchman he belonged neither to the high nor low parties, but advocated most earnestly the position of the new school of Broad Churchmen. His literary works were mainly formed of scattered articles; such as the essays read before the General Conference of the Evangelical Alliance in New York, 1873, on *Reason and Faith*, and before the Conference in Basel, 1879, on *Socialism*: essays published about the same time, in different reviews, of which the best known is his review on the *Conflict between Religion and Science*; and contributions to Dr. Schaff's edition of Lange's Commentaries. He took, also, an active part in the revision of the New Testament, being one of the American Committee. With the exception of a few short articles and poems, his busy life permitted him to publish but one volume, *The Social Law of God* (1875), a series of sermons on the Ten Commandments, which quickly passed through five editions. After his death another volume of selected sermons was published in 1882; and a third volume of sermons and lectures were in 1883 collected and published by the clerical club of which he was the founder. Dr. Washburn was in many respects a remarkable man. The power and influence he possessed in and outside of his own church were due partly to his great abilities as a scholar,—for he was both philosopher, historian, and linguist,—and partly to his eloquence as a preacher; but much of this came also from his character. A close reasoner, and an able defender of his own views, he was at the same time as honest, and free from bigotry, as he was strong and intrepid. His abhorrence of cant, his warlike heart, and his purity of soul, made him one not only to be admired, but also one to be loved and cultivated as a friend. He took a deep interest in philosophical questions, but he made them subservient to his practical work and the vital problems of Church and State. E. W. HOPKINS.

**WATCH-NIGHT**, The, is kept by Methodists at the eve of the year; the time until midnight being spent in devotional exercises. The custom of holding night-meetings during the week started among them in Bristol, Eng.; but Wesley brought it into general use. At first they were frequent, but now are restricted to one evening of the year.

**WATER**, Holy. See HOLY WATER.

**WATER OF JEALOUSY**. See JEALOUSY.

**WATERLAND**, Daniel, D.D., b. at Wasely, Lincolnshire, Eng., Feb. 14, 1683; d. in London, Dec. 23, 1740. He was educated at Cambridge, fellow of Magdalen College (1701), chaplain in ordinary to George I. (1714), vicar of Twickenham, and archdeacon of Middlesex (1730). He is renowned as the bold defender of the church doctrine against the Arians and Socinians of his time. His two great controversies were with Samuel Clarke (the philosopher) and Daniel Whitby. The former produced his three volumes,—*A Vindication of Christ's Divinity* (1719), *A Second Vindication of Christ's Divinity* (1723), *A Further Defence of Christ's Divinity* (1725). He

maintained that the doctrine of the Trinity was necessarily, by its mysteriousness, beyond reason, and that the Scripture citations should be understood in their plain sense. He exposed the weakness of Clarke's famous *à priori* proof for the being of God, and defended the Athanasian Creed in his *Critical History* of the creed, 1724. He wrote, also, *A Review of the Doctrine of the Eucharist as laid down in Scripture and Antiquity* (1737), against Hoadly's Zwinglian, and Johnson's and Brett's Romanizing, views. Waterland always wrote without bitterness or heat, and therefore was a model controversialist. His *Works* appeared in a complete edition, Oxford, 1823–28, new ed., 1843, 6 vols., prefaced by a Life by Bishop Van Mildert. THEODOR CHRISTLIEB.

**WATSON**, Richard, Bishop of Llandaff, both chemist and theologian; b. at Heversham, Westmoreland, August, 1737; d. at Calgarth Park, Westmoreland, July 4, 1816. He was successively fellow of Trinity College, Cambridge, Oct. 1, 1760; professor of chemistry, Nov. 19, 1761 (when, according to his own confession, he had never read a syllable on the subject, or seen a single experiment; he made, however, by hard work, a well-informed and excellent teacher); regius professor of divinity, Nov. 11, 1771 (in the seven days previous he took the degrees of bachelor and doctor of theology, and for a second time assumed to teach a subject he confessedly had never studied; his theology, he says, was purely biblical, he cared nothing about "systems"); and rector of Somersham, 1771; prebendary of Ely, 1774; archdeacon of Ely, and rector of Northwold in Norfolk, 1780; bishop of Llandaff, July 26, 1782. He retired from public life, in which he had prominently figured for many years, in 1789, and, retaining his bishopric, spent the rest of his life chiefly in agricultural pursuits. He was rather versatile than deep, yet deserves mention for his two apologetic writings in the form of letters, *Apology for Christianity* (1776), addressed to Edward Gibbon, and *Apology for the Bible* (1796), addressed to Thomas Paine; and for his very valuable *Collection of Theological Tracts*, 1755, 6 vols., 2d ed., 1791. See list in Darling. See his autobiography, *Anecdotes of the Life of Richard Watson*, published by his son, 1817, 2 vols., 2d ed., 1818.

**WATSON**, Richard, one of the most eminent Methodists; secretary of the Wesleyan Missionary Society; b. at Barton-upon-Humber, Lincolnshire, Feb. 22, 1781; d. in London, Jan. 8, 1833. He received no schooling after his fourteenth year, but at fifteen commenced to preach as a Methodist itinerant. Accused unjustly of Arianism, he joined the Methodist New Connection, 1801, but in 1812 was received back into the Wesleyan body, and the next year zealously labored in the organization of their missionary society, and was one of the secretaries from 1816 to 1830. He also took an active part in the antislavery movement, and lived to see the preparation for the emancipation of all slaves in the British Colonies. He was a man of restless activity, versatility, conscientiousness, and practical skill. He represents the more thoughtful and moderate form of Methodism, and by his works won and has maintained an honored place among English theologians. His writings embrace *A Defence of*

the *Wesleyan Methodist Missions in the West Indies*, 1817 (a work which did much to reveal the misery of slavery in the West Indies, and lead to its abolition); *Conversations for the Young*, 1830 (a good help for young people reading the Bible); *Life of John Wesley*, 1831 (written by request of conference; briefer and more popular than the voluminous biography by Moore; characterized by its respectful treatment of the Established Church); *Biblical and Theological Dictionary*, 1832, 10th ed., 1850, reprinted, New York, 1853, Nashville, 1857, revised and enlarged by T. O. Summers (for the most part, a compilation); and, chiefly, *Theological Institutes, or a View of the Evidences, Doctrines, Morals, and Institutions of Christianity*, 1823-24, 3 vols., 5th ed., 1850, 1 vols. (a popular rather than strictly scientific presentation of theology and ethics, resting upon the Arminian interpretation of the Bible, particularly useful for students and young ministers, who, as Watson himself did, are preparing themselves for their profession ["though not the legal, it has been the moral and scientific standard of Methodism"]); *Sermons and Sketches of Sermons*, 1834, 3 vols., reprinted, N.Y., 1845. Watson's *Life* was written by Rev. Thomas Jackson, in the first volume of the collected edition of his *Works*, 1834-37, 13 vols., 7th ed., 1857-58. [An *Analysis of the Institutes* was prepared by Dr. McClintock in 1812, bound with new edition of the work (N.Y., 1850, 2 vols.), and revised by James A. Bastow; published separately, London, 1876]. THEODOR CHRISTLIEB.

**WATSON, Thomas**, eminent nonconformist divine; d. in Essex about 1689. He was educated at Emmanuel College, Cambridge, and was rector of St. Stephen's, Wallbrook, London, 1646; ejected for nonconformity in 1662; preached at Crosby Hall in 1672, but retired after a few years. He was an admired preacher; and one of his sermons, *Heaven taken by Storm* (often reprinted), was honored by the conversion of Col. Gardiner (cf. Doddridge, *Life of Col. Gardiner*). He published *Three Treatises*,—(1) *The Christian's Charter*, (2) *The Art of Divine Contentment*, (3) *A Discourse of Meditation*, London, 6th ed., 1660; *A Body of Practical Divinity, consisting of 176 Sermons on the Assembly's Catechism*, 1692, last ed., New York, 1871. His *Select Works*, in which the above and other sermons are contained, appeared in London, 1821, and in New York, 1855.

**WATT, Joachim von.** See VADIAN.

**WATTS, Isaac**, the best-known of all English hymn-writers; b. at Southampton, July 17, 1674; d. at Abney Park, Nov. 25, 1748. The son of a zealous nonconformist boarding-school master, he was educated in the little dissenting academy at Newington, near London; studied theology; and in 1698 was chosen assistant minister to the Independent congregation (Dr. Chauncy's) of Mark Lane, London; in 1702 became pastor, and held the position nominally until his death, although in 1712 he was compelled by ill health to retire from active service. In the latter year he was invited by Sir Thomas Abney to spend a week at Abney Park, near London, but remained for thirty-six years the honored and beloved guest. He never married. In height he was little more than five feet.

At the age of seven he showed poetical talent; but his first volume (*Horæ Lyricæ*) did not appear

until 1706. It was a promise rather than a performance of excellence. In the next year came his *Hymns and Spiritual Songs*. His hymns opened a new path: they were without precedent or rival. By them he has won the epithet "the inventor of English hymns" (Montgomery, *Christian Psalmist*, p. xx.). Previously only psalms had been sung in public worship: he introduced hymns. There is now not a hymn-book published in any denomination which does not contain some of his; and although in some respects excelled by other hymnists, he has been equalled by none in depth of feeling, or in warmth, strength, and simplicity of expression. Yet his hymns are by no means faultless. Ofttimes they are defective in form and contents, prosaic, and carelessly rhymed, or not at all. It should be said, however, that these faults were not so offensive to his day as to ours, [and also that "poetical license" allows many imperfect rhymes]. Next came *The Psalms of David Imitated in the Language of the New Testament*, 1719. Watts considered this his most important work, and indeed it effected the reformation of English psalmody. One noticeable feature of his psalms is their evangelical character. The title exactly describes the work. He never hesitates to read into the Hebrew psalms their New-Testament exegesis. He substitutes everywhere gospel for law. Does the Psalmist speak of sacrifices of bullocks and oxen, he introduces the sacrifice of Christ: does the Psalmist speak of fear, he of faith and love. But this peculiarity was no fault to his audience. With astonishing rapidity his psalms were taken up; and now they are well-nigh universally used, and have had a blessed effect in deepening spirituality, and propagating the Christian religion. In 1720 appeared his excellent *Divine and Moral Songs for the Use of Children*,—a book of such a noble, genuine, childlike simplicity, that it remains the favorite of its kind among English youth, and has yearly a large sale.

But Watts was more than a hymn-writer. He wrote upon logic, astronomy, geography, English grammar, pedagogics, and ethics. His *Logic, or the Right Use of Reason*, although now superseded, was used in the academies of Dissenters and in the universities of the Established Church. His *Improvement of the Mind, Philosophical Essays* (clear proof that metaphysical speculation was not his forte); *First Principles of Geography and Astronomy*, and his very characteristic *Reliquiæ Juveniles, or Miscellaneous Thoughts in Prose and Verse*,—have been widely useful. In 1728 he published his *Discourse on Instruction by Catechism, with two Catechisms, and the Assembly's Catechism explained*. Watts was considered one of the best preachers of his time. He published three volumes of discourses, 1721, 1723, 1727. The charge of Arianism brought against him is apparently unfounded. He has a monument in the cemetery of Abney Park, where he lies buried, and also in Westminster Abbey [a statue at Southampton (1861), and a memorial hall there (1875)]. His *Works* were published in Lond., 1810, 6 vols., and 1812, 9 vols. Nine [additional] *Sermons* appeared in Oxford, 1812. His *Life* has been written by SAMUEL JOHNSON, Rev. THOMAS MILNER, ROBERT SOUTHY, Rev. SAMUEL PALMER, and Dr. GIBBONS.

THEODOR CHRISTLIEB.

**WAUGH, Beverly, D.D.**, Bishop of the Methodist-Episcopal Church; b. in Fairfax County, Va., Oct. 25, 1789; d. in Baltimore, Feb. 9, 1858. After a business career of a few years in 1809, he entered the Baltimore Conference, and in 1836 was constituted a bishop.

**WAYLAND, Francis**, b. in New York, March 11, 1796; d. at Providence, R.I., Sept. 30, 1865; was son of Rev. Francis Wayland; graduated at Union College in 1813; studied medicine, and began practice; was converted, and joined the Baptist Church in 1816; studied at Andover Theological Seminary in 1816 and 1817; was tutor in Union College, 1817-21; pastor of First Baptist Church in Boston, 1821-26; made professor in Union College in 1826; president of Brown University, 1827-55; received degree of D.D. from Union College in 1827, and from Harvard College in 1829, and degree of LL.D. from Harvard College in 1852.

He is most widely remembered as a college officer. With Arnold of Rugby, and with his own instructors, — Nott of Union, and Stuart of Andover, — he ranks as one of the great teachers of the century. And his influence as an educator went beyond his own lecture-room. The text-books which he prepared for the use of his own classes soon came into general use. In the re-organization, brought about by him, of the courses of study in Brown University, he did much to reform the general system of college education. He was a leader in the organization of the system of public schools in the city of Providence, throughout the State of Rhode Island, and elsewhere. He was one of the founders and the first president of the American Institute of Instruction, for many years presiding over and taking an active part in its deliberations. He did much to secure the founding of free public libraries. Through many published reports and addresses, and by extended treatises, he aroused and directed the educational spirit in the country at large.

Eminent as an educator, Dr. Wayland stands hardly less distinguished as a preacher. Some of his discourses, as, for example, his sermon on *The Moral Dignity of the Missionary Enterprise*, are prominent in the annals of the American pulpit. His *University Sermons* and other volumes of discourses have been widely read. His Bible-class in the university became widely known; and his preaching was not merely faithful official exhortation, it was the outburst of an earnest desire for the salvation of souls. It was his constant custom to talk individually with his students regarding their spiritual state, and to pray with them singly. In 1857-58, having retired from the college presidency, he acted for more than a year as pastor of the First Baptist Church in Providence, not only preaching each Sunday, but going, in pastoral visiting, from house to house to every family in the congregation, urging his hearers in person to become followers of Christ. He often preached to the inmates of prisons and other public institutions. In all his course of public service he never ceased to be an earnest and effective preacher of the gospel.

His union of great mental power with strong common sense made him a wise counsellor and trusted guide. In the religious enterprises, both of his own ecclesiastical connection and of united

Christian bodies, he was looked up to as an adviser and leader. As a citizen, also, he took a great interest in public affairs, and was continually called on to serve the State in matters which combined civil and moral interests, as, for example, public charities and prison-discipline. He was in the broadest sense a man; and all that pertained to human interests commanded his thoughts and efforts.

LIT. — *A Memoir of the Life and Labors of Dr. Wayland*, 2 vols. (New York, 1868), by his sons Hon. Francis Wayland, LL.D., and Rev. H. L. Wayland, D.D., gives a list of his published writings, including *Discourses* (1832), *Elements of Moral Science* (1835), the same abridged (1836), the same revised (1865), *Elements of Political Economy*, also abridged (1837), *Limits of Human Responsibility* (1838), *Thoughts on the Present Collegiate System in the United States* (1842), *Domestic Slavery, A Discussion with Rev. R. Fuller, D.D.* (1845), *University Sermons* (1850), *Memoir of the Life and Labors of Rev. A. A. Judson, D.D.* (1853), *Elements of Intellectual Philosophy* (1854), *The Principles and Practices of the Baptist Churches* (1856), *Sermons to the Churches* (1858), *Salvation by Christ*, a republication of *University Sermons* (1858), *Letters on the Ministry* (1863), *Memoir of the Christian Labors of Thomas Chalmers* (1864), also many introductions and notes to various works, articles in reviews and other periodicals, with separate discourses, sermons, addresses, orations, reports, tracts, etc.

NORMAN FOX.

**WAZO**, Bishop of Liège; b. about 974; d. July 8, 1048. It was as a driver he first attracted the attention of Notger, bishop of Liège; and, as he showed aptness to learn, he was placed in the cathedral school. In due time he became teacher in the school, dean of the chapter, provost, and in 1041 he was elected bishop of Liège; and after some difficulties he was confirmed by Henry III. He proved a worthy bishop in every respect; and though he is of no great importance, either in history or in theology, his *Life*, written a few years after his death, by Anselmus, in his *Gesta episcoporum Leodicensium*, has a great interest to the student of the social state of affairs in those times. See Albrecht Vogel, in the first edition of Herzog's *Real-Encyclopädie*.

**WEEK** (שבוע, pl. שבועות and שבועות; ἑβδομάς, *septimana*). The Greeks and Romans first became acquainted with the seven-day week through Christianity and the scattered Jews. [The Romans adopted it after the reign of Theodosius.] The expression ἑβδομάς is not found in the New Testament, but rather ὁσάββατον (e.g., Luke xviii. 12) or ὁσάββα (e.g., Matt. xxviii. 1), used, however, in the sense of it, as, in the Old Testament, שבועות is parallel with שבועות (cf. Lev. xxiii. 15; Deut. xvi. 9). But מִיָּא, דְּוֵרְטָא, etc., σαββάτων, the special names for the days of the week, were not used by the Jews. The age of this hebdomadal division among the Jews depends upon the disputed date of the sabbath. (See SABBATH.) But, since the lunar month divides itself naturally into four periods of seven days each, this division must have been very old. It is found among all Semites. For the peculiar use of the word "week" in Daniel, see DANIEL. [See art. "Week" in SMITH: *Dict. of the Bible*. R. NÄGELSACH.]

**WEGSCHEIDER, Julius August Ludwig**, the representative of rationalistic theology; b. at Kumbelungen, Brunswick, Sept. 17, 1771; d. at Halle, Jan. 27, 1849. He studied theology at Helmstadt, and was from 1795 to 1805 tutor in a merchant's family in Hamburg, where he published *Ethics stoicorum recentiorum fundamenta cum principis ethicis a Kantio propositis comparata*, 1797, and *Ueber die von der neuesten Philosophie geforderte Trennung der Moral von der Religion*, 1801. After settling at Göttingen as *reputant* in the university, he published in 1806 his *Einleitung in das Evangelium Johannis*, and was in the same year appointed professor of theology at Rinteln in Hesse. But in 1810 the university of Rinteln was closed, and he was removed, as professor of theology, to Halle. There he published in 1815 his principal work (*Institutiones theologice dogmaticæ*), which, in the department of systematic theology, is the true representative of rationalism. Immediately after the fall of Napoleon, the university of Halle entered upon a career of great prosperity; and Wegscheider, as its most celebrated professor, often gathered more than three hundred students to his lectures. But early in 1830 he and his friend Gesenius were summoned before a committee of investigation, and even threatened with deposition, on account of the open rationalism of their teaching. The outbreak, however, of the revolution of 1830, made the king of Prussia unwilling to employ rigorous measures of any kind. Wegscheider remained in office; but his influence was completely lost, and the theological leadership passed to Uhlmann, Tholuck, and Julius Müller. The scientific worth of the *Institutiones* is very small. It has no originality. All its principal ideas were borrowed from Henke's *Lineamenta*, and Ammon's *Summa*, and the manner in which those ideas are combined is always superficial, and sometimes contradictory. See W. STEIGER: *Kritik des Rationalismus in Wegscheider's Dogmatik*, 1830; and HASE: *Antirohr*, 1837. THOLUCK.

**WEIGEL, Valentin**, b. at Hain in Misnia, 1533; studied at Leipzig and Wittenberg from 1551 to 1567; and was in the latter year appointed pastor of Zschoppau in Saxony, where he died June 10, 1588. He appears to have been a precursor of Bohme, and, on a basis of mysticism, a decided adversary of the scholasticism in which the Reformation ended. Frightened by the terrorism of the reigning orthodoxy, he published nothing; and probably very few of his parishioners noticed his heterodoxies; but privately he elaborated his system; and after his death his *cantor*, Weikert, began to promulgate his ideas in public. Weikert was deposed, and nothing further is known of him. But a circle of adherents had been formed, and by them the writings of Weigel were published at Halle and Magdeburg in 1612. The mysticism of Weigel is strongly pantheistic, but in his system of pantheism the human personality plays a prominent part. Man he represents, not only as a microcosmos, but as a microtheos; that is, as the point of passage through which the world, having emanated from God, again returns to him. Thus man, by studying himself, may learn all that is necessary, both about God and about the world,—a view utterly antagonistic to the reigning orthodoxy, which made the salvation of man absolutely dependent upon objective means of grace. See

HILLIGER: *Fata et scripta M. Valentini Weigeli*, Wittenberg, 1721. H. SCHMIDT.

**WEIGHTS AND MEASURES AMONG THE HEBREWS.** MEASURES. — The ancient Hebrews employed four kinds of measures, — measures of length, measures of capacity, measures of distance, and square measures.

I. *Measures of Length.* — These are chiefly taken from some natural standard, such as the various portions of fore-arm and hand. Measuring-instruments were the *measuring-reed*, "k'né hammiddah," also called "shebet" (Ezek. xl. 3, 5, xlii. 16; Jer. x. 16, li. 19; Ps. lxxiv. 2), and the *measuring-line*, "kav," "pethil pishtim," also "lilcheb mid-dah" (2 Kings xxi. 13; Ezek. xl. 3, xlvii. 3; 2 Sam. viii. 2; Amos vii. 17, Zech. ii. 2). The unit of the measures of length was the *ammah*, or cubit, the length of which was probably made according to a certain standard; we can infer this from the prohibition contained in Lev. xix. 35 sq. According to 1 Chron. xxiii. 29, the Levites seemed to have had the oversight of measure and weight; and that such a control was necessary we see from Deut. xxv. 14 sq.; Amos viii. 5; Mic. vi. 11; Prov. xi. 1, xvi. 11, xx. 10, 23. Fractions of the cubit were, (a) *zereth*, or span [properly, a spreading of the fingers] (Exod. xxviii. 16, xxxix. 9; 1 Sam. xvii. 4; [Isa. xl. 12]; Ezek. xlii. 13); (b) *tephach*, or hand-breadth (1 Kings vii. 26, 2 Chron. iv. 5; Ps. xxxix. 5), also called *tephach* (Exod. xxv. 25, xxxvii. 12; Ezek. xl. 5, 43, xlii. 13); (c) *etsha*, or finger-breadth, only mentioned in Jer. li. 21. The plurality of the cubit was the *kanch*, or reed (Ezek. xl. 5-8, xli. 8, xlii. 16-19). Summing up the relation of each of these measures to one another, we get the following table:—

	1 reed = 6 cubits = 12 spans = 36 palms = 144 fingers
or	1                      - 2                      6                      - 24
or	1                      '                      - 12
or	1                      4

II. *Measures of Distance.* — The smallest is (a) *tsa'ad*, or pace (only 2 Sam. vi. 13). (b) *Kilbrath ha-arets* [rendered in the Authorized Version "a little way," or "a little piece of ground"] (Gen. xxxv. 16, xlviii. 7; 2 Kings v. 19). The measure is uncertain: the Septuagint renders it "hippodrome," and in the Syriac it is rendered "parasang." If the latter be true, then it would be thirty stadia, or three-fourths to three-fifths of a geographical mile. (c) *Derek yôm*, or *mahalak yôm*, a day's journey (Gen. xxx. 36, xxxi. 23; Exod. iii. 18, v. 3; Num. x. 33, xi. 31, xxxiii. 8; Deut. i. 2; 1 Kings xix. 1, 2 Kings iii. 9; Jon. iii. 3; 1 Macc. v. 21, 28, vii. 45; Tob. vi. 1; Luke ii. 44). A specifically Jewish measure of distance was the sabbath-way, concerning which minute enactments are laid down in the Talmud (Treatise, Sabbath and Erubin).

III. *Of Square Measures* only *tsemed*, or acre, is mentioned (1 Sam. xiv. 14; Isa. v. 10).

IV. *Measures of Capacity.* — At a very early period there existed measures for liquids, and dry measures. (A) *Liquid Measures.* (a) *Bath*, as measured =  $\frac{1}{6}$  cor (1 Kings vii. 26, 38; 2 Chron. ii. 10; Ez. vii. 22; Isa. v. 10). (b) *Hin* =  $\frac{1}{4}$  bath (Exod. xxx. 34; Ezek. xlv. 24, xlvii. 5, 7, 11). Fractions thereof, like  $\frac{1}{2}$ ,  $\frac{1}{3}$ ,  $\frac{1}{4}$ , of a hin, are men-



tioned (Exod. xxix. 40; Lev. xxiii. 13; Num. xv. 4, [5, 6, 7, 9, 10], xxviii. 5, [7, 14]; Ezek. iv. 11, [14]). (c) *Log* =  $\frac{1}{12}$  hin,  $\frac{1}{12}$  bath (Lev. xiv. 10, 12, 15, 21, 24), originally signifying a "basin." (B) *Dry Measures*. (a) *Lethech* =  $\frac{1}{2}$  homer, occurs only in Hos. iii. 2. (b) *Ephah* =  $\frac{1}{6}$  homer, of frequent occurrence in the Bible (Exod. xvi. 36; Lev. v. 11, vi. 20; Num. v. 15, xxviii. 5; Judg. vi. 19; Ruth ii. 17; 1 Sam. i. 24, xvii. 17; Ezek. xlv. 11, 13, 14, xlvii. 5, 7, 11, 14): it is probably of Egyptian origin. (c) *Seah* =  $\frac{1}{2}$  ephah, denoting "measure" (Gen. xviii. 6; 1 Sam. xxv. 18; 2 Kings vii. 1, 16). The *seah* was otherwise termed *shalish*, as being the third part of an ephah (Isa. xl. 12; Ps. lxxx. 5). (d) *Issaron*, the tenth part of an ephah (Exod. xvi. 36; in the Authorized Version, "tenth deal" (Lev. xiv. 10, xxiii. 13; Num. xv. 4). The older name seems to have been *omer* (Exod. xvi. 16-36). (e) *Cub*, i.e., hollow or concave, mentioned only 2 Kings vi. 25. Both the liquid and dry measures had one large measure in common, the *cor* (1 Kings iv. 22, v. 11; 2 Chron. ii. 10, xxvii. 5; Ez. vii. 22; Ezek. xlv. 14), also called *homer*, meaning "heap" (Lev. xxvii. 16; Num. xl. 32; Isa. v. 10; Ezek. xlv. 13), and equal to 10 bath. The "homer" was used only as dry measure. For the liquid measures we thus get:—

	1 cor = 10 bath = 60 hin = 720 log
or	1 = 6 = 72
or	1 = 12

For the dry measures:—

	1 homer = 10 ephah = 30 seah = 100 omer = 180 cab
or	1 = 3 = 10 = 18
or	1 = 3 $\frac{1}{2}$ = 6
or	1 = 1 $\frac{1}{2}$

**WEIGHTS.**—At a very early period the Hebrews seem to have used scales for determining the weight of things, especially of precious metals. The weights generally consisted of stones. There were five standard of weights,—*beka*, *gerah*, *shekel*, *maneh*, and *kikkar*. The highest was (a) the *kikkar*, or talent, literally "a circle," hence any round object, and thus a circular piece of money. It was of gold (1 Kings ix. 14) and of silver (2 Kings v. 22). (b) *Maneh*, the Greek *mna*, or *mná*, strictly a *portion*, i.e., a subdivision of the "talent" =  $\frac{1}{60}$  kikkar. (c) *Shekel*, properly a weight, the usual unit of estimation applied to coins and weights. It likewise was of two kinds,—the sacred (Lev. v. 15) and the royal (2 Sam. xiv. 26). (d) *Beka*, strictly a cleft or fraction (Gen. xxiv. 22); and (e) *gerah*, properly a kernel or bean, like our "grain" (Ezek. xlv. 12; Exod. xxx. 13; Lev. xxvii. 25; Num. iii. 17). For the weights we thus get:—

	1 kikkar = 60 maneh = 3,000 shekel = 6,000 beka = 60,000 gerah
or	1 = 50 = 100 = 1,000
or	1 = 2 = 20
or	1 = 10

**LIT.**—BOECKH: *Metrologische Untersuchungen über Gewichte, Münzfusse und Masse des Alterthums*, Berlin, 1838; BERTHEAU: *Zur Geschichte der Israeliten*, 2. Abh. I. *Gewichte u. Masse der Hebräer*, Göttingen, 1842; THIENIS: *Die althebräischen*

*Längen- und Hohlmasse*, in *Studien u. Kritik*, 1846, 1. 2; BRANDIS: *Münz-, Mass- und Gewichtswesen in Vorderasien*, Berlin, 1864; HULTSCH: *Griechische u. Römische Metrologie*, Berlin, 1862; OPPERT: *L'Étalon des mesures assyriennes*, Paris, 1875, and *Expédition en Mésopotamie*, i. ii.; LEPSIUS: *Die babyl.-assyr. Längenmasse nach der Tafel von Senkereh*, in *Abhandlungen der Berliner Academie der Wissenschaften*, 1877; FENNER v. FENNERBERG: *Untersuchungen über die Längen-, Feld- und Wegmasse des Alterthums*, Berlin, 1859; QUEIRO: *Essay sur les systèmes métriques et monétaires des anciens peuples*, Paris, 1859, 3 vols.; HERZFELD: *Metrologische Voruntersuchungen zu einer Geschichte des israelit. Handels*, 2 parts, 1863, 1865, and *Handelsgeschichte der Juden des Alterthums*, Braunschweig, 1879, pp. 171 sq.; ZUCKERMANN: *Das jüdische Masssystem*, Breslau, 1867; [MÜLLER: *Ueber die heiligen Masse der Hebräer und Hellenen*, Freiburg, 1859]; the arts. "Elle," "Gelt," "Gewicht," "Masse," etc., in RIEM'S *Handwörterbuch des bibl. Alterthums*; the same arts. in WINER: *Real-Wörterbuch* [and in HAMBURGER'S *Real-Encyclopädie*]; the sections in the archaeologies of De Wette, Jahn, Saalschütz, Keil; [HUSSEY: *Essay on the Ancient Weights*, etc., Oxford, 1836]. Older works are contained in UGOLINI'S *Thesaurus*, v. xxviii. [See SMITH: *Dict. Bible*, art. "Weights."] LEYRER.

**WEIR**, Duncan Harkness, D.D., Professor of Oriental Languages in the University of Glasgow, and one of the members of the Old-Testament Company of the Revisers of the Authorized Version of the Bible; b. at Greenock in 1822; d. at Glasgow, Nov. 21, 1876. He attained much distinction at college, but first attracted the attention of biblical scholars by his contributions to Kitto's *Journal of Biblical Literature*. He was appointed to the Glasgow chair in 1850, and in that position assisted very materially to raise in Scotland the too long neglected study of the Hebrew language, as well as of the Old-Testament Scriptures, to its true place in theological science. A strict disciplinarian, he was, above all, a sympathetic and stimulating teacher. To quote the language of one of his colleagues in the funeral-sermon delivered in the university after his death, "His familiarity with the Hebrew language in all its phases, his rational analysis and explanation even of its most peculiar and apparently abnormal phenomena, his delicate perception of its niceties, his sympathetic appreciation of the spirit of Hebrew poetry and Hebrew prophecy, gave to his prelections an interest and charm which were enhanced by the transparent simplicity and earnestness of his character." Another colleague, who had been his friend from his earliest years, thus described in a local periodical his personal character: "The grave has seldom closed over one whose life was more pure and blameless, more uniformly regulated by high principle and motive, and more incapable of an unworthy or ignoble action. A somewhat reserved manner gave, perhaps, to strangers, in their intercourse with him, the impression of coldness and austerity; but those who were honored by his friendship know well how their respect and admiration for the memory of the great scholar, the acute thinker, the sagacious counsellor, are blended with the deeper sorrow for the loss of the true and tender-hearted friend."

Dr. Weir died at a comparatively early age, and unhappily left behind him no adequate results, at least in a permanent form, of the great learning and ability by which, in the knowledge of those who knew him, he was so eminently distinguished. His chief literary works are occasional contributions to Kitzo's *Journal*, already mentioned, to the *Imperial Bible Dictionary*, and to *The Academy*. Professor Cheyne, in the Introduction to his book on Isaiah, expresses his obligations to suggestions of Dr. Weir privately communicated to him. His non-productiveness in the way of authorship was partly due to the exacting nature of the duties of his chair, to which he devoted himself with scrupulous fidelity, and partly to the fact that he was looking forward, as he might reasonably do at his age, to a time of greater leisure, when the immense store of materials on Old-Testament criticism which he had accumulated, might be reduced to shape, and given to the public.

WILLIAM LEE.

**WEISS, Charles**, b. at Strassburg, Dec. 10, 1812; d. at Vanves, 1881. He was professor of history in the Lycée Bonaparte; and both his *L'Espagne depuis le règne de Philippe II. jusqu'à l'avènement des Bourbons* (Paris, 1844, 2 vols.) and his *Histoire des réfugiés protestants de France* (Paris, 1853, 2 vols.) were crowned by the Academy. In 1864 he became insane, and spent the rest of his life in an asylum at Vanves, near Paris.

**WEISS, Pantaleon**, generally known under the name *Candidus*; b. at Ips, in Lower Austria, Oct. 7, 1540; d. at Zweibrücken, Feb. 3, 1608. He studied at Wittenberg from 1557 to 1564; and was in 1565 appointed rector of the Latin School of Zweibrücken, and, later on, pastor and superintendent of that city. Though he had studied at Wittenberg, and was honored with the friendship of Melancthon, he was by the strict Lutherans suspected of inclining towards Calvinism; and he became, indeed, instrumental in the conversion of the principality of Zweibrücken from the Lutheran to the Reformed faith. At a theological disputation at Bergzabern, July, 1578, he for the first time divulged his Calvinist views of the personality of Christ, which he further developed in his *Dialogus de unione personali duarum in Christo personarum*, Geneva, 1583. He was immediately met by strong opposition; but the duke took his side; and in July, 1589, the court-preacher, Heilbrunner, one of the leaders of the Lutherans, was banished from the country. In 1586 *Candidus* published anonymously his *Klarer Bericht vom heiligen Abendmahl*, which, point for point, follows the Reformed doctrine of the Lord's Supper; and in 1588 the Reformed faith was officially established in the country by the introduction of the Catechism of Zweibrücken, which was drawn up in close imitation of the Catechism of Heidelberg. Some resistance was offered by the inhabitants, but no serious disturbances took place. Among the other writings of *Candidus* is a great number of poems in Latin (*Elegie precationum, Epigrammatorum sacrorum*, libri xii., etc.), but none in German. See F. BUTTERS: *Pantaleon Candidus*, Zweibrücken, 1865.

J. SCHNEIDER.

**WEISSE, Christian Hermann**, b. at Leipzig, Aug. 10, 1801; d. there Sept. 19, 1866. He was professor of philosophy in the university of his native city, and wrote on mythology and æsthet-

ics, but exercised also considerable influence on the development of Protestant theology by his *Philosophische Dogmatik*, 1855-62, 3 vols. (an attempt at combining the theism of Christianity with the Hegelian Pantheism), and by his *Die evangelische Geschichte* (1838), 2 vols., against Strauss, *Reden über die Zukunft der evangelischen Kirche* (1849), and *Die Evangelienfrage in ihrem gegenwärtigen Stadium* (1856).

**WELLS, Edward, D.D.**, b. about 1665; d. at Cottesbush, Leicestershire, August, 1727. He was graduated at Christ's College, Oxford; was rector of Blotchley, Buckinghamshire, and of Cottesbush, 1717. He edited the works of Xenophon, Oxford, 1703, 5 vols.; also the Greek New Testament, as part of his useful work, *A Help for the more Easy and Clear Understanding of the Holy Scriptures*, 1709-28, 21 parts, which embraced a revised English translation, paraphrase, and notes; and the Book of Daniel in similar style, on the basis of the LXX., 1716.

**WELSH (The) CALVINISTIC METHODIST CHURCH**, known in the United States as the Welsh Presbyterian Church.

**WALES. History.**—This church is in origin independent of, and in organization prior to, English Methodism. Its beginnings are to be found in the self-denying labors of clergymen of the Established Church; such as the Rev. Griffith Jones of Llanddowror, Carmarthenshire, who is justly called "the morning-star of the Methodist revival." Installed in 1716, he commenced immediately a work of evangelization, and in 1730, to make his labors more effective, established a system of circulating schools, in which both children and adults were taught to read the Scriptures. The work of Griffith Jones, and others in spirit like him, was, however, but the preparation of the ground for the seed. The Welsh Methodist revival, properly so called, began in 1735-36, through the earnest ministry of Howell Harris, Daniel Rowlands, and Howell Davies; the former a layman, the two latter clergymen, Davies being a convert and pupil of Griffith Jones. These men first gave Welsh religious reform organic life. Their work was, however, carried on wholly within the Established Church. They and their followers attempted the useless work of reforming that organization as it then was. Had they separated from it, they would as dissenters have been protected, by the Act of Toleration, from the savage persecution to which they were frequently subjected. So strongly did they cling to the Establishment, that it was only after seventy-six years (in 1811), that they ceased as a body from communing in the parish churches. Their first society (the first Methodist society in Britain) was organized at Erwood in Brecknockshire, in 1736. By the beginning of 1739 thirty societies had been organized in South Wales alone. Their first General Association was held at Watford, Glamorganshire, Jan. 5 and 6, 1742, two years and a half prior to the first conference of English Methodists, convened by Wesley in London. The moderator at the Watford association was, by invitation, the Rev. George Whitefield, who came into personal relation with the movement first in 1739. From 1751 to 1762 the denomination grew but little, owing to internal dissensions, occasioned by differences between the two leaders, — Harris

and Rowlands. These differences were not doctrinal in their nature; for the controversies which divided the English Methodists never affected their Welsh brethren, the latter being almost to a man Calvinists. In 1762-63 a great revival welded the divided church to an inseparable union. The year 1785 was signalized by the accession of the Rev. Thomas Charles of Bala, whose great work was the organizing of the denominational sabbath schools. These were in many respects similar to the circulating-schools established by Griffith Jones, and like them, included the adults, as well as the children, of the congregations. The study of the Scriptures in these schools, by the whole church, led to two important results, — the one a demand for Welsh Bibles beyond the then means of supply, and as a consequence to the formation, in 1801, of the British and Foreign Bible Society; the other, a new impetus to the cause of Calvinistic Methodism. In fact, the formal act of separation from the Established Church was forced upon the denomination by its rapid growth. Communion in the few parish churches having "Methodistic" rectors became impossible to a body numbering its members by tens of thousands. And in the General Associations held at Bala and at Llandilo Fawr in 1811, twenty-one persons were ordained to the office of the ministry. This step led to the withdrawal of the majority of the episcopally ordained ministers, but their defection did not check the progress of the Welsh Calvinists. In 1813 the Home Mission Society was organized, for work in the English districts bordering on Wales. In 1823 a Confession of Faith was adopted. In 1839 a theological seminary was established at Bala, and in 1842 another at Trevecca. The work of foreign missions was carried on, until 1840, in connection with the London Missionary Society; but since that date the church has maintained missions of its own in Khassia, India, in Brittany to the Breton kinsmen of the Welsh, and in London to the Jews. The last step in its organization was taken by the constitution of the General Assembly, at Swansea, in 1864.

The church is a member of the Presbyterian Alliance, and is in numbers, in influence, and in Christian work, the foremost church of the Principality. Stevens, in his *History of Methodism*, graphically describes it as the source to Wales of that "extraordinary religious progress by which the thirty dissenting churches of 1715 have increased (1857) to 2,300; by which a chapel now dots nearly every three square miles of the country, and over a million people, nearly the whole Welsh population (seven-eighths), are found attending public worship some part of every sabbath."

**Doctrine.** — The doctrines of the Confession of Faith of this church are in substantial harmony with the doctrines of the Westminster Confession. The word "Methodist" in its name is, therefore, to be understood as defining, not a form of doctrine, but methods of Christian life and work. The Confession is published in both English and Welsh.

**Polity.** — The polity of this church was from its origin practically Presbyterian; the first "societies" being represented in the monthly meetings and the General Association by stewards, dea-

cons, or elders, as well as by ministers and exhorters; and it is to be distinctly noted, that Howell Harris, a layman, was for many years the moderator of the General Association. The government consists at present (1883) of twenty-five monthly meetings or presbyteries, two synods, and a general assembly. The points wherein the polity differs from that of other Presbyterian churches are, (1) Members are received and disciplined by the particular church in congregational meeting; (2) Elders are nominated by the churches, but cannot be installed until approved by the presbytery; (3) Candidates for the ministry must be recommended to the presbytery by a three-fourths vote of the church with which they are connected; (4) Ministers are ordained by the synods, on recommendation of the presbyteries, after five years' trial as probationers; (5) All the elders of a church are members of presbytery; (6) The church-buildings are the property of the denomination as a whole; (7) The General Assembly consists of two ministers and two elders from each presbytery, and, in addition, the moderators and clerks of the synods, the treasurers and secretaries of the Foreign Missionary Society, the previous moderators of the Assembly, and the conveners of committees.

**Worship.** — The church uses no Liturgy. Its services are simple, characterized by earnestness, and are conducted, as a rule, in the Welsh language.

**UNITED STATES. History, etc.** — The first Calvinistic Methodist in America was the Rev. George Whitefield. Welsh emigrants of the Calvinistic faith began to enter the country about 1776; but being few in number, and unfamiliar with the English language, they worshipped, for many years after that date, with the Welsh Independents. Their first church was organized at Poughkeepsie, Remsen, Oneida County, N.Y., in the year 1826. Within a year or two after, the first presbytery was formed. In 1838 a denominational magazine, *F Cynfaill o'r Hen Wlad* ("The Friend from the Old Country"), was established in New-York City by the Rev. William Rowlands, D.D., and aided greatly in furthering the interests of the denomination. In 1845 fraternal relations were entered into with the Old School General Assembly of the Presbyterian Church. The denomination is strongest in the States of New York, Pennsylvania, Ohio, Wisconsin, and Minnesota; and its synods bear the names of these States respectively. The presbyteries (1882) number eighteen. The General Assembly, established in 1870, meets triennially. In doctrine the Welsh Calvinists in the United States agree with their brethren in Britain. In polity they are, in some particulars, more nearly assimilated to the American Presbyterian churches.

**STATISTICS. England and Wales (1882).** — Churches (organizations), 1,179; English churches, 158; chapels and preaching-stations, 1,343; pastors, 610; preachers, 371; elders, 4,317; communicants, 119,355; children under care of the church, 56,452; Sabbath-school members, 177,585; hearers, 271,605; contributions, \$819,375. **United States (1882).** — Churches, 171; ministers, 108; communicants, 11,000; children under care of the church, 5,700; Sabbath-school members, 13,500; hearers, 20,000.

LIT. — *Wales*. J. HUGHES: *Welsh Methodism*, Wrexham, 1851 56, 3 vols. (in Welsh); W. WILLIAMS: *Welsh Calvinistic Methodism*, London, 1872 (in English); R. PHILIP: *The Life of Rev. G. Whitefield*, London, various editions; *The Encyclopedia Cambrensis*, edited by the Rev. John Parry, D.D., Denbigh, 1882, 10 vols. (in Welsh). *United States*. — *The Friend from the Old Country*, 1838-83, now edited by the Rev. W. Roberts, D.D., Utica, N.Y., 16 vols., var. pl. (in Welsh); R. D. THOMAS: *The History of the Welsh in America*, Utica, N.Y., 1872 (in Welsh); W. ROWLANDS: *The Welsh Calvinistic Methodists*, Rome, N.Y., 1854 (in English). W. H. ROBERTS.

**WENDELIN**, or **WANDELIN**, a saint of the Roman-Catholic Church, whose festival falls on Oct. 20. He was a native of Scotland, and flourished in the seventh century. Educated for the church, he went to Germany as a missionary; settled near Treves, and labored with so great success that the monks of Tholey, a convent situated near the Saar, chose him their abbot. Nothing more is known of him with certainty, but he is still devotedly worshipped in many parts of Germany and Switzerland as the protector of the cattle. See *Act. Sanct.*, July 6, p. 171.

**WENDELIN**, Markus Friedrich, b. at Sandhausen, near Heidelberg, 1584; d. at Zerbst, Aug. 7, 1652. He studied theology at Heidelberg; was for several years tutor to the young princess of Anhalt-Dessau; and was in 1611 appointed rector of the gymnasium of Zerbst, which position he retained to his death. His education fell in the period immediately after the contest between the Lutherans and the Reformed in the Palatinate. The Reformed came out victorious; but the contest had compelled them to employ the highest degree of scholastical precision in the exposition of their views; and in his theological works — *Compendium christianæ theologiæ*, Hanau, 1631; *Christianæ theologiæ systema notius*, published after his death, Cassel, 1656, and translated into Dutch and Hungarian; *Exercitationes theologicae contra Gerhardum et Dauhauerum*, and *Collatio doctrinæ reformationis et Lutheranismi*, Cassel, 1660 — he shows himself to be one of the chief representatives of that Reformed scholasticism. But his great learning and activity outside of the field of theology kept his theological scholasticism in a healthy condition; indeed, scholasticism was with him nothing more than a method. A. EBRARD.

**WENDS** is the collective name of a number of Slavic tribes which in ancient time inhabited the northern part of Germany, along the Baltic Sea, between the Elbe and the Vistula, — Obotrites in Mecklenburg; Ranes, or Rugians, in the Island of Rugen; Pomeranians; Sorbians in Misnia and Brandenburg, etc. The name was derived from the old German *wand* ("water"), that is, those who live by the water; but they called themselves Slavenes, from *slowo* ("word"), that is, those who can speak and make themselves understood; while they called the Germans *ajem, ajemetz* (the "dumb," the "unintelligible"). Agriculture, cattle-raising, fishing, and piracy, were their general occupations. Their religion was a strongly marked dualism, in which the evil always seemed about to gain the ascendancy. They worshipped their gods in temples and sacred groves, with many superstitious and cruel rites. Their mor-

als were narrow, but not depraved. They were temperate, hospitable, independent, true to their friends, though it was considered fair to break a promise given to an enemy, and chaste, though their marriages were polygamous. In the eighth century the conflicts began between them and their Germanic neighbors to the south and the west; but all the advantages which Charlemagne gained over them were lost under his weak successors. More permanent was the success of the energetic kings of the Saxon dynasty. Henry I. conquered Biernburg (Brandenburg) and Gana (probably the present Jahna in Misnia), two of the principal seats of the Wends; and after the battle of Lunkini, which lasted for four days, he formed the margraviate of Misnia, built fortresses in the conquered land, planted Saxon colonies among the Wends, and sent forth Christian missionaries, 929. Under Otto I. the Christianization and Germanization of the Wends were carried on with still greater energy. He founded the bishoprics of Havelberg (946), Brandenburg (949), Merseburg, and Zeitz (968); and, in order to give more vigor to the Wendish mission, he determined to form all those bishoprics into an independent archbishopric at Magdeburg; which plan he also succeeded in accomplishing in spite of the protests of the bishop of Halberstadt and the archbishop of Mayence. Nevertheless, it cost great exertions before Christianity became fully established among the Wends. More than two centuries elapsed, filled with insurrections and bloody feuds. See the articles on GOTTSCALK and VICELIN.

LIT. — The sources of the history of the Christianization of the Wends are the Chronicles of Widukind, Thietmar, Adam of Bremen, and Helmold. See also GEBHARD: *Geschichte der Slaven und Wenden*, Halle, 1790; and GIESEBRANT: *Wendische Geschichten aus den Jahren 786-1182*, Berlin, 1813, 3 vols. G. H. KLITPEL.

**WERENFELS**, Samuel, b. at Basel, March 1, 1657; d. there June 1, 1740. He studied at Zurich and Geneva; visited Holland and Northern Germany; and was appointed professor in his native city, first of rhetoric, afterwards of theology. His *Opuscula*, published at Basel in 1718, and again in 1782, are still of interest, especially his *De logomachis eruditum* and *De scopo quem scriptura interpreti sibi proponere debet*: the former of general rhetorical, the latter of special hermeneutical bearing. He was, indeed, the first to propound those principles of grammatical and historical exegesis which afterwards Ernesti brought to prevail, inculcating that not the possible, but only the actual, meaning of a passage is of any account. HAGENBACH.

**WERKMEISTER**, Benedikt Maria von, b. at Allgäu in Upper Swabia, Oct. 22, 1745; d. at Steinbach, near Stuttgart, July 16, 1823. He entered the order of the Benedictines in 1761; studied theology at Neresheim and Benedictbeuren; was ordained a priest in 1769; and taught philosophy and canon law at various Roman-Catholic seminaries in Wurtemberg, but was dismissed in 1794 as an adherent of "Josephinism" (see art.). In 1796, however, he was made pastor of Steinbach, and later on he held various positions of honor in the administration. He wrote against the celibacy of priests, against the worship of Mary, etc.

His book in favor of divorce (*Beweis, dass die bei den Protestanten üblichen Ehescheidungen auch nach katholischen Grundsätzen gültig sind*, 1804, 2d ed., 1810) produced a great sensation. PALMER.

**WERNSDORF, Gottlieb**, b. at Schönewalde, Feb. 25, 1668; d. at Wittenberg, July 1, 1729; was appointed professor of theology in his native city in 1689, and provost of the cathedral church, and superintendent-general, in 1710. He was one of the last prominent representatives of the old, strict Lutheran orthodoxy. In his treatise, *De auctoritate librorum symbolicorum*, he vindicates a mediate inspiration for the symbolical books of the Lutheran Church. His *Disputationes academice*, of which a collected edition appeared in 1736, and which touch all the vital questions of the time, are not without interest. THOLUCK.

**WERTHEIM, The Bible of**, is a German translation of the Pentateuch, the first instalment of the translation of the whole Bible which was published at Wertheim in 1735 by J. L. Schmidt, at that time tutor in the house of the count of Löwenstein. The work is a paraphrase rather than a translation, and is executed, not without knowledge, but on the principles of the flattest rationalism. Not only are the spirit and true character of the original work entirely lost, but the meaning of single passages is often so curiously though unintentionally perverted, that the result becomes perfectly ridiculous. Nevertheless, the work found its patrons, and was on the way to a fair success, when it was most vehemently denounced by the theologians. An imperial edict of Jan. 15, 1737, ordered the work to be seized, and the author imprisoned. The end of the affair is not known, but Schmidt died in 1750 as tutor to the ducal pages of Wolfenbüttel. The book, though confiscated, is not difficult to get hold of in second-hand bookstores, and is of great historical interest. The various pamphlets which were issued in the controversy caused by the work have been collected by J. N. Sinnhold, Erfurt, 1737, and by the author himself, 1738. ED. REUSS.

**WESEL, Johann von**, one of the most interesting characters among the Reformers before the Reformation; b. at Oberwesel in the beginning of the fifteenth century; d. at Mayence in 1481. Very little is known of his life before formal proceedings were instituted against him as a heretic in 1479, and at that time he was an old man. In the middle of the century he taught philosophy and theology at Erfurt. In philosophy he was a nominalist, one of the foremost leaders of that reaction against realism which was setting in just at that time. He taught with great effect: he made the whole university nominalistic. Luther himself testifies to his success. In theology his influence was less pronounced, though the stand he took upon the Bible was in striking opposition to the prevailing scholasticism and the method of the sententiaries. But, in spite of their audacity in attacking established powers, his *Adversus indulgentias* (probably published while Nicholas of Cusa was preparing the public mind for the jubilee indulgences of 1450), and his *De potestate ecclesiastica* (probably of a somewhat later date), seem at first to have caused him no annoyance. In 1455 he was the vice-rector of the university; in 1460 he was appointed preacher at Mayence; and, when the plague forced him to leave that place,

he obtained a similar position at Worms in 1462. It would even seem that the real cause of the process instituted against him was hatred of his philosophical views, and not indignation at his theological ideas: for the process was instituted, not by his next superior, the bishop of Worms, but by the archbishop of Mayence; and the tribunal before which he was summoned was composed, not simply of the inquisitors of Cologne, but also of some professors from Heidelberg, all of whom were realists. The process was opened Feb. 4, 1479, and the very first proceedings showed the ill-will which the judges bore him. The principal charges were, that he denied the procession of the Holy Spirit from the Son, rejected tradition, and disputed the absolute authority of a council legitimately convened. Then followed a number of minor errors. Concerning sin, he said that there was no deadly sin but that which the Bible designated as such; concerning hereditary sin, that it did not exist in the foetus; concerning the Lord's Supper, that the doctrine of transubstantiation was unnecessary; concerning celibacy, monasticism, fasts, etc., that they were not obligatory; concerning the hierarchical organization, that there was no difference between a bishop and a presbyter. At every point he made as great concessions as he conscientiously could, and by a general recantation he succeeded in escaping the stake; but he was locked up for life in an Augustinian convent at Mayence. From the elaborate report of the trial which has come down to us, as well as from Wesel's writing, it is evident that he mastered the formal principle of Protestantism — Scripture the sole rule of faith — with a greater clearness and completeness than the Reformers themselves, at least in the beginning of the Reformation. But it is also evident that he never actually reached the material principle of Protestantism, — justification by faith; though he began his attack at the very same point as the Reformers, — the doctrine of indulgences. He knew very well that ecclesiastical penance is very far from being identical with divine punishment, and that the Pope can dispense only from the former. He knew, furthermore, that a treasure of good works at the disposal of the Pope, and the transference by him of merit from one person to another, were empty pretensions. But to his eyes the sale of indulgences was simply an ecclesiastical abuse: that it was a danger to conscience he did not see.

LIT. — Wesel was quite a prolific writer, but of his works only the two above mentioned have come down to us. A report of his trial is found in D'ARGENTRÉ: *Collectio judiciorum de novis erroribus*, Paris, 1728. It consists of three parts, — *Paradoxa Joannis de Wesalia* (a collection of heretical propositions drawn from his various works), *Examen magistrale* (a representation of the trial), and, finally, a survey by the author of the whole affair. See ULLMANN: *Johann Wesel*, 1834, and *Reformers before the Reformation* [Eng. trans., Edinb., 1855, 2 vols.; 2d Ger. ed., 1866]. II. SCHMIDT.

**WESLEY, Charles**, youngest son of Samuel Wesley, sen., was b. at Epworth in Lincolnshire, Dec. 18, 1708, O.S. (Dec. 29, N.S.); and d. in London, March 29, 1788. In childhood he declined an offer of adoption by a wealthy namesake in Ireland; and the person taken in his stead became an earl, and grandfather to the Duke of

Wellington. He was educated at Westminster school, under his brother Samuel, 1716; at St. Peter's College, Westminster, 1721; and at Christ Church, Oxford, 1726, where, with his brother John and one or two others, he received the nickname of "Methodist." In 1735 he was ordained, and went with John Wesley to Georgia, returning 1736. May 21, 1738, he "experienced the witness of adoption," and at once joined his brother's evangelistic work, travelling much, and preaching with great zeal and success. He never held ecclesiastical preferment, and bore his share of the persecutions which beset the early Methodists. April 8, 1749, he married Sarah Gwynne: by her he had eight children, two of whom became eminent musicians. John Wesley's expression, "his least praise was his talent for poetry," is unmeaning: whatever his other gifts and graces, it is as "the poet of Methodism" and the most gifted and voluminous of English hymn-writers that his fame and influence live. *The Poetical Works of John and Charles Wesley*, as reprinted by the Wesleyan Conference, 1868-72, fill thirteen volumes, or near six thousand pages. Of the original publications, the earlier ones bore the names of both brothers, but most were the work of Charles alone. While in the books of joint authorship it is not always possible to distinguish with absolute certainty between the two, it is generally agreed that John wrote only the translations (almost wholly from the German, some forty in all) and a very few originals. Their style is the same, save for a little more severity and dignity on John's part. Their first volume (or perhaps John's alone, for it bears no name), possibly also the first English *Collection of Psalms and Hymns*, appeared at Charleston, S.C., 1737. A single copy was found in London, 1879, and reprinted 1882. It contains some pieces by John, but apparently none by Charles, who perhaps had not then begun to write. Another small *Collection* was published in London, 1738; and in 1739 began the long series of original works in verse. The more extensive of these were *Hymns and Sacred Poems*, 1739, 1740, 1742 (three separate books); the same, 1749, 2 vols.; *Hymns on God's Everlasting Love*, 1741; *On the Lord's Supper*, 1745; *For those that Suck and those that have Redemption*, 1747; *Funeral Hymns*, 1746-59; *Short Hymns on Select Passages of Holy Scripture*, 2 vols. (2,318 pieces), 1762; *Hymns for Children*, 1763; *For Families*, 1767; *On the Trinity*, 1767. Besides these there are some twenty tracts, minor in size, but containing some of Charles Wesley's most effective lyrics, and a few elegies and epistles. The work of publication went on, though less vigorously in later years, till 1755, and that of composition till his death, at which he left in manuscript a quantity of verse, chiefly on Bible-texts, equal to one-third of that printed in his lifetime. His huge fecundity hindered his fame: had he written less, he might be read more; but he had not the gift of condensing. His thoughts, or at least his feelings, flowed more readily in verse than in prose: he wrote on horseback, in a stage-coach, almost in "the article of death." His fifty-six *Hymns for Christian Friends*, some of them long and widely used, were dedicated to Miss Gwynne; and his last verse, taken down by her "when he could scarcely articulate," preserves something of the old fire. He

wrote with equal grace *In Going to Answer a Charge of Treason*, and *For a Child Cutting his Teeth*. Nearly every occasion and condition of external life is provided for in the vast range of his productions, which have more "variety of matter and manner" than critics have commonly supposed; and, as to feelings and experiences, "he has celebrated them with an affluence of diction and a splendor of coloring rarely surpassed" — or, more accurately, never surpassed, and rarely equalled. Temperament and belief alike inclined him to subjective themes, and, guiding his unique lyrical talent, made him pre-eminently "the poet of Methodism." To the wonderful growth and success of that system his hymns were no less essential than his brother's government. They are the main element in most Wesleyan collections, both English and American: probably no school or system in any age or land has owned so mighty an implement in the way of sacred song. For the same reason non-Methodists long suspected and shunned this poetry, and still need to exercise unusual caution in adopting it. Its author was given not only to extravagances of expression (which were sometimes pared down by his brother's severer taste), but to unrestrained and often violent emotion. His ecstasies and agonies occur too frequently for sober readers, and many of his finest pieces are in this high key. Withal he is too fluent, too rhetorical: his mannerism at times involves a lack of simplicity; his "fatal facility of strong words" is a fault both literary and religious. Yet his intensely sincere and fervent piety, his intellectual strength and acuteness, his unmistakably high culture, and the matchless spontaneity of his eloquence, place him easily at the head of British sacred lyrists. No collection is complete — probably for a century none has been formed — without his hymns; and they are now perhaps more generally and widely used than of old. He is entitled to rank not merely as a hymn-writer, but among Christian poets. Many of his pieces which are not adapted to public worship, and very little known, possess much literary and human interest: his autobiographic and polemic verses, e.g., are probably unequalled. He cannot be adequately judged by his fragmentary appearances in the hymnals, not even by John Wesley's *Collection for the Use of the People called Methodists* (1780; supplement 1830); though that presents a considerable fraction of his writings, with much less abridgment and alteration than any other, and has nearly all the qualities claimed by its editor in his vigorous and memorable preface. See also JACKSON'S *Life of the Rev. Charles Wesley*, 2 vols., 1811; D. CREAMER'S *Methodist Hymnology*, N.Y., 1848; *Sacred Poetry selected from the Works of C. Wesley*, N.Y., 1861; C. Wesley and *Methodist Hymns*, in the *Bibliotheca Sacra*, 1864; C. Wesley seen in his *Finer and less Familiar Poems*, N.Y., 1867.

FREDERIC M. BIRD.

**WESLEY, John**, the father of the doctrinal and practical system of Methodism; b. at Epworth, Eng., June 28, 1703; d. in London, March 2, 1791. The Wesley family has been traced, by an indefatigable genealogist in late years, back to a period anterior to the Norman Conquest. In the days of Athelstan the Saxon, Guy Wesley, or Wellesley, was created athane, or member of Parliament: and it is claimed that the genealogy of the

family may be followed in an unbroken line from Guy to Samuel Wesley, the father of the Reformer. Samuel Wesley was a graduate of Oxford, and a minister of the Church of England. He married in 1689 Susannah, the twenty-fifth child of Dr. Samuel Annesley, who became the mother of nineteen children. In 1696 he was appointed rector of Epworth, where John, the fifteenth child, was born. He was christened John Benjamin, but he never used the second name. An incident of his childhood was his rescue, at the age of six, from the burning rectory. The manner of his escape made a deep impression on his mind; and he spoke of himself as a "brand plucked from the burning," and as a child of Providence. With a small income and a large family, the good rector, with the utmost economy, was most of the time in debt. The early education of all the children was given by Mrs. Wesley, a woman of remarkable intelligence and deep piety, apt in teaching, and wise and firm in governing. At the age of ten John was admitted to the Charterhouse School, London, where he lived the studious, methodical, and (for a while) religious life in which he had been trained at home. He entered Christ Church College, Oxford, seven years later, was ordained in 1725, elected fellow of Lincoln College in the following year, and given his degree of M.A. in 1727. He served his father as curate two years, and then returned to Oxford to fulfil his functions as fellow.

The year of his return to Oxford (1729) marks the beginning of the rise of Methodism. The famous Holy Club was formed; and its members, including John and Charles Wesley, were derisively called "Methodists," because of their methodical habits. John had enjoyed during his early years a deep religious experience. He went, says his latest and best biographer, Tyerman, to Charterhouse a saint; but he became negligent of his religious duties, and left a sinner. In the year of his ordination he read Thomas à Kempis and Jeremy Taylor, and began to grope after those religious truths which underlay the great revival of the eighteenth century. The reading of Law's *Christian Perfection* and *Serious Call* gave him, he said, a sublimer view of the law of God; and he resolved to keep it, inwardly and outwardly, as sacredly as possible, believing that in this obedience he should find salvation. He pursued a rigidly methodical and abstemious life; studied the Scriptures, and performed his religious duties with great diligence; pinched himself that he might have alms to give; and gave his heart, mind, and soul to the effort to live a godly life. When a clergyman "inured to contempt of the ornaments and conveniences of life, to bodily austerities, and to serious thoughts," was wanted to go to Georgia, Wesley responded, and remained in the colony two years, returning to England in 1733, feeling that his mission, which was to convert the Indians, and deepen and regulate the religious life of the colonists, had been a failure. His High-Church notions, his strict enforcement of the regulations of the church, especially concerning the administration of the holy communion, were not agreeable to the colonists; and he left Georgia with several indictments pending against him (largely due to malice) for alleged violation of church law.

As Wesley's spiritual state is the key to his whole career, an account of his conversion in the year of his return from Georgia must not be omitted. For ten years he had fought against sin, striven to fulfil the law of the gospel, endeavored to manifest his righteousness; but he had not, he wrote, obtained freedom from sin, nor the witness of the Spirit, because he sought it, not by faith, but "by the works of the law." He had learned from the Moravians that true faith was inseparably connected with dominion over sin and constant peace proceeding from a sense of forgiveness, and that saving faith is given in a moment. This saving faith he obtained at a Moravian meeting in Aldersgate Street, London, while listening to the reading of Luther's Preface to the Epistle to the Romans, in which explanation of faith and the doctrine of justification by faith is given. "I felt," he wrote, "my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away my sins." Two or three weeks later he preached a remarkable sermon, enforcing the doctrine of present personal salvation by faith, which was followed by another, on God's grace "free in all, and free for all." He never ceased in his whole subsequent career to preach this doctrine and that of the witness of the Spirit. He allied himself with the Moravian society in Fetter Lane, and went to the Moravian headquarters in Germany to learn more of a people to whom he felt deeply indebted. On his return to England he drew up rules for the bands into which the Fetter-Lane society was divided, and published a collection of hymns for them. He met frequently with this and other religious societies in London, but did not preach often in 1738, because most of the parish churches were closed to him. His friend Whitefield, the great evangelist, upon his return from America, was likewise excluded from the churches of Bristol; and, going to the neighboring village of Kingswood, he there preached in the open air, February, 1739, to a company of miners. This was a bold step, and Wesley hesitated to accept Whitefield's earnest request to follow him in this innovation. But he overcame his scruples, and in April preached his first sermon in the open air, near Bristol. He said he could hardly reconcile himself to field-preaching, and would have thought, "till very lately," such a method of saving souls as "almost a sin." These open-air services were very successful; and he never again hesitated to preach in any place where an assembly could be got together, more than once occupying his father's tombstone as a pulpit. He spent upwards of fifty years in field-preaching,—entering churches when he was invited, taking his stand in the fields, in halls, cottages, and chapels, when the churches would not receive him. Late in 1739 a rupture with the Moravians in London occurred. Wesley had helped them organize in May, 1738, the Fetter-Lane society; and the converts of the preaching of himself, his brother, and Whitefield, had become members of their bands. But finding, as he said, that they had fallen into heresies, especially Quietism, a separation took place; and so, at the close of 1739, Wesley was led to form his followers into a separate society. "Thus," he wrote, "without any previous plan, began the

Methodist society in England.' Similar societies were soon after formed in Bristol and Kingswood, and wherever Wesley and his co-adjutors made converts.

From 1739 onward, Wesley and the Methodists were persecuted by clergymen and magistrates, attacked in sermon, tract, and book; mobbed by the populace; often in controversy; always at work among the neglected and needy; and ever increasing. They were denounced as promulgators of strange doctrines, fomenters of religious disturbances; as blind fanatics, leading the people astray, claiming miraculous gifts, inveighing against the clergy of the Church of England, and endeavoring to re-establish Popery. Wesley was frequently mobbed, and great violence was done both to the persons and property of Methodists. Seeing, however, that the church failed in its duty to call sinners to repentance, that its clergymen were worldly-minded, and that souls were perishing in their sins, he regarded himself as commissioned of God to warn men to flee from the wrath to come; and no opposition, or persecution, or obstacles were permitted by him to prevail against the divine urgency and authority of his commission. The prejudices of his High-Church training, his strict notions of the methods and proprieties of public worship, his views of the apostolic succession and the prerogatives of the priest, even his most cherished convictions, were not allowed to stand in the way in which Providence seemed to lead. Unwilling that ungodly men should perish in their sins and because they could not be reached from the pulpit, he began field-preaching. Seeing that he and the few clergymen co-operating with him could not do the work that needed to be done, he was led, as early as 1739, to approve tacitly, soon after openly, of lay-preaching; and men who were not episcopally ordained were permitted to preach, and do pastoral work. Thus one of the great features of Methodism, to which it has largely owed its success, was adopted by Wesley in answer to a necessity.

As his societies must have houses to worship in, he began in 1739 to provide chapels, first in Bristol, and then in London and elsewhere. The Bristol chapel was at first in the hands of trustees; but as a large debt was contracted, and Wesley's friends urged him to keep its pulpit under his own control, the deed was cancelled, and the trust became vested in himself. Following this precedent, all Methodist chapels were committed in trust to him until, by a "deed of declaration," all his interests in them were transferred to a body of preachers called the "Legal Hundred." When disorderly persons began to manifest themselves among the members of the societies, he adopted the plan of giving tickets to members, with their names written thereon by his own hand. These were renewed every three months. Those who proved to be unworthy did not receive new tickets, and thus dropped out of the society without disturbance. The tickets were regarded as commendatory letters. When the debt on the chapel became burdensome, it was proposed that one in every twelve of the members should collect offerings for it regularly from the eleven allotted to him. Out of this, under Wesley's care, grew, in 1742, the Methodist class-meeting system, which Wesley found of great advantage in promoting

fellowship, in removing unworthy members, and in affording opportunity to instruct, rebuke, exhort, encourage. In order more effectually to keep the disorderly out of the societies, he established a probationary system, and resolved to visit each society once in three months. Thus arose the quarterly visitation, or conference. As the societies increased, he could not continue his practice of oral instruction; so he drew up in 1743 a set of "General Rules" for the "United Societies," which were the nucleus of the Methodist Discipline. As the number of preachers and preaching-places increased, it was desirable that doctrinal matters should be discussed, difficulties considered, and that an understanding should be had as to the distribution of fields; so the two Wesleys, with four other clergymen and four lay-preachers, met for consultation in London in 1744. This was the first Methodist Conference. The questions considered were, What to teach, How to teach, and How to regulate doctrine, discipline, and practice. A body of doctrine was agreed upon; and a series of rules for regulating the conduct of the preachers was adopted. The conference lasted six days. Two years later, in order that the preachers might work more systematically, and the societies receive their services more regularly, Wesley appointed his "helpers" to definitive circuits, each of which included at least thirty appointments a month. (Believing that their usefulness and efficiency were promoted by being changed from one circuit to another every year or two, he established the itinerancy, and ever insisted that his preachers should submit to its rules. When, in 1788, some persons objected to the frequent changes, he wrote, "For fifty years God has been pleased to bless the itinerant plan, the last year most of all. It must not be altered till I am removed, and I hope it will remain till our Lord comes to reign on earth.")

As his societies multiplied, and all these elements of an ecclesiastical system were, one after another, adopted, the breach between Wesley and the Church of England gradually widened. The question of separation from the church, urged, on the one side, by some of his preachers and societies, and most strenuously opposed on the other by his brother Charles and others, was constantly before him, but was not settled. In 1745 he wrote that he and his co-adjutors would make any concession which their conscience would permit, in order to live in harmony with the clergy; but they could not give up the doctrine of an inward and present salvation by faith alone, nor cease to preach in private houses and the open air, nor dissolve the societies, nor suppress lay-preaching. Further than this, however, he refused then to go. ("We dare not," he said, "administer baptism or the Lord's Supper without a commission from a bishop in the apostolic succession.") But the next year he read Lord King on the Primitive Church, and was convinced by it that apostolic succession was a figment, and that he [Wesley] was "a scriptural *episcopos* as much as any man in England." Some years later Stillingfleet's *Irenicon* led him to renounce the opinion that Christ or his apostles prescribed any form of church government, and he believed ordination was valid when performed by a presbyter. It was not until about forty years after this that he ordained by the imposi-



tion of hands; but he considered his appointment (says Watson) of his preachers as an act of ordination. The Conference of 1746 declared that the reason more solemnity in receiving new laborers was not employed was because it savored of stateliness and of haste. "We desire barely to follow Providence as it gradually opens." When, however, he deemed that Providence had opened the way, and the bishop of London had definitively declined to ordain a minister for the American Methodists who were without the ordinances, he ordained by imposition of hands preachers for Scotland and England and America, with power to administer the sacraments. He consecrated, also, by laying on of hands, Dr. Coke, a presbyter of the Church of England, to be superintendent or bishop in America, and a preacher, Alexander Mather, to the same office in England. He designed that both Dr. Coke and Mr. Mather should ordain others. This act alarmed his brother Charles, who besought him to stop and consider before he had "quite broken down the bridge," and not imbitter his [Charles's] last moments on earth, nor "leave an indelible blot on our memory." Wesley declared, in reply, that he had not separated from the church, nor did he intend to, but he must and would save as many souls as he could while alive, "without being careful about what may *possibly* be when I die." Thus, though he rejoiced that the Methodists in America were freed from entanglements with both Church and State, he counselled his English followers to remain in the church; and he himself died in that communion.

Wesley was a strong controversialist. The most notable of his controversies was that on Calvinism. His father was of the Arminian school in the church; but John settled the question for himself while in college, and expressed himself strongly against the doctrines of election and reprobation. Whitefield inclined to Calvinism. In his first tour in America, he embraced the views of the New-England school of Calvinism; and when Wesley preached a sermon on *Free Grace*, attacking predestination as blasphemous, as representing "God as worse than the Devil," Whitefield besought him (1739) not to repeat or publish the discourse. He deprecated a dispute or discussion. "Let us," he said, "offer salvation freely to all," but be silent about election. Wesley's sermon was published, and among the many replies to it was one by Whitefield. Separation followed in 1741. Wesley wrote of it, that those who held universal redemption did not desire it, but "those who held particular redemption would not hear of any accommodation." Whitefield, Harris, Connick, and others, became the founders of Calvinistic Methodism. Whitefield and Wesley, however, were soon again on very friendly terms, and their friendship remained thenceforth unbroken, though they travelled different paths. Occasional publications appeared on Calvinistic doctrines, by Wesley and others; but in 1770 the controversy broke out anew with violence and bitterness. Toplady, Berridge, Rowland and Richard Hill, and others were engaged on the one side, and Wesley and Fletcher chiefly on the other side. Toplady was editor of the *Gospel Magazine*, which was filled with the controversy. Wesley in 1778 began the publication of the *Arminian Magazine*,

not, he said, to convince Calvinists, but to preserve Methodists; not to notice opponents, but to teach the truth that "God willeth all men to be saved." A "lasting peace" he thought could be secured in no other way.

The doctrines which Wesley revived, restated, and emphasized in his sermons and writings, are present personal salvation by faith, the witness of the Spirit, and sanctification. The second he defined thus: "The testimony of the Spirit is an inward impression on the soul of believers, whereby the spirit of God directly testifies to their spirit that they are the children of God." Sanctification he spoke of (1790) as the "grand *depositum* which God has lodged with the people called 'Methodists;'" and, for the sake of propagating this chiefly, he appears to have raised them up. He taught that sanctification was obtainable instantaneously by faith, between justification and death. It was not "sinless perfection" that he contended for; but he believed that those who are "perfect in love" feel no sin, feel nothing but love. He was very anxious that this doctrine should be constantly preached. The system of Wesleyan Arminianism, the foundations of which were laid by Wesley and Fletcher, is treated in its appropriate place, under the title ARMINIANISM, *q.v.*

Wesley was the busiest man in England. He travelled almost constantly, generally on horseback, preaching twice or thrice a day. He formed societies, opened chapels, examined and commissioned preachers, administered discipline, raised funds for schools, chapels, and charities, prescribed for the sick, superintended schools and orphanages, prepared commentaries and a vast amount of other religious literature, replied to attacks on Methodism, conducted controversies, and carried on a prodigious correspondence. He is believed to have travelled in the course of his itinerant ministry more than two hundred and fifty thousand miles, and to have preached more than forty thousand sermons. The number of works he wrote, translated, or edited, exceeds two hundred. The list includes sermons, commentaries, hymns, a Christian library of fifty volumes, and other religious literature,—grammars, dictionaries, and other text-books, political tracts, etc. He is said to have received not less than a hundred thousand dollars for his publications, but he used little of it for himself. His charities were only limited by his means. He died poor. He rose at four in the morning, lived simply and methodically, and was never idle, even for a moment, unless by compulsion. In person he was rather under the medium height, well proportioned, strong, with a bright eye, a clear complexion, and a saintly, intellectual face. He married very unhappily, at the age of forty-eight, a widow, and had no children. He died, after a short illness in which he had great spiritual peace and joy, March 2, 1791; leaving as the result of his life-work 135,000 members, and 541 itinerant preachers, owning the name "Methodist."

Wesley's mind was of a logical cast. His conceptions were clear, his perceptions quick. His thought clothed itself easily and naturally in pure, terse, vigorous language. His logical acuteness, self-control, and scholarly acquirements, made him a strong controversialist. He wrote usually

*currente calamo*. His written sermons are characterized by spiritual earnestness and by simplicity. They are doctrinal, but not dogmatic; expository, argumentative, practical. His *Notes on the New Testament* are luminous and suggestive. Both the *Sermons* (of which there are about a hundred and forty) and the *Notes* are in the Methodist course of study, and are doctrinal standards. He was a fluent, impressive, persuasive, powerful preacher, producing striking effects. He preached generally extemporaneously and briefly, though occasionally at great length, using manuscript only for special occasions. As an organizer, an ecclesiastical general, and statesman, he was pre-eminent. He knew well how to marshal and control men, how to achieve purposes. He had in his hands the powers of a despot; yet he so used them as not only not to provoke rebellion, but to inspire love. His mission was to spread "scriptural holiness": his means and plans were such as Providence indicated. The course thus marked out for him he pursued with a determination, a fidelity, from which nothing could swerve him.

Wesley's chief prose-works have been published in seven octavo volumes by the Methodist Book Concern, New York. Besides his *Sermons* and *Notes* already referred to, are his *Journals* (originally published in twenty parts), which are of great interest; a *Treatise on Original Sin*, in reply to Dr. Taylor of Norwich; an *Appeal to Men of Reason and Religion* (originally published in three parts of 268 12mo pp.), an elaborate defence of Methodism, describing with great vigor the evils of the times (fifth decade of last century) in society and the church; a *Plain Account of Christian Perfection*, a duodecimo of 162 pp., published in 1766.

The literature concerning Wesley is abundant. Not less than twenty-one distinct biographies of him have been published. The earliest was JOHN HAMPSON'S, 3 vols. 18mo, London, 1791 (the year of Wesley's death), imperfect; DR. COKE'S and HENRY MOORE'S, 1 vol. 8vo, London, 1792, popular; DR. JOHN WHITEHEAD'S, 2 vols. 8vo, London, 1793-96, defective; ROBERT SOUTHEY'S, 2 vols. 8vo, London, 1820, written in excellent style, but inadequate and misleading; best edition, by DR. CURRY, 2 vols. 12mo, New York, 1847; DR. ADAM CLARKE: *Wesley Family*, 1 vol. 8vo, London, 1823; HENRY MOORE, London, 1824, in 2 vols. 8vo, faithful, trustworthy; RICHARD WATSON, 1 vol. 12mo, London, 1831, clear, compact, intended for general readers; WILLIAM JONES, 1 vol. 8vo, London, 1833, Calvinistic view; THOMAS JACKSON, 1 vol. 8vo, London, 1839, unsatisfactory; ISAAC TAYLOR: *Wesley and Methodism*, 1 vol. 8vo, London, 1851, unimportant; ROBERT BICKERSTETH, 1 vol. 12mo, London, 1856, acceptable *Life*, by a clergyman, for Churchmen; LUKE TYERMAN, 3 vols. 8vo, London, 1870, best, fullest, most impartial; JULIA WEDGWOOD, 1 vol. 8vo, London, 1870, Unitarian; R. D. URLIN, 1 vol. 12mo, London, 1870, a Churchman's *Life*, inaccurate; GEORGE J. STEVENSON: *Memorials of the Wesley Family*, 1 vol. 8vo, London, 1876, copious in material; ABEL STEVENS: *History of the Religious Movement of the Eighteenth Century, called Methodism*, 3 vols. 12mo, New York, 1859-62.

H. K. CARROLL.

**WESLEY, Samuel, sen.**, the father of John and Charles Wesley; b. at Winterbourne-Whitchurch in Dorset, November, 1662; d. at Epworth, April 22, 1735. His early education was received among the dissenters; but in 1683 he renounced nonconformity, and entered Exeter College, Oxford, where he proceeded B.A., 1688. He was ordained deacon that year, and held various preferments, until Queen Mary gave him the living of Epworth in Lincolnshire (1696), in return for the compliment of his dedication to her of his *Life of Christ, an Heroic Poem*, 1693. He was a man of learning, benevolence, devotional habits, and liberal sentiments. He wrote largely, and by this means eked out his salary, barely sufficient to support his large family. He had nineteen children, of whom, however, nine died in infancy. Besides prose, he wrote poetry,—*The History of the New Testament Attempted in Verse*, 1701; *The History of the Old Testament in Verse*, 1704. His learned Latin Commentary on the Book of Job, *Dissertationes in librum Jobi*, in which he was, however, aided by others, appeared posthumously, 1736. His hymn, *Behold the Saviour of Mankind*, written in 1709, has been widely used. See TYERMAN: *Life and Times of the Rev. Samuel Wesley*, London, 1866.

**WESLEY, Samuel, jun.**, elder brother of John and Charles; was b. in London, Feb. 10, 1690, and d. at Tiverton, Nov. 6, 1739; educated at Westminster and Oxford; head usher at Westminster School, 1712 (Vincent Bourne being one of his colleagues), and ordained soon after; head master of the Free School at Tiverton, 1732. He was a man of considerable learning, great talent, and high character. As an old-fashioned Churchman he had no sympathy with the "new faith" of his brothers. His *Poems on Several Occasions*, 1736 (reprinted, with additions and *Life*, 1862), have much merit, and include one or two of our best epigrams, besides hymns to the Trinity, for Sunday, Good Friday, and Easter, and on the death of a young lady. These are of a high order, and show much of Charles Wesley's splendor of diction: they have been largely used in church hymn-books.

F. M. BIRD.

**WESLEY, Susannah**, the mother of John and Charles Wesley; b. in London, Jan. 20, 1669; d. there July 23, 1742. Her father, Samuel Annesley, LL.D., was a prominent nonconformist divine, but she renounced nonconformity in her thirteenth year, and joined the Established Church. In 1689 she married Samuel Wesley (see art.), and bore him nineteen children, of whom nine, however, died in infancy. She was a remarkable woman. Tyerman gives this account of her home discipline: "When the child was one year old, he was taught to fear the rod, and, if he cried at all, to cry in softened tones. The children were limited to three meals a day. Eating and drinking between meals was strictly prohibited. All the children were washed and put to bed by eight o'clock, and on no account was a servant to sit by a child till it fell asleep. The children were taught the Lord's Prayer as soon as they could speak, and repeated it every morning and every night. They were on no account allowed to call each other by their proper name without the addition of brother or sister, as the case might be. Six hours a day were spent at school, the

parents being the teachers. They were not taught to read till five years old, and then only a single day was allowed wherein to learn the letters of the alphabet, great and small. Psalms were sung every morning, when school was opened, and also every night, when the duties of the day were ended. In addition to all this, at the commencement and close of every day, each of the elder children took one of the younger, and read the psalms appointed for the day, and a chapter in the Bible, after which they severally went to their private devotions" (*Life of Wesley*, vol. i. pp. 17, 18). Her husband died in 1735, and shortly after, she went to London to live with her son John. See J. KIRK: *The Mother of the Wesleys*, London and Cincinnati, 1872.

**WESLEYAN FEMALE COLLEGE**, located at Macon, Ga., and founded in 1836, is believed to be the first exclusively female college in the world chartered with full powers to confer upon females the usual degrees which had been hitherto conferred only upon males. It is under the control of the Methodist-Episcopal Church South. In 1882 it received from Mr. George I. Seney of New York a hundred and twenty-five thousand dollars. It is well endowed, and has a patronage of two hundred and fifty pupils. It is one of the oldest, largest, and best female colleges in the South.

W. F. TILLET.

**WESLEYAN METHODISTS**, Theology of. See ARMINIANISM.

**WESSEL, Johann**, with the surname **Gansfort** or **Gansevort**, from an estate in Westphalia, the original seat of the family; b. at Groeningen about 1420; d. there Oct. 4, 1489; was in Germany the most prominent of the precursors of the Reformation. He was educated in the school of Zwoll, which at that time was under the control of the Brethren of the Common Life, and came very early in contact with Thomas à Kempis, who resided in the vicinity. From Zwoll he went to Cologne to finish his studies. But he seems not to have found there what he sought. Cologne was the seat of the German Inquisition, and the theological faculty of the university was completely dominated by the spirit of that institution. He learned Greek, however, from some Greek monks who had sought refuge in the city, and Hebrew from some Jews. After a short stay at Louvain, he repaired to Paris, where he remained for sixteen years. Life in Paris had at that time great interest to the student. A violent contest between realism and nominalism was going on; and realism, one of the props of the Papal fabric, and victorious for several centuries, was now tottering; while nominalism, one of the conditions of the coming Reformation, was rapidly gaining ground. Before long, Johann Wessel was converted to nominalism. He was, however, already a man of literary standing. Cardinal Bessarion and Francis de Rovere, general of the Franciscan order, and afterwards pope Sixtus IV., were his friends. Among the young men who sought his company were Reuchlin and Rudolph Agricola. After a visit to Rome, he again returned to Paris; but in 1475 he was at Basel, together with Reuchlin; and in the following year he accepted a call from the university of Heidelberg. By intrigues, however, the theological faculty succeeded in confining his activity to

philosophy; and, as that did not satisfy him, he left Heidelberg, and returned to his native city. He felt that the eyes of the Inquisition were upon him. He needed protection; and he found that in Groeningen, under the Bishop of Utrecht, David of Burgundy, a brother to Charles the Bold. To this last period of his life belong, no doubt, most of his writings. But he published nothing; and the ferocity with which the mendicant monks, after his death, hunted down his books, and destroyed them, shows that he had good reasons for keeping quiet. He had, however, also many warm friends, who preserved his works as relics, and afterwards sent them to Luther. In 1521 Luther published a collection of them under the title *Farrago rerum theologicarum uberrima*, containing *De providentia*, *De causis et effectibus incarnationis et passionis*, *De dignitate et potestate ecclesiastica*, *De sacramento penitentiae*, *Que sit vera communio sanctorum*, *De purgatorio*, and a number of letters. A treatise, *De eucharistia*, he left out for dogmatic reasons: it advocates Zwingli's views, rather than those of his own. It is found in the editions of Groeningen (1614) and Giessen (1617), which also contain four or five other treatises not included in the *Farrago*. Nearly a dozen works are mentioned as having perished. The literary character of these treatises is rather singular. They look like mosaics, — theses followed by their arguments and evidences, aphorisms with or without any further explanation or application; the whole arranged in a rather mechanical manner. From the days of his youth he used to carry along with him a huge note-book (*mare magnum*), in which he put down any observation he happened to make, any idea which chanced to arise within him, etc. From this *mare magnum* the treatises seem to have been drawn by a very simple method. Quite otherwise is it with their spiritual character. Johann Wessel was too deeply religious ever to feel satisfied with mere philosophy, Platonism, or Humanism; and yet he was too philosophically occupied ever to become a true Reformer, a Hus, or a Savonarola. He remains forever floating between the philosophical argument and the polemical application, without ever approaching reality so near as to be seized by it, and taken possession of by it. Nevertheless, well might Luther exclaim, when he became acquainted with Wessel's works, that, if he had written nothing before he read them, people might have thought that he had stolen all his ideas from them. It follows, from the peculiar aphoristical character of Wessel's works, that no single idea can be pointed out as the centre of the whole system. In their somewhat mechanical juxtaposition, all his ideas have an equal right, and any one of them might be chosen for an introductory or preliminary characterization of his theological standpoint. Viewed, however, as a Reformer before the Reformation, his idea of the church becomes of special interest; and he has given a very happy definition of it in his *Ep. ad Jac. Hoeck*, iii. a, where he says, "I believe with the church, but I do not believe in her." The church is a community, the community of saints; not, as Wiclif and Hus have it, a *communio predestinatorum*, but a *communio sanctorum*, involving an idea of human personality which the pure doctrine of

predestination is incapable of assimilating. The benefits which the individual may derive from this community are great, are invaluable, but at no moment can he become dependent on it for his personal relation to God. An organization and a visible representation of the community are good, are even necessary; but an organization *sub uno papa* is wholly incidental, and may be changed. The Pope is so far from being infallible, that the right of the church to criticise and correct him is indispensable to safety. And less infallible are the rest of the clergy and the councils too. But where, then, is the authority? In external affairs, and in them alone, the authority rests with the incidental organization, which may be changed. But, with respect to questions of faith, it rests solely with the Bible; and so far as Wessel thought it necessary or expedient to apply any supplementary support, he seems, like a true son of the Sorbonne, to prefer the professor of divinity to the priest. There is a *ministerium*, and its influence may reach into the innermost recesses of religious life; but always that influence depends solely upon the individual, spiritual gifts of the minister: the office has by itself no inherent authority whatever. It is apparent that such an idea of the church must in a very high degree affect the idea of the sacraments. In the middle ages the church was not only the administrator, but also the dispenser, of the means of grace: nay, she was herself the sum total of all means of grace. Consequently, in mediæval theology, the doctrine of the church formed the basis for the doctrine of the sacrament; and a radical change of the former necessarily produced a corresponding modification of the latter. To Wessel the sacraments are simply *fidei instrumenta, tanto semper efficacia, quanto est fides negociosa*, as has already been hinted above with respect to the Lord's Supper. The idea of an *opus operatum* he rejects. The efficacy of the mass does not depend on the *intentio* of either the administrant or the acceptant, but solely on the *dispositio* of the latter; and this *dispositio* consists in hunger and thirst for the means of grace: the idea of a sacrifice he leaves entirely out of consideration.

LIT. — The investigations concerning Wessel's life have been carried on chiefly by Dutch scholars, and brought to a close by W. MUURLING: *Commentatio historico-theologica de Wesseli*, etc., Utrecht, 1831, and *De Wesseli principijs atque virtutibus*, Amsterdam, 1840. See also ULLMANN: *Johann Wessel*, Hamburg, 1834, and *Reformatoren vor d. Reformation*, 1866, 2d ed., 2 vols.; [J. FRIEDRICH: *Johann Wessel*, Regensburg, 1862; T. JACOBI: *Johannes Wesselus quo jure Lutheri antecursor appellari possit*, Jena, 1878]. H. SCHMIDT.

WESSENBERG, Ignaz Heinrich, b. in Dresden, Nov. 4, 1774; d. at Constance, Aug. 6, 1860; one of the noblest representatives of liberal Catholicism in the beginning of the present century. He was educated at Dillingen, under Sailer, and then studied theology at Würzburg (where he first became acquainted with Dalberg) and in Vienna. In 1800 Dalberg appointed him his vicar-general in the diocese of Constance; and when Dalberg died, in 1817, the chapter of Constance unanimously elected him bishop. The Roman curia, however, refused in a very harsh manner to confirm the election; and when the curia, on two

later occasions, continued to refuse to admit him to office, he retired to private life. The reasons of the curia's aversion to him were, that he advocated the establishment of a national church of Germany (*Die Deutsche Kirche*, Constance, 1811), and the revival of the general councils (*Die grossen Kirchenversammlungen des 15. und 16. Jahrhunderts*, Constance, 1840, 4 vols.), and that, as vicar-general, he had introduced the German language into the Liturgy and choir-singing of the churches of his diocese, and sent his seminarists to Pestalozzi to learn the new method of instruction, — presumptions which could never be forgiven. See his life, by J. BECK, Freiburg, 1862. PALMER.

WEST GOTH. See GOTH.

WEST, Stephen, D.D., b. in Tolland, Conn., Nov. 2, 1735; d. at Stockbridge, Mass., May 15, 1819. He was graduated at Yale College, 1755. Having pursued his theological studies with Rev. Timothy Woodbridge of Hatfield, Mass., he was called in 1757 to be the military chaplain at Hoosac Fort. In 1758 he was invited, by the Commissioners for Indian Affairs in Boston, to succeed Jonathan Edwards in the Indian mission at Stockbridge. He was ordained pastor of the church at Stockbridge in 1759. In the forenoon of every sabbath he preached, by an interpreter, to the Indians; in the afternoon he preached to the English. For sixteen years he persevered in this course with encouraging success. In 1775 he relinquished his missionary office, and confined his labors to the English.

When Mr. West was ordained at Stockbridge, he was dissatisfied with the tenets of his predecessor, Jonathan Edwards. He often conversed upon them with his clerical neighbor, Hopkins of Great Barrington. He acquired a profound esteem and a warm affection for Hopkins, and was at length converted to the Edwardean faith. This change in his belief led to a more important change in his religious life. He became convinced that he had never been regenerated. The whole style of his sermons and pastoral interviews became so different from what it had been, that it surprised his parish. Some members of it were delighted; others were displeased. He was more successful than ever before in his ministerial work. He continued in it more than fifty-nine years, — with a colleague less than eight years, without a colleague more than fifty-one years.

Soon after the renewal of his religious life, he preached a series of sermons, which were afterwards published in the form of an *Essay on Moral Agency*, New Haven, 1772; 2d ed., 1794. He published his *Essay on the Scripture Doctrine of the Atonement* in 1785; a second edition, with an appendix of seventy pages, in 1815. This essay has an historical value. Its relation to the celebrated sermons of Dr. Jonathan Edwards and of Dr. John Smalley, on the same theme, is unfolded in the *Discourses and Treatises on the Atonement, Introductory Essay*, pp. 67–79, Boston, 1860. In 1794 he published *An Inquiry into the Ground and Import of Infant Baptism*; and in 1798 *A Dissertation on Infant Baptism, Reply to the Rev. Cyprian Strong*. After he had passed his eightieth year, he published an essay (republished in England) entitled *Evidence of the Divinity of the Lord Jesus Christ, collected from the Scriptures*, 1816. One of his works which attracted much attention was

*The Life of the Rev. Samuel Hopkins, D.D.*, 1806. Two of his pamphlets awakened a notable opposition: they were entitled *A Sermon on the Duty and Obligation of Christians to marry in the Lord* (1779), *A Vindication of the Church in Stockbridge in excommunicating one of its Members*. Besides publishing more than a dozen sermons, and numerous essays in the *Theological Magazine* and the *Connecticut Evangelical Magazine*, he was engaged in an elaborate correspondence with the Rev. Dr. John Ryland of England, and many other theologians.

As he read Latin with great facility, was familiar with the Greek of the New Testament, and had a respectable acquaintance with the Hebrew language; as he was an acute metaphysician, and a profound student of the Bible; as he was instructive and often a highly eloquent preacher,—he attracted to himself many theological pupils. They resided in his house, and uniformly spoke of him in terms of the highest admiration. At least five of them became eminent as preachers and writers. Two of them were Samuel Spring, D.D., of Newburyport, and John Thornton Kirkland, D.D., LL.D., president of Harvard College.

Dr. West was not only a man of wonderful diligence in his study, but was also a man of affairs. He exerted a marked influence over jurists. On the sabbath he was regularly listened to by six judges of Massachusetts courts. Of these the most celebrated was Theodore Sedgwick, whose personal intercourse with his pastor was intimate and long-continued. In 1793, when Williams College was incorporated, Dr. West "was named as one of the trustees, and at the first meeting of the board was elected vice-president of the institution." He was one of Dr. Samuel Spring's chief counsellors in forming the Creed and Associate Statutes of Andover Theological Seminary. He was also a pioneer in the work of missionary and various charitable institutions.

EDWARDS A. PARK.

**WESTEN, Thomas von**, b. at Trondhjem in 1682; d. there April 9, 1727; occupies a prominent place in the history of Protestant missions, on account of his self-sacrificing but very successful labor among the Fins and Laps of the northernmost part of the Scandinavian peninsula. He studied theology at the university of Copenhagen, and was in 1710 appointed pastor of Wedöen, in the diocese of Trondhjem. Meanwhile, the foul Paganism and moral depravity in which the Finnish and Lappish nomads of Northern Norway lived had begun to attract the attention of the government; and, the *Collegium de promorendo cursu evangelii* having been founded in 1714, a college for the training of missionaries to the Fins and Laps was immediately established at Trondhjem, and Westen was appointed its director Feb. 28, 1716. In the same year he made his first missionary tour in Norland and Finmarken; in 1718-19 his second, during which churches were built in Tana, Porsanger, and Alten, and some Finnish children were brought to Trondhjem to be educated as missionaries; and in 1722 his third, which already showed good results. He was completely master of the language; translated Luther's Catechism into Lappish; wrote a *Grammatica Lapponica*, a *Specimen vocabularii Lapponici*, a Lappish spelling-book, etc.; and he

succeeded in educating a number of zealous and devoted disciples. See HAMMOND: *Nord. Missionsgeschichte*, Copenhagen, 1787. HERZOG.

#### WESTERN THEOLOGICAL SEMINARY, The.

The need of a theological seminary for the West had been felt for several years previous to the action on the subject taken by the General Assembly (O.S.) in 1825, which action was as follows: "It is expedient forthwith to establish a theological seminary in the West, to be styled 'The Western Theological Seminary of the Presbyterian Church of the United States.'" In 1827 the location was fixed at Allegheny, Allegheny County, Penn.; and on Nov. 16, 1827, the seminary was opened, with Rev. Joseph Stockton and Rev. Elisha P. Swift, D.D., as instructors. At that time "Alleghenytown, opposite Pittsburgh," was, an unincorporated village, and a part of Ross Township. As one of the inducements to locating the seminary at this place, eighteen acres of "common" had been released for the use of the institution. This grant included what is now known as "Monument Hill;" and on the summit of this hill the first building was erected. This building was occupied from the spring of 1831 until its total destruction by fire on Jan. 23, 1854. The present seminary building, which was dedicated on Jan. 10, 1856, is delightfully situated on Ridge Avenue, with West Park in front, and Monument Hill in the rear. The buildings of the seminary consist of Seminary Hall, containing chapel, lecture-rooms, and dormitories; Memorial Hall, containing dormitories, studies, and gymnasium; Library Hall, fire proof; and five professors' houses.

The government of the seminary is vested in a board of directors and a board of trustees; the former consisting of forty members (twenty-eight ministers, and twelve ruling elders), one-fourth of whom are chosen annually, the Board having the power to fill vacancies, subject to the veto of the General Assembly. The Board of Directors have power to elect, suspend, and remove professors; such election and removal being subject to the veto of the General Assembly. They superintend the curriculum, inspect the fidelity of the professors, and watch over the conduct of the students. The Board of Trustees, incorporated by the Legislature of the State of Pennsylvania on March 29, 1844, consists of thirty members, "nine of whom shall at all times be laymen citizens of the State of Pennsylvania," and to them is committed the management and disbursement of the funds of the institution. The internal management of the seminary is devolved upon the professors as a faculty, with the senior professor as president. Each professor at his inauguration subscribes the following pledge: "In the presence of God and of the directors of this seminary, I do solemnly, and *ex animo*, adopt, receive, and subscribe the Confession of Faith and Catechisms of the Presbyterian Church in the United States of America as the confession of my faith, or as a summary and just exhibition of that system of doctrine and religious belief which is contained in Holy Scripture, and therein revealed by God to man for his salvation. And I do solemnly *ex animo* profess to receive the form of government of said church as agreeable to the inspired oracles. And I do solemnly promise and engage not to incul-

cate, teach, or insinuate any thing which shall appear to me to contradict or contravene, either directly or impliedly, any thing taught in the said Confession of Faith or Catechisms, nor to oppose any of the fundamental principles of Presbyterian church government, while I shall continue a professor in this seminary."

There are five professorships, all endowed and all filled. The endowment of a chair of elocution is just about completed (1883). The seminary is open to students from all denominations of Christians. In addition to the regular course, extending over three years, there is a post-graduate course, for those who, from this or any other seminary, wish to pursue advanced studies. Nursed in the lap of the old synod of Pittsburgh, which, as soon as it was conscious of organic life, constituted itself the Western Missionary Society, the seminary inherited the missionary spirit. Her sons are found in all lands, and on the roll of her worthies are found the names of martyrs. The whole number of alumni is 1,415. It will not be deemed invidious to place at the head of the numerous patrons of the seminary the late Rev. Charles C. Beatty, D.D., LL.D., and James Laughlin, Esq., recently deceased. The gifts of Dr. Beatty exceeded two hundred thousand dollars.

The spirit and policy of the seminary are admirably expressed in the fundamental principle which was incorporated by its founders in the "plan": "That learning without religion in ministers of the gospel will prove injurious to the church, and religion without learning will leave the ministry exposed to the impositions of designing men, and insufficient in a high degree for the great purposes of the gospel ministry." This is the principle on which the seminary has been conducted. The combination of learning and piety, of erudition and earnestness, of intellectual discipline and practical efficiency, is the standard which has been set up. The measure of success which has been achieved in this line the seminary claims as one of its distinctive characteristics.

S. J. WILSON.

**WESTMINSTER ABBEY.** This famous pile, at once cathedral and walhalla, is upon the site of a Saxon church, within the so-called "Thorney Isle," built under King S.bert in the seventh century. Long before the Norman Conquest (eleventh century), it was connected with a Benedictine monastery called the "Western," in contradistinction to St. Paul's, which was east. Hence the name "Westminster" given to the church subsequently built upon this site by Edward the Confessor (1055-65), who, though a Saxon, employed the Norman style of architecture. All that is now left of Edward's buildings are a few traces about the choir and the substructure of the dormitory, and on the south end of the abbey the Pyx house, or chapel of the Pyx, in which the sacred vessel containing the eucharistic elements was kept. Henry III. (1216-72) is the great name connected with the early building of the abbey. He rebuilt the abbey church in the Early-English style, and the present transepts and choir are his; but the greater part of the present building dates from the fourteenth and fifteenth centuries. Henry VII.'s Chapel, in Late Perpendicular, is one of the most admired portions of the abbey. The most frequented is the "Poets' Corner," where lie buried

Chaucer and Spenser, and where are the monuments to Shakspeare and Milton. The abbey as it now stands is in the form of a Latin cross, 511 feet long by 203 feet wide across the transepts. The nave and aisles are 74 feet wide, the choir 38 feet, and Henry VII.'s Chapel 70 feet.

The abbey passed from the government of an abbot to that of a dean when the monasteries were dissolved. For a short time there was a bishopric of Westminster. Under Mary the abbacy was restored, but under Elizabeth the present government by dean and chapter was established. In the abbey many important religious events have taken place. There met the bishops under Elizabeth; there, on one occasion, the Houses of Parliament, under Charles I., to hear a speech from Laud. In the Jerusalem Chamber (see art.) met the Assembly of Divines during the Civil War and the Commonwealth.

The present objects of interest are mainly the tombs of royal families and the tombs and tablets of illustrious men in all walks of life; but, as was to have been expected, a memorial in the abbey has been accorded to many whose fame was interred with their bones. See Dean STANLEY's brilliant *Memorials of Westminster Abbey*, London, 1867; 5th ed., 1882.

**WESTMINSTER ASSEMBLY** (1643-52), a synod of Calvinistic and Puritan divines, which produced the doctrinal and disciplinary standards of the British and American Presbyterian churches. It occupies the first place of all synods held in the Reformed churches, not excepting even that of Dort, although this was of more importance for the Continent. It grew out of that great movement in English church history which began with the rising of the Scotch nation against the semi-Popish tyranny of Charles I. and Archbishop Laud, rolled like an avalanche all over England, cemented both nations in the "Solemn League and Covenant" (1643), and resulted in the temporary overthrow of the Stuart dynasty and episcopacy and the short but brilliant reign of Puritanism under Cromwell. The assembly was called together by the Long Parliament (which lasted from 1640 to 1652), to form, on a Calvinistic and Puritan basis, a complete creed, and a system of church polity and worship for the three united kingdoms of England, Scotland, and Ireland.<sup>1</sup> It consisted of a hundred and twenty-one English clergymen (nearly all of them in episcopal orders, but of puritanic tendencies), five Scotch commissioners, and thirty lay assessors, of whom ten were peers, and twenty commoners. The members were all appointed by Parliament. The most distinguished were Lightfoot (the great rabbinic

<sup>1</sup> The Assembly was directed to meet "at Westminster, in the chappell called King Henry the Seventh's Chappell on the first day of July, in the year of our Lord, 1643 . . . to confer and treat amongst themselves of such matters and touching and concerning the liturgy, discipline and government of the Church of England, or the vindicating and clearing of the doctrine of the same from all false aspersions and misconstructions, as shall be proposed unto them by both or either of the said houses of Parliament, and no other, and to deliver their opinion and advices of or touching the matters aforesaid, as shall be most agreeable to the Word of God, to both or either of the said houses, from time to time, in such a manner or sort as by both or either of said houses of Parliament shall be required, and at the same time not to divulge by printing, writing, or otherwise, without the consent of both or either house of Parliament. And be it further ordained by the authority aforesaid, that William Twisse, D.D., shall sit in the chaire as prolocutor of the said Assembly."

cal scholar), Selden ("antiquariorum coryphæus"), Twisse, Herle, White, Burgess, Calamy, Coleman, Seaman, Gataker, Marshall, Palmer, Caryl, Goodwin, Tuckney, Henderson, Gillespie, Gouge, Ruthenford, Baillie. The celebrated Archbishop Ussher was appointed a member, but never attended. The assembly was not a legislative, but only an advisory body, like the Anglican convocations; and its decisions were subject to the ratification of Parliament, which claimed Erastian control over ecclesiastical affairs. The bishops never acknowledged it, and the king prohibited it under severe penalties.

The assembly was solemnly opened July 1, 1643, in Westminster Abbey, before the two Houses of Parliament, by a sermon of Dr. William Twisse, and was organized in the chapel of Henry VII.; from which it afterwards moved to more comfortable quarters, — the famous Jerusalem Chamber (originally the abbot's parlor), in the deanery of Westminster. It held daily sessions from nine to two, except Saturday and Sunday. Once a month it met with Parliament in public humiliation and prayer. At first the divines undertook the revision of the Thirty-nine Articles of the Church of England, but abandoned it after reaching the fifteenth article; and afterwards they framed a new confession of faith (see below), together with a directory of government and worship. The doctrinal debates recently published by Professor Mitchell reveal a difference between a milder and stricter school of Calvinism. The Westminster Confession may be called a compromise between them. The subject of church government called forth long and earnest debates. Twisse, Gataker, Palmer, Temple, and several other learned members, inclined to what was called primitive episcopacy, or presbyterianism with superintendents. The Scotch commissioners, and the Puritans of the school of Cartwright, contended for a *jure divino*, or high-church presbyterianism pure and simple, but had to consent to the compromise phrase "lawful, and agreeable to the word of God," instead of "expressly instituted or commanded." Besides these two leading parties, there was a small fraction of Independents who had strong political influence (Cromwell being on their side), and advocated a limited degree of toleration. On the subject of public worship there was substantial harmony. After completing its doctrinal and disciplinary standards (1648), the assembly became an executive body, engaged chiefly in examination of candidates, and rapidly lost its authority and importance. The eleven hundred and sixty-third session was held Feb. 22, 1648; the last, in March 25, 1652. The assembly was not formally dissolved; but, as Fuller says, "it dwindled by degrees," and "vanished with the Parliament" which called it into existence.

Principal Baillie, the chief of the commissioners of Scotland, gives the following graphic description of the assembly: —

"The like of that Assembly I did never see, and as we hear say, the like was never in England, nor anywhere is shortly like to be. They did sit in Henry the VII.'s chapel, in the place of the convocation; but since the weather grew cold, they did go to Jerusalem chamber, a fair room in the abbey of Westminster, about the bounds of the college fore-hall, but wider. At the one end, nearest the door,

and both sides, are stages of seats as in the new assembly-house at Edinburgh, but not so high; for there will be room but for five or six score. At the upmost end there is a chair set on a frame, a foot from the earth, for the Mr. Prolocutor, Dr. Twisse. Before it on the ground stand two chairs for the two Mr. Assessors, Dr. Burgess and Mr. White. Before these two chairs, through the length of the room, stands a table at which sit the two scribes, Mr. Byfield and Mr. Roborough. The house is all well hung, and has a good fire, which is some *daintie* at London. Foranent the table, upon the prolocutor's right hand, there are three or four ranks of forms. On the lowest we five do sit. Upon the other, at our backs, the members of Parliament deputed to the Assembly. On the forms foranent us, on the prolocutor's left hand, going from the upper end of the house to the chimney, and at the other end of the house, and back-side of the table, till it come about to our seats, are four or five stages of forms, whereupon their divines sit as they please; albeit commonly they keep the same place. From the chimney to the door there are no seats, but a void for passage. The lords of Parliament use to sit on chairs, in that void, about the fire. We meet every day of the week but Saturday. We sit commonly from nine to one or two afternoon. . . . Ordinarily, there will be present above three-score of their divines. These are divided into three committees; in one whereof every man is a member. No man is excluded who pleases to come to any of the three. Every committee, as the Parliament gives order in writing to take any purpose into consideration, takes a portion, and in their afternoon meeting prepares matters for the Assembly, sets down their mind in distinct propositions, backs their propositions with texts of Scripture. After the prayer, Mr. Byfield, the scribe, reads the proposition and Scriptures, whereupon the Assembly debates in a most grave and orderly way. No man is called up to speak; but who stands up of his own accord, he speaks, so long as he will, without interruption. . . . They harangue long and very learnedly. They study the questions well beforehand, and prepare their speeches, but withal the men are exceedingly prompt and well-spoken. I do marvel at the very accurate and extemporal replies that many of them usually make."

The estimates of the assembly differ widely according to the denominational stand-point of the writer, but all must agree as to its importance and influence. Milton at first praised it highly; but, when it condemned his unfortunate book on *Divorce* he spoke of it and of the Long Parliament with vindictive scorn. Clarendon disparaged it in his *History of the Rebellion*. Baxter, who, from his familiarity with the leading members, was more competent to judge than either, thought that the synod compared favorably with any since the days of the apostles, and called its members "men of eminent learning, godliness, ministerial abilities, and fidelity." Stoughton (an Independent) gives the Westminster divines credit for "learning — scriptural, patristic, scholastic, and modern — enough and to spare, all solid, substantial, and ready for use." A German historian, Gen. Von Rudloff, judges that "a more zealous, intelligent, and learned body of divines seldom, if ever, met in Christendom." Dr. Briggs closes his article on the Westminster Assembly with this strong commendation: —

"Looking at the Westminster Assembly as a whole, it is safe to say that there never was a body of divines who labored more conscientiously, carefully, and faithfully, and produced more important documents, or a richer theological literature, than that remarkably learned, able, and pious body, who sat for so many trying years in the Jerusalem Chamber of Westminster Abbey."

On the Continent it is little known;<sup>1</sup> but, among all the Presbyterian churches of Great Britain and the United States, its history is a familiar household word. It attempted too much, and went on the assumption of one national church, that should embrace all Englishmen, Scotchmen, and Irishmen, and be subject to one creed and one polity. But this was the error of the age, in which Episcopalianism shared alike with the Puritans. Both were equally intolerant, and expelled all nonconformists from their livings. The Independents and Baptists were somewhat in advance; but even their idea of toleration excluded the Prelatists, Roman Catholics, Quakers, and Unitarians. It was only after a long series of persecutions and failures, that the idea of religious freedom took firm root in English soil. But while the Westminster Assembly and the Long Parliament failed, as far as England and Ireland are concerned, and were succeeded by the restoration of the Stuart dynasty and episcopacy, the doctrinal and disciplinary standards of the assembly have retained their vitality in Scotland and North America to this day. (See WESTMINSTER STANDARDS.)

LIT. — Sources. The official manuscript records of the Westminster Assembly, from 1643 to 1652, were long supposed to have perished in the London fire of 1666, but were recently discovered in Dr. Williams's library in London, in 3 vols. folio, and were edited in part by Professor Alexander F. Mitchell of St. Andrews, and Rev. John Struthers, under the title *Minutes of the Sessions of the Westminster Assembly of Divines*, Edinburgh, 1874. This volume contains the doctrinal debates; the Minutes containing the debates on church government and discipline are not yet published. LIGHTFOOT: *Journal of the Proceedings of the Assembly of Divines* (from July 1, 1643, to Dec. 31, 1644; see his *Works*, edited by Pitman, London, 1824, vol. xiii.); GEORGE GILLESPIE: *Notes of the Debates and Proceedings of the Assembly of Divines and other Commissioners at Westminster* (from Feb. 2, 1644, to Jan. 3, 1645), published in vol. ii. of *Presbyterian Armory*, edited by D. Meek, Edinburgh, 1814; *Journals of the House of Lords and of the House of Commons from 1643 to 1649*, London; ROBERT BAILLIE: *Letters and Journals, edited from the Author's Manuscripts by D. Laing*, Edinburgh, 1841-42, 3 vols. (vols. ii. and iii.). — Modern works on the Westminster Assembly. JAMES REID: *Memoirs of the Westminster Divines*, Paisley (Scotland), 1811 and 1815, 2 vols.; HETHERINGTON: *History of the Westminster Assembly of Divines*, Edinburgh, 1813, 4th ed. (revised), 1878; GEN. VON RUDLOFF: *Die Westminster Synode*, in *Niedner's Zeitschrift für hist. Theol.* for 1850, pp. 238-296 (the best account in German); MITCHELL: *The Westminster Assembly: Its History and Standards*, London, 1883; SCHAFF: *Creeeds of Christendom* (3d ed., 1881), vol. i., pp. 725-811; BRIGGS: *Documentary History of the Westminster Assembly*, in *Presbyterian Review*, New York, 1880, pp. 127-164. See also Dr. BRIGGS's biographical sketches of Arrow-smith, Burgess, Byfield, Calamy, Herle, Marshall, Palmer, and other leading Westminster divines, in

this Encyclopædia. The largest collection of works relating to the Westminster Assembly, including the sermons preached by its members before Parliament, is in the library of the Union Theological Seminary, New York. — Works in which the Westminster Assembly is incidentally mentioned. WOOD: *Athena Græcienses*; NEAL: *History of the Puritans*; MARSDEN: *Early and Later Puritans*. STOUGHTON: *History of Religion in England* (rev. ed., Lond., 1881, vol. i., *The Church of the Civil Wars*); STANLEY: *Memoirs of Westminster Abbey*; MASSON: *Life of Milton*; McCRIE: *Annals of English Presbyterianism*. PHILIP SCHAFF.

**WESTMINSTER STANDARDS.** The Westminster Assembly of Divines (see preceding article) produced a complete set of church books, relating to doctrine, discipline, and worship. They were subjected to the Long Parliament, which ratified them with certain changes. With the Restoration of the Stuarts they were set aside in England, but retained in Presbyterian Scotland, and in all the Anglo-American Presbyterian churches. The doctrinal standards were also acknowledged, with some modifications, by the Independents, or Congregationalists, in England and New England.

I. THE DOCTRINAL STANDARDS. 1. *The Westminster Confession of Faith*. — It was completed Dec. 4, 1646, provided with the Scripture passages (by order of Parliament, which had six hundred copies printed), approved in full by the Church of Scotland in 1647, and, with a few changes, by the Long Parliament in 1648, under the title of *Articles of Religion*, omitting chaps. xxx. and xxxi. and parts of chaps. xx. and xxiv. But in spite of Parliament the Confession continues to be printed in Great Britain in the form in which it left the Assembly, and was adopted by the Church of Scotland. Its original title is, *The Humble Advice of the Assembly of Divines now, by Authority of Parliament, sitting at Westminster, concerning a Confession of Faith, with the Quotations and Texts of Scripture annexed. Presented by them lately to both Houses of Parliament*. (See the facsimile in Schaff's *Creeeds*, iii. 598.) It consists of thirty-three chapters beginning with the doctrine of the Bible as the only rule of faith and practice, and ending with the last judgment. It is the clearest, strongest, most logical, and most careful symbolical statement of the Calvinistic scheme of Christian doctrine. (See CALVINISM.) It is based upon a thorough study of the Scriptures, the Continental Reformed theology, the earlier English and Scotch Confessions, but more particularly (as Dr. Mitchell has shown) upon the Irish Articles which were probably drawn up by Archbishop Ussher, 1615, and form the connecting link between the Thirty-nine Articles and the Westminster Confession. Several sections, especially on the Holy Scriptures, the Holy Trinity, the Divine Decrees, the Fall, the Perseverance of Saints, and the Civil Magistrate, are almost verbatim derived from these Articles, which had been set aside by Archbishop Laud. (See Mitchell: *The Westminster Confession*, 1867, and *Introduction to the Minutes*, Schaff: *Creeeds*, i. 762 sqq., and iii. § 26 sqq., where the Irish Articles are given in full.)

The United Presbyterian Church of Scotland has recently adopted an explanatory supplement

<sup>1</sup> Niedner, Hase, Kurtz, and even Gieseler, ignore it completely in their church histories.



or "Declaratory Act" (May, 1879) which "sets forth more fully and clearly" some doctrines of Holy Scripture, among which are the following important modifications of the Westminster statements:—

(1) "That in regard to the doctrine of redemption as taught in the Standards, and in consistency therewith, the love of God to all mankind, his gift of his Son to be the propitiation for the sins of the world, and the free offer of salvation to men without distinction, on the ground of Christ's perfect sacrifice, are matters which have been and continue to be regarded by this church as vital in the system of gospel truth, and to which due prominence ought ever to be given.

(2) "That the doctrine of the divine decrees, including the doctrine of election to eternal life, is held in connection and harmony with the truth that God is not willing that any should perish, but that all should come to repentance, and that he has provided a salvation sufficient for all, adapted to all, and offered to all in the gospel; and also with the responsibility of every man for his dealing with the free and unrestricted offer of eternal life.

(3) "That the doctrine of man's total depravity, and of his loss of 'all ability of will to any spiritual good accompanying salvation,' is not held as implying such a condition of man's nature as would affect his responsibility under the law of God and the gospel of Christ, or that he does not experience the strivings and restraining influences of the Spirit of God, or that he cannot perform actions in any sense good; although actions which do not spring from a renewed heart are not spiritually good or holy,—such as accompany salvation.

(4) "That while none are saved except through the mediation of Christ and by the grace of His Holy Spirit who worketh when and where and how it pleaseth him; while the duty of sending the gospel to the heathen, who are sunk in ignorance, sin, and misery, is clear and imperative; and while the outward and ordinary means of salvation for those capable of being called by the Word are the ordinances of the gospel,—in accepting the Standards, it is not required to be held that any who die in infancy are lost, or that God may not extend his grace to any who are without the pale of ordinary means, as it may seem good in his sight.

(5) "That in regard to the doctrine of the *Civil Magistrate*, and his authority and duty in the sphere of religion as taught in the Standards, this church holds that the Lord Jesus Christ is the only King and Head of the church, and 'Head over all things to the church, which is his body;' disapproves of all compulsory or persecuting and intolerant principles in religion; and declares, as hitherto, that she does not require approval of any thing in her Standards that teaches, or may be supposed to teach, such principles."

The American Presbyterian churches adopted the Westminster Confession and Catechisms at first without alteration, but with a liberal construction, "as being, in all the essential and necessary articles, good forms of sound words and systems of Christian doctrine" (Synod of Philadelphia, Sept. 19, 1729). After the Revolutionary War, however, it became necessary to change the articles on church polity, and to adapt them to the voluntary system and the separation of Church and State. Such changes were made in chaps. xv., xxiii. 3, xxxi. 1 and 2, and adopted in the Synod of Philadelphia, May 29, 1788. (See the changes in Schaff's *Creeds*, i. 806 sqq.) The Protestant-Episcopal Church had to make similar alterations in the Thirty-nine Articles of the Church of England; for all the creeds of the sixteenth century imply the union of Church and State, and the duty of the civil magistrate to support religion, and to punish heresy.

The Cumberland Presbyterian Church in 1813 made some doctrinal changes by modifying the statement on predestination in chap. iii. (See Schaff's *Creeds*, iii. 771.) The same body has subjected its modified confession to another revision in 1883. The Cumberland Presbyterians reject unconditional election, but hold to the perseverance of saints. (See CUMBERLAND PRESBYTERIANS.)

2. *The Westminster Catechisms*.—These are two,—a large Catechism, for ministers, to be explained from the pulpit according to the custom then prevailing in the Reformed churches on the Continent; and a short Catechism, for the instruction of children. Both were prepared simultaneously with the Confession (the large one first), presented to Parliament for examination and approval in the autumn of 1647, printed under the title *The Humble Advice of the Assembly of Divines now by authority of Parliament sitting at Westminster, concerning a Larger (Shorter) Catechism*, etc. Parliament approved the books, with slight exceptions, Sept. 15, 1648; the Scotch Kirk adopted them July 20 and 28, 1648, and again (after a temporary repeal under Charles II.) in 1690. Tuckney had the chief share in framing the Larger Catechism, and Wallis the mathematician, in giving the Shorter Catechism its severely logical finish. The story about Gillespie's prayer suggesting the definition of God is doubtful. Both Catechisms contain an exposition of the Ten Commandments and the Lord's Prayer, and an independent statement of the Christian system of doctrine after the Calvinistic type. The Apostles' Creed is not, as in other Catechisms, made the basis of the doctrinal expositions, but appended "because it is a brief sum of the Christian faith, agreeable to the word of God, and anciently received in the churches of Christ."

The Shorter Catechism is, next to Luther's Small Catechism and the Heidelberg Catechism, the most extensively-used catechism in Protestant Christendom. It exceeds all other Catechisms by the terse brevity and precision of the questions and answers, and differs from most by the following peculiarities: (1) It embodies the question in the answer, so as to make this a complete proposition or statement; (2) It substitutes a new and logical order of topics for the old historic order of the Apostles' Creed; (3) It deals in dogmas rather than facts, and addresses the intellect rather than the heart; (4) It puts the questions in an impersonal form, instead of addressing the learner directly; (5) To this may be added the theological and logical character of the answers. It admirably suits the Scotch and Anglo-American mind. The first questions of the typical Catechisms are very characteristic. The Longer Catechism of the Orthodox Eastern Church begins, "What is an orthodox Catechism?" the Anglican Catechism, "What is your name?" Luther's Small Catechism, "What means the First Commandment?" the Heidelberg Catechism, "What is thy only comfort in life and in death?" the Westminster Shorter Catechism, "What is the chief end of man?"

On the doctrinal standards of the Westminster Assembly, see Expositions of the Confession by DICKSON (Edinb., 1684), SHAW (Edinb., 1845), A. A. HODGE (Phila., 1869, etc.); Expositions of

the Catechisms by VINCENT, WATSON, FLAVEL, FISHER, WILLISON, BROWN, MAIR, GREEN, and many others; ALEXANDER TAYLOR INNES: *The Law of Creeds in Scotland*, Edinburgh, 1867; ALEXANDER F. MITCHELL (of St. Andrew's): *The Westminster Confession of Faith*, Edinburgh, 3d ed., 1867 (comp. also the valuable Introduction to his edition of the *Minutes*, Edinburgh, 1874); SCHAFF: *Creeds of Christendom*, i. 783 sqq. and iii. 597 sqq.; the editions of the Confession and the Catechisms published by the Scotch Presbyterian Assemblies and the Presbyterian Board in Philadelphia. Niemeyer published a Latin translation as an appendix to his collection of the Reformed Confessions, 1810.

II. THE DIRECTORY OF PUBLIC WORSHIP. — This was prepared during 1644, sanctioned by the English Parliament Jan. 3, 1645, approved by the Scotch Assembly and Parliament in February, 1645, and published in the same year in London and Edinburgh. It was intended to be a substitute for the Anglican Book of Common Prayer; but, instead of prescribing liturgical forms, it gives minute directions and suggestions to the minister how to conduct public worship.

III. THE DIRECTORY FOR CHURCH GOVERNMENT AND DISCIPLINE. — This sets forth the principles of Presbyterian church polity, on which see the art. PRESBYTERIANISM and the literature there given. The debates of the Assembly on church government will probably be published soon by Professor Mitchell, from the *Minutes* in Dr. Williams's library. PHILIP SCHAFF.

WESTPHAL, Joachim, b. in Hamburg in 1510 or 1511; d. there Jan. 16, 1574. He studied theology at Wittenberg, under Luther and Melancthon; visited, also, the universities of Jena, Erfurt, Marburg, Heidelberg, Strassburg, and Basel; and was appointed preacher at the Church of St. Catherine, in his native city, in 1541, and superintendent in 1571. He began his polemical activity by partaking in the controversy occasioned by the Leipzig Interim; and siding with Flacius, and attacking Melancthon, he wrote two pamphlets on the question of true and false adiaphora, — *Historia tituli aurei Aaronis*, etc. (Magdeburg, 1549), and *Explicatio generalis*, etc. (Hamburg, 1550). But his great controversial exploit was the contest he raised between the Swiss and the German Reformers concerning the Lord's Supper, and which produced much disturbance and much misery in the Protestant Church. He opened the attack, when Peter Martyr's Oxford Lectures on the Lord's Supper were published in 1552, with his *Farrago opinionum de Cæna Domini* (Magdeburg, 1552), in which he exhorted all true Lutheran theologians to come forward and give battle. But the Lutheran theologians were too much occupied at that moment with controversies of their own, and the Reformed theologians took no notice of the book. Once more Westphal made an attack (*Recta fides de Cæna Domini*, etc., Magdeburg, 1553), but with no better success. Then an event of practical consequence came to his aid. John a Lasco and the Reformed Congregation of foreigners in London were expelled by the Bloody Mary; and the various Lutheran communities in which they sought refuge — Copenhagen, Lubeck, Rostock, Hamburg, etc. — refused to admit them. In this

persecution Westphal took a prominent part; and when he made his third attack, *Collectanea sententiarum Aurelii Augustini de Cæna Domini* (Ratisbon, 1555), Calvin came forward with his *Defensio*, etc. Calvin's answer is proud, almost disdainful, and it produced a tremendous stir in the Lutheran camp. The battle was soon raging along the whole line. On the Reformed side wrote Calvin, Lasco, Bullinger, and Beza; on the Lutheran, Brenz, Andrea, Schnepf, Paul von Eitzen, etc. Westphal also wrote some more pamphlets, but distinguished himself still more by his practical activity. When the city of Francfort opened its gates to Lasco and the other Reformed refugees from London, Westphal wrote to the magistrates, and admonished them to take care that the church of Francfort should not be poisoned by those heretics. He also endeavored to form all the North-German churches into one compact union on the basis of the true Lutheran conception of the Lord's Supper, and he partially succeeded. His last attack, however, *Confutatio aliquot enormium mendaciorum J. Calvini* (1558), elicited no answer. See J. MÖLLER: *Cimbria literata*, Copenhagen, 1744, T. iii.; BRETSCHNEIDER: *Corpus Reformatorum*, Halle, 1810, vols. vii.–ix.; [MÖNKEBERG: *Westphal u. Calvin*, Hamburg, 1865]. NEUDECKER.

WESTPHALIA, The Peace of, ending the Thirty-Years' War, was signed Oct. 14, 1648. The preliminaries were agreed upon as early as December, 1641; but the treacherous equivocations of the emperor, the jealousies between Sweden and France (who had different and sometimes opposite interests to defend), and the almost incredible haggings between the powers concerning rank and ceremony, prevented the congress from actually beginning its work until April, 1645. One part of the congress, consisting of deputies of the emperor, Sweden, and princes of the empire, sat at Osnabrück, a city of Westphalia, and finished its work Aug. 8, 1648: the other part, consisting of deputies of the emperor, France, and other foreign powers concerned, sat at Münster, a neighboring city, and finished its work Sept. 17. The complete instrument of peace was finally signed at Münster.

Leaving entirely out of consideration the merely political elements of the negotiations, and confining ourselves to the purely religious and ecclesiastical questions, the two general points of agreement were the confirmation of the peace of Augsburg, settling the relations between the Roman Catholics and the Protestants within the boundaries of the German Empire, and the establishment of full equality between the two Protestant churches, — the Lutheran and the Reformed. Of the special points of the treaty, two are of particular interest, — one concerning the right of possession with respect to certain ecclesiastical estates and revenues, and the other concerning the right of the prince to reform the confession of faith within the boundaries of his territory. In order to arrive at an agreement, it was decided to fix Jan. 1, 1624, as a norm from which to proceed; so that all churches, schools, hospitals, monasteries, or other kinds of ecclesiastical estate and revenue which at that day were in the possession of the Protestants, should be ceded to them; while, on the other hand, any kind of ecclesiastical property which they had acquired

after that date should be returned to the Roman Catholic Church, and *vice versa*. Of course, such a rule could not be carried out with any degree of strictness without harshness. It seems, however, that the general result of the negotiations gave satisfaction to both the parties concerned. More difficult was the second point. The maxim, *cujus dominium, ejus religio*, which forms the basis of the so-called "Territorial System," had in Germany given rise to many despotic acts, entailing much suffering and endless confusion. More than once a prince had, by one stroke of the pen, changed the confession of his country from Lutheranism to Calvinism, or from Calvinism to Lutheranism; and generally the stroke of the pen had to be followed up with exile, confiscation of property, imprisonment, and the stake. It was now decided that those who on the day mentioned held a certain right of worship should continue to hold it, irrespective of the prince's *jus reformandi exercitium religionis*, while those who at that time had acquired no such right were still at the mercy of their prince.

It must be noticed that all these stipulations were valid only for the German Empire, but not for the hereditary Austrian possessions of the emperor. Some of the great feudal lords of Silesia, the dukes of Brieg, Liegnitz, Münsterberg, Oels, and the city of Breslau, obtained certain privileges from the emperor; but with respect to his other subjects no security, not even a promise of toleration, was given. At the signing of the treaty at Munster, the papal legate, Fabius Chigi, formally protested; and the protest was followed up by the bull *Zelo domus Dei*, Nov. 26, 1648. But the protest had no influence whatever, nor was it by the Pope (Innocent X.) and the Roman curia expected to have any. The usual diplomatic formalities were rapidly gone through, and peace was actually restored.

LIT.—J. G. VON MEIERN: *Acta pacis publica*, Göttingen, 1734–36, 6 vols. folio, and *Acta pacis executionis publica*, 1736–37, 2 vols. folio; SENCKENBERG: *Darstellung des westfälischen Friedens*, Franc., 1804; WOLTMANN: *Gesch. d. westfälischen Friedens*, Leip., 1808, 2 vols.; [L. KELLER: *Die Gegenreformation in Westfalen u. am Niederrhein. Actenstücke u. Erläuterung*, 1 Thl., 1555–85 (*Publicationen aus den königlichen preussischen Staatsarchiven*, vol. ix., Leip., 1881)]. H. F. JACOBSON.

WETSTEIN,<sup>1</sup> Johann Jakob, b. in Basel, March 5, 1693; d. in Amsterdam, March 22, 1754. He early showed his inclination toward biblico-textual studies; and his first dissertation was upon the various readings of the New Testament. His acquaintance with New-Testament manuscripts was greatly increased by his travels in France and England; but in 1720 he returned to Basel to become assistant to his father, who was pastor of St. Leonard's Church. Although his duties were not congenial, they were faithfully performed. Meanwhile he continued the preparation of his great edition of the Greek New Testament, and gave private lectures upon exegesis and dogmatics. Bengel was preparing his edition, likewise, and employed two Basel professors to

collate the codices in the Basel Library. Between these two and Wetstein a feud arose respecting the age and value of E (see BIBLE TEXT), which Wetstein did not put so high as they, resting on Mill's authority. The feud became personal; and then the vague rumors of heterodoxy, which had for some time been circulating, assumed the form of charges. To many persons conclusive evidence of this aberration was Wetstein's rejection of the reading of the *textus receptus* θεός for ὁς in 1 Tim. iii. 16. The latter is probably the correct reading, but people said he wanted to take away a proof-text of the divinity of Christ. His assertion that he merely followed the Codex Alexandrinus because careful study had convinced him that it was correct, was declared a subterfuge. He was tried for holding Arian and Socinian views, found guilty, and deposed May 13, 1730. But just then a new career opened to him: he succeeded Clericus in the Remonstrants' College at Amsterdam, and thenceforth he lived there. He won for himself an imperishable fame by his edition of the Greek New Testament, of which the prolegomena appeared anonymously at Amsterdam, 1730, and the work itself in 1751–52, 2 vols. folio. Expediency compelled him to print the *textus receptus*, and to put his various readings in the form of notes. William Bowyer subsequently (London, 1763) printed a text which incorporated Wetstein's preferred readings. Besides the wealth of textual illustration, Wetstein's New Testament is pre-eminent for its parallel passages from the classics, the fathers, and the rabbins; so that it has been a quarry for commentators ever since. He carried the collation of manuscripts farther than all his predecessors, having personally examined upwards of forty. He also introduced the present mode of designating uncial manuscripts by Roman capitals, and cursive by Arabic figures. See BIBLE TEXT, pp. 274, 275; and, for personal information, see L. MEISTER: *Helvetische Schicksal der neueren Schwärmerei und Intoleranz*, Zurich, 1785, pp. 167 sqq.; and the *Prolegomena* to his New Testament. HAGENBACH.

WETTE, DE, Wilhelm Martin Leberecht, b. at Ulla, near Weimar, Jan. 12, 1780; d. at Basel, June 16, 1849. His theological studies were made at Jena, where he was greatly influenced by the great textual critic Griesbach, and by Paulus. From the latter he derived his taste for untrammelled study of the Scriptures. But his earliest publications, his critical dissertation upon Deuteronomy (Jena, 1805, republished in his *Opus. Theol.*, Berlin, 1833), and, in the same year, his *Beiträge zur Einleitung in das Neue Testament* ("Contributions to New-Testament Introduction"), proved his originality and independence. Unlike Eichhorn and Paulus, De Wette held to a mythical interpretation of the Bible miracles. Of course, such an interpretation increases in probability, the more remote the narratives are in date from the supposed events. Accordingly, De Wette strove to show in the first-mentioned work that the Pentateuch was not from Moses, but was a collection of independent documents made by several persons and at different times. The earliest collection, Genesis, dates from the time of David; the last, Deuteronomy, from that of Josiah. These views he intended to present at length; but Vater anticipated him, and therefore he modestly made

<sup>1</sup> Hagenbach writes Wettstein, which was his family name; but he himself spelled it in Latin Wetstenius; and hence most German, English, and Dutch writers spell his name with one "t."—ED.

merely an abstract of them, and appended it to his *Critical Examination of the Credibility of Chronicles* (Jena, 1806) as an avowed supplement to Vater's book on the Pentateuch. De Wette charged intentional alterations and additions in a predominating levitical and hierarchical spirit upon the *Chronicles*. See his *Beiträge zu's A. T.*, Jena, 1806, 1807, 2 vols. By his essay on Deuteronomy, De Wette won his degree of Ph.D., and became *privatdocent* at Jena, but in 1807 was called to Heidelberg as professor of theology. While there he made, at first in conjunction with Augusti, but later alone, a translation of the entire Bible (Heidelberg, 1809-14, 4th ed., 1858), and wrote his Commentary on the Psalms (1811, 3d ed., 1826), which is so exclusively critical that he himself endeavored to make amends by a special appendix, — *On the Devotional Use of the Psalms*, 1837. He denies the Davidic origin given to many psalms, their early dates, and also that the historical Christ is prophesied anywhere in the collection, referring the so-called Messianic incidents and allusions to nearer historical events, although at the same time he granted that the psalmists' descriptions of an ideal future could be practically applied to Christianity. He was unalterably opposed to "the play of pious ingenuity" upon the Psalms, maintaining that their devotional use should be based upon a strictly scientific exegesis.

In 1810 he was called to the newly founded university at Berlin. There he had for his colleague Schleiermacher; and the two labored for that "better day" in theology when the demands of faith and science should alike be met. In 1813 De Wette published his Latin *Commentary on the Expiatory Death of Jesus Christ*, in recognition of his degree of D.D. from Breslau. In this work he represented the death of Christ as an inevitable, yet to him quite unexpected, consequence of his moral nature: Christ died nobly as a sacrifice in the ideal sense. In 1814 De Wette published his *Hebrew Archaeology* (4th ed. by Rübiger, 1864), in 1817 his *Old-Testament Introduction*, in his opinion his best critical work (seven editions were published during his lifetime; 8th ed. by E. Schrader, Berlin, 1869); in 1826 his *New-Testament Introduction* (6th ed. by Messner and Lünemann, 1860).

The Latin dissertation on the atonement was neither the first nor the only contribution De Wette made to theology. The first part (biblical theology) of a *Text-Book of Christian Dogma* came out in 1813; the second (ecclesiastical theology), in 1816, 3d ed., 1831-40. In the first part he distinguishes, in the Old Testament, Hebraism from Judaism, and in the New Testament the doctrine of Jesus from that of the apostles. In the second part he maintains that theology, although not definitely settled, was still not to be slighted, as it was an "historical bond of union" among the members of the church. This "historical bond" is what is sought for in so-called orthodoxy. As ecclesiastical theology, De Wette simply presents Lutheran doctrine: his own system of theology came much later, — *The Essentials of Christian Faith considered from the Stand-point of Faith*, Basel, 1816. Next followed his *Christian Ethics* (1819-33, 3 vols.), an epoch-making work, inasmuch as he considers ethics, not as a mere aggregate of moral precepts, but as rooted in Christian thought, which itself is a fruit of Christian faith.

But his days in Berlin were numbered. Taking a great interest in public affairs, he wrote a letter to the mother of an Erlangen student, Karl Ludwig Saud (who murdered in cold blood August von Kotzebue, a determined foe to liberalism), in which, while expressing deep abhorrence at the crime which cost the student his life, he still cleared his motives of the suspicions which had been cast upon them, on the ground that the deed was prompted by pure patriotism. For this bold defence he was summarily dismissed from the university by the king (Oct. 2, 1819). He betook himself to Weimar, and there employed his enforced leisure in preparing the first complete edition of Luther's *Letters* (1825-28, 5 vols., supplemental volume by Seidenmann, 1856), by which, even if he had done nothing else, he would have proved himself a scholar. In 1822 he issued his first romance, *Theodore, or the Consecration of the Doubter* (Tholuck replied in his *True Consecration of the Doubter*, Hamburg, 1823); and his second, *Henry Melchthal*, in 1829, 2 vols. These stories never found many readers, yet they contain much good writing, and many valuable thoughts upon timely matters. In 1822, quite unexpectedly, he was called to Basel, and there he passed the rest of his days. He did excellent service in advancing the university, and won the hearts of many who had bitterly opposed his coming. There he lectured upon *Ethics* (Berlin, 1823, 1824, 4 vols.), and upon *Religion, its Essence, its Manifestations, and its Influence upon Life* (1827). There, also, he preached to a select but highly appreciative audience, and published five collections of sermons (Basel, 1825-29). Another series was published after his death (1819). In 1846 he issued the first part of his unfinished *Bible History, or History of Revelation*. In 1836 he began, and in 1848 he finished, his renowned *Concise Exegetical Commentary on the New Testament*, — a work marked by masterly brevity and precision and the most exact and accurate scholarship.

The numerous works already mentioned make up, after all, only a partial list of the writings of this extraordinary and prolific genius. Reviews, criticisms, essays, encyclopædia and newspaper articles, sermons, addresses, pamphlets, works upon art (Berlin, 1846), even a drama, — *The Renunciation (Die Entsagung; Schauspiel in 3 Aufzügen)*, Berlin, 1823), and poems, came from his gifted pen. And the fullest record of his literary activity fails to set him forth as he was in himself. He was fond of society, and hospitably inclined; and, although rationalist and "heretic," he took a leading part in all philanthropic movements. He founded (1825) a society in Basel to help the Greeks in their struggle against Turkish tyranny, to send missionaries to Greece, and to educate their children. He took a little Greek boy into his own family, and was a tender foster-father to him. He also founded the Basel branch of the Gustavus Adolphus Union (see art.), to which he gave the name the "Union of Supporters of the Protestant Church."

It remains to speak of De Wette's philosophical and theological opinions, early embraced and worked out, and faithfully adhered to through life. These will be best read in his *Ueber Religion u. Theologie, Erläuterungen zum Lehrbuch der Dogmatik* (Berlin, 1815, new edition, 1821). The

theism of the Kantian criticism forms the basis of De Wette's doctrinal system; but he leans visibly towards Jacobi's theory of religion as feeling. He makes a sharp distinction between knowledge and faith. The former refers to the intellect, and has to do only with finite things; while the infinite must be grasped by faith under the form of feeling, — devotion, enthusiasm, resignation, etc. The infinite is revealed by the finite in a symbolical manner. The whole historical revelation is a symbol in which the eternal and supersensuous ideas have found their expression. The miracle is a cross to the understanding, but as a symbol it shows its meaning. The dogma is inaccessible to the understanding, but opens itself to the intuition; for intuition is the only means of conception when the object is a symbol. All religious conception is consequently æsthetical, and this æsthetical elevation above the merely intelligible is to De Wette the only tenable form of supernaturalism. De Wette was pre-eminently an ethical theologian. He closely connected dogma with ethics, and made ethical considerations decisive in judging other systems. He held fast to the personality of Christ, and in the preface to his Commentary on Revelation made use of the following remarkable language: "I know that there is salvation in no other name but the name of Jesus Christ and him crucified; and that there is nothing higher for humanity than the God-mankind realized in him, and the kingdom of God planted by him. . . . Christianity must become life and deed." This was his dying testimony.

LIT. — See HAGENBACH: *Leichenrede*, Basel, 1849, and *Akademische Gedächtnissrede*, Leipzig, 1850; SCHENKEL: *W. M. L. de Wette und die Bedeutung seiner Theologie für unsere Zeit*, Schaffhausen, 1849; LÜCKE: *W. M. L. de Wette zu freundschaftlicher Erinnerung*, Hamburg, 1850; [WIEGAND: *W. M. L. de Wette*, Erfurt, 1877; R. STÄHELIN: *W. M. L. de Wette nach seiner theologischen Wirksamkeit u. Bedeutung geschildert*, Basel, 1880, pp. 56].

HAGENBACH.

WETZER, Heinrich Joseph, joint editor, with Welte, of the great Roman-Catholic theological encyclopædia; b. at Anzefahr, Hessian, March 19, 1801; d. in Freiburg, Nov. 3, 1853. His favorite study was Oriental philology; and this he prosecuted at Marburg, Tübingen, and Paris. In 1824 he received from Freiburg the degrees of doctor of theology and canon law, and became extraordinary professor of Oriental philology in that university, 1828, and ordinary, 1830. He joined Van Ess in his translation of the Old Testament, Sulzbach, 1840. In 1846 he began the issue of the encyclopædia with which his name and that of the co-editor, Benedikt Welte, are indissolubly connected. The first volume was completed 1847. Wetzer put all his time, strength, and learning at the disposal of the work, and the result was eminently satisfactory. The encyclopædia of Wetzer and Welte is authoritative, fair-minded, and, for a Roman-Catholic work, impartial to a singular degree. (The first volume of a revised edition by Kaulen appeared 1882.) Wetzer was a layman, and married. See his biography in vol. xii. of *Wetzer and Welte*, pp. 1251-1254.

WHATELY, Richard, D.D., Archbishop of Dublin; b. in London, Feb. 1, 1787; d. in Dublin, Oct. 8, 1863. He was graduated at Oxford, 1808, and

elected fellow of Oriel College, 1811. He did little to cultivate anybody's good will. His inexhaustible wit spared neither friend nor foe. Arguing was his passion, and he was as ready to defend a paradox as his genuine convictions. But he made good use of his time, and laid deep and broad foundations in learning. He also acquired repute as a preacher. The first public exhibition of his peculiar wit was *Historic Doubts relative to Napoleon Bonaparte* (1819), in which he reduced to absurdity the Hume dictum, that no testimony suffices to prove a miracle, by analyzing the unquestioned facts relative to Napoleon, and pretending to doubt his very existence. The brochure was both his first and his most popular publication. In consequence of his marriage, he resigned his fellowship (1821), and took the rectorship of Halesworth, Suffolk. In 1822 he delivered the Bampton Lectures, *On the Use and Abuse of Party Feeling in Religion*. In 1825 he was elected principal of St. Alban's Hall, Oxford, and in 1830 professor of political economy. In 1825 he brought out his first series of essays, *On some of the Peculiarities of the Christian Religion*, and *The Elements of Logic*. The latter book had already substantially appeared in the shape of an article in the *Encyclopædia Metropolitana*. By it he revived the study of logic in Oxford, and won great fame; for his book was extensively used as a text-book in England and America. But it contained no novelties, rather it was a clear presentation of the Aristotelian-scholastic logic. Next came his *Elements of Rhetoric* (1828), which likewise has been widely used and much prized. In the same year appeared his second series of essays, *On some of the Difficulties in the Writings of the Apostle Paul, and in some of the Other Parts of the New Testament*. In the second edition (1830) he inserted an essay, *Thoughts on the Sabbath*, which he also published separately. He gave great offence by opposing the current views. In 1830 appeared his third series of essays, *The Errors of Romanism traced to their Origin in Human Nature*. It is the best antidote to Roman-Catholic error yet published. By these different writings, and by his lectures and sermons, Whately had given evidence of peculiar fitness for the academic life, and had won fame as a liberal theologian of the most independent kind.

To the great astonishment of every one, and in the face of vehement opposition, Professor Whately was in 1831 promoted by the premier, Earl Grey, to the archbishopric of Dublin, and in the autumn of that year began his service. He showed in his new position the same absolute indifference to popular opinion or prejudice, the same delight in stinging wit and biting sarcasm, and the same recklessness in stating his convictions, which had already made him so unpopular. And yet Whately abundantly justified the wisdom of his promotion; for he won his way by the exhibition of a spirit of impartiality and kindness towards the Roman Catholics, by vigorous and twenty years' long-continued efforts in the cause of popular education, by his services in stemming the tide toward Rome, and by his interest in, and self-sacrificing labor for, all that tended to make Ireland better in body and soul. As primate of Ireland, he sat in the House of Lords, and made many speeches, which are notice-

able for their independence. Thus he advocated a revision of the Liturgy, a revision of the Authorized Version of the Bible, the abrogation of the prohibition to marry a deceased wife's sister, the emancipation of Jews (cf. *Speech on Jewish Disabilities*, 1833) and Roman Catholics.

Whately's theological stand-point was substantially that of rational supernaturalism. He was, however, no creative genius, but followed, in his usual independent way, the direction of Paley. He left no systematic treatise; yet his principal ideas are easily gathered from his numerous essays, sermons, charges, and speeches; and the living proof of his great influence upon English theology is the Broad Church party. The limpid clearness of his style, and his soberness and impartiality, demand a word of recognition. In his theological writings he ever quietly opposed Tractarianism. The following are the principal points of his distinctive teaching. 1. *Relation between Reason and Revelation*.—What reason can discover is not revealed. What it cannot discover, and yet is not contrary to it, may be made an article of faith by proof from particular passages of Scripture. What is contrary to reason can only be so made by the most indisputable evidence. While believing in the right and necessity of a revelation, he found a place for reason within revelation's limits, and a duty for it,—to find out the truth. Whately was a genuine disciple of the "evidential" school. Faith is to him the conclusion drawn from historical premises. 2. *The Scriptures*.—Revelation is to be distinguished from mere matters of history, etc. The former is infallible, inspired, if not verbally, at least substantially. The peculiarities of Scripture, its omissions, etc., are to be referred to the special guidance of the Holy Spirit. Its contents are practical truths expressed in popular language. The Bible is to be interpreted as the persons immediately addressed would understand it. There is no infallible interpretation; but the effort should be to get at this primitive understanding by a study of the circumstances and religious ideas and customs of the first Christians. (The merit of this view was its demand for a historico-grammatical exegesis.) 3. *Doctrine of Election*.—In the Old Testament, election is set forth as arbitrary; but it concerns not individuals, but whole nations. In the New Testament it is represented as embracing all those members of the Christian Church who use the preaching of the gospel and the means of grace to their salvation. 4. *Christology*.—The self-witness of Jesus to his divinity is the strongest proof in the New Testament for the doctrine, and the most important part of it is that borne before the Sanhedrin and Pilate. The incarnation is an extraordinary act of revelation, in order (1) to make divinity more intelligible to us, and (2) to give a pattern of human perfection. The death of Christ was sacrificial; but, as circumstances conspired to bring it about, it was not necessarily an unavoidable catastrophe. 5. *Doctrine of Justification*.—The death of Christ is the only ground of our salvation. There is no such thing as imputed righteousness. 6. *Christianity*.—(Cf. *The Christian's Duty with respect to the Established Government and the Laws*, 1821, and *The Kingdom of Christ*, 1841.) The Christian revelation is substantially

a revelation of the truth in the words and example of Christ. Christianity is, on the other hand, a social religion. The kingdom of Christ is a society, whose members may at the same time belong to other societies. Thus the problem of Church and State is solved. Christ has himself given the plan for the society's government, but the execution of this plan lies with the society. It has, like every other society, its officers, who have the right to draw up rules for the admission and expulsion of members. This is the so-called "power of the keys,"—a power which does not reach to the forgiveness of sins, but only to ecclesiastical penances. The essentials of Christianity are of universal, the minor matters, only of relative, importance. The authority of oecumenical councils is not justified by the Bible, which rather recognizes independence among churches. There is no such thing as apostolic succession in the sense of its securing the transmission of the Holy Ghost and the efficacy of the sacraments. The true apostolic succession is maintenance of apostolic principles. 7. *The Sacraments*.—(Cf. *Scripture Doctrine concerning the Sacraments*, 1857.) Baptism, analogous to circumcision, is the initiatory rite; and infant baptism, with its obligations on the parents, was therefore to be expected, unless it had been expressly prohibited. It is the removal from a state of damnation to a state of grace. The Lord's Supper is symbolical, else the Lord had instructed his disciples otherwise; for they could not have supposed that he gave them his actual body. 8. *Eschatology*.—(Cf. *View of the Scripture Revelations concerning a Future State*, 1829.) No revelation of immortality in the Old Testament. Belief in it among the Jews first sprang up in the Maccabean period. The only sure ground of it is the express promise of it as a free gift of God through Christ. Resurrection is not to be understood of the atoms of the body. 9. *The Sabbath*. If the Mosaic law has been abrogated, then the law of the sabbath is: if the Mosaic law of the sabbath is still binding, then there is no authority for the change of the day from Saturday to Sunday. Christ himself broke the sabbath, and gave his disciples no fixed command respecting it, but left it to the church to fix a day, precisely as in the case of other festivals.

[Whately edited Bacon's *Essays*, and added annotations, 1856, which have been adjudged worthy of the text; which is very high praise. See the catalogue of Whately's writings appended to his *General View of Christianity*, New York, 1860. In 1861 his daughter, Miss E. J. Whately, issued his *Miscellaneous Remains*. For biography, see his *Memoirs* by W. J. FITZPATRICK, London, 1864, 2 vols.; *Life and Correspondence* by E. JANE WHATELY, 1866, 2 vols., popular edition, 1868, 1 vol.]

**WHEELOCK** Eleazer, D.D., Congregational minister; b. at Windham, Conn., April 22, 1711; d. at Hanover, N.H., April 21, 1779. He was minister of the Second Church in Lebanon, Conn., 1735-70; established there a school for the Christian education of Indian boys, called, from Joshua Moor, who gave in 1754 a house and two acres of land for its use, "Moor's Indian Charity School." Out of this school, transferred to Hanover, N.H., 1770, sprang Dartmouth College, of which Dr. Wheelock was the first president. Famous among

Dr. Wheelock's pupils are Sampson Occum (see art.), Joseph Brandt the Indian chief, and his own son John. He wrote *Narrative of the Indian Charity School at Lebanon*, 1762, and several continuations to it, 1763-73. See his *Memoirs* by McClure and Parish, 1810. — **John Wheelock, D.D., LL.D.**, Congregational minister; second president of Dartmouth College; b. in Lebanon, Conn., Jan. 28, 1754; d. at Hanover, April 4, 1817. He was graduated from Dartmouth in the first class, 1771; was tutor, 1772-76; served as major and colonel in the Continental army. On the death of his father (1779) he was chosen successor, and held the position to his death, except from 1815 to 1817, when, in consequence of an ecclesiastical controversy, he was removed. He published *Sketches of Dartmouth College*, 1816.

**WHEWELL, William, D.D.**, b. at Lancaster, Eng., May 24, 1794; d. at Cambridge, March 5, 1866. He was successively undergraduate, fellow, tutor, and master of Trinity College, Cambridge, 1811, and in 1855 vice-chancellor of the university. He was elected F.R.S., 1820; was professor of mineralogy, 1828-32; professor of moral philosophy, 1838-55. His attainments took a very wide sweep: "Science was his chief forte, and omniscience, his foible." Probably his most valuable book is his *History of the Inductive Science*, 1837; his most widely read, *Essay on the Plurality of Worlds*, 1853. Valuable also are his *Lectures on Systematic Morality* (1846), *Lectures on the History of Moral Philosophy* (1852), and *The Platonic Dialogues for English Readers* (1859-61, 3 vols.). See *Account of his Writings, with Selections from his Literary and Scientific Correspondence*, edited by Isaac Todhunter, London, 1876, 2 vols.

**WHICHCOTE, Benjamin**, one of the most eminent of the "Cambridge Platonists," or, as they were sometimes called, "Latitudinarians," of the seventeenth century (a party which also included such men as Cudworth, Wilkins, More, and Worthington); was b. March 11, 1609; and d. May, 1683. He was descended from an ancient family, and was the sixth son of Christopher Whichcote, Esq., of Whichcote Hall in the county of Salop, and parish of Stoke. His mother was the daughter of Edward Fox, Esq., of Greet, in the same county. Of his training in boyhood nothing is known. In 1626 he was sent to Emmanuel College, Cambridge. He took his degree of B.A. in 1629, and of M.A. in 1633. In the latter year he became fellow of his college, where he appears to have remained as tutor till 1643. In that year he was presented to the college living of North Cadbury in Somersetshire; but, before he had time to settle himself in this new sphere of duty, he was recalled (1644) to Cambridge, having been offered, and, after some hesitation, accepted, the preferment of the provostship of King's College, in room of Dr. Collins, who had been ejected by the Parliament. He had been brought up under Puritan influences, but can hardly be said to have belonged to that or any other ecclesiastical party; and when he returned to Cambridge to occupy a prominent position in the university, it was more, to use the words of Principal Tulloch, as "a thoughtful and independent student in religious matters than either as a Puritan or an Anglo-Catholic," that he took his place, and became a power in the university.

The date of the event just referred to, namely, Whichcote's appointment to King's College, marks the rise of the new philosophical and religious movement with which he is identified. Cambridge Latitudinarianism or Platonism, as a system, must be estimated by the works of its most eminent representatives. It may be enough here to indicate the Puritan view of the school in question as expressed in the letters of Whichcote's Puritan friend Tuckney, master of Emmanuel. Tuckney does not like Whichcote's "mode of preaching, the philosophical rational style . . . in contrast to the 'spiritual, plain, powerful ministry' for which Cambridge had been [formerly] distinguished." He goes on:—

"Whilst you were fellow here [in Cambridge], you were cast into the company of very learned and ingenious men, who I fear, at least some of them, studied other authors more than the Scriptures, and Plato and his scholars above others . . . and hence in part hath run a vein of doctrine, which divers very able and worthy men—whom from my heart I much honor—are, I fear, too much known by. The power of Nature [is] too much advanced. Reason hath too much given to it in the mysteries of faith,—a *recta ratio* much talked of, which I cannot tell where to find. Mind and understanding is all: heart and will little spoken of. The decrees of God [are] questioned and quarrelled, because, according to our reason, we cannot comprehend how they can stand with his goodness. . . . There our philosophers and other heathens [are] much fairer candidates for heaven than the Scriptures seem to allow of; and they in their virtues [are] preferred before Christians overtaken with weaknesses,—a kind of moral divinity minted, only with a little of Christ added. Nay, a Platonic faith unites to God. Inherent righteousness [is] so preached, as if not with the prejudice of imputed righteousness, which hath sometimes very unseemly language given it; yet much said of the one, and very little or nothing of the other. This was not Paul's manner of preaching."

To this must be added the opinion of Principal Tulloch as to the peculiar position of Whichcote:—

"He stood at the head of the Cambridge thought of his time. He moved the university youth with a force which Tuckney and others failed to imitate. He inspired the highest intellect which it was destined to produce for thirty years. Men like Smith and Cudworth and More and Tillotson looked back to him as their intellectual master."

He continued his university career till the Restoration, when, though clearly distinguished from them in many ways, he shared the fate of the Puritan leaders, and was removed from his provostship by the special order of the king. When the Act of Uniformity was passed, he adhered, however, to the church, and in 1662 he was appointed to the cure of St. Anne's, Blackfriars, London. This church was burned down in the great fire of 1666, when he returned to a former preferment at Milton in Cambridgeshire, and in 1668 was promoted to the vicarage of St. Lawrence Jewry, where he passed his last years.

Four volumes of *Discourses*, and a series of *Moral and Religious Aphorisms* collected from his manuscripts, and his *Correspondence*, comprise all his works.

According to the editor of his *Correspondence*, "he was married, but I cannot learn to whom." He left no children. Tillotson preached his funeral sermon. Baxter numbers him with "the best and ablest of the conformists." Burnett de-

scribes him as a man of a rare temper, very mild and obliging. He had, Burnett says, "credit with some that had credit in the late times, but made all the use of it he could to protect good men of all persuasions. He was much for liberty of conscience; and being disgusted with the dry, systematical way of those times, he studied to raise those who conversed with him to a nobler set of thoughts."

LIT. **SALTER:** *Biographical Preface to the Aphorisms of Whicheote*, published in 1753; **BURNETT:** *History of his own Times*, London, 1721; **TULLOCH:** *Rational Theology in the Seventeenth Century*, Edinb., 1872, 2 vols. **WILLIAM LEE.**

**WHISTON, William;** as theologian, a leading defender of Arianism in England; as mathematician, a scholar of Sir Isaac Newton; a very prolific and eccentric writer; b. at Norton, in Leicestershire, Dec. 9, 1667; d. in London, Aug. 22, 1752. He was educated at Cambridge, entered holy orders, and was chaplain of the bishop of Norwich. During his period of service he wrote *A New Theory of the Earth, from its Original to the Consummation of all Things*, 1696, 6th ed., 1755. He became vicar of Lowestoft, Suffolk, in 1698, and in 1703 Sir Isaac Newton's successor as professor of mathematics at Cambridge. In 1702 he published *A Short View of the Chronology of the Old Testament and of the Harmony of the Four Evangelists*, in 1706, *An Essay on the Revelation of St. John*, in 1708, *The Accomplishment of Scripture Prophecies* (cf. *The Literal Accomplishment*, etc., 1724); in 1709, *Sermons and Essays*; in 1710, *Praelectiones physico-mathematicae, sive philosophia clarissimi Newtoni mathematica illustrata*, quickly Englished, and which first popularized Newtonian ideas. But his stay at Cambridge was destined to be abruptly terminated. In 1708 he prepared an essay upon the *Apostolical Constitutions* of Clement Romanus, in which he endeavored to prove that Arianism was the dominant faith in the first two centuries, and maintained that the *Constitutions* was the "most sacred of the canonical books of the New Testament." This essay was not allowed by the chancellor to be printed; but Whiston's ardent advocacy of his opinions rendered his heterodoxy incapable of concealment, and he was accordingly tried, and expelled the university in 1710. He passed the rest of his days in London. His next publication was *Primitive Christianity Revived* (1711, 1712, 5 vols.), in which he printed the essay referred to, gave text and translation of the *Constitutions*, and translations of the Ignatian Epistles, the Second Book of Esdras, the Patristic references to the Trinity, and the *Recognitions* of Clement, prefacing these with an account of his treatment at Cambridge and by convocation, and closing with observations on Dr. Samuel Clarke's *Scripture Doctrine of the Trinity*, and the proceedings of convocation in his own case. He showed his zeal for "Primitive Christianity" by organizing a society for its promotion; but as the more cautious Arians, noticeably Dr. Clarke himself, declined to join it, in a few years it died out. In 1712 Whiston accepted Baptist and Millenarian tenets (placing the millennium and the restoration of the Jews in 1776); yet he did not leave the Established Church until 1747, when he could no longer endure to hear read the, to him, hateful Athanasian Creed. He

then set up a "Primitive Christian" congregation in his own house, and prepared for its use the Book of Common Prayer, "reduced nearer the primitive standard" (2d ed., 1750). His enthusiastic spirit led him into many freaks, and his fancy overmastered his critical judgment. Still one must admire the manly openness and truthfulness of his character, the consistency of his life, and the straight-forwardness of his conduct. He seems to have had little influence upon his time. Many were attracted to him; but his peculiar, not to say dangerous, views, and great self-assertiveness, soon drove them away. By one piece of work, out of the many which proceeded from his learned brain and busy pen, he has made himself familiar to thousands,—his translation of Josephus (1736), which has appeared in innumerable subsequent editions, and never been superseded. As a curiosity, may be mentioned his *Primitive New Testament*, 1745, translated from the Codex Bezae in Gospels and Acts, from the Clermont manuscript for the Pauline Epistles, and from the Codex Alexandrinus (ed. Mill) for the Catholic Epistles. See his *Memoirs, Written by Himself*, 1749-50, 3 vols., and the *Biographia Britannica*, s.v.

**THEODOR CHRISTLIEB.**

**WHITAKER, William, D.D.,** b. at Holme, Lancashire, 1518; d. at Cambridge, Dec. 4, 1595. He was graduated at Cambridge, where he was successively fellow of Trinity College; Regius Professor of divinity, 1579; chancellor of St. Paul's 1580; and master of St. John's College, 1586. He was a man of great learning, very staunch in his Protestantism and Calvinism. Among his polemical works may be mentioned *Disputatio de sacra scriptura*, Cambridge, 1588 (Eng. trans., *A Disputation on Holy Scripture against the Papists, especially Bellarmine and Stapleton*, ed. for Parker Society, 1849); *An Answer to the Ten Reasons of Edward Campian, the Jesuit* (Eng. trans. from Latin of 1581), London, 1606.

**WHITBY, The Council of,** was convened in 664 by King Oswy for the purpose of settling the questions of the time of the celebration of Easter, the shape of the tonsure, etc., concerning which different opinions and customs prevailed among the Roman and the Iro-Scottish ecclesiastics. On the Roman side, Wilfrid spoke; on the Iro-Scottish, Colman. The former was victorious. The latter left the country with most of his monks. But from that day the English Church took up a new direction in its course of development,—a direction towards Rome,—and the doom of the Iro-Scottish Church was sealed.

**WHITBY, Daniel, D.D.,** b. at Rushden, Northamptonshire, 1638; fellow of Trinity College, Oxford, 1664; prebendary of Salisbury, 1668; rector of St. Edmund's, Salisbury, 1672; d. there March 24, 1726. A man of great learning, he is best remembered for his striking theological changes. He began as an ardent advocate of Protestantism in his book on *The Absurdity and Idolatry of Host Worship* (1679); and next appeared, as a champion of ecclesiastical union, *The Protestant Reconciler humbly pleading for condescension to Dissenting brethren in things indifferent* (1683), in which he expressed very liberal opinions respecting "things indifferent," contending that they should not be made legal barriers to union among Protestants. But the book raised a storm. The



High-Church party were loud in protestations. The university of Oxford ordered the book to be publicly burnt by the university marshal: and the bishop of Salisbury, whose chaplain he then was, obliged him to make humble confession of his two principal "heresies:" (1) That it is not legal for the authorities to require in worship any thing to be said or used which the older custom did not; and (2) That the Christian duty not to offend the weaker brethren was inconsistent with the legal requirement of these "indifferent things." Accordingly, in the same year, Whitby issued a second part of his *Protestant Reconciler*, in which he commanded the nonconformists to re-enter the Church of England, and endeavored to refute their objections to such a proceeding. His next work of importance was *A Paraphrase and Commentary on the New Testament*, 1703, in two vols., which now forms part of the familiar Commentary of Patrick, Lowth, and Arnald, commonly called "Patrick, Lowth, and Whitby's Commentary." Whitby says his Commentary was the fruit of fifteen years' study. It belongs to the old orthodox school. But scarcely was it out of the press before its changeable author was upon a new line of thought. Influenced by deistic attacks upon the doctrine of original sin, he issued his *Discourse* (1710) on the "five points" of Calvinism; viz., (1) election, (2) extent of the atonement, (3) divine grace, (4) liberty of the will, (5) perseverance of the saints. In this he revealed his Arminianism. Four years later his treatise on the patristic interpretation of the Scriptures appeared (*Dissertatio de S. Scripturarum interpretatione secundum patrum commentarios, in qua probatur, I. S. S. esse regulam fidei unicam II. Patres non esse idoneos S. S. interpretes*, 1714), in which he maintained, not only that the Scriptures are the only infallible rule of faith, but that the Fathers are mostly very incompetent exegetes and unsafe guides in theological controversies. This book was intended to show that the controversy upon the Trinity could not be decided by appeal to the Fathers, the councils, nor ecclesiastical tradition. By it the public was prepared for his next theological change. From being an "orthodox" Arminian, he became an Arian; had a controversy with Waterland, and in his *Last Thoughts, containing his Correction of Several Passages in his Commentary on the New Testament*, issued after his death by Dr. Sykes, 1727, retracted his exposition of the trinitarian dogma, which he declared to be a tissue of absurdities.

The little thin man spent his whole life in his study, and was a child in all worldly matters. His character is very favorably described by ANTHONY WOOD, in *Athenæ Oxonienses*, II. See also Dr. SYKES's sketch of him in *Last Thoughts*, mentioned above. THEODOR CHRISTLIEB.

**WHITE, Henry, D.D.**, Presbyterian; b. at Durham, Greene County, N. Y., June 19, 1800; d. in New-York City, Aug. 25, 1850. He was graduated at Union College, New York, 1824; studied two years in Princeton Theological Seminary, New Jersey; was pastor of the Allen-street Church, New York, 1828-36, when he became professor of theology in the newly founded Union Theological Seminary, and held this position till his death. He was an excellent teacher and a sound theologian, but he never published any

thing except a few sermons. See SPRAGUE: *Annals of the American Pulpit*, iv., 691 sqq.

**WHITE, Henry Kirke**, whose pathetic history has won him wider fame, perhaps, than his talents might have commanded during a longer life, was born at Nottingham, March 21, 1785; managed to educate himself while apprentice to a lawyer; took to verse at fourteen; published *Clifton Grove*, 1803; entered St. John's College, Cambridge, 1804; and, after two years of severe and successful study, died of consumption, Oct. 19, 1806. His *Remains* were published in 2 vols., by Southey, 1807. His few hymns were included in Dr. Collyer's Collection, 1812, and have been extensively used. F. M. BIRD.

**WHITE, Joseph, D.D.**, Church-of-England divine, and Orientalist, b. at Stroud, Gloucestershire, 1746; d. at Oxford, May 22, 1814. He was educated at Oxford, where he was successively fellow of Wadham College, 1774; Laudian Professor of Arabic, 1775; Bampton Lecturer, 1781; Regius Professor of Hebrew, 1802; and canon of Christ Church. His works are of great value. Among them are an edition of the whole Harclean version, 1778-1803, 4 vols (see BIBLE VERSIONS, p. 287); *A View of Christianity and Mohammedanism* (Bampton Lectures), 1784; *Diatessaron* (with Greek text), 1799, new ed., 1856 (see DIATESSARON, p. 631).

**WHITE, William, D.D.** This person, so generally regarded as the "Father" of the Protestant-Episcopal Church, was the son of Col. Thomas White of London, Eng., and Esther Hewlings of Burlington, N. J., having been born in Philadelphia, March 24, 1747 (O. S.), where, also, he died July 17, 1836. He was educated in the schools and College of Philadelphia, graduating in 1765. At the age of sixteen he decided to become a clergyman; and in 1770 he sailed for England to receive orders, having pursued his theological studies under the direction of leading divines of the church in the city of his birth. Dec. 23, 1770, he was ordained deacon in the Royal Chapel, London, by Dr. Young, bishop of Norwich. Being under age with respect to further advancement, he delayed in England until June, 1772, when he was ordained priest by Dr. Terrick, bishop of London. Sailing at once for Philadelphia, and arriving there Sept. 13, he entered upon his duties as assistant minister of Christ Church and St. Peter's. Upon the outbreak of the Revolution he promptly sided with the Colonies, and was chosen chaplain to the Continental Congress in September, 1777. April 19, 1779, he was elected rector of Christ Church, Philadelphia. In the year 1782, before the acknowledgment of American independence, he published his celebrated but poorly understood pamphlet, *The Case of the Episcopal Churches in the United States considered*, proposing a temporary administration by the presbyters of the church; there being no prospect, at the time, of obtaining the episcopate. Shortly after, however, independence was recognized, when he immediately abandoned the plan. The pamphlet referred to urged the introduction of the laity into the councils of the church, which, together with the adoption of Articles, was opposed subsequently by Seabury. The counsels of White prevailed when the church was organized. Sept. 14, 1786, he was elected bishop of

Pennsylvania, and, Nov. 2, sailed for England, in company with the Rev. Samuel Provoost, who had been elected bishop of New York, receiving consecration with the latter, at the hands of the archbishop of Canterbury, the archbishop of York, and other prelates, in Lambeth Palace, Feb. 1, 1787. He reached New York on Easter Sunday, April 7, 1787. Bishop Seabury had been consecrated for Connecticut by the Scotch non-jurors, Nov. 14, 1784; but the church was not altogether satisfied with that transaction, desiring a threefold succession, through the English line, which was completed by the consecration of the Rev. James Madison of Virginia, at Lambeth, 1799. Three years before, however, Bishop Seabury had passed away. Bishop White exercised the Episcopal Office until his death, having been in orders more than sixty-five years, and standing at the head of the American Church nearly half a century. About twenty-six bishops were consecrated by him. He married Miss Mary Harrison of Philadelphia, in 1773; and his descendants are honorably represented both among the clergy and laity of the church of which, in such an eminent sense, he was the founder. He finally passed away, leaving the Episcopal Office, which, at the beginning of his administration was viewed with distrust, one of the most honored institutions in America. Throughout his entire life he bore an unblemished reputation, bearing his high office with that meekness which formed its great adornment. Bishop White was a man of large and comprehensive views, sound in his theology and churchmanship, temperate in opinion, and wise in his administration, occupying a position in the Church similar to that held by Washington in the State. As a writer he evinced usefulness rather than popularity. Some account of his works may be found in WILSON'S *Memoir* (p. 305), and SPRAGUE'S *American Pulpit* (v. 283). His principal work, and one that will always continue a prime necessity for students, is his *Memoirs of the Protestant-Episcopal Church*, first published in 1820. A second edition appeared in 1836, and third in 1880, with an introduction and notes by the Rev. B. F. De Costa, D.D. See also, on Bishop White, the *Account of the Meeting of the Descendants of Col. Thomas White of Maryland*, Philadelphia, 1879. B. F. DE COSTA.

**WHITEFIELD, George**, a famous evangelist; b. in Gloucester, Eng., Dec. 27, 1714, in Bell Inn (of which his father was keeper); d. in Newburyport, Mass., Sept. 30, 1770. His grandfather and great-grandfather on the paternal side were clergymen of the Established Church. He was the youngest of a family of six sons and one daughter. When he was two years of age, his father died, and his mother kept the inn. His own account of his early years, published in 1740, and severely criticised as imprudent, exaggerated his youthful follies and vices. He speaks of himself as given to various forms of wickedness, fond of cards, despising instruction, and, when larger, exhibiting a great love for plays. He says, however, that his mother was careful of his education, and it was she who urged him to go to Oxford. At twelve he was placed in a grammar-school in Gloucester, where he developed gifts as a speaker. Three years later he withdrew from school, and became a drawer in the

inn, but returned the next year, with a new impulse, to prepare for college. The religious impressions which he had felt on different occasions were deepened while he was at school the second time. He became attentive to his church duties, and went to Oxford in 1732, resolving to live a holy life. At Oxford he fell in with the Wesleys, joined the famous "Holy Club," observed its rules rigorously, and was enabled, after great distress of mind over his spiritual condition, to testify that the "day-star" which he "had seen at a distance before" "rose in his heart," and to trust that the Spirit of God had sealed him "unto the day of redemption." This was in 1735, and Whitefield was the first of the "Oxford Methodists" to profess conversion. His health being impaired, he left Oxford for a year, returning in March, 1736. He was ordained in the following June. The youthful deacon preached his first sermon in Gloucester, with marked effect, and took his degree of B.A. from Oxford the same year. He spent much time among the prisoners in Oxford, preached in London and elsewhere, and at once rose to great prominence as a pulpit orator. Nine of the sermons preached the first year of his ordination were published. The Wesleys had requested him to come to them in Georgia; and he finally resolved to go, but did not sail until the beginning of 1738, just as John Wesley returned. Whitefield spent several months in Georgia, preaching with great acceptance. He sailed for England the same year, to be ordained priest. He found many of the London churches closed to him, because he was considered as erratic and fanatical. The Wesleys had obtained the peace of mind they had so long been seeking, and were preaching very earnestly the doctrine of justification by faith; and they impressed Whitefield, who had been emphasizing the doctrine of the "new birth," with its great importance. He busied himself preaching in such churches as would receive him, and in visiting and working among the Moravians and religious societies in London. Early in 1739 he held a conference with the Wesleys and other Oxford Methodists, and in February went to Bristol. Being excluded from the churches, he preached to colliers on Kingswood Hill, in the open air, — a step which he induced Wesley to take, thus establishing an innovation which gave opportunity to the Methodist movement. Whitefield had no lack of hearers. Thousands thronged about him. At Rose Green, a month after his first open-air sermon, twenty thousand persons formed his audience. At Kingswood he laid the foundations of the Kingswood School, which became so important to Methodism. He now began his career as an itinerant evangelist. He visited Wales, and gave an impulse to the revival movement already begun by Howell Harris. He visited Scotland, and great results followed. He travelled through England, attracting extraordinary attention everywhere. His arraignment of the clergy as "blind guides" roused many to oppose him; and in 1739 no less than forty-nine publications for and against him appeared. The hostile feeling preceded him to America. On his second visit to the Colonies, some of the Episcopal churches refused him their pulpit; but other churches were open to him. He preached

in Philadelphia and New York, and on his way to Georgia, drawing delighted multitudes everywhere. Visiting New England, the revival which had begun in Northampton in 1736 broke out again, and perhaps Boston never saw a greater awakening. He paid seven visits to America; and the results of his evangelistic tours were shared by the Congregational, the Presbyterian, and the Baptist churches, from Massachusetts to Georgia. When he was not in America, he was stirring by his mighty eloquence the great audiences that greeted him in England, Scotland, and Wales. He early became Calvinistic in his views, and his association with Calvinistic divines in America deepened them. He complained to Wesley of his attacks on the doctrine of election; and there was a short, sharp controversy between them, which led to a temporary alienation. But Whitefield had a noble and generous spirit, and loved Wesley, and neither wished to contend with the other: so a reconciliation took place, and the two great men, the evangelist and the organizer, were henceforth fast friends, though their paths were different. Whitefield was nominally the leader of the Calvinistic Methodists, but he left to others the work of organization. The result, however, of his embracing Calvinism, was the opening of "a wide field of usefulness, which, without it, neither he nor Wesley could have occupied." So says his impartial Methodist biographer, Tyerman, who also says that his services to Methodism were greater "than Methodists have ever yet acknowledged," and that it is "impossible to estimate" the value of the work he and his "female prelate, the grand, stately, strong-minded, godly, and self-sacrificing Countess of Huntingdon, performed for the Church of England. In a true cosmopolitan spirit he divided his time between Great Britain and America; with a catholicity as broad as the gospel, he gave his wonderful labors to all denominations.

He married, in 1741, a widow, Mrs. Elizabeth James. A son born of this union lived only a short time. He saw little of home-life. His activities were incessant, all-absorbing. He never spared himself, preaching every day in the week, and often three or four times a day. His last sermon was preached in Exeter, Mass., the day before his death. He was ill, and a friend remarked that he was more fit to go to bed than to preach. "Yes," said he; then pausing, he added, "Lord Jesus, I am weary in thy work, but not of it. An immense audience gathered to hear him. At first he labored; but soon all his faculties responded for a last great effort, and he held the multitude spell-bound for two hours. He proceeded to Newburyport the same day. In the evening, as he took his candle to go to bed, many who were gathered in the hall tempted him to an exhortation, which continued till the candle burned out in the socket. The next morning, Sept. 30, 1770, he was dead.

In person Whitefield, as described by Dr. Gillies of Scotland, was graceful, well-proportioned, above the middle size in stature. His eyes were dark blue, small, and sprightly. His complexion was fair, his countenance manly. Both his face and voice were softened with an uncommon degree of sweetness, and he was neat, easy in deportment,

and without affectation. He had a strong, musical voice, under wonderful command. Twenty thousand people could hear him. "Every accent of his voice spoke to the ear: every feature of his face, and every motion of his hands, spoke to the eye." His preaching melted Dr. Jonathan Edwards to tears. Benjamin Franklin went to hear him in Philadelphia, and was completely won. He perceived, he wrote, that Whitefield would finish with a collection; and although he had gold, silver, and copper in his pocket, he resolved to give nothing. But, as the preacher proceeded, "I began to soften, and concluded to give the copper. Another stroke of his oratory determined me to give the silver; and he finished so admirably, that I emptied my pocket wholly into the collector's dish, — gold and all." Whitefield was once asked for a copy of a sermon to publish. "I have no objection," said he, "if you will print the lightning, thunder, and rainbow with it." The Franklin incident exhibits his great persuasive power. A scene described by Dr. James Hamilton shows how vivid were some of his pictures. Chesterfield was listening while the orator described the sinner as a blind beggar led by a dog. The dog leaving him, he was forced to grope his way, guided only by his staff. "Unconsciously he wanders to the edge of a precipice; his staff drops from his hand, down the abyss, too far to send back an echo; he reaches forward cautiously to recover it; for a moment he poises on vacancy, and — 'Good God!' shouted Chesterfield, 'he is gone,' as he sprang from his seat to prevent the catastrophe."

Wesley's sermon on his departed friend contains a high but just estimate of him. He spoke of Whitefield's "unparalleled zeal," "indefatigable activity," "tender-heartedness," "charitableness toward the poor," his "deep gratitude," "tender friendship" (which he himself had tested), his "frankness and openness," "courage and intrepidity," "great plainness of speech," "steadiness," "integrity." "Have we," said Wesley, "read or heard of any person since the apostles who testified the gospel of the grace of God through so widely extended a space, through so large a part of the habitable world? Have we heard or read of any person who called so many thousands, so many myriads, of sinners to repentance?"

Whitefield's sermons and journals were published in instalments at different periods during his life. His collected works, — comprising about seventy-five sermons, — his journals, and his letters, together with *Memoirs of his Life*, by Dr. GILLIES, were published in London, in 7 vols. 8vo. 1771-72. Dr. Gillies was his first biographer: his latest, and perhaps best, is TYERMAN: *Life of George Whitefield*, London, 1876, 2 vols. 8vo. Lives have also been written by ROBERT PHILIP (Lond., 1838, 8vo), J. R. ANDREWS (1864, 8vo), D. A. HARSHA (Albany, N.Y., 1866, 8vo). See also *Life and Times of the Countess of Huntingdon*, Lond., 1840, 2 vols., 8vo; STEVENS'S *History of the Religious Movement of the Eighteenth Century called Methodism*. N.Y., 1859-62. H. K. CARROLL.

WHITGIFT, John, D.D., Archbishop of Canterbury; b. at Great Grimsby, Lincolnshire, in or about 1530; d. at Lambeth, Feb. 29, 1604. He was fellow of Peterhouse, Cambridge University,

1555; ordained priest, 1560; appointed Lady Margaret professor of divinity, 1563; master of Pembroke Hall, master of Trinity College, and then regius professor of divinity, all in the same year, 1567; prebendary of Ely, 1568; dean of Lincoln, 1568; bishop of Worcester, 1577; and in 1583 he was raised to the primacy. During Mary's reign he observed a discreet silence, which enabled him to keep his position; but on the succession of Elizabeth he appeared as the defender of the Church of England, and advocate of extreme opinions respecting her authority. He headed the prelatical party, and for years carried on a controversy with Thomas Cartwright, the great champion of Puritanism (see arts.). When raised to the primacy, Whitgift was in position to carry out repressive measures against the detested Puritan party. He obtained the decree (June 23, 1585) of the Star Chamber (to which he belonged) against liberty of printing, by which no one was allowed to print except in London, Oxford, and Cambridge: no new presses were to be set up, but by license of the primate and the bishop of London; and only matter authorized by the archbishop of Canterbury, or the bishop of London, or their chaplains, could be printed. Persons selling or binding an unauthorized book suffered three months' imprisonment. And this decree was a mere specimen of his proceedings. He determined to uproot Puritanism, and to this end drew up several articles which he well knew the Puritans could not and would not subscribe, particularly one declaring that the Book of Common Prayer contained nothing contrary to the word of God; and, because they would not sign, he summarily suspended them, and in their places appointed inferior, and in some cases, probably without his knowledge, even immoral men. He carried out his programme so imperiously that Lord Burleigh once and again remonstrated with him, but to no purpose. The amount of suffering he caused is incalculable. Hundreds of worthy ministers, for no other fault than conscientious scruples against alleged unscriptural and Romanizing practices and doctrines in the Church of England, were deprived of their charges, hurried off to prison, harried by deferred hopes, and, if they left prison at all, were, after their harsh and unjust treatment, ruined in health and property. The incoming of James I. (1603) did not affect his position nor manners. He was shrewd enough to treat that vain monarch with peculiar respect. In the famous Hampton Court conference, he knelt before him, and even told a falsehood concerning the practice of lay baptism in the Church of England, denying its permissibility in order to give the king a higher idea of that church. But, ere the first Parliament of the new reign met, Whitgift died. Whitgift's administration "embodied the worst passions of an intolerant state priest. It knew no mercy; it exercised no compassion. It is in vain to defend the administration of Whitgift on the grounds of the excesses of the Puritans. Those excesses were provoked by his cruelty. Neither can the archbishop be justified on the plea that he acted on the commands of the queen. He was the queen's adviser, to whose judgment she deferred, and of whose hearty concurrence in every measure of severity and intolerance she was fully assured." He acted, doubtless,

conscientiously, and is said to have been "personally pious, liberal, and free from harshness." His *Works*, consisting mostly of polemical tracts, were edited for the Parker Society by Rev. John Ayre, Cambridge, 1851-54, 3 vols.; and *Life*, written by Sir George Paule, 1612, and by John Strype, 1718. Cf. NEALE'S *History of the Puritans*, and Hook's *Lives of the Archbishops of Canterbury*.

**WHITSUNDAY.** See PENTECOST.

**WHITTEMORE, Thomas, D.D.**, Universalist clergyman; b. at Boston, Jan. 1, 1800; d. at Cambridge, Mass., March 21, 1861. He was pastor in Cambridgeport, 1822 to 1831; editor and proprietor of the *Trumpet*, a Universalist religious newspaper, for nearly thirty years, from its commencement in 1828. He was prominent in political and railroad affairs, being president of the Vermont and Massachusetts Railroad, and repeatedly a member of the Massachusetts Legislature. He wrote *The Modern History of Universalism*, 1830, enlarged edition, 1860; *Notes and Illustrations of the Parables of the New Testament*, 1832; *Plain Guide to Universalism*, 1838; *Commentary on Revelation* (1838) and *On Daniel: Life of Walter Balfour*, 1853; *Life of Hosca Ballou*, 1853-55, 4 vols.; *Autobiography*, 1859.

**WHITTINGHAM, William Rollinson, D.D., LL.D., D.C.L.**, b. in New-York City, Dec. 2, 1805; d. at West Orange, N.J., Oct. 15, 1879. He was professor of ecclesiastical history in the General Theological Seminary (where he had been graduated in 1825) from 1835 till 1840, when he was consecrated (Sept. 17) bishop of Maryland. He was one of the scholars of his church, and belonged to the High-Church party. See his *Life* by W. F. BRAND, New York, 1883, 2 vols.

**WHITTLESEY, William**, Archbishop of Canterbury; b. probably at Whittlesey, near Cambridge; d. at Lambeth, June 6, 1371. He was educated at Cambridge. In 1349, became master of his college, Peterhouse; in 1361, bishop of Rochester; and on Oct. 11, 1368, primate of all England, and metropolitan. He was an unhappy choice, for the times required a vigorous prelate. Edward III. was laying heavy taxes on the people, and especially the clergy, in order to keep up the lavish extravagance of the court, and Whittlesey was weak physically, most of the time an invalid, and destitute of commanding mental gifts. He was, however, sadly conscious of his deficiencies, and conscientiously did his best. See Hook: *Lives of the Archbishops of Canterbury*, iv, 221 sqq.

**WICELIUS, or WITZEL, Georg**, b. at Vach, in Hesse, 1501; d. at Mayence, 1573. He studied theology at Erfurt, and went in 1520 to Wittenberg to hear Luther and Melancthon, but was nevertheless ordained as priest by Bishop Adolph of Merseburg. Appointed vicar in his native town, he preached the doctrines of the Reformation, married, and was expelled in 1525. Driven away by the Peasants' War from Wenigen-Lubnitz in Thuringia, where he had settled, he was, on the recommendation of Luther, appointed pastor of Niemeck, but relapsed into Romanism, began to write with great violence against Luther and Melancthon, and was expelled in 1530. After some years of uncertain endeavors, he entered the service of Abbot John of Fulda in 1540,

published his principal book, *Typus ecclesie prioris*, presented his *Querela pacis* to Charles V. at the diet of Spire (1544), and took part in the drawing-up of the Augsburg Interim. As the Reformation spread, he felt compelled to leave Fulda, and settled in 1554 at Mayence, where he spent the rest of his life in quiet retirement. See NEANDER: *De Georgio Vico*, Berlin, 1839; KAMP-SCHULTE: *De G. W.*, Paderborn, 1856; [SCHMIDT: *Georg Witzel*, Vienna, 1876]. R. BAXMANN.

**WICHERN, Johann Heinrich, D.D.**, the founder of the Inner Mission in Germany (see art.), and one of the foremost Christian philanthropists of the century; b. at Hamburg, April 21, 1808; d. there April 7, 1881. He studied theology in Göttingen and Berlin, and reached the degree of "candidate," and afterwards received the honorary degree of doctor of divinity. On his return home, encouraged by his pious mother, he started a Sunday school for the poorest and wickedest children in the city, and ultimately had five hundred children under his care. It was this school which gave him the idea of the institution which he opened on Nov. 1, 1833, at Horn, a suburb of Hamburg. He called it the "Rough House" (*Das Rauhe Haus*). It has served as the pattern of many similar institutions in Germany, France, England, Holland, etc. It is a house for the correction of juvenile offenders. Here these evil-minded and often weak-minded children are received, portioned off into "families" of twelve, placed under the charge of a young workman, and taught a trade. In connection with the *Haus* there is a book printing, binding, and selling business carried on. The *Haus* celebrated its fiftieth anniversary in November, 1883. For the education of persons competent to take charge of similar institutions, or to serve in them, there was started in 1845 a "Brotherhood." In 1841 Wichern sent out his *Fliegende Blätter* ("Flying Leaves"), now the organ of the Inner Mission, in which he urged the duty of laying to heart the misery of our fellow-mortals, and at the same time told the story of his own institutions. His story was eagerly read, and incited many imitators. In 1848, at the *Kirchentag* (see art.) held at Wittenberg, he presented with such extraordinary eloquence the claims of the sick, the suffering, and the sinful who were their countrymen, that from that hour a new movement on their behalf was begun. This was the so-called "Inner Mission" (see art.), the very name of which is due to Wichern. Under Friedrich Wilhelm IV. (who came to the throne in 1840), Wichern found favor in court-circles, and exerted great influence upon the aristocracy. In 1851 he was commissioned by the Prussian Government to visit the reformatory and correctional institutions in all the provinces of the kingdom, and suggest improvements. In 1858 he was made a member of the council in the department of the interior, and also of the highest church council. In the same year he founded in Berlin the *Evangelische Johannisstift*,—a similar institution to the *Rauhe Haus*. Its twenty-fifth anniversary was celebrated in 1883. He interested himself particularly in prison-reform, and also organized the Prussian military diaconate. In 1872 he had a stroke of paralysis, from which he never recovered. It prevented him from visiting America as a delegate to the

General Conference of the Evangelical Alliance in New York, 1873, for which he had engaged to prepare an essay. Wichern was of commanding person, full of faith and the Holy Ghost, and always made a powerful impression by his speeches at the Church Diet and in the Annual Congress for Inner Missions. He wrote *Die innere Mission der deutschen evangelischen Kirche*, Hamburg, 1849; *Die Behandlung der Verbrecher u. entlassenen Sträflinge*, 1853; *Der Dienst der Frauen in der Kirche*, 1858, 3d ed., 1880. His biography has been written by F. OLDENBURG, Hamburg, 1882, and by Dr. HERMANN KRUMMACHER, Gotha, 1882.

**WICLIF, John**,<sup>1</sup> the "Morning Star of the Reformation;" b. at Spresswell, one mile from Old Richmond, in the North Riding of Yorkshire, several years, perhaps even ten, earlier than the usual date, 1324; d. at Lutterworth, Dec. 31, 1384.

*His Life.*—He entered Oxford University about 1335; belonged probably to Balliol College; was graduated about 1345, or perhaps not until 1351; became a fellow of Balliol College, and in 1361 appears as its master. On May 16, 1361, he was nominated by his college, rector of Fillingham, ten miles north-north-west from Lincoln, but continued to reside in Oxford. In the same year he became incumbent of Abbotsley. From Dec. 6, 1365, to March, 1367, he was warden of Canterbury Hall; took the degree of doctor of divinity between 1365 and 1374; and in 1368 exchanged his parish of Fillingham for that of Ludgershall, Buckinghamshire, which he held until his resignation in April, 1374, in order that he might conscientiously accept the rectorship of Lutterworth, Leicestershire, to which he had been nominated by Edward III. But in all these changes he never broke his connection with the university, for there he habitually resided, and there taught and debated. His life up to 1361 is largely conjectural and uncertain, but after that time can be traced by documents. Strangely enough, the first appearance of the learned doctor of theology as a leader was occasioned by politics and patriotism. He defended (1366) before the university of Oxford the action of Edward III. and the entire Parliament, in refusing to pay the papal claim to feudatory tribute made by Urban V.,—an action which was so emphatic, that the claim was never again made. Wiclif maintained on this occasion the political independence of the crown and the country from the Pope. It is very likely that he was a member of this Parliament, for he certainly shows an intimate acquaintance with its proceedings. On July 26, 1374, Wiclif was appointed by Edward III. a royal commissary in Bruges to conclude such a treaty with the papal nuncios on the pending points (viz., the papal reservations in filling English church offices,

<sup>1</sup> The Reformer's name is spelled in twenty-eight different ways, of which the commonest are Wiclif, Wyclif, Wycliffe, Wickliffe. This article is based throughout upon Principal Lorimer's translation of Lechler's John Wiclif and his English Precursors (London, 1878, 2 vols.), with the exception of the literature, which has been compiled from various sources. Lechler wrote the article upon Wiclif in the first edition of Herzog; but in his book he gives the results of later investigations, supplementing and correcting statements in his article. He has disproved many current stories respecting Wiclif, as that he began his attack on the mendicant orders as early as 1360, and that he was cited to appear before the Pope 1383, etc. Principal Lorimer has enriched his translation by very valuable notes.

encroachments upon the electoral rights of cathedral chapters, and the like) as should at once secure the honor of the church, and uphold the rights of the English crown and realm. But the meeting came to nothing material; for, although the Pope abandoned for the future his claim to the reservation of English church livings, it was only on condition that the king abstained in future from conferring church dignities in the way of simple royal command: hence there was no real ecclesiastical reform accomplished. But Wiclif was not to blame for this outcome. He had faithfully striven to advance the popular rights; and his efforts had won enthusiastic recognition from the people and the king, who had called him to successive Parliaments. His very position rendered him the object of hatred to the hierarchy, whose designs he had so persistently opposed. At length they proceeded to attack him publicly. He was summoned before convocation, and appeared on Thursday, Feb. 19, 1377, in St. Paul's. He was accompanied, for protection's sake, by the Duke of Lancaster, the grand marshal of England (Lord Henry Percy), and a band of armed men. But a violent dispute between William Courtenay (bishop of London) and the duke breaking out, the meeting abruptly terminated, and Wiclif retired without being called upon to say a word. Of course this *fiasco* did not put an end to the hierarchical opposition. The Anglican episcopate was the prime mover in the next step, — an appeal to the Pope, Gregory XI., to put Wiclif down as a heretic. The alleged nineteen heresies were carefully stated: and so well managed was their effort, that the Pope issued (May 22, 1377) no fewer than five bulls against Wiclif. Three of them were addressed to the primate and to the bishop of London, the fourth to the king, and the last to the chancellor, and the university of Oxford. The nineteen theses in which Wiclif's heresies are stated fall into three groups: I. 1–5, concerning rights of property and inheritance, which he maintained were dependent upon God's will and grace; II. 6, 7, 17–19, concerning church property, and its rightful secularization in certain circumstances (e.g., in case the Church should fall into error); III. 8–16, concerning the power of church discipline, which he claimed belonged to every priest, and concerned only God's matters, not temporal goods and revenues. But, ere the five bulls were officially delivered, Edward III. died (June 21, 1377), and so the bull to the king became inept. With his successor, Richard II., Wiclif stood in high favor, and so no adverse action came from the king. It was not until Parliament had been prorogued (Nov. 25, 1377), that a mandate was addressed to the chancellor of Oxford, requiring him to appoint a commission to find out whether Wiclif did advocate the alleged heresies, and also to cite Wiclif within thirty days before the papal commissaries, or their delegates, in St. Paul's Church, London. But since the papal bull had required Wiclif's imprisonment, subject to further order from Rome, it is evident that the commissaries departed widely from their instructions, owing to their appreciation of the impossibility of laying violent hands upon Wiclif, the people's idol and the favorite of the university. In March, or perhaps February, 1378, Wiclif appeared before the papal commis-

saries, agreeable to the chancellor's citation, not, however, at St. Paul's, but at the archiepiscopal palace at Lambeth. He came alone: but it was quickly evident that he had powerful friends; for at the very beginning of the session, Sir Henry Clifford appeared from the court of the mother of the king, commanding the commissaries to abstain from passing against Wiclif any final judgment; and citizens of London forced a passage into the chapel, and loudly and threateningly took his part. The upshot of the matter was, that Wiclif was merely prohibited to teach any longer the alleged heresies. So he departed as free as he had come, and without giving any formal promise of obedience.

Shortly after this event Gregory XI. died (March 27, 1378), and the papal schism broke out. The year 1378 marked the turning-point in Wiclif's career. Hitherto he had concerned himself with matters of mixed ecclesiastical and political import; but henceforth he devoted himself exclusively to doctrinal matters, and came out as the Reformer. He welcomed the new pope (Urban VI.) because he thought him to be the long-expected leader in ecclesiastical reform. But when the French cardinals (Sept. 20, 1378) elected a rival pope (Clement VI.), and the two popes attacked one another, his eyes were opened, and he rejected both. He also began in earnest the translation of the Bible into English, and took the next decisive step by an open attack, forced upon him by his study of the Bible, against transubstantiation. The effect was immediate. The university itself turned against him. The chancellor, William of Berton, acting under the advice of a learned commission which he had appointed, prohibited the promulgation of Wiclif's doctrine in the university, on pain of suspension from every function of teaching, of the greater excommunication, and of imprisonment. So, from that time forward, Wiclif abstained from giving oral instruction upon the subject, but used the freedom left him to give his views the widest currency by means of writings, and produced his *Confession*, in Latin, and his tract, *The Wicket*, in English, which was so popular that it was much read even in the sixteenth century. Indeed, ever afterwards did he in nearly all his writings introduce in some way a statement of his views upon transubstantiation.

Beaten upon this field, the opponents of Wiclif turned themselves to the archbishop, William Courtenay, who in October, 1381, had succeeded Simon Sudbury, beheaded by the peasant revolt, June 13, 1381. Courtenay had already, while bishop of London, shown his hatred of Wiclif's doctrines, and therefore gladly availed himself of the authority of his primacy to wreck the hopes of the Wicliffites. He skilfully adopted a line of attack likely to attain his end. He *first* had the doctrines and principles of Wiclif and his adherents condemned by ecclesiastical authority, and *then* persecuted those who continued to maintain the obnoxious doctrines. The first step was easy. He summoned an assembly of ten bishops, sixteen doctors of laws, thirty doctors of theology, and four bachelors of laws, in the hall of the Dominican Monastery, Blackfriars, London, May 17, 1382, and received the expected verdict. During their session a terrific earthquake shook the city:

hence the name, "The Earthquake Council," uniformly applied to it by Wiclif, — an ill omen, in the judgment of Wiclif's party, but favorably interpreted by Courtenay as an emblem of the purification of the kingdom from false doctrine. On the ground of the finding of the council, expressed in twenty-four articles, either heretical or erroneous, of which ten relate to the Lord's Supper, — indirect testimony to the interest awakened by Wiclif's attack on the doctrine of transubstantiation, — the archbishop issued mandates to his commissary at Oxford (May 28, 1382) and to the bishop of London (May 30), in which he forbade the public proclamation of the obnoxious doctrines, and even listening to them, on pain of the greater excommunication. But the *second* step could not be taken without State aid; and the Commons refused to agree with the Lords in giving it, and even compelled the withdrawal of a royal ordinance, which ordered, upon certification of the bishops, the imprisonment of the itinerant Wiclif preachers and their adherents. But armed with a royal patent of June 26, 1382, the archbishop began the persecution, and with such success, that in four months he silenced the Wiclif party at the university of Oxford, and either drove the principal friends of Wiclif out of the country, or to recantation. Meanwhile Wiclif was untouched, — although deprived, in consequence of the mandate, of his offices at the university, — and pursued his quiet, busy, pastoral life at Lutterworth. It was, perhaps, Courtenay's plan, first to strip Wiclif of all his friends, and then to attack him personally. At length, on Nov. 18, 1382, he was summoned to appear before a provincial synod at Oxford; but again he was not asked to recant, nor was a sentence of condemnation passed upon him. The Parliament of that year met Nov. 19. To it Wiclif addressed a memorial upon the subject of monastic vows, the exemption of the clergy and church property, tithes and offerings, and on the Lord's Supper. The document was so cleverly drawn up, that it was sure to influence the members, and therefore increase the disinclination of the clerical party, on the score of prudence, to lay violent hands upon Wiclif, who was manifestly so intrenched in the popular regard. The council at Oxford was the last effort to molest him. For the next two years and the last of his life, he lived in Lutterworth, more or less incapacitated by the paralytic stroke of 1382, yet busily engaged with his literary work and his preaching itinerancy. In his parish-work he was assisted by his chaplain, John Horn. During this period he wrote the largest number of those short and simple English tracts, by which he spread his doctrines over all the land. He also revised his translation of the Bible, in which work he was largely aided by John Purvey. It was not earlier than 1381 that he began his attacks upon the mendicant orders, of which he had previously spoken in terms of great respect. The occasion of his doing the contrary was the position of the Mendicants as his vigorous and persistent antagonists upon the doctrine of transubstantiation. Although really unmolested, his life was always in danger, and he lived prepared for martyrdom. But on Holy Innocents' Day (Dec. 28, 1384), as he was hearing mass in his parish church, at the moment

of the elevation of the host, he was stricken for a second time with paralysis, and fell speechless on the spot. As his tongue was particularly affected, he never spoke again, though conscious of the presence of his friends, and breathed his last, three days afterwards. He was buried under the choir of his church, St. Mary's, Lutterworth.

On May 4, 1415, the Council of Constance declared him a heretic, anathematized forty-five articles drawn from his writings, and ordered that his books be burnt, his bones taken up, and thrown far out of consecrated ground. For thirteen years the command rested on paper; but in 1427 Pope Martin V. laid its execution upon Bishop Fleming of Lincoln, who in the year following (1428) carried it out. His bones were taken up, burnt, and the ashes thrown into the Swift, a branch of the Avon, which runs by the foot of the hill on which Lutterworth is built.

*His Preaching.* — His activity as a preacher was in two directions, — in the university, where his sermons were in Latin, and followed scholastic forms and ideas; and in his Lutterworth church, where he preached in English, and in simple, direct, and vigorous fashion. He occasionally preached in London, and with such effect that the citizens were stirred up to demand the reform of some flagrant omissions of clerical duty. But the principles he not only advocated, but exemplified, remained always the same. He taught that the object of preaching was the edification of the church; the matter of preaching was the Bible itself in all its simplicity, and not, as the evil habit of the times was, stories, fables, and poems, which were pagan, and not biblical, in origin, and served only to amuse and interest. The Bible was Wiclif's standard and staple: his sermons are really saturated with it. He handles, it is true, many subjects which are not by any means biblical (e.g., the mendicant orders); but he judges them according to the Bible. But one cardinal doctrine of modern evangelical Christendom is not found in his sermons: he has not a word to say about justification by faith. The one thing about Wiclif's sermons which gives them now their great value as an indication of his inner life is their fulness of earnest godliness and Christian conscientiousness. They breathe a true zeal for God's glory, a pure love for Christ, and a sincere concern for the salvation of souls. The man who could preach as Wiclif preached could not fail to make a profound impression.

*His Itinerants.* — Besides being a preacher and pastor, he was organizer of an itinerancy which carried his doctrines over a wide territory. He began this latter work while in uninterrupted connection with Oxford (i.e., before 1382); and his first itinerants were university students and graduates: in short, he taught a theological seminary. These preachers were by no means intended as opponents to the parochial clergy, except as the latter grossly disgraced their office: indeed, the first itinerants were all priests; hence they were called "poor priests," and under no obligation to remain unsettled, although, as a matter of fact, they could not settle conscientiously, even if the way were open, for the three reasons given in the tract, *Why Poor Priests have no Benefice*, — (1) Benefices were usually obtainable only by simony, whether collated by a spiritual or tem-

poral lord; (2) Beneficed priests were compelled to give up to their ecclesiastical superiors all that portion of their revenues in excess of their own necessities, and this was nothing less than a robbery of God's poor; (3) Unbeneficed priests were free to preach the gospel anywhere, and, when opposed by the "clergy of Antichrist," could flee without hinderance. But Wiclif also sent out lay-preachers; and this fact led him to use repeatedly the expression "evangelical" or "apostolical" men in his latest sermons, when referring to his itinerants. They were now not all priests. Oxford was the first centre of this activity, and Leicester the second. Clad in commonest clothing, bare-foot, and staff in hand, they wandered through the surrounding country, preaching as they had opportunity. They opened the Scriptures, and summoned their hearers to repent. They exhorted them to live in Christian brotherhood, peace, and beneficence. But they did not stop here. They depicted the sinful lives of too many of the clergy, and so powerfully, that the hierarchy were alarmed. How thoughtful Wiclif was for his itinerants is manifested by the many sermon outlines and tracts for their benefit found among his literary remains.

*His Translation of the Bible.*—Before Wiclif sent out his translation, the Psalter was the only complete book of Scripture accessible in English, although other parts had been rendered. The credit of producing the first translation which was intended for popular use is due to Wiclif. How long he was engaged upon this work is unknown. He probably began with several single books of the New Testament. As a preliminary labor may be regarded the translation of the Latin Harmony of the Gospels of Prior Clement of Lanthony, Monmouthshire, written in the second half of the twelfth century. Wiclif translated the Bible from the Vulgate, for he was ignorant of Greek. He rendered the entire New Testament into English; but, ere he had finished, Nicolas of Hereford began upon the Vulgate Old Testament, and translated as far as Baruch iii. 20, when he was compelled to desist, owing to the sentence of excommunication which had been passed upon him. From there on, another hand may be seen upon it, perhaps Wiclif's. In 1382 the entire translation was finished: copies of it, in whole or in part, were made and circulated. But immediately the important work of revision was begun by Wiclif himself and by John Purvey, who carried it on after the former's death; for it was not until 1388 that the Wicliffite version was given out in its revised and much improved form. This version marks an epoch in the development of the English language. His Bible prose is the earliest classic Middle English.

*His Theology.*—Of Wiclif's doctrinal system it is somewhat difficult to form a complete and fully satisfactory opinion. The principal of the as yet available sources of his theology is his *Triologus* or *Dialogorum Libri IV.*, written in 1382, and printed for the first time in 1525, probably at Basel. It deviates considerably from the common scholastic form, being a dialogue between three allegorical characters,—Alithia, Pseudis, and Phrenesis. The first of the interlocutors is a staid theologian; the second, a sophist and infidel; and the third, a ripe and erudite scholar,

who decides the questions. The first book treats of the doctrine of God; the second, that of the universe, especially the ideas of matter, man, angels, evil spirits, etc.; the third book contains the Christian morals; and the fourth, which occupies about one-half of the whole work, gives the author's views of the sacraments, the ecclesiastical institutions, eschatology, etc. Besides from the *Triologus*, some stray remarks useful for the understanding of Wiclif's doctrinal stand-point may also be gleaned from his minor treatises and popular pamphlets, and from extracts now and then published from his unprinted manuscripts, etc.

The basis of all Wiclif's teaching is his doctrine of the absolute authority of Scripture. He places the Bible infinitely higher than any other book, not only those of the more recent teachers, but also those of the ancient Fathers; yea, he places the Bible infinitely higher than any ordinance of the Roman-Catholic Church. The evidence of this absolute authority is the dignity of Christ as the God-man, and the reason why the Bible is not held in due esteem is owing to the lack of true faith in Christ; for, if we trusted fully in the Lord Christ, that faith would not fail to bring forth in our heart a firm conviction of the authority of the Bible. All other writings, even those of Augustine, are trustworthy only so far as they are founded in Holy Writ: all other truth, except that which depends upon simple observation, can be accepted only so far as it is derived from the Bible. "Even though there were a hundred popes, and all the monks were transformed into cardinals, in matters of faith their opinions would be of no account, unless they were founded on Scripture" (*Triol.*, iv. c. 7). From this maxim sprung the enthusiasm and the energy which produced the first English translation of the Bible.

But Wiclif's doctrine of God is a piece of scholasticism. Instead of planting himself on Scripture, or on the individual Christian self-consciousness, he institutes dialectical processes, develops ideas, defines notions, etc. More closely characterized, his scholasticism is realism. The infinite is to him not an idea, but a reality. He recoils from the conceptions of God as a mere *universale*, or a mere *individuale*, both of which sprung from the principle of nominalism. To him, God is the absolute cause, the mysterious source of all. The doctrine of the Trinity he develops after Augustine and Anselm, without adding any thing of his own, and following closely the method of the schoolmen. But already in his christology a curious contest arises between scholastic dialectics, in which he was trained, and an instinctive craving for a biblico-ethical construction of the idea of the God-man. On the one side he cannot free himself from the common questions, categories, definitions, etc., of the scholastic christology. on the other side he sees very well the hollowness and sterility of the whole proceeding. His great problem is to represent the incarnation from a moral point of view. He loves to set forth Christ as the centre of humanity, and he is inexhaustible in varying the expression of that truth by means of the most manifold ideas and figurative illustrations.

In his cosmology, Wiclif broke through the



bounds of scholasticism, mixing up the metaphysical researches concerning the *materia prima* with various anatomical and psychological questions concerning the structure of the brain, the action of the senses, etc. Of greatest interest is his theological anthropology. Hereditary sin he considers as depending on some moral, and not on any physical condition. He denies that the state of sinfulness is propagated from generation to generation through the seed; for the kernel of human nature is the spirit. To this aspect of anthropology corresponds his general view of evil. Who is the originator of evil? Does it come from God? No; for evil has by itself no positive existence: it is only a *defectus*, a *non-ens*, a negation of the divine. The single act of sin is certainly a reality, and as certainly an evil, but only so far as it refers to the person who committed it. So far as it enters into the web and woof of objective reality, it ceases to be an evil, and is by God turned into a mediate or secondary good: it becomes a means to an end, something willed by God. Sin, so far as it is a reality, is an act of the will; and evil results from the freedom of the will, which is misused, and turned into a denial of God; in which latter point Wiclif differs from his older contemporary, Thomas of Bradwardine, who, in his rejection of the reality of evil, ended with rejecting the freedom of the human will (see G. Lechler: *De Thoma Bradwardino*, Leipzig, 1862).

In his doctrine of the church, Wiclif became almost wholly a Protestant. The prevalent ecclesiastical idea of the church as the communion of the clergy, to the exclusion of all non-clergy, he expressly rejected. The church he defines as the communion of the elect; and as he carries back conversion, salvation, and membership of the church, to the election of grace (that is, to the eternal and free counsel of God in Christ), he refutes the assumption, which up till that time was universal, that participation in salvation, and the hope of heaven, were conditioned exclusively by a man's connection with the official church, and were dependent entirely on the mediation of the priesthood. His idea of the church, sharply distinguishing between the visible and the invisible church, involves the recognition of the free and immediate access of believers to the grace of God in Christ: in other words, of the general priesthood of believers. The true church is to him invisible, while the visible church is made up of elect and hypocrites. But he acknowledges that it is impossible to distinguish sharply between the true and the false members of the church; and he altogether denies that anybody has a right either to canonize or to condemn. The worldliness of the visible church he is very well aware of; and the whole hierarchical organization, from the doorkeeper (*ostiarus*) to the Pope, he ascribes to the avarice and pride which early took possession of the heart of the Christian clergy, driving out the humility and meekness which were their only true virtues.

Of the whole doctrinal system, however, of mediæval Romanism, there is no part which Wiclif has attacked with greater energy than the doctrine of the Lord's Supper. In a threefold way this institution of Christ had been corrupted,—by the doctrine of transubstantiation, by the

withholding of the cup from the laity, and by the doctrine of the mass. Luther attacked the last point, Hus the second, and Wiclif the first; and he often repeated, that, of all the heresies which had ever crept into the church, none was at once so vicious, and so cunningly covered, as that of transubstantiation. He seems not to have paid any particular attention to this doctrine until about 1351; but from that time he was steadily occupied with it, in sermons, disputations, and written publications, in the form both of Latin treatises for the learned world, and English pamphlets for the common people. His criticism is sharp and penetrating, though it cannot be denied that his own positive view is somewhat vague,—as far from Zwingli's conception of a merely symbolical presence of Christ in the elements as from Luther's conception of a real presence. In his *Confessio* he defines the presence of Christ in the bread and wine of the sacrament as *simul veritas et figura*. The definition is certainly somewhat vague. For the criticism, however, of the absurdities of the Roman-Catholic Church it proved amply sufficient.

*His Character.*—His contemporaries found his wonderful learning and intellectual ability most admirable. It was this which gave him such commanding influence in the university. His was a many-sided mind; and his sermons and theological treatises contain illustrations borrowed from all the sciences of his time. He was eminently gifted with the critical spirit, and so, although he accepted many fictions as truths, he yet subjected the doctrines, ordinances, and usages of the church to rigid scrutiny, and brought them to the test of the Bible. With him the critical genius was not merely an efflux of scientific power and independence, but also a fruit of moral sentiment and of Christian character. He cared very little in what form his ideas were expressed, so long as they were understood. Hence his style is inartistic, and often very bad. But by way of compensation he always communicates his whole personality, undissembled, true, and full. He was a man of intellect, not of feeling; yet everywhere we recognize the moral pathos, the holy earnestness, which comes from deep convictions. Curiously, he oftentimes burst out into indignant or horror-stricken denunciation while carrying on a dialectical discussion: an outburst of triumphal joy is found in the very middle of a disputation. He is always himself, conscious of his own perfect integrity, and fearless in the expression of his views. He used other weapons than sober reasoning: wit, humor, irony, and sarcasm are the edged-tools he handles, especially against the monks. But his object is always to defend the truth of Christ; and it was from glowing zeal for the cause of God, sincere love to the souls of men, upright conscientiousness before God, and heartfelt longing for the reformation of the church, that he labored so abundantly and assiduously.

*His Place in History.*—He was the first evangelical Reformer. As such, a development can be distinctly marked in him. He began as an ecclesiastico-political worker, sat in Parliament, and earnestly advocated the independence of the English Church and State of the dictation of the curia, the disruption of monasteries, and the removal of the crying evils of simony and licen-

tiousness. But from 1378 he put religious motives in the front, and attacked the doctrines of the church, particularly that of transubstantiation. He maintained, on the other hand, with all his soul, the doctrines of Christ as the only Mediator, Saviour, and Leader, and the church as the whole body of the elect. Wiclif was the embodiment of the reform movement of preceding centuries, and the first important *personality* among the Reformers.

In 1880 the fifth centennial of Wiclif's translation of the Bible was celebrated by the Bible societies of English-speaking lands, especially by the American Bible Society in New-York City, Dec. 2, 1880; on which occasion Dr. Storrs delivered the brilliant oration mentioned below.

LIT. — Lechler gives the completest list of Wiclif's writings (vol. ii. 337-339). The small number printed has long been considered a disgrace. But in 1883 the Wyclif Society, organized in 1882, began the publication of his Latin works, up to that time in manuscript. The following list probably embraces nearly all that have at any time appeared: *Dialogorum libri quatuor*, Basel, 1525; *Wycliffes Wycht*, Norenburch, 1546 (later eds., 1546, Oxford, 1612, 1828); *The true cople of a prolog written about two c years past by John Wycliffe*, London, 1550; *Two short treatises against the orders of the Begging Friars* (edited, with glossary, by Thomas James, D.D.), Oxford, 1608; *Last Age of the Church*, Dublin, 1810; *Apology for Lollard Doctrine*, London, 1812, and *Three Treatises, Of the Church and her Members, Of the Apostasy of the Church, Of Anti-Christ and his Mynece*, 1851 (the above three volumes were edited by J. H. Todd, D.D.; the first volume and the last treatise have been pronounced spurious); *Tracts and Treatises, with Selections and Translations from his Latin Works* (edited for the Wycliffe Society by R. Vaughan, D.D.), London, 1845; *Tractatus de officio pastoralis*, Leipzig, 1863, *Dialogus*, and *Supplementum Dialogi sive de dotatione ecclesie*, Oxford, 1869 (all three edited by Lechler); *Select English Works* (edited by T. Arnold), Oxford, 1871, 3 vols.; *English Works of Wyclif hitherto unprinted* (edited by F. D. Matthew, for the Early English Text Society), London, 1879; *De Christo et suo adversario Antichristo, Ein polemischer Tractat Johann Wiclifs zum ersten Male herausgegeben* (edited by Dr. R. Buddensieg), Gotha, 1880, pp. 60; *Polemical Works* (edited by Buddensieg), London, 1883, 2 vols. Some of his pieces were printed in vol. vii. of *British Reformers*. Wiclif's translation of the Bible was first edited in a scholarly and satisfactory manner by Rev. Josiah Forshall and Sir Frederick Madden, Oxford, 1850, 4 vols. The New Testament portion was separately printed, with introduction and glossary by W. W. Skeat, Cambridge, 1879; and Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon, in 1881, with the same apparatus from this editor.

Wiclif's biography has been written by JOHN LEWIS (Oxford, 1719; new ed. with additions, 1820), ROBERT VAUGHAN (London, 1828, 2 vols.; 2d ed., 1831; new ed., under title *John de Wycliffe*, a Monograph, 1853), CHARLES WEBB LE BAS (1833), and by GOTTHARD VICTOR LECHLER: *Johann von Wiclif und die Vorgeschichte der Reformation*, Leipzig, 1873, 2 vols. (vol. i. translated,

with important additional notes, by Principa Lorimer: *John Wiclif and his English Precursors*, London, 1878, 2 vols.; in 1 vol., 1881). This biography supersedes all the others. Compare *Fasciculi Zizaniorum magistri Johannis Wyclif cum Tritico*, ascribed to Thomas Netter of Walden, edited by W. W. Shirley, London, 1858; *Chronica monasterii S. Albani*, vol. i.; *Thomas Walsingham Historia Anglicana*, edited by H. T. Riley, London, 1863. See also R. S. STORRS: *John Wycliffe and the first English Bible*, N.Y., 1880. BURNOWS: *Wiclif's Place in History*, London, 1882.

SAMUEL M. JACKSON.

**WIDOWS, Hebrew.** Besides the general law against their hard treatment (Exod. xxii. 22-24), there was special legislation respecting them. 1. Their rights should always be respected (Deut. x. 18, xxvii. 19); nor should their clothing or cattle be pledged (Deut. xxiv. 17), nor their children be sold for debt (2 Kings iv. 1; Job xxiv. 9). According to Maimonides (*Synedr.* 21, 6), their cases must be tried next after those of orphans. 2. They must be invited to the feasts accompanying sacrifices and tithe offerings (Deut. xiv. 29, xvi. 11, 14, xxvi. 12 sq.). Childless priest-widows living in their fathers' houses had right to the priests' meat (Lev. xxii. 13). In later times the rich sent them presents of wine. In the Maccabean time they were allowed to deposit their property in the temple treasury (2 Macc. iii. 10). 3. Gleanings were left for them (Deut. xxiv. 19 sq.), and they shared in the battle spoils (2 Macc. viii. 28, 30). Their re-marriage was contemplated, but the high priest was forbidden to marry one (Lev. xxi. 14). Only on the childless widow did the Levirate law operate (Deut. xxv. 5; see art. LEVIRATE). The Jewish doctors greatly facilitated the re-marriage of widows, only stipulating that they must not marry inside of ninety days of their husbands demise. If they chose to remain in the house of their father-in-law, they must be supported, and receive their dowry. But if they went to their fathers' home they forfeited their right to support more than was absolutely necessary; and neither they nor the heirs could lay claim to their dowry until the expiration of twenty-five years and then only on their oath that they had not in that time derived any benefit from it. In order to get subsistence, they were allowed to sell the property of their husbands, both real and personal. In case a man left widows, the first wife had prior claims. Betrothed women whose prospective husbands died were considered as widows and therefore high priests could not marry them. In spite of these laws and regulations, complaint of the unjust treatment of widows were frequent (Isa. i. 17, 23, x. 2; Jer. xxii. 3; Ezek. xxii. 7 Mal. iii. 5; Matt. xxiii. 14).

LEYRER.

**WIDOWS IN THE APOSTOLIC CHURCH**  
See DEACONESSSES.

**WIGAND, Johann**, b. at Mansfeld in 1523; d. a Jena, Oct. 21, 1587. He studied theology at Wittenberg, and was appointed pastor of his native city in 1546, superintendent of Magdeburg in 1553, professor of theology at Jena in 1560 (from which position he was discharged the next year) superintendent of Wismar in 1562, and again professor at Jena in 1569. He was an Ultra-Lutheran, an ardent champion of Flacius, an

took part with great vehemence in all the controversies of the time, persecuting with blind fanaticism any one who differed from him in opinions. At last he fell out even with his own master, Flacius, with whom he at one time labored for the establishment of a Lutheran popedom. His autobiography in *Sammlung von alten und neuen theologischen Sachen* (Leipzig, 1738) gives a list of his very numerous writings, of which none, however, have any scientific value. See also SCHLÜSSELBURG: *De vita J. W.*, Franc., 1591. NEUDECKER.

**WIGBERT, St.**, the first abbot of Fritzlar; d. 747; was a native of England, and educated in the monasteries of Winbrun and Glaston. In 731 he went to Germany on the invitation of Boniface, and settled at Fritzlar as abbot of the newly founded monastery, and director of the school, which he brought to a very flourishing condition. His life, written by Servatus Lupus, is found in MABILLON: *Act. Bened.*, iii. 1. See also *Miracula S. Wigberti*, in PERTZ: *Mon. Hist. Ger.*, vi.

**WIGGLESWORTH, Michael**, b. Oct. 28, 1631, probably in Yorkshire; d. at Malden, Mass., June 10, 1705; was brought to New England, 1638; graduated at Harvard, 1651; was tutor there a while, and minister or "teacher" at Malden from 1656. He published in 1661 or 1662 his remarkable *Day of Doom*, a poem which preserves, as in amber, the ideas of his time and school. It was very popular, reaching a sixth edition, 1715, and others since. That printed in New York, 1867, has amused, if not edified, modern readers. He also wrote *Meat out of the Ewer*, 1669. F. M. BIRD.

**WIGHTMAN, William May, D.D., LL.D.**, a bishop of the Methodist-Episcopal Church South; was born in Charleston, S.C., Jan. 8, 1808; and died in the same city, Feb. 15, 1882. He professed religion at the age of sixteen, under the preaching of Rev. James O. Andrew, afterwards bishop. He graduated at Charleston College in 1827, and the following year joined the South-Carolina Conference. He gave early promise of future usefulness and eminence in the ministry; and, after filling many important stations in his conference, he was appointed in 1831 agent for Randolph-Macon College in Virginia; which office he held for three years. He then became professor of English literature in this institution. In 1839 he returned to South Carolina, and became presiding elder of the Cokesbury District. At the General Conference of 1840 he was elected editor of the *Southern Christian Advocate*, published at Charleston, and continued to serve the church in this capacity for fourteen years. He was a member of every general conference from 1840 till his elevation to the episcopacy. In 1854 he became president of Wofford College, Spartanburg, S.C., where he remained until 1859, when he became chancellor of the Southern University at Greensborough, Ala. This position he filled with great efficiency and acceptability until 1866, when he was elected to the episcopacy. He then returned to Charleston, where he continued to reside until he died. He was through life a zealous advocate for the evangelization and elevation of the colored race. He was possessed at one time of considerable property, which he always used with judicious and conscientious liberality. He was a man of uncommon neatness

in apparel, of polished and courteous manners, a fervid, eloquent, and ornate speaker, and an easy and fluent writer. Besides many contributions of a high character to the periodical press, and many public addresses and sermons, he published a *Life of Bishop Capers* (Nashville, 1858), which is a most worthy contribution to the religious biography of the church. W. F. TILLET.

**WILBERFORCE, Samuel, D.D.**, Bishop of Winchester, son of the eminent philanthropist William Wilberforce; b. at Clapham, near London, Sept. 7, 1805; killed by a fall from his horse, near Dorking, July 19, 1873. He was graduated at Oriel College, Oxford, 1826; curate of Checkendon, Berkshire, 1828-30; rector of Brightstone, Isle of Wight, 1830-39; of Alverstoke, Hampshire, 1839; archdeacon of Surry, 1840; and canon of Winchester Cathedral. In 1844 he was appointed sub-almoner to the queen, and in 1845 dean of Westminster, and, later in same year, bishop of Oxford. In 1869 he was transferred to the see of Winchester. As bishop of Oxford he made his mark. He was a man of broad views, genial wit, and ready eloquence, in which latter respect he led all the bishops. He delighted in out-door life. He was a leader of the High-Church party, but in point of doctrine was an evangelical. Besides his work upon his father's life referred to below, he left nothing of importance. See his *Life* by ASHWELL and WILBERFORCE, London, 1881-82, 3 vols.; abridged edition, New York, 1883, 1 vol.

**WILBERFORCE, William**, the English philanthropist; b. at Hull, Aug. 24, 1759; d. in London, Monday, July 29, 1833. By the death of his father he came at ten years of age into the family of his uncle, whose very pious wife was a great admirer of Whitefield; and although permitted by his grandfather (who feared his becoming a Methodist) to be only two years in his uncle's family, his religious views received a coloring which they permanently retained, and the main-spring of his philanthropy was his piety. He was educated at St. John's College, Cambridge; left the university at twenty-one (1780), and immediately entered Parliament, where he continuously sat as a member of the House of Commons until 1825, when his advanced years obliged him to retire. Being rich, witty, and fond of society, he at first mingled in the world of fashion. But in 1781, and again in 1785, he travelled on the Continent with Isaac Milner (see art.), his former teacher at Hull; and Milner's serious conversation upon religion, little as his conduct was regulated by it, turned Wilberforce to serious thought. His latent piety was aroused. The two read together Doddridge's *Rise and Progress*, and studied the New Testament in the original. The energies of Wilberforce's soul were set in a new direction. He was converted (1785), and became the Wesley of the upper circles of English society, and the leader of the evangelical party in the English Church. In 1787 he founded a "society for the reformation of manners," and the same year set out upon that great mission which has immortalized him,—the abolition of slavery in the English domains. Henceforth his life was devoted to this cause. His attention had been drawn to the subject in childhood, and in his fifteenth year he wrote an essay upon it; but his

efforts to secure the realization of his youthful dreams date from his twenty-eighth year. The slaveholders quickly perceived the ability and strength of their antagonist, who was determined to fight until the victory was gained. Year after year the struggle went on. At last, after twenty years of tireless exertion, the bill for the abolition of the slave-trade was introduced in the House of Lords by Lord Grenville; passed Feb. 4, 1806; went to the House of Commons, and passed its first reading by a vote of 283 to 16, Feb. 23, and finally, March 23, 1807. It received the royal assent March 25; and after Jan. 1, 1808, slave-trading was illegal. In the carrying-out of this measure Wilberforce was not, of course, unaided. Burke, Pitt, Fox, the Quakers, and especially Thomas Clarkson, gave him powerful support. But Wilberforce was the leader of the abolitionists, and to him the major part of the credit is due. In the prosecution of his mission he met with repeated disappointments; and his scheme, along with other abolitionists, to demonstrate the fitness of the negro race for civilization by the organization of the Sierra Leone Company (1791), for the extension of lawful commerce in Africa, and the promotion of the useful arts among the negroes, lamentably failed. The abolition of the slave-trade legally accomplished, Wilberforce turned his attention to the enforcement of the law and the emancipation of the slave himself. For the rest of his life he keenly watched the interests of the negro race, and toiled for the abolition of slavery in every land. Three days before his death he had the satisfaction of learning that slavery itself was abolished.

The decided religious convictions of this remarkable man find their expression in his book, *A Practical View of the Prevailing Religious System of Professed Christians in the Higher and Middle Classes in this Country Contrasted with Real Christianity*, London, 1797. Five editions (7,500 copies) were sold in its first half-year; and it has been translated into French, German, Italian, Spanish, and Dutch. It is impossible to overestimate its influence in awakening a warm, practical, determined religious life, and in stemming the tide of infidelity and indifferentism, especially in the upper classes of England. The book consists of seven chapters, treating two questions: first, whether morality without belief can be wholesome and sufficient; second, whether Christianity satisfactorily meets all the demands of life. But not only by this book did he proclaim his Christianity. In 1801, with a few friends, he established *The Christian Observer*, a religious newspaper, and in 1804 took a prominent part in the formation of the British and Foreign Bible Society. He was ever a champion of the Church of England; but, far from being partisan, he contended with equal warmth for the rights of dissenters and Roman Catholics. The great influence was due to his character, although his gifts were of a high order. He was one of the foremost public speakers, ever self-contained and dignified. He was buried in Westminster Abbey. One son, Samuel, became bishop of Oxford and Winchester successively; but three others entered the Roman-Catholic Church.

The chief sources to the study of his life are his *Life* by his sons Robert Isaac and Samuel, Lond.,

1838, 5 vols., and his *Correspondence*, edited by the same, 1810, 2 vols. [most accessible in the abridged *Life of William Wilberforce*, by SAMUEL WILBERFORCE, London, 1868, 1 vol.]. See also Bishop Wilson's *Essay*, prefaced to his edition of the *Practical View*, Glasgow, 1826; J. J. GURNEY: *Familiar Sketch of William Wilberforce*, Norwich, 1838; [J. S. HARFORD: *Recollections of William Wilberforce with Notices of his Friends*, Lond., 1864; J. C. COLQUHOUN: *William Wilberforce, his Friends and his Times*, 1866]. JOSEPH OVERBECK.

**WILBRORD**, or **WILLIBROD**, the apostle of the Frisians; b. in Northumbria about 657; d. in the monastery of Epternach, near Treves, 730. He came to Friesland towards the close of the seventh century; settled at Utrecht, and preached with success among the wild Pagan inhabitants of the country, powerfully supported, however, by the victories of Pepin and Charles Martel. He also visited the Danish Frisians settled on the western coast of Sleswick. See BEDE: *Hist. Eccl.*, v.; and MABILLON: *Ann. Ord. S. B.* lib. xviii.

**WILDERNESS**. The Bible word means, not a mere waste, but rather a tract of country, plain or mountainous, which is not under cultivation, although it may be capable of it, and actually afford rich pasturage. Several such wildernesses are mentioned in the Bible. I. Chief in importance is the "Wilderness of Sinai" (see SINAI). II. "Wilderness of Moab" (Deut. ii. 8), the east boundary of the territory Israel conquered. III. "Wilderness of Beersheba" (Gen. xxi. 14), upon the extreme south-west border. IV. The largest in Palestine is the "Wilderness of Judah," which comprehends the easterly and southerly slopes of the mountain of Judah, and is bounded on the north by the "Wilderness of Jericho" (between the north end of the Dead Sea and Jerusalem), on the east by the Dead Sea, on the west by the mountains of Judah, and on the south runs out into the "Wilderness of Zin" (Josh. xv. 1, 3) and of "Edom" (2 Kings iii. 8), between the mountains of Seir and the southern point of the Dead Sea. Into this wilderness David fled from Saul. As component parts of it are mentioned the wilderness of (a) "Engedi" (1 Sam. xxiv. 1), (b) "Maon" (1 Sam. xxiii. 24 seq.), (c) "Ziph" (1 Sam. xxiii. 14), (d) "Tekoa" (2 Chron. xx. 20), (e) "Jeruel" (2 Chron. xx. 16). V. The northern continuation of the Wilderness of Judah is "the wilderness that goeth up from Jericho throughout Mount Bethel" (Josh. xvi. 1), i.e., the whole stretch along the western slopes of the mountains of Judah, from the neighborhood of Jericho north to Bethel. Into this wilderness fled David from Absalom (2 Sam. xv. 23), and so did Zedekiah on the capture of Jerusalem (2 Kings xxv. 4). It was the scene of our Lord's temptation (Matt. iv. 1), and there he laid the parable of the Good Samaritan (Luke x. 30). Tradition points out the exact spot of Satan's exhibition to our Lord of "all the kingdoms of the world," the so-called Mount Quarantana (Jebel Kereutel), and also the exact location of the inn to which the good Samaritan brought the wounded Jew. In the "Wilderness by Jordan" (Mark i. 4) John preached, and the place of Christ's baptism is pointed out to-day. Tradition, however, puts the Wilderness of John six miles south-west of

Jerusalem; but here is no wilderness at all. VI. "Wilderness of Beth-aven," a northerly part of the Wilderness of Jericho (Josh. xviii. 12). VII. "Wilderness of Gibeon" east of Gibeon. VIII. "Wilderness of Dothan" (Gen. xxxvii. 22).

ARNOLD.

**WILDERNESS OF THE WANDERING.** The so-called forty-two journeys of the Israelites from Egypt to Canaan are enumerated in Num. xxxiii. On leaving Egypt they bent their steps to Sinai (see EXODUS, SINAI). The general direction was south-east along the Gulf of Suez, until the Wady Feiran was struck, which was followed to Mount Sinai. The stations are not yet fully and unanimously identified. The first was probably Ayûn Musa ("the wells of Moses"), seven to eight miles from the Gulf of Suez, where the triumphal song of Moses was sung. Thence the host went three days' journey through the Wilderness of Shur ("fort-wall," derived, according to E. H. Palmer, from the long wall-like range which is the feature of this part of the wilderness), and came to Marah ("bitterness"), generally identified with Ain Hawarah ("fountain of destruction;" Palmer spells it *Hawwarah*, and interprets it "a small pool"). Here the water was miraculously sweetened (Exod. xv. 25). Thence they journeyed to Elim ("trees"), identified either with Wady Ghurundal or Wady Useit. The next station was upon the shore of the Red Sea (Num. xxxiii. 10), probably in the beautiful Wady Taiyibeh; and thence they "encamped in the Wilderness of Sin," now the Plain of El-Markha. It extends twenty-five miles along the east shore of the Red Sea, from Wady Taiyibeh to Wady Feiran. There the Israelites were first fed with manna and quails (Exod. xvi.). Entering the Wady Feiran, they came, by way of Dophkah and Alush, to Rephidim, usually located in this wady, at the base of Serbal, although some would put it in Wady es-Sheikh. At Rephidim there was "no water for the people to drink;" so Moses was instructed to get water by smiting a rock in Horeb (Exod. xvii.). From Rephidim they came to Sinai (see art.).

It was the original expectation of Moses to lead the Israelites directly out of Egypt into the Promised Land. But the enormous host, cumbered with flocks and herds, could not travel rapidly; and it was in the third month after leaving Egypt that they arrived at Sinai. By Sinai they tarried until the twentieth day of the second month in the second year, when the cloud above the tabernacle lifted, and went ahead of them. They came, in fourteen stations, to Kadesh (see art.), and sent out the spies, whose almost unanimous report as to the prowess of the inhabitants of the Promised Land so disheartened the people, that they rebelled against the Lord's leadership, and in punishment the murmurers were condemned to die in the wilderness.

For some thirty-eight years were the Israelites scattered upon the wilderness, the present Badiet et Tih, the great central limestone plateau between the granite region of Sinai on the south, the sandy desert on the north, and the valley of the Arabah on the east. There are abundant evidences that the country was formerly much more fertile than at present. The host probably lived a nomad life, like the present Bedouin,

staying for a while in a place, and then going elsewhere, according as they could find pasture for their flocks. God's object was finally accomplished: the murmurers had all died, and their children were strong for battle. They gathered at Kadesh, whence they had separated so many years before. There Moses and Aaron offended, and were told that they should not enter the Promised Land (Num. xx. 12). The succeeding events may be thus summarized: application for passage through Edom was refused; Aaron died upon Mount Hor; the Israelites suffering from the plague of serpents were healed by the sight of the brazen serpent; Sihon, king of the Amorites, and Og, king of Bashan, were overcome; Balak, king of Moab, in vain used enchantments against Israel, but instead, heard from Balaam the glorious future of that people; the census of Israel was taken on the plains of Moab; the Midianites were slaughtered and spoiled; the Reubenites and Gadites received their inheritance on the east side of Jordan; finally, the host made their last journey prior to the Conquest, and reached the east shore of the Jordan. Moses delivered his farewell address on the first day of the eleventh month of the fortieth year, and then ascended Mount Nebo, and died. Thus ended the Wandering. The Israelites were now on the borders of the Promised Land. See SMITH: *Dictionary of the Bible*, s.v. "Wilderness of the Wandering;" E. H. PALMER: *Desert of the Exodus*; GEIKIE: *Hours with the Bible*, vol. ii., chaps. vii., viii., xi., xii.

**WILFRID**, Bishop of York, b. in Northumbria, 634; d. at York, Oct. 12, 709. He was educated in the monastery of Lindisfarne, but having found out that the way to virtue taught by the Scotch monks was not the perfect one, he set out for Rome, where he arrived in 654. After his return from Rome, he was, by King Aswy of Northumbria, appointed tutor to his son Alchfred, 664; and having, at the synod of Strene-shale (Whitby in Yorkshire), persuaded the king and the clergy that the Roman computation of Easter, and the Roman shape of the tonsure, were the only right ones, he received the episcopal see of York as a reward (665), and held it for forty years. He was one of the most prominent champions of the Church of Rome in England. Several times he was deposed or expelled from his see by the kings; and each time he repaired to Rome, where he was sure to find support. On one of his journeys to Rome he suffered shipwreck on the Frisian coast, and began that missionary work among them which afterwards was so successfully continued by Wilbrord. See HEDDIUS: *Vita Wilfridi*; and BEDE: *Hist. Eccl.*, i., iii.-v. THEODOR CHRISTLIEB.

**WILL, The.** A theme of endless debate, and one respecting which there is, apparently, an irreconcilable difference of opinion. It illustrates better than almost any other subject the close relation subsisting between philosophy and theology; for it belongs to both departments, though it would be better if the psychological and theological aspects of this question were more sharply distinguished than is sometimes done. Difficult as the problem of the will confessedly is, there can be no doubt that much of the confusion that exists regarding it arises from a want of precis-

ion in the use of terms. It is important that the nature of the problem should be understood, however impossible it may be to find a satisfactory solution of it.

I. NATURE OF THE WILL. — Psychologists of a former day usually distributed mental phenomena under two heads, — understanding and will. In this way the moral and active powers, the desires and affections, as well as the volitions, came under the latter designation. To say that the will was in bondage was only saying that a man's desires and affections are not determined by his volitions. So understood, few would deny the bondage of the will. For whatever power there may be to control appetite, or restrain desire, no one claims that a man may have or not have an appetite or desire at his pleasure. It is common now to distribute the phenomena of the mind under a triple division, — intellect, feeling, will. According to this classification, the emotions are treated separately, and are not embraced in discussions pertaining to the will. Yet even here there is a wider and a narrower sense of the word 'will'; for, as the third term of this triple division, it stands for both desire and volition. Locke's distinction between these two forms of conation is a good one, and the attempt of Edwards to overthrow it was not successful. There is a clear difference between a desire to act that may be vague, spontaneous, and motiveless, and a volition or determination to act that is direct, definite, and deliberate. Indeed, the two may be opposed to each other, as when we so often see desire struggling in the strong grip of volition.

It should be understood, that, when the will is spoken of under the limitations of the freewill controversy, reference is made to volitions, and not to desires. It is not easy, however, to substitute 'volitions for 'will at all times; for it is convenient to speak of the will abstractly as the power of choice, in distinction from volitions as the concrete manifestations of choice. But, when the word 'will' is so used, care must be taken not to hypostatize the will, — not to conceive of it as something different from the man, or of the man as divided into three parts, of which the will is one. The will means the man willing; just as the intellect means the man knowing. It must be remembered, moreover, that no mental state belongs exclusively to any one of these three divisions just referred to. An act of will is likewise an act of the intellect. An act of will may be also very closely related to an emotion. So closely related, in fact, are the feelings and the will, that Bain's attempt to explain the genesis of the will is in some respects the most plausible defence of empiricism in print. At the other extreme, but still illustrating the close relation between intellect, feeling, and will, stand those who hold, with Schopenhauer, that the will is the *præius* of all mental phenomena. We cannot stop to inquire whether the will begat the emotions, or whether the emotions begat the will, or whether (though this is what we believe) intellect, feeling, and will are co-ordinate elements in man's nature, there being no right of priority in favor of either the first, second, or third. But it is evident that the problem of the will occupies to-day, and must continue to occupy, a large place in religious philosophy. It is not necessary to hold, on

the one hand, that will is generated out of emotion, or, on the other, that all objective reality is the manifestation of the causal activity of will in order to see that the problem of the will is one that concerns matters of far more importance than the doctrinal differences of Calvinists and Arminians. For however much men may differ in regard to the questions referred to above, it, nevertheless, seems to be true: (1) That though there can be no will without intelligence, the manifestation of will is the first sign of intelligence — purposive action is not reflex action; (2) That the will, both in man and in the brutes, is the great barrier to automatism; (3) That physical determinism cannot explain the phenomena of the will, and that in the consciousness of power revealed to us in the exercise of will we have a type of causation to which physical causes furnish no analogy, if, indeed, physical causes be, in the true sense of the word, causes at all.

II. FREEDOM OF THE WILL. — It is impossible in the short space allowed for this article to enter fully into the history of the freewill controversy. It holds such an important place, however, both in philosophy and theology, that some notice must be taken of those who have been the most conspicuous participators in it. Some knowledge of the history of the controversy may greatly help in the consideration of the particular points which it involved.

1. *History of the Freewill Controversy.* — At first this was altogether a theological question. It was not treated metaphysically. Sharp distinctions between ability and liberty were not known. The question was not, How are individual volitions explained? but, How has sin affected man's ability to do what God commands? Tertullian distinguishes between the will before and the will after the fall. Augustine does the same thing, and says that by the fall Adam lost himself and his freewill. In opposition to Pelagius, he taught, that since the fall man is totally depraved, that he can do no spiritual good, and that efficacious grace is a sovereign gift of God. This is what he meant by denying freewill. This is what Luther meant in his controversy with Erasmus, what Calvin meant in his controversy with Pighius, what the Reformers preached in opposition to the Council of Trent. This, too, is the Calvinistic position in opposition to Arminianism. Total depravity, inability, efficacious grace, — these doctrines are closely related; and they stand opposed to Pelagian or semi-Pelagian error. But the servitude of the will, which Augustinian theologians have always contended for on scriptural grounds, must be distinguished from the doctrine of philosophical necessity that was advocated in the period that follows the one of which we have been speaking.

In the next period the discussion assumed a philosophical form; Hobbes, Collins, Priestley, and Leibnitz defending the necessitarian, while Price and Clarke advocated the libertarian position. Hobbes anticipated Edwards in resolving the doctrine of the self-determination of the will into an infinite series of choices, where the freedom in each case was conditioned upon an antecedent choice. Leibnitz, in his doctrine of the sufficient reason, furnished the argument that has been made use of ever since in support of determinism.

And it is safe to say that the argument has not advanced much beyond the position it occupied when Clarke urged on the one hand the self-determining power of the will, and Hobbes, on the other hand, claimed that volitions, like all other events, come under the law of causality. Spinoza was a determinist, of course. Descartes argues against Hobbes, but admits all that a determinist could ask. So does Locke, whose discussion of this subject is admirably clear and discriminating.

Jonathan Edwards stands apart and above all others in the discussion of this problem. He is the first in a long succession of able men in America who have dealt with this and kindred anthropological questions according to a metaphysico-theological method, and who have contributed a most important chapter to the history of opinion. The treatise on *The Will* was intended as a polemic against Arminianism. It has been criticised. A library of literature has grown up around it in defence of, or in opposition to, its teaching. Its faults have been conceded even by those who, nevertheless, accept its main positions. But it has never been refuted. The libertarian doctrine is now taught by appealing to consciousness, by denying that causation reigns in the empire of the will, and by affirming, as Whedon does, that the *Ego* can "project volitions" without any reason whatever: but the "self-determining power of the will" has not come back from the trip up the infinite series whither Edwards sent it; and the "liberty of indifference," Calderwood tells us, has been "laid upon the shelf." Edwards holds, that the will is determined by the strongest motive, and the strongest motive is the greatest apparent good. His arguments are, for the most part, philosophical; but the doctrine advocated in his treatise follows also, in his judgment, from the divine foreknowledge. Here he is wrong; for while foreknowledge may insure the certain futurity of a volition, it does not determine the question how it shall be brought about. It would have been better had he followed Locke's example, and, refusing to consider "consequences," confined himself to the psychological study of the problem.

The Edwardean doctrine of the will, besides meeting with opposition at the hands of Tappan, Hazard, Upham, Bledsoe, and Whedon, who have all written specially upon the subject, has been strongly objected to by the Scottish philosophers, Reid, Stuart, and Sir William Hamilton. Empirical philosophers are naturally determinists, so are all those who deny the separate personal existence of the individual self. Determinism follows as naturally from the scheme of Hegel as from that of Comte. Kant postulated freedom under the practical reason, when he could not find it by means of the speculative reason. Sir William Hamilton, following the suggestions of Kant's antinomies, found freedom and necessity both inconceivable, but believed in freedom, since, being contradictories, one or the other must be true. This is one form of his doctrine of the conditioned. And a great many who do not follow Kant or Hamilton are yet compelled to take an agnostic position regarding the whole matter, believing that there is no answer to the question, Why this rather than that volition? but believing, nevertheless, that they are free, and con-

vinced beyond all peradventure that the reign of physical determinism would be the blight of humanity.

2. *Points in the Freewill Controversy.* — If it were asked what is meant by saying that a man is free, the reply would be, 'He can do as he wills.' Will being the norm of freedom, there seems to be something incongruous in the inquiry whether the will is free. How can we predicate freedom of the will when our only idea of freedom is through the will? How can will be measure and measured at the same time? It would not settle the freewill controversy to discontinue the use of the word 'free' in connection with the will, but it would make it capable of more intelligible statement. If, however, it must be used, let it be said that the man is free in willing. But then what does this mean? 'I will.' That is a simple psychological fact. I at pleasure determine a certain mental state which is attended with a certain expenditure of energy. The mental state is a volition: the muscular change is action. What is meant by calling this volition a free volition? Does it mean that nothing outside of me forced it upon me? that it is free, inasmuch as it is my act? Then we all believe in freewill. To this fact, that I am self-determined, that I am the cause of my volitions, consciousness bears witness; and in this sense the freedom of the will is irrespective altogether of the relation of the volitions to antecedent mental states. But it is commonly maintained, that, in order to believe in freewill, one must hold a particular view of the relation of a given volition to the past. This, however, must not be conceded. The difference among men regarding the will relates to the question how a given volition came to pass, and not to the question whether the will is free. That the problem may be understood, let us take the case of a single volition. When the question arises, What is the cause of a given mental state? there is no doubt that I am the cause; I am the agent, the efficient cause. But while the volition is accounted for by saying, "I am the cause of it," the question also arises, Why did I choose this rather than that? why did I walk east rather than west? It is true that the volition is an effect produced by me, but is it not also an effect produced in me? That I am an agent explains the coming about of a volition, but how does it happen to be such a volition? If this question could be answered, the problem of the will would be solved. There are two generic answers to this question, and it seems impossible that there should be a third. Some hold that each volition is unconditioned by antecedents, and in this sense, before it comes into existence, is contingent. Others hold that each volition was antecedently determined, and therefore certain. Indeterminism and determinism are therefore the two rival theories of the will.

(a) *Indeterminism.* — Without entering into the discussions suggested by such familiar phrases as "power of contrary choice," "liberty of indifference," "self-determining power of the will," we may say that indeterminism is capable of being presented in two forms. It either means, that, in every free volition, 'I not only do as I choose, but choose as I choose,' or else it means that the whole philosophy of the will is expressed in the

two words, 'I choose. If the free choice is one conditioned on an antecedent choice, then we have the old difficulty of the "infinite series" over again. But if, with Whedon, we cut off the infinite series by saying that each choice is a separate and distinct creation by the soul out of nothing; if to the question, What reason is there for this and not that volition, the answer is, "None whatever,"—then behold the effect of such a statement! What becomes of character? of the unity of life? of moral accountability? of purpose? of all effort to influence men by arguments addressed to their active nature? The mind simply "projects volitions" blindly, without motive, without reference to past or future: so that, according to the tenets of indeterminism, there is no way of having a free choice, except through an infinite series of choices, or else through a theory that makes all choices purely fortuitous. These difficulties are very serious, and they are not removed by pointing to the evils that are connected with determinism; nor are the arguments that are urged in support of indeterminism so strong, that these difficulties may be safely overlooked. Indeterminism is supported, (1) By appeals to consciousness. But it may be doubted whether consciousness testifies to any thing beyond the fact that the *Ego* is the sole agent in each volition, and is undetermined by any thing *ab extra*. (2) It is said that the will can decide against the strongest motives; but this is true, only when by "motive" is meant something outside of the mind as end or object. In this sense no one believes that the stronger motive determines the will. (3) It is said that we sometimes choose when there is no motive for choosing this rather than that. But it is one thing to say that we see no reason why the choice should be this, and not that, and a different thing to say that no reason exists for such choice. (4) It is said that power of contrary choice is essential to moral responsibility, but this is an *a priori* assertion without warrant. We are morally accountable, whatever be the true doctrine of the will. The question under discussion is a psychological question, and should be discussed on its proper grounds. The advocates of indeterminism have done great service in magnifying the testimony of consciousness respecting self-determination in all acts of will. This is not only an important, but a vitally important truth, and one that needs special emphasis at the present day. Indeed, it is not too much to say, that many who oppose determinism mean only to express their abhorrence of physical determinism, and their belief in the true causal efficiency of the *Ego*. On these points there is no room for any difference of opinion among those who believe in one personal God and in the separate and perdurable personality of man. But the advocacy of these great truths does not entail upon us the absurdities that have so often been shown to inhere in the theories of indeterminism.

(b) *Determinism*.—There are two forms of this theory that should be carefully distinguished. It is altogether unfair to represent Spinoza, Priestley, and Huxley as holding the same view of the will as that advocated by Edwards, Chalmers, and Hodge. It is true that these men are all determinists, that they all hold the antecedent certainty

of every volition; but they are the poles apart in regard to the explanation of that certainty. Physical determinism is simply the application of the doctrine of physical causation to psychical phenomena. According to that doctrine, the phenomenal world of to-day is the necessary result of all the past. Given the world at any one period, and its condition at any subsequent period is mathematically and unalterably certain. The craving for unity accounts for the attempt to place mind and matter under one generalization. The law of uniformity, indeed, cannot be true regarding matter, unless it be true regarding mind. To bring mental phenomena under the law of physical causation is simply to blot out mind, and teach materialism in fact, however much materialism in name may be denied. This physical determinism, which is now advocated by so many scientific men, is something which every theist must look upon with abhorrence; and we protest against the unfair attempts of some of its advocates to secure a hearing for it by pleading in its behalf the support of Jonathan Edwards. Physical determinism is a very different thing from psychical determinism. Physical determinism blots out the soul, the separate personality. It makes man an automaton, and interprets history in the terms of matter and motion. Psychical determinism, as taught by Edwards and others, is simply the determinism of character. It is allowed, that, in defending his position, Edwards is often at fault in the use of such words as "cause," "motive," and "will;" and those who accept his theory would not always employ his phraseology. Taking, then, any given volition for illustration, the advocate of psychical determinism would say that the cause of the volition is the *Ego*. A great deal can be said for limiting the meaning of cause to agent; and in volition certainly the agent is the *Ego*. But now the question is, why the agent put forth this and not that volition. And if the answer be, "There is no reason," it will be replied, (1) This is inconceivable; (2) This destroys responsibility, for actions are moral as expressing will, and will is moral as expressing character. If volitions are simply "projected" without reason,—if they are separate units, sustaining no relation to the man, other than that the man having the power to shoot out volitions does so, it is hard to see what is to be the subject of moral accountability;—not the volition, certainly; and not the man, for these volitions are not related to him in any other way than that he projected them. If character does not determine conduct, how can we know that it is not the bad man who exhibits good behavior, and the good man who is filling the world with all the bad volitions? (3) Why, then, do the volitions of the same man manifest a general similarity? Why are the mean man's volitions unlike the generous man's volitions? Indeterminism has no answer to this question. (4) We must choose, then, between the theory that affirms that uniformities of conduct which we suppose to reveal character are simply fortuitous, and that which says that character determines conduct. We may express this latter belief by saying that the strongest motive influences the will, or that the will is as the greatest apparent good, or that the will follows the last dictate of the understanding, or



that character determines volitions, or that the mental state in the indivisible moment prior to volition determines the volition. These expressions all mean practically the same thing; and those who hold the view embodied in these words are determinists of the second class above named, as distinguished from those who advocate the doctrine of physical determinism.

### III. FREEWILL AND MORAL RESPONSIBILITY.

— Without free agency there can be no moral accountability. A man forced to do a bad action is not blamed for it. A man who cannot do as he chooses, or who is forced to do contrary to his choice, is not free, and therefore not responsible. But it is wrong to say that power of contrary choice is essential to moral responsibility, or that volitions that are certain are not free. God cannot will contrary to his holy nature. The volitions of Christ were certainly holy: so are the volitions of the redeemed in heaven. And, more than that, all Christians pray that the Holy Spirit will exert a controlling influence upon their minds, so that they may have wise and holy choices. No one feels that a Christian is less holy or less moral because his choices are influenced by the Holy Ghost. The certain connection between a man's nature and his volitions does not deprive the volitions of moral quality. It would be difficult to see how they could have moral quality without such certain connection. The question is not, how a man shall be held accountable whose will conforms to his character, but how a man with a bad character shall be held under obligation to holiness. Whatever difficulties there may be in answering this question, there is nothing in psychological determinism, that is to say, in the certain connection of character and volitions, which is inconsistent with moral responsibility. It is important that the distinction just made should be kept in mind; for in the judgment of some writers, as, for example, Sidgwick, the strongest objection to the deterministic theory of the will is the difficulty of reconciling it with the consciousness of moral responsibility. The difficulty would not be felt if our actions were all holy: it is only when we are told that we are responsible for acts of will which were nevertheless determined by an unholy nature, that the objection arises. And on any theory of individual probation it cannot be met. But on the theory of the oneness of Adam and his posterity, however that oneness may be represented, there is no difficulty in saying that a man is responsible for acting according to his nature, since he is also responsible for his nature. But this subject belongs properly to the next division.

IV. INABILITY. — The deterministic theory of the will that has just been considered rests upon purely psychological grounds. It must be carefully distinguished from the theological doctrine of inability, which rests upon the authority of revelation; although it is common to speak of both doctrines as illustrating alike the bondage of the will, and even to treat them as identical.

#### 1. *Difference between Determinism and Inability.*

— The theory of determinism proposes a general philosophy of volition. We have no reason to believe that the relation of volition to antecedent mental states was different in the case of Adam from what it is in our own. If, therefore, deter-

minism is true in regard to our volitions, it was probably true in regard to his. If he was free, we are free. If we are under bondage by reason of determinism, he was under bondage also. It is on this account that the Edwardean theory of the will has been held by some to be contrary to the Westminster Confession of Faith, for there the distinction between the will before and the will after the fall is made emphatic. If, however, the distinction between determinism and inability be kept in mind, it will be seen that there is no foundation for this criticism of the Edwardean theory. Determinism is simply a theory that affirms of all men, fallen or unfallen, that their volitions stand in necessary relation to antecedent states of mind. The Confession of Faith, on the other hand, teaches, that, so far as holy choices are concerned, there is a great difference between the will before and the will after the fall. Determinism is applicable to all volitions without exception; whereas it is only in respect to any thing spiritually good that the Confession of Faith and the Reformed theology predicate of men, since the fall, an inability of will. The word 'inability' itself expresses an important point of difference. It states, concerning a certain class of volitions, that they are beyond the power of a certain class of men. Determinism, on the other hand, affirms nothing regarding the ability or inability of men as to volitions. It is, of course, very natural for those who believe in inability to be determinists; for if all volitions are determined by antecedent mental states, then, assuming that the nature of man since the fall has been corrupt, there is no difficulty in supposing that the volitions correspond to the nature. Determinism will account for inability, but whether we are obliged to adopt determinism in order to account for inability is another question. Principal Cunningham thinks we are not. But, however this may be, determinism does not affect the question raised by the Confession of Faith in regard to the will before and after the fall. And it may be said, that whatever conflict may be supposed to exist between freewill and determinism exists likewise between freewill and inability. There is really no conflict in either case; for we are free in choosing, whatever may be the underlying reason that determines choice; and we are self-determined in every volition, although a certain class of volitions may be out of the power of unregenerate men. But if, on the one hand, determinism be not contrary to the Westminster Confession of Faith, neither, on the other hand, does it necessarily involve the doctrine of a fourfold state of will, which is taught in that Confession; that doctrine belonging altogether to the theological side of the freewill debate.

2. *Nature of Inability.* — To the question, How did the sin of Adam affect his posterity? three generic answers have been given. The Pelagian says that mankind have been practically unaffected, and that men have plenary ability to do all that is required; the semi-Pelagian says that man's moral powers have been weakened, and that there is need of divine grace; the Augustinian says that man is dead in trespasses and sins, and that he is unable to do any thing spiritually good before regeneration. Augustine taught, and it has been repeated by Peter Lombard and

also by the Reformed theologians, that there is a fourfold state of the human will, — before the fall, when Adam had freedom to either good or evil; after the fall and before regeneration, when there is freedom in sin only, and an inability of will to any thing spiritually good; after regeneration, when there is ability to do both good and evil; and after glorification, when the will is unalterably determined to holy choices. If we are to include under the category of Augustinianism those who reject Pelagian and semi-Pelagian error, we must comprehend under this designation some who cannot be called Augustinians in the strictest sense of the term. That is to say, we must include some, who, while they reject Pelagianism and semi-Pelagianism, would not say that fallen man is "indisposed, disabled, and made opposite to all good," or would not accept the full Augustinian theology on other points of doctrine. The Augustinian (using the word in the broad sense just stated) doctrine of inability is represented in several forms. (a) *The Roman-Catholic*. The doctrine of the Church of Rome, as taught by representative theologians and the Council of Trent, is substantially Augustinian in regard to original sin, though the full Augustinian doctrine of inability is denied in denying the passivity of the soul in regeneration. (b) *The Arminian*. Augustinian as to their views regarding total depravity and consequent inability, Arminians nevertheless deny the Augustinian forms of the doctrine of efficacious grace. This denial was one of the "five points" in the "Remonstrance." Wesleyan Arminians hold that a "gracious ability" is given to all men, whereby they may co-operate with the Spirit of God. (c) *Lutheran Doctrine of Inability*. Lutheran theology is thoroughly Augustinian upon this point. (See *Augs. Conf.*, art. xviii.; *Form. Concord.*, art. ii.) (d) *Modified Calvinism*. The anthropological discussions among the New-England divines turned largely upon the distinction between natural and moral ability. Edwards held that men have natural ability to repent, and turn to God: they have all the qualifications for doing so, and there is nothing to hinder them if they will. "There are faculties of mind, and a capacity of nature, and every thing else sufficient, but a disposition: nothing is wanting but a will." Moral ability means, then, inability through unwillingness. Edwards will not allow us to ask whether a man can will; for he says that could only be answered by saying, that, if he wills, he can will, or, if he wills to will, he can will. In other words, we must take our choice between an identical proposition and the infinite series. Dr. Taylor, however, pressed the question, Can a man choose God for his portion? and answered it by saying that he was able to do so, but it was certain he would not do so. He had natural ability to will, but moral inability. This he generalized in this formula: "Certainty, with power to the contrary." Moral inability in the theology of Edwards, and moral inability in the theology of Taylor, were two different things. In the first case it meant, 'I cannot act, since I am unwilling;' in the latter case it meant, 'I shall not will, though I am able to will.' According to this view, inability consists in the certainty, that, without divine grace, a man will not make a generic choice of God as his chief good. (e) *Symbolical*

*Calvinism*. The symbols of the Reformed churches state the doctrine of inability very positively as the necessary consequence of the doctrine of original sin, and without any reference to the psychological problem regarding volitions. The Westminster Confession affirms this doctrine in the following terms: "Man by his fall into a state of sin hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from good, and dead in sin, is not able by his own strength to convert himself, or prepare himself therefor." Does this loss of "ability of will" imply impotence in regard to volitions or to prevailing inclinations? If the reference be to volitions, the criticism of Edwards would be pertinent; that is to say, it is absurd to ask, Can a man will? We could only say that it is certain that the volitions of the unregenerate will be unholy, whatever the ground of that certainty may be. If the ground of that certainty be in an unholy character, it will be for the advocates of indeterminism to say how they can hold determinism as to volitions considered as good or bad, and indeterminism as to volitions otherwise considered. If, however, the inability of will here referred to applies not to volitions, but to desires, inclinations, and propensities, the question whether a man can will is altogether relevant; for it is not only true that a man cannot repent, and turn to God, because he will not, but it is also true that he cannot will to do so. Regarding the Confession's statement as to a loss of ability as having special reference to the will in the large sense, and not the specific sense of volitions, it is correct to say that true moral inability is not inability through unwillingness, but inability to be willing.

V. RELATION OF FREEWILL TO GOD'S PRESCIENCE AND PURPOSE. — The doctrine of inability does not necessitate belief in determinism. Neither does the doctrine of predestination, though it has been supposed by some that the two stand or fall together. If determinism be true, it assures the certain futurity of volitions, and this may make it easier to believe that volitions have been fore-ordained. But it does not follow, that, being fore-ordained, they must come to pass in connection with any law respecting the relation of volitions to antecedent mental states. It is a mistake, as Principal Cunningham has shown, to suppose that Calvinists have any dogmatic interest in maintaining the Edwardean theory of the will. On the contrary, some of the most earnest and intelligent Calvinists have distinctly repudiated that theory, and have advocated the libertarian doctrine. To the objection, therefore, that the doctrine of predestination interferes with man's liberty, it is replied, that the Calvinist can hold any theory of the will that the Arminian can hold. The fore-ordination of all events makes all events, and therefore all volitions, certain, but not more certain than the doctrine of foreknowledge makes them. If certainty is inconsistent with freedom, the Arminian's freedom is put in jeopardy quite as much as the Calvinist's. And the only way for him to be consistent in criticising the bearing of predestination upon freedom is to follow Dr. McCabe in giving up the divine foreknowledge regarding future contingent events.

VI. LIT. — TERTULLIAN: *Adv. Marcion.*; AUGUSTINE: *De pecc. orig.*, *De Civit. Dei*; PET. LOMB.: *Sent.*, lib. ii. dist. 31; AQUINAS: *Sum. Theol.*, ii. 1, quæst. 83; LUTHER: *De Servo Arbitrio*; ERASMUS; *De Libero Arbitrio*. CALVIN: *Instit.*, lib. ii. c. 5, *De Lib. Arbit. Tractatus*. TURRETINE: *Loc.*, x. Q. 4; LEIBNITZ: *Nouveaux Essais: Essai de Théodicée*; ARMINIUS: *Works*, i. 252, ii. 472; HOBBS: *Treatise of Necessity and Liberty*; SPINOZA: *Eth.*, ii. 44; COLLINS: *A Philosophical Enquiry concerning Human Liberty*; PRIESTLEY: *Illustrations of Philosophical Necessity*; CLARKE: *Works*; LOCKE: *Essay on Human Understanding*. KANT: *Grundleg. z. Metaph. d. Sitten.*; J. G. FICHTE: *Werke IV.*; HEGEL: *Werke VIII.*. EDWARDS; *A Careful and Strict Inquiry into the Modern Prevailing Notions of the Freedom of the Will*; TAPPAN: *Treatise on the Will*; DAY: *Inquiry respecting the Self-determining Power of the Will*; BOKSHAMMER: *Freedom of the Human Will*; REID: *Essays on the Active Powers*. STEWART: *Active and Moral Powers*; HAMILTON: *Notes on Stewart*; DISCUSSIONS; MCCOSH: *Divine Government*; KRAUTH-FLEMING: *Vocabulary of the Philosophical Sciences*; FISHER: *Discussions in History and Theology*; CHARLES HODGE: *Systematic Theology*; A. A. HODGE: *Outlines of Theology*; HENRY B. SMITH: *Faith and Philosophy*; BAIN: *Emotions and Will*; history of freewill controversy in *Mental and Moral Science*; CUNNINGHAM: *Reformers, and Theology of the Reformation*; J. S. MILL: *Examination of Sir W. Hamilton's Philosophy*; MANSEL: *Metaphysics*; SULLY: *Sensation and Intuition*; BOWEN: *Modern Philosophy*; SIDGWICK: *Methods of Ethics*; STEPHEN: *Science of Ethics*; BLEDSOE: *Examination of Edwards*; WHEDON: *Freedom of the Will*; HAZARD: *Freedom of the Mind in Willing*; UPHAM: *A Philosophical and Practical Treatise on the Will*; McCABE: *The Foreknowledge of God*. SCHOPENHAUER: *Welt als Wille*; V. HARTMAN: *Philosoph. d. Unbewussten*; ULRICH: *Wesen u. Begriff d. Willens*; SCHOLTEN: *Der freie Wille*; WITTE: *Über Freiheit des Willens*; SCHNEIDER: *Der Menschliche Wille vom standpunkte der neueren Entwicklungstheorien*; WESTMINSTER REVIEW (October, 1873): *The Determinist Theory of Volition*, CALDERWOOD (*Princeton Review*, September, 1878, September, 1879): *The Problem of the Human Will*; STRONG (Baptist Quarterly, April, 1883): *Modified Calvinism, or Remnants of Freedom of the Will*. FRANCIS L. PATTON.

**WILLEHAD, St.**, b. in Northumbria about 730; d. at Blexen on the mouth of the Weser, Nov. 8, 789. He was educated at York under Alcuin, and went in 770 to Friesland as a missionary. He began his work with great success at Dockum, the place where, some years ago, Boniface had been killed. Nor was he altogether without success when he afterwards entered East Friesland, where Christianity had never been preached before. When Charlemagne heard of the great impression he made, he invited him to come and preach the gospel in the regions along the Lower Weser, where the Frisians and the Saxons met together. Willehad accepted the invitation (781); but his labor was interrupted, and his work destroyed, by the rebellion of the Saxon chief, Widukind, in 782. He then made a journey to Rome, where he was most cordially received by Pope Adrian I.; and after his return to Germany he

settled at Epternach, a monastery founded near Treves by Wilbrord. Meanwhile the Saxon revolt was subdued, Widukind himself was baptized, and Willehad was able to resume his work. Churches were built at Bremen and Blexen; and at the synod of Worms, July 13, 787, Willehad was consecrated the first bishop of Bremen. He had, however, only two more years to work in. On a tour of inspection through his diocese, he was seized with a violent fever, and died soon after, at Blexen. But for centuries July 13 and Nov. 8, the dates of his consecration and death, were celebrated in the churches of Bremen. See ANSGAR: *Vita S. Willehadi*; PHIL. COSAR: *Tri apostulatus Septentrionis*, Cologne, 1642; also found in *Act. Sanct. Ben.*, iii., and in PERTZ: *Mon. Hist. Ger.*, ii.; ADAM OF BREMEN: *Gesta H. Eccl. Pontificum*. G. H. KLIPPEL.

**WILLERAM, or WILTRAMUS**, was first teacher in the cloistral school of Bomberg, the favorite establishment of Henry II., then monk at Fulda, and finally abbot of Ebersberg in Bavaria, where he died Jan. 5, 1085. He was very busy in promoting the material welfare of his monastery, exchanging devotional books for good vineyards (Oefele: *Rev. Boicar. Script.*, ii. p. 46). But he won his great reputation as a scholar and poet. His double translation of the Song of Songs into Latin hexameters and Old-High-German stanzas, accompanied with commentaries extracted from the Fathers, was highly appreciated and often copied. The Latin translation was published by Merula, Liège, 1598; the German, by Hoffmann, Breslau, 1827. His life is found in the above collection by Oefele. EULER.

**WILLIAM OF AUVERGNE**, Archbishop of Paris from 1228; b. at Aurillac about the close of the thirteenth century; d. March 30, 1249; sided with the court and the monks in the contest between the university of Paris and the queen-regent, Blanche of Castile. He was a Platonist, having derived his Platonic views from Arabic sources, and opposed realism in philosophy, and mysticism in theology, to the reigning Aristotelian scholasticisms. His works (*Cur Deus homo? De Fide et Legibus, De Virtutibus, De Anima*, etc.) were published by Leféron, Orléans, 1674, 2 vols. See VALOIS: *Guillaume d'Auvergne*, Paris, 1880.

**WILLIAM OF CHAMPEAUX**, b. at Champeaux about 1070; d. at Châlons-sur-Marne, Feb. 15, 1122. He was a pupil of Anselm of Laon, a realist; and, having defeated the nominalist Roscelin, he began a brilliant career as a teacher in Paris, until he himself was defeated by Abelard. Tormented by the invectives and sarcasms of Abelard, he retired (1108) to St. Victor (*Cella Vetus*); and there he founded a celebrated school, which afterwards became the seat of French mysticism in its opposition to scholasticism. In 1113 he was elected bishop of Châlons-sur-Marne, and as such he took part in the controversies concerning investiture between Abelard, and Bernard of Clairvaux, etc. He was a friend of Bernard, often visited him, and was buried at Clairvaux. Of his works, only fragments, though large fragments, have come down to us: *Sententiae*, in two manuscripts, in the libraries of Paris and Châlons-sur-Marne; *De anima*, in Martene: *Anecd.*, v. 879; *De eucharistia*, etc. From the last-mentioned work it is evident that at that time the Lord's Supper

was still generally administered in the church *sub utraque specie*. See E. MICHAUD: *G. de Champagne et les écoles de Paris au 12<sup>m</sup> siècle*, Paris, 1867, 2d edition, 1868; HAUREAU: *Histoire de la phil. scol.*, Paris, 1840.

**WILLIAM OF MALMESBURY**, b. in Somersetshire, probably in 1096; d. at Malmesbury after 1142. He was the son of a Norman father and a Saxon mother; was educated in the monastery of Malmesbury, where he spent his whole life as a monk, librarian, and cantor, and gained a lasting reputation as one of the foremost of the early English historians. His principal works are, *De gestis regum*, containing the history of England from the Anglo-Saxon Conquest to the end of the reign of Henry I., 1129; *Historie novelle*, a continuation of the preceding; and *De gestis pontificum Anglorum*, containing the history of the Christian Church in England from the introduction of Christianity to 1123. These three works were first edited by Savile, in his *Rerum Anglicarum Scriptores*, London, 1596, but after a poor manuscript: the best edition is that of the English Historical Society, 1840, 2 vols. Among his other works are, *De vita Aldelmi* and *De antiquitate Glastoniensis ecclesie*, both in Wharton's *Anglia Sacra*, ii., *Vita S. Patricii*, of which extracts are found in Leland's *Collectanea*, iii.; and several books, *Itinerarium Joannis*, *De miraculis dicte Marice*, etc., which seem to have perished. He was a cautious, careful, and accurate writer, using the materials which he drew from other chronicles with discrimination, and showing great impartiality and love of truth in the treatment of his own time. There is an English translation of the *Gesta rerum* and the *Historia novella* by J. Sharpe, edited by Dr. Giles, in Bohn's Antiquarian Library, *William of Malmesbury's Chronicle of the Kings of England*, Lond., 1847. TH. CHRISTLIEB.

**WILLIAM OF NASSAU**, commonly called William the Silent, b. at Dillenburg, Nassau, April 16, 1533; d. at Delft, Holland, July 10, 1584. As heir of the large possessions of the house of Nassau in the Netherlands, he was educated at the court of the queen-regent, Mary of Hungary, in Brussels; that is to say, he was educated in the Roman-Catholic faith, though both his parents were Lutherans. In his fifteenth year he became page to Charles V.; and the emperor soon showed him the most extraordinary confidence, employing him in the most difficult positions, diplomatic and military. Philip II. also seemed inclined to use him; but when, after the conclusion of the peace of Cateau-Cambrésis (1559), he, together with the Duke of Alva, was sent to Paris as hostage for the fulfilment of the treaty, the French king, Henry II., one day told him that there existed a treaty between himself and the king of Spain for the extermination by fire and sword of all Protestants in Spain, France, and Netherlands; and from that moment, though the man of silence betrayed no emotion, the policy of his life was completely changed. As governor of the provinces of Holland and Zealand, and member of the council at Brussels, he steadily opposed the policy of Philip II., though without declaring openly in favor of the Protestants. But when, in 1566, Philip II. decided to send the Duke of Alva to the Netherlands at the head of a large Spanish army, William resigned all his govern-

ment offices, retired to his possessions in Nassau, and publicly embraced Calvinism. During the war which ensued, he twice raised an army at his own expense; and, though he achieved no signal military success against the Spaniards, he succeeded in gradually rousing the whole Protestant population of the Netherlands to throw off the Spanish yoke. On Jan. 23, 1579, the Union of Utrecht was signed, by which the northern provinces established themselves as an independent state, intending to confer the sovereignty on some foreign prince. Philip II. answered by putting a prize of twenty-five thousand crowns on the head of William, March 15, 1580; and July 10, 1584, Balthazar Gerard shot him in his house in Delft. Besides his *Correspondance*, collected and published by Gachard (Brussels, 1847-56, 5 vols.), he wrote an *Apologie de Guillaume de Nassau*, a most remarkable document, of which there is a recent edition, Brussels and Leipzig, 1858. See MOTLEY: *The Rise of the Dutch Republic*, New York, 1856, 3 vols.

**WILLIAM OF ST. AMOUR**, b. in the first decade of the thirteenth century, probably at St. Amour in Burgundy; d. in Paris, probably in 1272. He was professor at the Sorbonne, and became famous on account of his spirited opposition to the Mendicant orders. In 1228 the Dominicans succeeded in penetrating into the university of Paris, and obtaining possession of a chair of theology. And hardly had twenty years elapsed before they claimed to control the whole institution, refusing to obey the laws of the corporation. Their most dangerous opponent was William. He preached against people who taught that labor was a shame, and beggary a glory; that prayer was sufficient to make the corn grow in the field, etc.; and his sarcasms hit. In 1254 he was summoned before the archbishop of Paris; but, as his accusers dared not confront him publicly, he was acquitted. In 1256 he published his *De periculis novissimorum temporum*, which, put into French verse, became very popular, and consequently very dangerous. Thomas Aquinas and Bonaventura wrote against it. The Pope condemned the book to be burnt, and the author was banished from Paris. He returned, however, in 1263, was received with enthusiasm by the students, and continued his activity till his death, unmolested by the Dominicans. See BULFUS: *Hist. Univers. Parsi.*, iii.; CORNEILLE ST. MARC: *Étude sur Guillaume de St. Amour*, Lons-le-Saunier, 1865. W. HOLLENBERG.

**WILLIAM OF TYRE**, b. in Syria in 1130; was educated in Antioch or Jerusalem, but went in 1160 to the Occident, and studied for several years in Italy and France. After his return to Jerusalem he gained the favor of King Amalric, who made him archdeacon of Tyre in 1167, sent him to Constantinople as ambassador in 1168, and in 1169 appointed him tutor to his son Baldwin, the heir-apparent. Baldwin ascended the throne in 1173, and in the following year he made his former tutor archbishop of Tyre. In this quality William was present at the third Lateran synod; but of the last years of his life the accounts are very contradictory, and the date of his death is unknown. Of his two great historical works, *Gesta principum orientaliū* and *Belli sacri historia*, the former has perished. The

latter, containing the history of the Crusades from 1100 to 1181, is one of the finest specimens of mediæval historiography, full, accurate, and impartial. It was first printed at Basel, 1549, and then by Bongarsius, in his *Gesta dei per Francos*, i., 1564, reprinted by Migne. The best editions are that in the *Récueil des historiens des croisades*, 1841-44, 2 vols., and that edited by P. Paris, Paris, 1879-80, 2 vols. There is an old French translation, *Estoire de Eracles* (1573), and a modern German, by Kausler, Stuttgart, 1844, 2d edition, 1848.

G. H. KLIPPEL.

**WILLIAM OF WYKEHAM**, English statesman and divine; b. at Wykeham, Hampshire, 1324; d. at South Waltham, Sept. 24, 1401. He was educated at Winchester; and in 1356 was surveyor of King Edward III.'s works at Windsor, and was rewarded for his merit by the gift of the rectory of Pulham, Norfolk, and in 1359 by a prebendary's stall at Lichfield. At this time he was a layman, and did not become a clergyman until 1361. In 1364 he was made keeper of the privy seal; secretary of state, 1366; and bishop of Winchester the same year. He was lord-chancellor from 1367 to 1371, when he resigned. He founded New College at Oxford, 1373. In 1376 he was accused of malefeasance in office, and deprived of the temporalities of his see. But the rectitude of the bishop was subsequently established (for the charge was shown to have arisen from his having forgiven half of a fine of eighty pounds); and Richard II. restored him to his offices and dignities, 1379. He was again lord-chancellor from 1389 to 1391. He rebuilt Winchester Cathedral, 1395-1405. See CAMPBELL: *Lives of the Lord-Chancellors*.

**WILLIAMS, Daniel, D.D.**, Presbyterian; b. at Wrexham in Denbighshire, in North Wales, about 1644; d. in London, Jan. 26, 1716. His education was defective; yet he began to preach 1663, and was chaplain to the Countess of Meath; pastor of Wood-street Dissenting Chapel, 1668-87; of Hand-alley Chapel, Bishopsgate Street, London, 1688, till his death. His publications are mentioned in Allibone. By will he founded the Red-Cross-street Library. This originally embraced his own library and that of Rev. Dr. William Bates, purchased by him for some five hundred pounds. The trustees purchased a site in 1727, and opened the building to the public 1729. Since 1872 the library has been housed in a new building. The number of volumes has been gradually increased, until now (1883) it embraces thirty thousand printed volumes and a thousand manuscripts. Among the latter are the original minutes of the Westminster Assembly, and letters and treatises of Baxter. All schools of theology are represented; and, besides many rare historical volumes, the library is rich in theosophical books and manuscripts. The building is also the rallying-point for dissenting ministers.

**WILLIAMS, Helen Maria**, was b. near Berwick, 1762; and d. in Paris, Dec. 14, 1827. She went to London, 1780, and entered literary circles; visited Paris, 1786, and settled there soon after, publishing, from 1790 to 1819, various *Letters from France*, etc., besides *A Tour in Switzerland*, 1798, 2 vols., and translations of St. Pierre's *Paul and Virginia*, 1796, and Humboldt's *Personal*

*Narrative*, 1814-29, 7 vols. She was imprisoned during the Reign of Terror, and again after the Peace of Amiens, and afterwards became a Legitimist. The late Athanasie Coquerel was her nephew and pupil. Her poems, containing the familiar hymn, *While thee I seek, Protecting Power*, appeared in 2 vols., 1786, and with later additions, in 1 vol., 1823.

F. M. BIRD.

**WILLIAMS, Isaac, B.D.**, was b. in Wales, 1802; and d. at Stinchcombe, May 1, 1865. He was educated at Oxford, and settled at Windrush, 1829, Oxford, 1832, and Bisley, 1842-45. His health failing, he retired to Stinchcombe, Gloucestershire, and there died, May 1, 1865. He was a candidate for the professorship of poetry at Oxford in 1842, and was associated with Newman and Keble in *Lyra Apostolica* and *Tracts for the Times*, writing Tracts 80, 86, and 87. His literary industry was great. In prose he published a *Harmony and Commentary on the Whole Gospel Narrative*, 1842-45, 8 vols.; *The Psalms interpreted of Christ*, 1864-65, 3 vols.; *The Apocalypse*, 1852; and several other volumes of somewhat mystical theology, greatly valued by some; four in verse, *Thoughts in Past Years*, 1838; *The Cathedral*, 1838; *The Baptistry*, 1840; *The Altar*, 1849; and *The Christian Scholar*, 1849. More important than these were two books of less size. In *Hymns from the Parisian Breviary*, 1839, he was first to follow Chandler and Bishop Mant in translating from the Latin. His versions are often unnecessarily ornate, and in peculiar and difficult measures; but they have been largely drawn upon by Anglican hymnals, and occasionally by others. His *Hymns on the Catechism*, 1843 (reprinted in New York, 1847), are simple, unpretentious, fitted for great usefulness, and at times of much beauty.

F. M. BIRD.

**WILLIAMS, John**, Archbishop of York; b. at Aberconway, March 25, 1582; d. at Glodded, March 25, 1650. He was graduated at Cambridge, 1603; ordained priest, 1609; dean of Salisbury, 1619; and of Westminster, 1620. From July 10, 1621 (succeeding Lord Bacon) to Oct. 25, 1626, he was lord-keeper of the great seal of England. In 1621 he was consecrated bishop of Lincoln. He discharged his multifarious and laborious duties as chancellor, statesman, and bishop, with diligence. He lost his chancellorship on the accession of Charles I., and won the enmity of Laud, who instituted three prosecutions against him in the Star Chamber: (1) for revealing the king's secrets; (2) for tampering with the king's witnesses; (3) for divulging scandalous libels against the king's privy councillors. He was sentenced to pay fines to the amount of eighteen thousand pounds, to be suspended from his bishopric, and to be imprisoned in the Tower during the king's pleasure. He was in prison from 1636 to 1640. The Long Parliament released him. The king raised him to the archbishopric of York, 1641, and had all records of his trial cancelled. He is said to have died of grief over the king's execution. Williams was a man of learning and ability, although perhaps not equal to the demands of those stormy times. He won the favor of the Puritans by his conduct toward them. In 1641 he was chairman of the parliamentary committee "for innovations," i.e., "to examine all innovations of doctrine and dis-

cipline introduced into the Church without law since the Reformation." See JOHN HACKER: *Scrinia reserta: The Life of Archbishop Williams*, London, 1693, abridged editions, 1700 and 1715; NEAL: *History of the Puritans*, vol. i.; STOUTINGTON: *Religion in England*, vol. i.; CAMPBELL: *Lives of the Chancellors*, iii.

**WILLIAMS, John**, "The Apostle of Polynesia," missionary; b. at Tottenham, June 29, 1796; murdered at Erromanga, New Hebrides, Nov. 20, 1839. By trade an ironmonger, he was led at the age of twenty to give himself to missionary labor, and was sent by the London Missionary Society to the Society Islands (November, 1816). He settled in the Island of Raiatea. In 1823 he discovered the Island of Rarotonga. On both islands he did most useful and permanent work, not only for their religious, but also for their secular interests. In connection with the latter, especially, he will be remembered; for he reduced its language to writing, and in connection with Messrs. Pitman and Buzacot translated the New Testament into it. He visited England 1834-38, and on his return made a tour of the group of Society Islands, in the course of which he was killed by the natives. He wrote *A Narrative of Missionary Enterprises in the South-Sea Islands*, London and New York, 1837, often since (a very valuable and interesting work). See his *Memoirs* by PROUT, London, 1843.

**WILLIAMS, Roger**, b. about 1600, the exact date being uncertain; d. April, 1683, at Providence, R.I. His birthplace, whether Wales or Cornwall, is also in dispute. Pious parentage may be inferred from his remark, "From my childhood, the Father of lights and mercies touched my soul with a love to himself." In London, while he was still a youth, his skill in reporting sermons and also speeches in the Star Chamber attracted the notice of Sir Edward Coke, who sent him to Sutton's Hospital (now Charterhouse) School; and Williams afterwards writes to Sir Edward's daughter, "Your dear father was often pleased to call me his son." His university course, said by some to have been pursued in Oxford, was probably taken at Pembroke College, Cambridge. Tradition has it that he studied law; but it is certain that he soon gave his attention to theology, was admitted to orders in the Established Church, and, it has been said, held a benefice in Lincolnshire.

But his "conscience was persuaded against the national church and ceremonies and bishops." His statement, "Bishop Laud pursued me out of this land," may not refer to any direct persecution; but it is evident that so radical a Reformer as he was could find safety and freedom only in exile. Accordingly, he sailed for America, arriving in Boston in February, 1631.

Here he is spoken of by Winthrop as "a godly minister;" and the church in Boston immediately asked for his services. But not even the men of Boston had taken sufficiently strong ground in renunciation of the errors of the national church. He says, "Being unanimously chosen teacher at Boston, I conscientiously refused, because I durst not officiate to an unseparated people, as, upon examination and conference, I found them to be." He went to Salem, where, in April, the church asked him to become their teacher.

But, as we learn from Winthrop, "at a court holden at Boston (upon information to the governor that they of Salem had called Mr. Williams to the office of teacher), a letter was written from the court to Mr. Endicott to this effect; that whereas Mr. Williams had refused to join with the congregation at Boston, because they would not make a public declaration of their repentance for having communion with the churches of England while they lived there; and besides had declared his opinion that the magistrate might not punish a breach of the sabbath, nor any other offence, as it was a breach of the first table: therefore they marvelled they would choose him without advising with the council, and withal desiring that they would forbear to proceed till they had conferred about it." The issue of these interferences was, that, in the summer or early autumn, Williams withdrew to Plymouth.

Here he remained two years, being "well accepted as an assistant in the ministry." Gov. Bradford says he was "a man godly and zealous, having many precious parts," and "his teaching [was] well approved; for the benefit whereof I still bless God, and am thankful to him even for his sharpest admonitions and reproofs, so far as they agreed with truth." These words, though so commendatory, reveal the fact that the good brethren had not always seen eye to eye; and the governor pronounces Williams "very unsettled in judgment."

Bradford's opinion regarding Williams has been echoed by many since his day. But is it true that Williams was peculiarly crotchety and contentious? He broached many ideas new and strange; but that was an age of reform, — a day of attack on many institutions and customs which had long stood unchallenged. It is by no means strange that some good men thought him extreme, and unreasonably destructive; for this was just the opinion held of the Separatists by the Puritans, of the Puritans by the Anglicans, and of the Anglicans by the most enlightened Romanists. Seldom will two Reformers agree as to the extent to which amendments shall be carried. In each of his ideas which will now be deemed untenable, he had the countenance of some of the very best of his contemporaries; and the verdict of the present day will be, that the best and wisest of Williams's antagonists held as many erroneous opinions as he, while his views, taken as a whole, were much nearer right than theirs.

Williams returned to Salem in the latter half of the year 1633, some of the Plymouth people having become so attached to him that they removed thither also. He became assistant to the pastor, and on the death of the latter, in 1634, was himself made pastor of the church. During his whole ministry there, he held the very highest place in the love and honor of the people of Salem.

But certain of his opinions brought upon him the displeasure of the authorities of the Colony. He was repeatedly cited to appear before the General Court; and in October, 1635, it was "ordered that the said Mr. Williams shall depart out of this jurisdiction within six weeks now next ensuing." Permission was afterwards given him to remain at Salem until spring; but as it

was soon reported, that, at gatherings in his own house, he had continued to utter the objectionable teachings, an officer was sent to Salem in January, 1636, to apprehend him, in order to put him on board ship, and send him back to England. On the officer's arrival at Salem, it was found that Williams had departed three days before, whither could not be learned.

The most noted of the proscribed opinions of Williams was the doctrine that the civil magistrate should not inflict punishment for purely religious error. It has been urged that it was not simply for his doctrine of religious liberty, but for other opinions also, that Williams was banished. This, however, will not exculpate the General Court; for we find them enacting a law, that "If any person or persons within this jurisdiction . . . shall deny . . . their [the magistrates'] lawful right or authority . . . to punish the outward breaches of the first table . . . every such person or persons shall be sentenced to banishment." In other words, though it be admitted that Williams was banished for other utterances, together with the proclamation of the doctrine of religious freedom, the court deemed it proper to decree banishment for that teaching alone. Certain others of Williams's opinions were condemned, e.g., those regarding the royal patent, the administration of certain oaths, etc.; and it is declared by some that these doctrines threatened the civil peace, and thus rendered him justly liable to exile. But in Rhode Island, where the teachings of Williams and of all others were freely permitted, life and property and civil order were as secure as in Massachusetts. In other words, the Rhode-Island experiment showed that Williams's teachings were not dangerous to civil order, and that therefore his banishment from Massachusetts was unnecessary, and consequently unjust.

Departing from Salem, Williams, with four companions, made his way to Seekonk, where he began to build and plant. But in a few weeks, finding that this spot was within the jurisdiction of Plymouth Colony, he went on and made a new settlement, to which he gave the name of "Providence."

Three years after Williams's settlement at Providence came a change in his ecclesiastical relations. It should be remarked that the doctrine of religious liberty was not first set forth by Williams, but had been preached for a long time by the Baptists. It is found in their Confession of Faith, put forth in Amsterdam in 1611, when Williams was but a lad; and he must have been familiar with the teachings of the Baptists on this point. Possibly a leaning, on his part, to Baptist views, is revealed in the fear of Brewster at Plymouth, that Williams might "run the course of rigid separation and anabaptistry, which Mr. John Smith, the Se-Baptist at Amsterdam, had done." At any rate, in 1639, Williams, with others, renounced his baptism in infancy, and was baptized again, Ezekiel Holliman baptizing Williams, and Williams in return baptizing Holliman and several others. This reciprocal baptism is generally given as the origin of the First Baptist Church of Providence. Williams, however, remained connected with the new society only some four months; for, becom-

ing dissatisfied with his baptism as not coming down from the apostles, he withdrew, and henceforth remained outside all ecclesiastical connections. In 1643 Williams went to England to procure a charter for the Providence and Rhode-Island colonists; in which mission he succeeded, returning the following year. In 1651, in company with John Clarke of Newport, he sailed again for England to secure the interests of the Colony, returning in 1654. He lived to advanced years, dying in 1683.

Williams's character as a man and a Christian was above reproach. Though he was much engaged in sharp discussion, and the age was one in which disputants indulged in bitter invective, opponents spoke of him personally in terms of high respect. He was an especial friend of the Indians. He studied their language, respected and defended their title to their lands, and, when the Massachusetts Colony and other white settlements were threatened with Indian hostilities, he was able, by his acquaintance and friendship with leading chiefs, to avert the impending dangers.

He was a somewhat copious and a vigorous author. His writings contain many striking passages, and can still be read with interest. He had the intimate friendship of Cromwell, Milton, Vane, and others of the noblest Englishmen of his day.

Williams's extant writings (all published in London except when otherwise designated) are, — *A key into the Language of America, or an help to the language of the Natives*, etc., 1643, 12mo, pp. 216; *Mr. Cotton's letter examined*, etc., 1644, 4to, pp. 67; *The Bloody Tenent of Persecution*, etc., 1644, 4to, pp. 271; *Queries*, etc., 1644, pp. 13; *Christenings make not Christians*, a tract, 1645; *The Bloody Tenent yet more Bloody*, etc., 1652, 4to, pp. 373; *The Hirling Ministry none of Christ's*, 1652, 4to, pp. 44; *Experiments*, etc., 1652, 4to, pp. 69; *George Fox Dugged out of his Burrows*, Boston, 1676, 4to, pp. 335. Many of his letters are also published, edited by J. Russell Bartlett, Providence, 1882. His works, except one or two of the shorter writings, were republished by the Narragansett Club, in 6 vols. 4to, Providence, 1866-74. A seventh volume will complete the set.

LIT. — JAMES D. KNOWLES: *Memoir of Roger Williams, the Founder of the State of Rhode Island*, Boston, 1834; WILLIAM GAMMELL: *Life of Roger Williams*, Boston, 1845 (Sparks's *American Biography*, 2d series, vol. iv.); ROMEO ELTON: *Life of Roger Williams, the Earliest Legislator, and the True Champion for a Full and Absolute Liberty of Conscience*, Providence, 1853; REUBEN ALDRIDGE GUILD: *A Biographical Introduction to the Writings of Roger Williams*, Providence, 1866 (publications of the Narragansett Club, vol. i.); Z. A. MUDGE: *Footprints of Roger Williams, a Biography*, New York, 1871 (for the young); HENRY M. DEXTER: *As to Roger Williams, and his Banishment from the Massachusetts Plantation*, Boston, 1876. See also EVANS: *Memoir of the Life of William Richards, LL.D.*, Cheswick, 1819 (Appendix, pp. 323-396); *Works of Hon. Job Durfee, LL.D.*, edited by his son, Providence, 1849 (*What Cheer, or Roger Williams in Banishment*, pp. 1-178); ARNOLD: *History of Rhode Island*, New York, 1859-60, 2 vols.; TYLER: *History of American Literature*, vol. i. pp. 241-263;

and the articles upon Roger Williams, by REUBEN A. GUILD, in the *Biographical Cyclopaedia of Rhode Island* (Providence, 1881), and in CATCART'S *Baptist Encyclopedia*. NORMAN FOX.

**WILLIAMS, Rowland, D.D.**, English divine; b. at Halkyn, Flintshire, Wales, Aug. 16, 1817; d. at Broad-chalke, near Salisbury, Wiltshire, Jan. 18, 1870. He was graduated at King's College, Cambridge, and chosen fellow of his college, 1839; travelled from August, 1840, till the autumn of 1841, upon the Continent; B.A., 1841; ordained deacon, October, 1842, and priest the next year; classical tutor of King's College, 1843; M.A., 1844; was elected vice-principal, and professor of Hebrew, in the Welsh theological college of St. David's, Lampeter, 1849; resigned his tutorship; began his new duties in the spring of 1850; B.D., 1851, appointed select preacher at the University of Cambridge, December, 1854; D.D., 1857; became vicar of Broad-chalke, 1859; resigned his professorship, and retired to his parish, Aug. 16, 1862. He wrote *Bunsen's Biblical Researches* in the famous volume, *Essays and Reviews*, London, 1860, of which 22,500 copies were sold by March, 1863. For his part in it he was tried by the Arches Court of Canterbury, condemned (Dec. 15, 1862) to suspension for one year, with payment of costs. He appealed to the Privy Council, which reversed the judgment (Feb. 8, 1864), and he was not further molested. By his writings he made himself a place in literature. Among them may be mentioned his prize essay on *The Principles of Historical Evidence applied to Discriminate between the Authority of the Christian Scriptures and of the Religious Books of the Hindus*, 1847, of which the expansion was the standard volume, *Christianity and Hinduism*, Cambridge, 1856, which Baron Bunsen and Dr. Muir praised in the highest terms; *Rational Godliness after the Mind of Christ and the Written Voices of the Church*, 1855; *Broad-chalke Sermon-essays, On Nature, Meditation, Atonement, Absolution*, 1867; *The Hebrew Prophets, translated Afresh, and Illustrated for English Readers*, 1868 71, 2 vols.; *Open Glendower, a Dramatic Biography: and Other Poems*, 1869 (issued shortly after his death); *Psalms and Litanies, Counsels and Collects for Devout Persons*, 1872. 2d ed., 1882 (edited by his widow). See his *Life and Letters* edited by his widow, London, 1871, 2 vols.

**WILLIAMS, William**, alliteratively called "the Watts of Wales;" was b. in Carmarthenshire, 1717; and d. at Pantycelyn, Jan. 11, 1791. He was converted under the preaching of Howell Harris. Leaving the Established Church for the Calvinistic Methodists, he itinerated for near fifty years with great approval and success. He published sundry volumes of theology and hymns in Welsh, and, in English, *Hosannah to the Son of David*, 1759, and *Gloria in Excelsis*, 1772. These two together, numbering a hundred and twenty-one hymns, were reprinted by D. Sedgwick, 1859. The famous hymn, *Guide Me, O Thou Great Jehovah*, is now known or supposed to have been completed by this Williams in 1773, from the beginnings of another Welsh evangelist, Peter Williams, who wrote the first stanza and part of the second somewhat earlier. F. M. BIRD.

**WILLIAMSON, Isaac Dowd, D.D.**, Universalist; b. at Pomfret, Vt., April 4, 1807; d. in Cin-

cinnati, Nov. 26, 1876. He began preaching when twenty years old, and was pastor in different parts of the Union. He also edited several religious denominational papers, and published *An Exposition and Defence of Universalism*, New York, 1810; *Examination of the Doctrine of Endless Punishment*, Cincinnati, 1851; *The Philosophy of Universalism*, Cincinnati, 1866.

**WILLIBALD, St.**, the first bishop of Eichstadt, Bavaria; was b. in England, 700; a relative of Boniface, and was educated by Abbot Egbert in the monastery of Waltham. In 720 he made a pilgrimage to Rome, and thence to the Holy Land; and after his return to Italy he spent ten years in the monastery of Monte Casino, 729-739. In 740 he met Boniface in Rome, and accompanied him to Germany, where in 741 he was consecrated bishop of the newly founded see of Eichstadt. He built the monastery of Heidenheim, over which his brother Wunnebald presided till 763, and then his sister Walpurgis till 778. The year of his death is given as 781 and as 786 or 787, and the latter is the most probable. His life (*Vita Willibaldi*, also called *Hodoeporicum*) was written by a nun of Heidenheim, and is found in CANISIUS: *Lect. Ant.*, iii.; and MABILLON: *Act. S. B.*, iii.

**WILLIBROD.** See WILBROD.

**WILLIRAM.** See WILLERAM.

**WILLSON, James Renwick, D.D.**, Reformed Presbyterian; b. near Pittsburgh, Penn., April 9, 1780; d. in Cincinnati, O., Sept. 29, 1853. He was graduated at Jefferson College, Pennsylvania, 1806; licensed to preach, 1807; principal of school at Bedford, Penn., 1806-15, of one in Philadelphia, 1815-17; pastor of churches of Newburgh and Coldenham, N.Y., 1817-23; pastor of the latter church alone, 1823-30; pastor in Albany, 1830-40; professor in the theological seminary of his denomination at Allegheny, Penn., 1840-45; sole professor in the same after its removal to Cincinnati, O., 1845-51; resigned in the latter year because of impaired health. He was a leader in his denomination, and an eloquent preacher. He was editor successively of *The Evangelical Witness* (1822-26), *The Christian Statesman* (two years), and of *The Albany Quarterly*. Among his publications may be mentioned *An Historical Sketch of Opinions on the Atonement*, 1817. See SPRAGUE'S *Annals*, ix. p. 40 sqq.

**WILMER, William Holland, D.D.**, Episcopalian; b. in Kent County, Md., Oct. 29, 1782; d. at Williamsburgh, Va., July 24, 1827. He was graduated at Washington College, Md. In 1808 was ordained; from 1808 until 1812 he was rector at Chester Parish, Md.; from 1812 until 1826 at Alexandria, Va.; from 1819 until 1826 an editor of the *Washington Theological Repository*; and from 1823 till 1826 he was professor of systematic theology, ecclesiastical history, and church polity in the theological seminary of Virginia, located at Alexandria; from 1826 till his death he was president of William and Mary College at Williamsburgh. In 1820, 1821, 1823, and 1826, he was president of the house of clerical and lay deputies. See SPRAGUE'S *Annals*, v. 515 sqq.

**WILSON, Bird, D.D., LL.D.**, Episcopalian; b. at Carlisle, Penn., 1777; d. in New York, April 14, 1859. He was graduated at Pennsylvania College, 1792; studied law, rose to emi-



nence, and in 1802 was president judge of the Court of Common Pleas for the Seventh Circuit of Pennsylvania. But he turned eventually to theology; was rector in Morristown, Penn., 1819-21; professor of systematic divinity in the general seminary, New-York City, 1821-50; and professor emeritus from 1850 till his death. He was secretary of the house of bishops, 1829-41. He was the author of *The Memoirs of the Life of the Right Rev. William White*, Philadelphia, 1839. See his *Memorial*, by W. W. Bronson, Philadelphia, 1864.

**WILSON, Daniel, D.D.**, Bishop of Calcutta; b. in Spitalfields, London, July 2, 1778; d. in Calcutta, Jan. 2, 1858. He was educated at Oxford; took holy orders; was tutor and vice-principal of St. Edmund's Hall, 1807-12; curate in London, 1812-24; vicar of Islington, 1824-32, when he was consecrated bishop of Calcutta, and metropolitan of India. In theology he was an evangelical. He was an indefatigable worker. As bishop, he was noted for fidelity and firmness. His publications were numerous; but they are only sermons, lectures, and charges. Two of such volumes attained a wide circulation, and have been highly prized: *Sermons on Various Subjects of Christian Doctrine and Practice*, London, 1818, 6th ed., 1827; and *Lectures on the Evidences of Christianity*, 1828-30, 2 vols., 4th ed., 1860. See his *Life* by Rev. JOSIAH BATEMAN, 1860, 2 vols.; 2d ed., revised and abridged, 1861, 1 vol., Boston, 1860, 1 vol.

**WILSON, John, D.D.**, an eminent missionary to India; b. Dec. 11, 1801, near Lander in Scotland, where his father was a farmer; d. Dec. 1, 1875, in Bombay, India. At an early period he came under the power of divine truth, and resolved to give his life to the missionary cause. He was educated at the university of Edinburgh. From the first he showed a remarkable capacity for learning, and all through his life he united the perseverance of the scholar to the laborious diligence of the missionary. He went out to India in the service of the Scottish Missionary Society, a body of Christian friends that took up the cause of missions before the Church of Scotland; but, when that church became earnest in the cause, the society was merged, and Dr. Wilson became a missionary of his own church. He was the head of the mission college of Bombay, in which city he spent his whole public life. In 1843, along with all the other missionaries of the Church of Scotland, he adhered to the Free Church. At Bombay he occupied a kind of patriarchal position. Ultimately all missionaries looked on him as a father. He was greatly respected by the natives, and on many important questions of government his advice was eagerly sought by the highest of the British authorities. He was vice-chancellor of Bombay university, and president of the Bombay branch of the Royal Asiatic Society. His chief work was on caste, but lesser publications from his pen were numerous. An important treatise on the *Lands of the Bible* appeared in 1845. In 1870 he was called to the chair of the General Assembly of the Free Church of Scotland. The record of his laborious and honored life will be found in a volume entitled *The Life of John Wilson, D.D., F.R.S.*, by GEORGE SMITH, LL.D., London, 1878. W. G. BLAIR.

**WILSON, Thomas, D.D.**, Bishop of Sodor and Man; b. at Burton, Cheshire, Sunday, Dec. 20, 1663; d. on the Isle of Man, March 7, 1755. He was graduated B.A. at Trinity College, Dublin, 1685; and became curate of Newchurch, Kenyon, Eng., 1686, where he remained until August, 1692, when he was appointed chaplain to the Earl of Derby, who, on Nov. 27, 1697, appointed him bishop of Sodor and Man; the benefice being in his gift as Lord of the Isle of Man. Wilson was consecrated at the Savoy Church, London, Jan. 16, 1697, and thus entered upon fifty-eight years of faithful labor. He accomplished two great reforms in his diocese,—the first (1703) relating to the tenures of landed property, which had been very uncertain; and the second, to the rules and discipline of the church there. He had, indeed, remarkable qualities as an administrator, and was, from his position, compelled to take a great share in secular affairs. He wrote comparatively little. In 1707 he issued his *Principles and Duties of Christianity*, commonly called the "Manx Catechism," in English and Manx; being the first book ever printed in Manx. In 1735 he showed his interest in the missionary aspects of Gen. Oglethorpe's Georgia plantation scheme, by writing his *Essay towards an Instruction for the Indians, explaining the most Essential Doctrines of Christianity, in Several Short and Plain Dialogues, with Directions and Prayers*. The *Essay* was not published until 1740, and then not by the bishop, but by his son, who, it is noteworthy, subjected both the manuscript and the proofs to the perusal and alteration of the famous Dr. Watts. But Dr. Watts made few changes, since, in large measure, distinctive Church of England teaching had been omitted. The success of the *Essay* was great; five editions being called for in four years, and eight editions being printed before Bishop Wilson's death. In the fifth edition (1744) the greater part of the bishop's *Principles and Duties of Christianity* (the English of the Manx Catechism) was incorporated with the *Essay*, and in 1755 the title was changed to *The Knowledge and Practice of Christianity made easy to the Meanest Capacities*. It was translated into French, 1744, and into Italian before 1757. In 1749 he accepted from the United Brethren the office of Honorary President of the Reformed Section of the Moravian Church, or, as it was also called, Antistes of the Reformed Tropus in the Unity of the Brethren. His age at the time debarred him from active service, but he was glad of the opportunity of publicly testifying to his interest in that noble people. Keble says of him,—

"As far as man can judge of man, few persons ever went out of this world more thoroughly prepared for the change than Bishop Wilson, not only in heart and conscience, but in comparatively trifling arrangements. He had even provided his coffin long beforehand."

His death occasioned a great outburst of sorrow. He was a model bishop; and, wherever he is now known by his writings, he receives the involuntary encomium, "Surely he was a saintly man." The best known of these writings, besides those already mentioned, are, *Short and Plain Instructions for the Better Understanding of the Lord's Supper*, London, 1736, 32d ed., 1807, repeatedly republished, e.g., New York, 1868; *Parochialia*,

or *Instructions for the Clergy*, Bath, 1788, several editions and reprints; *Maxims of Piety and Christianity*, 1789, several reprints, e.g., London, 1869; *Sacra privata, Private Meditations, Devotions, and Prayers*, London, 1800, new ed., 1873. A translation of the Bible into Manx was begun at his request; but he only lived to see the translation of the Gospels and the printing of Matthew (London, 1748). The Manx Bible was published at Whitehaven, 1772-75, 3 vols. 8vo. His *Works* were first published in a collected edition, with his *Life*, by Rev. C. Cruttwell, Bath, 1781, quarto, several times reprinted in different sizes and numbers of volumes; but the best edition is by Rev. John Keble, as part of the *Library of Anglo-Catholic Theology*, Oxford, 1847-52, 7 vols. in 8 parts, of which vol. i. in 2 parts is the *Life*, — an elaborate, not to say prolix, account of Bishop Wilson and his surroundings. Keble's *Life* of Wilson appeared in a new edition, 1863, 2 vols. For a literary judgment upon Wilson, see MATTHEW ARNOLD'S *Culture and Anarchy*, London, 1869, Preface.

**WIMPHELING, Jakob**, b. at Schlettstadt, in Alsace, July 26, 1450; d. there Nov. 17, 1528. The school in which he was educated was controlled by the Brethren of Common Life, — a circumstance which seems to have exercised a decisive influence on his whole life. He studied at Freiburg (1464-71) and at Heidelberg, where he took his degree, and began to lecture. In 1483 he was ordained priest, and appointed preacher at the Cathedral of Spire; but in 1498 he was called to Heidelberg as professor in the *facultas artium*. That position, however, he gave up in 1500, and joined Geiler von Kaisersberg at Strassburg, where for some time he was occupied with the editing of Gerson's works. In 1515 he finally retired to his native city, where he spent the rest of his life in his sister's house. He was one of those well-meaning but weak humanists, who were always clamoring for reform, but who were, nevertheless, frightened almost to death by the Reformation. He was one of the first to attack the monks, by his *De integritate* (1504); and in spite of the intervention of the Pope, who commanded silence, the controversy had not died out in 1523. At Luther's first appearance he saw in him the realization of his own ideas; but afterwards he became disgusted and indignant, when, of the various members of the peaceable literary society he had founded in Schlettstadt, Butzer began to preach justification by faith, Capito rejected the worship of the Virgin, etc. A complete list of his works (eighty-seven), and materials for his biography, are found in RIEGGER: *Aménités littéraires Friburgenses*, Ulm, 1775; [SCHWARZ: *Jakob Wimpfeling*, Gotha, 1875]. See also CH. SCHMIDT: *Histoire littéraire d'Alsace*, Paris, 1879, i.

CH. SCHMIDT.

**WIMPINA, Conrad**, also called **Cocus** from Koch, his family name; b. at Buchen or Buchheim, in Odenwald, 1159 or 1460; d. in the monastery of Amorbach, May 17, or June 16, 1531. He studied theology at Leipzig, and was appointed professor there in 1491, and in 1506 rector of the newly founded university of Francfort-on-the-Oder. When the Reformation began, he espoused the cause of Romanism, defended Tetzel in 1517, and afterwards appeared at the side of Eck and

Faber. Among his writings are *Farrago Miscellanearum* (1531), *De fato, De providentia*, etc.

**WINANS, William, D.D.**, b. near Braddock's Grave, Pa., Nov. 3, 1788, and d. in Amite Co., Miss., Aug. 31, 1857; was a leading minister in the Methodist Episcopal Church South. He joined the Western Conference in Pennsylvania in 1808, and two years later moved to Mississippi. Here he soon took high rank in his conference, and rose to great eminence in the connection. He was one of the strongest advocates in the South for the American Colonization Society. He took a prominent part in the organization of the Methodist-Episcopal Church South in 1844-46. Intellectually he was one of the strongest men the Southern Methodist Church has ever produced. A close student, a clear thinker and reasoner, a vigorous writer, a powerful preacher, a debater of decided ability and reputation, he is justly regarded as one of the leading minds and representative men of the Southern Church in his day. In addition to many public addresses, he published a volume of *Discourses* (8vo, Nashville, 1855) of a theological nature, which are remarkable for clearness of analysis and vigor of style, and evince, in a masterly treatment of the individual themes, a depth and compass of thought rarely, if ever, surpassed in sermonic literature. W. F. TILLET.

**WINCHESTER**, the seat of an English bishopric since 662; is the capital of Hampshire, and is situated on the right bank of the Itchen. It was called by the ancient Britons *Caer Guent* ("The White City"); by the Romans, *Venta Bulgarum*, and by the Anglo-Saxons, *Wintanceaster*. The Romans are supposed to have built its walls. It has witnessed a number of important events in former times; such as the coronation of Egbert as Bretwalda, 827; its capture by the Danes, 860; the great assembly held by Cnut, between 1016 and 1020; the reconciliation of King John with Archbishop Langton and the prelates, 1213; the marriage of Queen Mary with Philip II., 1554. It was the capital of England from its capture by the Danes till after Henry II. Its cathedral was first built by Cenwalch, 643-648, but has been rebuilt and enlarged several times. The present structure is 545 feet long, with transepts 186 wide, and a tower 139 feet high, but only 26 feet above the roof. The present stipend of the bishop is £6,500.

**WINCHESTER, Elhanan**, Universalist; b. in Brookline, Mass., Sept. 30, 1751; d. in Hartford, Conn., April 18, 1797. In 1769 he joined a Separate Church in his native town, and became a preacher; but the next year he went over to the Open-Communion Baptists in Canterbury, Conn.; later, became a close-unionist, and in consequence was excommunicated; but from 1771 to 1780 he preached in various parts of the country. In 1780 he was settled in Philadelphia, and there avowed his belief in Restorationism, and, followed by most of his congregation, established a Universalist Church. From 1787 to 1794 he preached Restorationism in England. His publications number upwards of forty volumes. See list (imperfect) in Allibone. His *Life* has been written by WILLIAM VIDLER (London, 1797) and by E. M. STONE (Boston, 1836).

**WINCKLER, Johann**, b. at Gölzern in Saxony, July 13, 1642; d. at Hamburg, April 5, 1705. He

studied at Leipzig and Jena, and was appointed pastor of Hamburg in 1671, superintendent of Braubach in 1672, court-preacher in Darmstadt in 1676, pastor of Mannheim in 1678, superintendent of Wertheim in 1679, and pastor of St. Michael in Hamburg in 1684. In 1668 he made the acquaintance of Spener, and he soon became one of his most intimate friends and one of his most active co-workers. See his *Bedenken über Krügermann's Symphonies* (1679), *Antwort auf Dillfeld's*, etc. (1681), *Sendschreiben an Dr. Hannekenium* (1690), etc. But this relation involved him in violent controversies with his colleague in Hamburg, Mayer, first, concerning the theatre, (1687-88), then concerning the oath of orthodoxy, etc. See J. GEFFCKEN: *Johann Winckler*, Hamburg, 1861. J. GEFFCKEN.

**WINDESHEIM, or WINDESEN**, a convent of regular canons, founded in 1386 by the Brethren of Common Life, and situated in the diocese of Utrecht. It was a very prosperous institution. In 1402 it had founded, or entered into connection with, six other convents; towards the end of the fifteenth century, with eighty. In 1435 it was by the Council of Basel charged with the reforming of all the convents of regular canons in Germany; and after the visit of Nicolaus Cusanus, in 1451, its reformatory activity was extended also to other orders. It was closed towards the end of the sixteenth century. See BUSCH: *Chronicon Windesemense* (Antwerp, 1621), and *De Reformatione Monasteriorum quorundam Saxonie*, in LEIBNITZ: *Scriptores Brunsvicensis*.

#### WINE-MAKING AMONG THE HEBREWS.

The vine was brought from Armenia to Palestine before the time of Abraham; and it found there, more especially in the southern part of the country, a soil and a climate most congenial to it. It was from the Judæan Valley of Eschol that the spies sent out by Joshua cut down the gigantic cluster of grapes. About Beersheba, and east of the Jordan, in regions now utterly desert, miles of artificially formed stone-heaps, on which in ancient times the vines were trained, still remain. Numerous passages in the Old Testament show how common a drink wine was among the Hebrews (Gen. xiv. 18, xix. 32, xxvii. 25, xlix. 12; Job i. 18; Prov. xxiii. 30, 31; Isa. v. 11).

The grape-vine was trained upon the side of the house (Ps. cxxviii. 3), or upon a tree in the garden, more especially upon the fig-tree,—whence the proverbial expression, “to repose under one’s own vine and fig-tree” (Mic. iv. 4; Zech. iii. 10),—or upon trellis-work of various forms. In the vineyards, however, the vines were generally made to creep along artificial ridges of stones, which afforded a dry and warm exposure for the ripening of the fruit; or they were annually trimmed down to a permanent stock, and fastened to a stake. The vineyards were enclosed with hedges or walls to defend them from the ravages of beasts, to which they were often exposed. A tower was also built as station for a watchman (Num. xxii. 24; Ps. lxxx. 8-13; Prov. xxiv. 31; Cant. ii. 15; Matt. xxi. 33).

The Hebrews devoted as much care to their vineyard as to their cornfields. The regular vintage began in September, and lasted for two months (Lev. xxvi. 5; Amos ix. 13). Ripe clusters, however, could be found as early as June and

July,—a difference, no doubt, due to the three-fold growth of the vine, which puts forth fruit-bearing shoots in March, in April, and in May. The gathered grapes were thrown into the press, consisting of a shallow vat excavated in the rock, and, through holes at the bottom, communicating with a lower vat, also excavated in the rock (Joel iii. 13). The grapes were then crushed by treading; and the treaders sung and shouted (Isa. xvi. 10) while the red blood of the grapes flowed around them, and stained their skin and garments (Isa. lxiii. 1-3; Jer. xxv. 30, xlviii. 33; Lam. i. 15; Rev. xix. 13-15). From the upper vat the juice of the crushed grapes trickled down into the lower vat.

Various kinds of wine were produced in Palestine, and some of them were remarkable both for their power and for their flavor; as, for instance, the wine of Lebanon, and that of Helbon, near Damascus (Ezek. xxvii. 18; Hos. xiv. 7). The manner of preserving wine was the same among the Hebrews as among the Greeks; namely, in large earthen vessels or jars, which were buried up to their necks in the ground. When wine was to be transported, the Persians sometimes decanted it into flasks or bottles; but skins were used in ancient times, just as they are now. But when skins were used to hold new wine, must, care had to be taken that the skin was also new, lest it should be burst asunder by the fermentation (Matt. ix. 17).

**WINE, Bible.** There are in the Old Testament distinct terms for grape-juice in all states into which it can pass. Among the Hebrews the juice of the grape was expressed by treading with the feet. Hence the word *asis*, which means literally *trodden* (see the root, Mal. iii. 21, Heb.), is used to denote must, or the newly expressed juice of the grape. A more common term for must is *tirosk*. For grape-juice when it has undergone the vinous fermentation, the proper word is *yayin*. The acetous fermentation converts it into *chometz*, or vinegar. So in Latin, *vinum* (“wine”) stands intermediate between *mustum* (“must”) and *acetum* (“vinegar”). In Greek we have the same gradation. *gleukos* (“must”), *oinos* (“wine;” cf. the definition in Passow, or in Liddell and Scott’s *Dictionary*), and *oxos* (“vinegar”). The references to wine-making in the Bible let us see that no effort was made to preserve the expressed juice of the grape from exposure to the air; and it would, of course, ferment. But long before it was matured, so as to be proper *yayin*, it could intoxicate: hence we find an inebriating power ascribed to *asis* (Isa. xlix. 26) and to *tirosk* (Hos. iv. 11) and to *gleukos* (Acts ii. 13). *Daghan* (“corn”) is regularly joined with *tirosk* (“must”), e.g., Gen. xxvii. 28; while *lechem* (“bread”) is found in conjunction with *yayin* (e.g., Gen. xiv. 18), and not with *tirosk*. But corn is not eaten in its crude state: it must be prepared in order to be fit for food. So *tirosk* needs to mature into *yayin* to be a proper drink. In all wine-producing countries this is acknowledged. Our Lord (Luke v. 39) attests the universal preference for old wine to new (cf. Columella, iii. 4; Eccles. ix. 10; *Perke Aboth*, iv. 21). But intemperate Jews of old would not wait till the juice of the grape had fully matured. They could get drunk on it a few days after it had been expressed. So Dr. J. H. Shedd relates

of the drunken Armenians and Nestorians of the present day: "The drinking is usually done up between the vintage and spring. The wine is exhausted at Easter. Till then drunkenness is too common to excite remark" (*Missions and Science*, p. 433). If *tiros* were, as a few modern writers contend, "the fruit of the vineyard," it would not be "found in the cluster" (Isa. lxy. 8), but would be the cluster. That it is a fluid is clear from Joel ii. 24. *Tiros* is described as trodden (Mic. vi. 15); but *'asis*, which all allow to be must, is literally that which is trodden. There is, then, no reason for altering the meaning with which *tiros* has come down to us. *Yayin*, when it first occurs (Gen. ix. 21), appears as the fermented juice of the grape; and in no place in the Old Testament are we required to give it another meaning. Like oil (*shemen*), it is said to be gathered (Jer. xl. 10), by a prolepsis; just as bread is represented as "brought forth out of the earth" (see Hebrew text, Ps. civ. 14). So iron is "taken out of the earth" (Job xxviii. 2). Examples of this figure are frequent. Corresponding to the association of *yayin* with bread, and of *tiros* with corn, is the fact, that, where *yayin* and *tiros* are in juxtaposition, *tiros* is the natural product, *yayin* the liquor proper for drinking. Thus, in Gen. xxvii. 25, Isaac drinks *yayin*, but prays (ver. 28) that God may give Jacob *tiros* along with corn. Compare Isa. xxiv. 7, 9, and Mic. vi. 15, where not *tiros*, but *yayin*, appears as proper to be actually drunk. Indeed, Pliny (*Hist. Nat.* xxiii. 15) roundly declares that every kind of must is hurtful to the stomach; and in this judgment Hebrew and Greek authors agree. Thus the nature of the drink prescribed to Timothy, who had an ailment in the stomach (1 Tim. v. 23), is determined. As to the ordinary wine of Ephesus, where Timothy was living, consult Eph. v. 18. Scripture never hints at a distinction between intoxicating and un-intoxicating wines. That the good wine which Timothy was directed to use was a source of danger is evident from only "a little" of it being prescribed. A deacon (1 Tim. iii. 8) is required to be "not given to much wine," — an unintelligible proviso against excess, on the theory that the wine approved by God was no more liable to abuse than fresh grape-juice. The same wine is interdicted to some, and allowed to others (Prov. xxxi. 4-7). So strict an observer of the law of Moses as Nehemiah had "all sorts" of wine on his table with a good conscience (Neh. v. 18). He certainly held that every kind of wine known in Palestine could be lawfully drunk. Some take the warning, "Look not thou upon the wine," etc. (Prov. xxiii. 31), as indicating that there was a particular kind of hurtful wine that was absolutely prohibited. But the wine there spoken of has the qualities of the best wine ascribed to it. It is a *glowing* look that is forbidden. Similarly, in Cant. i. 6, the bride speaks, "Look not upon me, because I am black," etc., deprecating a look of contempt on account of her complexion. Yet the same bride can (chap. vi. 10) be regarded with admiration. "Wine is a mocker" (Prov. xx. 1). This declaration sets forth the danger connected with the use of wine in general, but does not specifically condemn any variety of it. No one interprets the statement, "knowledge puffeth up" (1 Cor. viii. 1), as the

condemnation of a certain kind of knowledge; or the words, "the tongue is a fire," etc. (Jas. iii. 6), as suggesting a distinction of tongues as to substance or structure. Ancient Jewish and Gentile authors attribute good and bad effects to wine according to its proper use or abuse (cf. Ecclus. xxxi. 25-30; Pliny, *H. N.*, xiv. 7; and Pricæus on 1 Tim. v. 23). No Christian or heathen moralist has ever, in condemning wine, and advocating temperance, alluded to a wine the use of which was free from peril. In fact, the theory of two kinds of wine — the one fermented and intoxicating and unlawful, and the other unfermented, un-intoxicating, and lawful — is a modern hypothesis, devised during the present century, and has no foundation in the Bible, or in Hebrew or classical antiquity. Examples of unfermented wines are, indeed, adduced from Latin and Greek authors; but they do not bear examination. Those who take the pains to study the authorities appealed to must be amazed at the purpose for which they are brought forward. That must pass into wine by fermentation, see Varro, *De Re Rustica*, i. 65; Columella, *De Re Rustica*, xii. 25; Pliny, *H. N.*, xiv. 11. These writers mention only one way of trying to hinder must from becoming wine; viz., by keeping the casks containing it in cold water. But no instance of this preserved must being drunk as a beverage alone, or simply mixed with water, has been pointed out. To complete the evidence against the unfermented wine theory, no trace of such a wine can now be discovered in the lands of the Bible. Missionaries of the highest character and attainments, and long resident in Syria, such as Drs. W. M. Thomson, C. V. A. Van Dyck, H. H. Jessup, and W. Wright, have united with some of the most intelligent natives of Syria in testifying that they have never seen or heard of an unfermented wine in Syria or the Holy Land, nor have found, among Jews, Christians, or Mohammedans, any tradition of such a wine ever having existed in the country. We need not here inquire how certain travellers were led to make mistakes and misstatements on this subject. It is enough to refer to what is written in Dr. T. Laurie's work on *Missions and Science*, pp. 430-441. No one who duly weighs the evidence there presented can believe that such a thing as unfermented wine is known in the country in which our Saviour lived in the days of his flesh. *Dibs*, which is sometimes referred to as a specimen of an unfermented wine, is simply honey of grapes, the Hebrew *debâsh*. It is not drunk diluted with water, but is used as molasses or jelly.

The expression "the fruit of the vine" is employed by our Saviour in the synoptical Gospels to denote the element contained in the cup of the Holy Supper. The fruit of the vine is literally the grape. But the Jews from time immemorial have used this phrase to designate the wine partaken of on sacred occasions, as at the Passover and on the evening of the Sabbath. The Mishna (*De Bened. cap. 6, pars i.*) expressly states, that, in pronouncing blessings, "the fruit of the vine" is the consecrated expression for *yayin*. For further proof of this usage the Jewish Prayer-Book may be consulted. How naturally the phrase "the fruit of the vine" is put for wine is seen from Herodotus (book i. 212), where Tomyris, the

Queen of the Massagetæ, is made to employ the three expressions, *ampelou karpos* ("the fruit of the vine"), *pharmakon* ("a drug"), and *oinos* ("wine"), to denote the wine by which a part of her army was so intoxicated as to fall an easy prey to Cyrus. Wine is not whiskey, but compare the phrase "old rye" for the latter; The Christian Fathers, as well as the Jewish rabbis, have understood "the fruit of the vine" to mean wine in the proper sense. Our Lord, in instituting the Supper after the Passover, availed himself of the expression invariably employed by his countrymen in speaking of the wine of the Passover. On other occasions, when employing the language of common life, he calls wine by its ordinary name. We have seen, that, according to Old Testament usage, the product of the vine which accompanies bread is not *tirosh*, but proper wine. The New-Testament corroboration of this usage is found in Luke vii. 33. Hence, when we have bread in the Communion, wine is its fitting scriptural accompaniment. What we read in 1 Cor. xi. 21, 27, testifies unmistakably to the nature of the wine of the Supper. Those in the Corinthian church who were "drunken" at the Communion partook of "the cup of the Lord," though "unworthily." It is right to state, that, during the Passover, Jews will not taste or touch fermented drinks into which *grain* has entered (cf. Mishna, *Pesachoth*, part ii.). But the fermented juice of the grape prepared by Jews, and kept carefully free from leaven, is the proper Paschal wine. The truth on this subject can be learned from any intelligent Jew. The wine of the Supper is not different from the wine made by our Lord at Cana. The character of the latter is clear from the remark of the governor of the feast recorded in John ii. 10. It is classed by him with the good wine, which was always served at the beginning of a feast, and which could so affect those who partook of it too freely as to blunt their taste, and render them incapable of distinguishing nicely between good wine and bad. It was to the governor, whose judgment is reported, that Christ instructed the servants to bear the wine.

*Shekhar* (Greek, *shekera*, Luke i. 15) is rightly translated "strong drink" in the English Version. The attempt to connect *shekhar* with Sanskrit *sarkarâ*, *saccharum* ("sugar"), is inadmissible, as sugar was unknown to the ancient Hebrews. Numerous as are the words of censure and warning uttered in connection with *shekhar*, the use of it is expressly sanctioned (Deut. xiv. 26; Prov. xxxi. 6). It could be poured out to the Lord as a drink-offering (Num. xxviii. 7). As *yayin* was the natural, *shekhar* was the artificial wine. It was prepared from grain, apples, honey, or dates (Jerome, *Epist. ad Nepotianum*), and included *zuthos*, or beer.

*Chemer* is in Hebrew a poetic term for wine, and is derived from a verb signifying both "to ferment" and to "be red." Whichever meaning is ascribed to its root, the import of *chemer* is the same, as the red color of natural wine supposes fermentation. *Chemer* in its Chaldeæ form denotes the wine drunk by Belshazzar (Dan. v. 1); yet it appears as a blessing (Isa. xxvii. 2; Deut. xxxii. 14). In the latter place it explains the expression, "the blood of the grape."

*Shemârim* (Isa. xxv. 6) is translated in the

English Version "wines on the lees." It denotes strictly the lees of wine, and "is put for wine kept long on the lees, and therefore old, and of superior quality" (Alexander). It forms, along with "fat things," the provision of a feast (Heb., *mishteh*, literally "a drinking"). A feast without wine could not be called a *mishteh*. It is absurd, therefore, to make *shemârim* designate preserves or jellies.

*Sobe*, in Isa. i. 22, denotes the wine of Jerusalem in its best days, but in Nah. i. 10 the Ninevites appear drunken with their *sobe*.

*Mezekh* (Ps. lxxv. 9, Hebrew text), *mimsakh* (Prov. xxiii. 30), and *mezeg* (Cant. vii. 3, Hebrew text), all denote literally a mixture, then wine mixed with spices to increase its strength, and render it more agreeable. Some scholars dispute the acquaintance of the Hebrews with spiced wines; but see Cant. viii. 2, and the note on Isa. v. 21, in Lange's Commentary.

*Mishrath anâbim* (Num. vi. 3), rendered in the English Version "liquor of grapes," is defined by Gesenius "drink made of steeped grapes."

*Ashishah*, translated "flagon" in the English Version, is now commonly regarded by scholars as a cake of dried grapes pressed together.

LIT. — *Critici Sacri*, vol. viii. pp. 45-88; SMITH: *Dictionary of Greek and Roman Antiquities*, art. "Vinum;" the arts. in Winer, HERZOG, SMITH, and especially KITTO's *Biblical Cyclopædia*, edited by Alexander. That unfermented grape-juice is the approved wine of Scripture is maintained in *Bacchus* by R. B. GRINDROD, and in *Anti-Bacchus* by Rev. B. PARSONS; in the *Temperance Bible Commentary*, by LEES and BURNS; Dr. SAMSON'S *Divine Law as to Wines*, and a multitude of pamphlets and essays. Dr. JOHN MACLEAN criticised *Bacchus* and *Anti-Bacchus* in the April and October issues of the *Princeton Review* for 1841. The Rev. A. M. WILSON wrote *The Wines of the Bible* (London, Hamilton Adams & Co.), principally against Dr. Lees. The subject is discussed by Dr. T. LAURIE, in *Bib. Sac.* for January, 1869; by Dr. ATWATER, in *Princeton Review* for October, 1871; by Professor BUMSTEAD, in *Bib. Sac.* for January, 1881, and by the writer of the foregoing article, in the *Presb. Review* for January, 1881, and January, 1882. DUNLOP MOORE.

**WINEBRENNERIANS**, the popular designation of a Baptist denomination officially called "The Church of God." The founder, the Rev. John Winebrenner, was a minister of the German Reformed Church; b. March 25, 1797, in Frederick County, Md.; d. Sept. 12, 1860, in Harrisburg, Penn. He was settled in 1820, in Harrisburg, over four congregations of the German Reformed Church, — one in town, and three in the country. Soon after his settlement a revival began in his churches, on account of which, as he wrote, he encountered much opposition from members and ministers of the synod. "This state of things," according to his own account, "lasted for the space of about five years, and then resulted in a separation from the German Reformed Church." This separation, which must have been in 1825, did not interrupt the revival. On the contrary, it spread, and there were "multitudes happily converted to God." These converts were organized into churches; and, as Mr. Winebrenner's views as to the nature of a scriptural ecclesiasti-

cal organization had meantime changed, these churches were formed as "spiritual, free, and independent churches." Ministers were raised up from among the converts; but until 1830 they co-operated with Mr. Winebrenner, without any definite practical system. The first congregation called "The Church of God" was organized in 1829; and in the following year the ministers met together, and agreed upon the principles upon which the new denomination should be based. Winebrenner was elected speaker (president) of the conference, and preached a sermon, in which he gave an outline of the faith and practice of New-Testament churches. Such churches should be formed, (1) of "believers only;" (2) "without sectarian or human name;" (3) "with no creed and discipline but the Bible;" (4) subject to no foreign jurisdiction; (5) "they should be governed by their own officers, chosen by a majority of the members of each individual church." Thus originated the Annual Eldership, or Conference. There are now, chiefly in Pennsylvania and the West, fifteen annual elderships, besides a General Eldership (triennial), which adopts general legislation for the church, and controls its denominational activities and benevolences. The ministers, of whom there are four hundred and fifty, are called elders, and occupy stations, or itinerate in given districts under the control of their respective elderships, or travel as missionaries at large. The number of members is estimated at forty-five thousand. The church was organized by Germans, and the German element enters largely into the membership. One eldership is wholly German. The church holds in biblical language to the general doctrines of evangelical Christianity, but emphasizes the ordinances of baptism, the Lord's Supper, and feet-washing. These are "positive ordinances of perpetual standing in the church." Without faith and immersion, baptism is not valid. Feet-washing is "obligatory upon all Christians." The Lord's Supper should be "administered to Christians only, in a sitting posture, and always in the evening." The Church of God claims, that, as distinguished from other Protestant churches, it has a "special, precious, and glorious plea: it is the restoration of primitive Christianity in letter and spirit, in faith and practice." At Harrisburg, the church has a publishing-house. *The Church Advocate* is the weekly organ of the body, which has no colleges. Its relations with the Free Baptists have been very cordial, and its students have patronized Free-Baptist institutions. It has an academy at Basheyville, Penn., and a college-building is in process of erection in Findlay, O.

There are few denominational publications. Elder Winebrenner wrote a sketch of the denomination for Rupp's *Religious Denominations*, Philadelphia, 1844; but no denominational history has been written. Elder Winebrenner's *Doctrinal and Practical Sermons* are published by the Board of Publication, in Harrisburg, in a volume of upwards of four hundred pages, together with his treatise on *Regeneration, a Revival Hymn-Book, The Reference and Pronouncing Testament*. He was several times speaker of the General Eldership, and was for some years editor of *The Church Advocate*.

H. K. CARROLL.

**WINER, Georg Benedikt**, b. at Leipzig, April 13, 1789; d. there May 12, 1858. He studied at Leipzig, and in 1817 became *privatdocent* of theology; extraordinary professor, 1819; called to Erlangen as ordinary professor, 1823; recalled, in the same capacity, to Leipzig, 1832, and held the position till his death. His lectures were in each place most largely attended, and his scholars held in loving memory the remarks upon current topics in Church and State which prefaced or closed his formal teaching. The prolific pen always produced works of a predominantly scientific character. They were, for the most part, taken up with biblical matters; although two of his best known works are upon symbolics,—his famous *Comparative Darstellung des Lehnbegriffs der verschiedenen Kirchenparteien*, Leipzig, 1824 [4th ed. by Dr. Paul Ewald, 1882; Eng. trans., Edinburgh, 1873]; and his edition, with notes, of the Augsburg Confession, 1825. And a third production, which has put scholars under heavy contribution, is his handbook of theological literature, *Handbuch der theologischen Literatur*, 1821: 3d ed., 1838–40, 2 vols.; with supplement, 1842.—one of the most useful and accurate compilations of its class, and greatly enriched, beyond its classifications of book-titles, by brief biographical notices of all authors mentioned, giving merely the most essential dates, which in many instances rescue the name from total oblivion. But with the exception of the books just mentioned, and two or three essays, Winer's publications, in the shape of volumes or articles, treat of the Bible, yet only in some of its departments of scientific study; for to biblical theology, as to textual and historic criticism, he gave little attention; and, although verbally he expounded in his classes all the books of the New Testament, he published a commentary upon only one,—the Epistle to the Galatians, 1821; 4th ed., 1859. Upon three great works his fame as a Bible student and grammarian rests: 1. *A Bible Dictionary (Biblisches Realwörterbuch)*, 1820, 1 vol.; 3d ed., 1847, 2 vols.,—a work of immense industry, a thesaurus of learning upon all historical, geographical, archæological, and natural-historical matters contained in the Bible, and the whole characterized by thorough study, great truthfulness, and absence of speculation; 2. *A Grammar of the Chaldee Language, as contained in the Bible and the Targums (Grammatik des biblischen und targumischen Chaldaismus)*, 1824 [3d ed. by Dr. B. Fischer, 1882; Eng. trans. by Professor H. B. Hackett, Andover, 1845], supplemented by a Chaldee chrestomathy, 1825; 3. *A Grammar of New-Testament Greek regarded as a Sure Basis for New-Testament Exegesis (Grammatik des neutestamentlichen Sprachidioms, als sichere Grundlage der neutestamentlichen Exegese bearbeitet)*, 1822; 7th ed. by Lunemann, 1866; Eng. trans. by Moses Stuart and Edward Robinson, Andover, 1825 [from the 4th ed. by Agnew and Ebbecke, Philadelphia, 1839; from the 6th ed. by Masson, Edinburgh, 1859; from the 7th ed., on the basis of Masson, by J. Henry Thayer, Andover, 1869; and on the same basis, with equal freedom, independence, learning, and skill, by W. F. Moulton, Edinburgh, 1870; 2d ed., 1877]. It is Winer's imperishable service, that he put an end forever to the vague suppositions respecting the hebraistic language of the Greek New Testament, and to the

unending arbitrariness of an exposition, which, through decades of use, had become a system, and claimed a scientific character. He brought this great victory about by proving the truly Greek usage in the New Testament, both in grammatical forms and in style. His work had apparently only a scientific end, but in reality Winer was influenced by moral and religious considerations. He had a great reverence for the Bible; and his labors accomplished their end, for they enabled the student to get at the truth. In consequence, it may be claimed for him, that he led the way to reform in biblical interpretation, making it less subjective and individual, and more in accordance with the real facts. It is greatly to be regretted, that Winer was not permitted to do for the lexicon of the New Testament a work corresponding to that he had done for the grammar. He did, it is true, prepare a *Beitrag zur Verbesserung der neutestamentlichen Lexikographie*, 1823, and collect rich materials for such a lexicon; but he did not live to put his work in shape. In 1826 he issued a *Specimen lexicæ hebraicæ*, and in 1828 a revision of the Simon-Eichhorn Dictionary of the Hebrew and Chaldean languages. G. LECHLER.

**WINES, Enoch Cobb, D.D., LL.D.**, Presbyterian, b. at Hanover, N.J., Feb. 17, 1806; d. at Cambridge, Mass., Dec. 10, 1879. He was graduated at Middlebury College, 1827; from 1829 till 1831 was chaplain and teacher in the navy, and subsequently taught and preached in various places, until in 1834 he was appointed professor of ancient languages in Washington College, Pennsylvania, and in 1859 president of the City University, St. Louis. In 1862 he entered publicly upon the great work of prison-reform, with which his name is indissolubly connected. In that year he became corresponding secretary of the New-York Prison Association, and in 1870 the secretary of the National Prison Association, which was formed through his exertions. In 1871 he went to Europe, as a representative of the United-States Government, to make arrangements for an international penitentiary congress, which met in London, July 4, 1872, and through his personal efforts embraced representatives of twenty-six governments. He was on this occasion chosen chairman of the permanent international commission, which met at Brussels, 1874, and at Brussels, 1875. He was also the leading spirit in the second congress, called by the commission at Stockholm, 1877. Besides his official reports, which contain much valuable information, and reveal his indefatigable energy and tireless enthusiasm, he was the author of *Two Years and a Half in the Navy*, Phila., 1832, 2 vols.; *Commentaries on the Laws of the Ancient Hebrews*, New York, 1852, 6th ed., Phila., 1869; *Adam and Christ, or the Doctrine of Representation stated and explained*, Phila., 1855; and *The State of Prisons and Child-saving Institutions throughout the World*, Cambridge, 1880 (he finished reading the proof only a few hours before his death). See *In Memoriam*, in 35th Annual Report of the Prison Association of New York.

**WINFRID.** See BONIFACE.

**WINSLOW, Miron** (often spelled **Myron**), D.D., LL.D., Congregational missionary; b. at Williston, Vt., Dec. 11, 1789; d. at the Cape of Good Hope, on his way home, Oct. 22, 1864. He was

graduated at Middlebury College, 1815, and at Andover Theological Seminary, 1818. In June, 1819, he sailed as A. B. C. F. M. missionary to India, and for seventeen years labored at Jaffna and Oodoville in Ceylon, then, 1836, was transferred to Madras; which mission founded a mission, and in 1840 a college, of which he was president. He was the author of *Sketch of the Missions*, Andover, 1819; *Memoir of Harriet Winslow of the Ceylon Mission*, New York, 1835 (a very widely read memoir); *Hints on Missions to India*, New York, 1856; *A Comprehensive Tamil and English Dictionary of High and Low Tamil*, Madras, 1862 (based partly upon manuscript materials left by Rev. Joseph Knight: upon it he spent from three to four hours a day for thirty years. He was assisted by native scholars. It contains 67,000 Tamil words). Dr. Winslow also translated the Bible into Tamil (Madras, 1855). He was married five times.

**WINTERTHUR, Johann of, or Vitoduranus**, b. at Winterthur, in the canton of Zürich, towards the close of the thirteenth century; entered the order of the Minorites about 1320, and lived in the various convents of the order, at Basel, Schaffhausen, Lindau, and Zürich. The date and place of his death are unknown. He is the author of a chronicle, reaching from the death of Friedrich II. to 1348, which is of great interest, especially for the history of Switzerland, but also for history in general. The book was first published in Eccard's *Corpus hist. mediævi*, 1723: the latest edition is that by Jaffé, in *Monumenta Germanicæ*.

**WISDOM OF SOLOMON.** See APOCRYPHA, p. 105.

**WISEMAN, Nicholas Patrick Stephen, S.T.D.**, Cardinal, and Archbishop of Westminster; b. in Seville, Spain, Aug. 2, 1802; d. in London, Feb. 15, 1865. He was educated in England, then in English College at Rome, where he was graduated S.T.D. in 1824. He was ordained priest, 1826, and made professor of Oriental languages of the Roman University, and vice-rector of the English College, 1827, rector, 1828. In 1835 he returned to England, and won fame as a preacher; in 1840 he was made bishop of Melipotamus, and president of St. Mary's College, Oscott; in 1849, vicar-apostolic of the London district; and on the restoration of the Roman-Catholic hierarchy in England, Sept. 29, 1850, archbishop of Westminster, and cardinal. He was the author of *Horæ Syriacæ*, Rome, 1828, vol. i. (all pub.); *Twelve Lectures on the Connection between Science and Revealed Religion, delivered in Rome*, London, 1836, 2 vols., 5th ed., 1853, reprinted Andover, 1837, St. Louis, 1876 (a masterly work, although now behind the times); *Letters on the Principle, Doctrines, and Practices of the Catholic Church*, London, 1836, 6th Amer. ed., Baltimore, 1862; *Fabiola, a Tale of the Catacombs*, London, 1855, 3d ed., 1870, New York, 1855; *Recollections of the Last Four Popes, and of Rome in their Times*, London and Boston, 1858; *Daily Meditation*, Dublin, 1868. His *Works* have been published in 14 vols. (New York), including his dramas, one of which, *The Hidden Gem*, was produced at Liverpool in 1859, and well received.

**WISHART, George**, a celebrated Scottish martyr; b. in the early part of the sixteenth century; d. at the stake, March 1, 1546. According

to the date on a fine old portrait which is supposed to represent him, and purports to have been painted in 1543, when the subject is said to have been "ætat. 30," Wishart's birth must have taken place in the year 1513. Calderwood describes him as "a gentleman of the house of Pittarrow" (*Hist.* i., 185). He is believed to have been a younger son of James Wishart of Pittaro (Knox's *Hist.*, ed. Laing, i. 534); but little or nothing is known with certainty as to his early history.

In 1538 we find him employed as master of the grammar-school, Montrose, — a school which appears to have taken an exceptionally high place in the educational institutions of Scotland at that period. In the year in question Wishart was summoned by John Hepburn, bishop of Brechin, for teaching his scholars the Greek New Testament (the Greek language being at this period, as appears from James Melville's *Diary*, and from other sources, practically unknown in Scotland, even in the universities), and to save his life was obliged to flee to England. In 1539 he was in Bristol, where he again got into trouble, — on this occasion for preaching against the worship and mediation of the Virgin Mary, — and where he submitted to the humiliation of making a public recantation by burning his fagot in the Church of St. Nicholas in that city. He seems to have lived abroad, and chiefly in Germany and Switzerland, from 1539 to 1542. In 1543 he is again found in England. He spent that year in Cambridge as a member of Corpus Christi College. The next year, or possibly not till the year 1545, he ventured back to his native country, and down to the period of his apprehension by the emissaries of Cardinal Beaton, followed by his martyrdom, occupied himself in preaching, in various parts of Scotland, what he regarded as the fundamental doctrines of Christianity. We find him thus engaged in Montrose, Dundee, Ayrshire, and elsewhere. East Lothian was the scene of his last labors as a preacher; and the crowning result of his evangelistic work was the conversion of John Knox, who (at the time, still a Roman priest, but already strongly prepossessed in favor of the new doctrines) was pedagogue or tutor to the families of two of the landed gentlemen of that county. It was here that Wishart was betrayed into the hands of the cardinal, and notwithstanding the manly but futile interposition of Knox, who defended him at great personal danger, was carried off to his doom.

The irresolution of his natural temperament, which betrayed him at Bristol into a denial of the faith, disappeared at this supreme crisis. He suffered martyrdom at St. Andrew's. He appears to have faced the cruel death by which he perished, without flinching; and, the cardinal showing himself at the castle-window when the martyr was at the stake and amidst the flames, he, with a courage unquenched by the agonies of dissolution, warned his persecutor of the fate which he foresaw approached Beaton himself: "He who in such state, from that high place, feedeth his eyes with my torments, within a few days shall be hanged out at the same window, to be seen with as much ignominy as he now leaneth there in pride."

The character of Wishart, as estimated by his

contemporaries, appears to have been much higher than at the present day, in the deficiency of information, can easily be understood. He appears to have been one of the most learned and accomplished of the Scotsmen of a period which abounded in instances of the highest scholastic attainments among his countrymen. He had, perhaps, more daring than firmness in the faith which was in him. But he died with true courage. Judging of him on very imperfect data, he seems to have been, upon the whole, little suited for the rough life and the hard fate which became his actual lot in life. A very interesting account of his person and habits will be found in the account of him published in Fox's *Book of Martyrs*, given in a letter from one of his Cambridge pupils, Emery Tylney, written in 1543.

Tylney writes, about the year of our Lord 1543: —

"There was in the Universitie of Cambridge, one Maister George Wishart, commonly called Maister George of Bennets College, who was a man of tall stature, polde headed, and on the same a rounde French Cap of the best; judged of melancholy complexion by his physiognomie; black haired, long bearded, comely of personage, well spoken after his countrie of Scotland; courteous, lowly, lovely, glad to teach, desirous to learne, and was well travailed; having on him for his habit or clothing never but a Mantell frieze gowne to the shoes, a black Milan fustian doublet, and plain black bosen, coarse new canvasse for his shirtes, and white falling bands and cufes at his hands. All the which apparell he gave to the poore, some weckley, some monthly, some quarterlye, as hee liked, saving his French Cappe, which he kept the whole yeare of my being with him. He was a man modest, temperate, fearing God, hating coveteousness. His learning no lesse sufficient than his desire to do good."

Mr. Tytler (*History of Scotland*, v. 343) brings a charge against Wishart, of some concern with a scheme for the assassination of Cardinal Beaton, and appears to conclude that his execution was justifiable on this ground; but Mr. David Laing has given sufficient grounds for dismissing an imputation against his character which is at variance with all that we know of the martyr. See Laing's edition of *Knox*, vol. i. p. 536.

LIT. — *The Works of John Knox*, collected and edited by David Laing, and printed from the Bannatyne Club, Edinb., 1861; McCRIE: *Life of John Knox*, Edinb., 1841; TYTLER: *History of Scotland*, Edinb., 1831. WILLIAM LEE.

**WISHART, or WISEHEART, George**, one of the best known of the Scottish bishops of the Restoration period; was b. in 1609, and d. in 1671. He belonged to the ancient family of the Wisharts of Logie in Forfarshire. He was educated at the University of Edinburgh for the Scottish Church, at that time in a state of transition, or rather of oscillation between presbyterianism and episcopacy, to which last party Wishart, as well from family connection as personal predilection, most inclined. He was a minister of St. Andrew's (not as Keith says, erroneously, of North Leith: see Sir James Ballfour, *Annals*, iii. 261) down to the year 1639, when he was deposed for refusing to sign the covenant, and subjected himself otherwise to his own share of the troubles of the times. He tells us, that, for his attachment to Charles I. and episcopacy, he thrice suffered spoliation, imprisonment, and exile, before the



year 1647. In 1645, having been sent to the Marquis of Montrose, then everywhere victorious, with other royalist prisoners, as a deputation from the terrified citizens of Edinburgh to plead for the royal clemency, he appears to have joined the family of Montrose as his chaplain. He continued with him till the close of the campaign, and afterwards, in the same capacity, accompanied him abroad. After the fall of Montrose he became chaplain to Elizabeth, queen of Bohemia, and sister of King Charles I. At the Restoration he returned to England; and having been, in partial recognition of his loyalty to the royal family and of his strict adherence to episcopacy, appointed to the rectory of Newcastle-on-Tyne, he was in the year 1662 promoted to the bishopric of Edinburgh. His character is very differently represented by the Presbyterians and the Episcopalians. Wodrow says of him, that he could not refrain from profane swearing, even upon the streets of Edinburgh; that he was a known drunkard; and that his poems, by their indelicacy, gave scandal to all the world (*Sufferings of the Church of Scotland*, i. 236). He is described by Keith as "a person of great religion." Keith mentions one incident very much in his favor. The time appears to have been that of the failure of the unfortunate rising at Pentland. On this occasion he is said to have interested himself to obtain mercy for the captive insurgents; and, "having been a prisoner himself," it is added, "he was always careful at each dinner to send away the first mess to the prisoners."

He was an elegant Latinist, and a man of general literary ability. He wrote in two parts a history of the great campaign in Scotland, and the other transactions of the life of his great patron, the Marquis of Montrose. The title of the first part is *J. G. De Rebus auspiciis Serenissimi et Potentissimi Caroli, D. G., Mag. Brit. regis, etc., sub imperio illustrissimi Montisrosarum Marchionis, etc., Anno 1644, et duobus sequentibus, præclare gestis, Commentarius, A.S.*; and of the second, *Pars Secunda, De Ejusdem Marchionis, ab Anno 1647 ad 1650*. This work was frequently translated and reprinted.

LIT.—KEITH: *Catalogue of the Scottish Bishops*, Edinb., 1755; CHAMBERS: *Dictionary of Eminent Scotsmen*, Edinb., 1870.

WILLIAM LEE.

**WITCHCRAFT** means the production of an effect by means of spirit-powers, supernatural and yet subordinate, and presupposes belief in the existence of such powers and in the existence of a science (magic) by which they can be controlled. The Mosaic law condemned witchcraft (Deut. xviii. 10), but the very condemnation proves that it recognized its possibility. A similar attitude the Christian Church assumed with respect to the question; and when, in the thirteenth century, the Inquisition was instituted, witchcraft, as a kind of heresy, was laid under its dominion. In the middle of the fourteenth century the Dominican inquisitor, Nicolaus Eymericus, published his *Directorium Inquisitorum*, pointing out in detail how the matter should be treated. The subject was still further developed by the bull of Innocent VIII. (*Summis desiderantes affectibus*), 1484; and in 1487 the development reached its apex in the *Malleus Maleficarum* by Jakob Sprenger, Dominican inquisitor of Cologne. The first book of this work (the standard text-book of witch-

craft) gives the evidences of its existence; the second, the rules for finding it out; and the third, the proceedings for punishing it. As the popes continued to confirm the bull of Innocent VIII., and Protestant princes also showed great zeal in hunting up witches, a perfect mania of witchcraft broke out in the fifteenth and sixteenth centuries, and continued through the seventeenth and eighteenth centuries, only slowly decreasing. In defence of the reigning view of the subject, wrote, among Roman Catholics, JEAN BODIN (*Magorum Dæmonomania*, 1579), PETER BINSFELD (*De Confessionibus maleficarum et sagarum*, 1559), and MARTIN DELRIO (*Disquisitiones magicæ*, 1599); among Protestants, THOMAS ERAST (*De laniis seu strigibus*, Basel, 1578), JAMES I. of England (*Dæmonologia*), and BENEDICT CARPZOV (*Practica nova*, 1635). The first who attacked it with any degree of effect were BALTHASAR BECKER (*Bezauberte Welt*, 1691; Ger. trans., edited by Semler, Leipzig, 1781, 3 vols.), and THOMASIVS (*Theses de crimine magicæ*, 1701); but Becker lost his office, and Thomasius also was actually persecuted. [The great witch process of Salem, Mass., took place in 1692. Nineteen persons were hanged for witchcraft. But a re-action set in; so that, although in 1693 three condemnations took place, there was no execution. Mr. Parris, the chief prosecutor, was dismissed by his church in 1696, although he confessed that he had done wrong. (For history of this event see Lit. below.) The English laws against witchcraft were repealed in 1736. The last witch was officially tried and executed in Prussia, 1796. In 1881 a peasant community in the interior of Russia tried and burnt a witch.]

LIT.—SOLDAN: *Geschichte der Hexenprozesse*, Stuttgart, 1843 (new ed. by H. Heppe, 1880, 2 vols.); WÄCHTER: *Die gerichtlichen Verfolgungen der Hexen und Zauberer in Deutschland*, Tübingen, 1845; H. WILLIAMS: *The Superstitions of Witchcraft*, London, 1865; JARACZEWSKI: *Zur Geschichte der Hexenprozesse in Erfurt u. Umgegend*, Erfurt, 1876, pp. 28; G. KOSKOFF: *Geschichte des Teufels*, Leipzig, 1869; [LECKY: *History of Rationalism*. For the Salem witchcraft see S. P. FOWLER: *Account of Samuel Parris, and of his Connection with the Witchcraft Delusion of 1692*, Salem, 1857; CHARLES W. UPHAM: *Salem Witchcraft*, Boston, 1867, 2 vols.; G. M. BEARD: *The Psychology of the Salem Witchcraft*, New York, 1882].

HENKE. (G. PLITT.)

**WITHER, George**, b. at Brentworth, Hampshire, June 11, 1588; d. in London, May 2, 1667; studied at Magdalen College, Oxford, 1604-07; went to London, 1608, and read law at Lincoln's Inn; was imprisoned 1613 for his *Abuses Stript and Whipt*: plunged into the controversies of the time; entered the military service of Charles I., 1639, and that of the Parliament, 1642; was made major-general for Surrey by Cromwell; was enriched under the Protectorate, but impoverished, and imprisoned for three years, at the Restoration. He wrote *Shepherds Hunting* and sundry other poems, but is now chiefly remembered and honored for his *Hymns and Songs of the Church* (1623), which bore the patent or privilege of James I., and *Hallelujah, or Britain's Second Remembrancer* (1641), a much larger and more interesting work. Neglected at the time, and despised

by succeeding generations, these have been rescued from obscurity by comparatively recent compilers and editors, and shown to possess real poetry as well as piety. See Mr. Farr's reprint of them, London, 1856-57.

F. M. BIRD.

**WITHERSPOON, John, D.D., LL.D.**, Presbyterian divine, and signer of the Declaration of Independence; b. in the parish of Yester, Haddingtonshire, near Edinburgh, Scotland, Feb. 5, 1722; d. near Princeton, N.J., Nov. 15, 1794. He was graduated from the University of Edinburgh, licensed in the Church of Scotland, 1743, and settled at Beith (1744) and at Paisley (1757), whence he was called to the presidency of the College of New Jersey, 1768. In his new position he was eminently useful. He introduced a number of improvements, particularly the lecture-system, previously unknown in American colleges (lecturing himself upon rhetoric, moral philosophy, and divinity), the study of French and Hebrew, the latter of which he taught, philosophical instruments, among them the first orrery made by Rittenhouse, and additions to the library. He attracted, by his reputation and ability as a teacher, a large number of students. He was pastor of the church at Princeton during his presidency, a New-Jersey representative to the Continental Congress, 1776-82 (with the exception of 1780, when he declined the election), in which body he wrote several important state papers. During the war the college was suspended. In 1790 he became totally blind. He was a versatile man and a voluminous writer. His *Works* were edited by Rev. Dr. Green, Philadelphia, 1803, 3 vols., also Edinburgh, 1815, 9 vols. They include *Ecclesiastical Characteristics*, 1753 (a satire upon the moderate party in the Church of Scotland); *Essay on Justification*, 1756 (which has always been regarded as one of the ablest Calvinistic expositions of that doctrine in any language); *A Serious Enquiry into the Nature and Effects of the Stage*, 1757 (occasioned by the performance of the Rev. John Home's drama, *Douglas*); *Treatise on Regeneration*, 1764. For his Life, see the editions of his works; also SPRAGUE: *Annals American Pulpit*, iii. 288-300.

**WITNESS-BEARING AMONG THE HEBREWS.** In criminal cases, where life was involved, at least two witnesses were necessary to prove the crime (Deut. xvii. 6, xix. 15). Where there was only one witness, but he was one whose reputation for probity made his testimony weighty, the case must be tried before the priests and the judges (Deut. xix. 17). Witnesses were usually cited in civil cases, even when the matter was purely amicable (Ruth iv. 9 sqq.; Isa. viii. 2; Jer. xxxii. 10 sqq.). Bearing false witness is often mentioned with aversion in the Bible (1 Kings xxi. 10; Ps. xxvii. 12, xxxv. 11; Prov. vi. 19, xiv. 5; Matt. xxvi. 59; Acts vi. 13).

The rabbins laid down special enactments respecting witnesses. In criminal cases the testimony of only one witness amounted to nothing; indeed, such a person was even considered a slanderer, and one rabbi would have him corporally punished. In civil cases, where movable property was involved, if there was one witness to prove a levy on the same, then the person denying it would be obliged to clear himself by a solemn oath. In order to establish the fact of a murder which no

one had seen done, and avoid the ceremonies prescribed in Deut. xxi. 1-9, the testimony of only one person was necessary; nor was more required to justify a suspicion of unfaithfulness which would bring the woman before the judges for trial by the waters of jealousy. In both these cases the otherwise inadmissible testimony of slaves, children, and women, was accepted. If any one, asked to testify in regard to a certain fact within his knowledge, denied under oath his knowledge of it, where his testimony would have possible weight, he was required to bring an offering according to his ability (Lev. v. 1 sqq.).

Each witness must give his testimony by himself, in a language intelligible to the judge (for interpreters were forbidden), and limit himself to what he actually saw or heard. If, upon any considerable point, two witnesses contradict one another, the testimony of both is worthless. The witness must not have any bias, and therefore near relatives could not testify; nor must he belong to any of ten criminal classes, such as robbers, thieves, and usurers; nor must he have any serious bodily defect, such as blindness or dumbness. In civil cases the testimony of otherwise incapable witnesses could be accepted if the party against whom the testimony was directed had no objection. The king, on account of his exalted rank, could not be cited as a witness; and the high priest was not bound to give evidence in any case, except one affecting the king. If, for any reason, a witness appeared suspicious to a judge, and yet he could not, on examination, find out any good grounds for his suspicion, he must give the case over to some other unprejudiced judge. Witnesses must testify without recompense: if paid, their testimony is inadmissible. Cf. SAAL-SCHÜTZ: *Mos. Rechts*, pp. 604 sqq.; (O. BÄHR: *Das Gesetz über falsche Zeugen nach Bibel und Talmud*, Berlin, 1882].

LEYREK.

**WITSIUS (WITS), Hermann**, Dutch theologian of the Cocceian school; b. at Enkhuysen, Feb. 12, 1636; d. at Leyden, Oct. 22, 1708. He studied at the universities Groningen, Leyden, and Utrecht. In the latter university he applied himself to Hebrew, under Leusden's direction, so assiduously, that at the age of eighteen he delivered a learned lecture in Hebrew upon Messianic Prophecy. From 1656 to 1661 he was pastor at Westwoud; to 1666, at Wormeren; to 1668, at Goesen; to 1675, at Leeuwarden. In 1675 he was called to Franeker University, and in 1680 to Utrecht. In 1685 he visited England as chaplain of the Netherland embassy. In 1698 he left Utrecht for Leyden, induced to leave his beloved city by the release from preaching which he would have in his new professorships; and there he died, after a retirement of eighteen months on account of sickness. Witsius' great work is *De aconomia Fœderum Dei cum hominibus*, libri iv., Leeuwarden, 1685; 2d ed., Utrecht, 1693; later ed., Basel, 1739 (Eng. trans., *The Economy of the Covenants between God and Man*, London, 1763, 3 vols.; new trans., Edinburgh, 1771, 3 vols.; later ed., London, 1837, 2 vols.). It was an earnest effort to still the conflict between the orthodox and the federalists, but as usual pleased neither party, least of all the federalists (to whom he belonged), who accused him of having sinned against the Holy Ghost. As a matter of fact, the book is not strong.

Witsius was a biblical theologian, and not equal to the role of scholastic: in consequence he did not really mediate between the parties, but simply presented the federal scheme, simplified and modified, to give less offence to the orthodox. His work contains many good ideas, but is marred by blemishes, especially by its sometimes trifling exegesis. It is also badly arranged. The doctrine of the person and work of Christ comes in the second book; that of election and the application of salvation in the third; while the fourth is occupied with a condensed account of the history of revelation and the doctrine of the sacraments. Throughout, the author reveals his profound piety. But on the whole the personality counts for more than the theology. [His other writings are of less interest than his *Economy*. His *Miscellaneorum sacrorum libri* appeared in Utrecht, 1692-1700, 2 vols.; new ed., Leyden, 1736, 2 vols. Three of these essays have been translated, — *Conciliatory Animadversions on the Controversies agitated in Britain under the Names of Antinomians and Neonomians*, Glasgow, 1807; *Sacred Dissertations on the Apostles' Creed*, Edinburgh, 1823, 2 vols.; *Sacred Dissertations on the Lord's Prayer*, 1839. See Darling, s. v. For his life, see memoirs in the English translation of the *Economy*.] BERNARD.

**WITTENBERG**, The Concord of, signed May 29, 1536, denotes one of the most interesting, as also one of the most important, stages in that long series of negotiations, which, during the first period of the Reformation, was carried on in order to bring about an agreement between the Swiss and the Saxon Reformers. Politically, landgrave Philip of Hesse was the motive power of those negotiations; theologically, Butzer, and the personal meeting which the former brought about in 1534 between the latter and Melancthon at Cassel, formed the introduction to the larger assembly at Wittenberg one year and a half later. The hard words which Luther let drop in his letter to Albrecht of Brandenburg, immediately after the death of Zwingli, showed the aversion he nourished to him; and it was well known how anxiously he watched that no one who inclined to the Swiss doctrine of the Lord's Supper should be allowed to keep up community with the Saxon camp. With Melancthon, however, a change had taken place. He learned from Ecolampadius that many of those passages from the Fathers which he had quoted in his *Sententia veterum aliquot scriptorum de Cena Domini*, were mere interpolations; and, under the influence of Butzer's expositions, he gradually lost all interest in Luther's peculiar conception of the Lord's Supper, and became more and more anxious for the elimination of all elements of discord between the two evangelical churches. The Swiss had also become more susceptible to the idea of a concord. Butzer had succeeded in gaining over to the side of reconciliation Myconius in Basel, Bullinger in Zürich, his colleague Capito, etc.; and in the summer of 1534 an attempt at practical union was made, and proved successful, in Wittenberg. Under such circumstances, Butzer and Melancthon met at Cassel in December, 1534; and, in spite of the very stringent instructions which Luther had given Melancthon, they succeeded in drawing up a formula of concord which satisfied Luther. He sent it to Urbanus

Rhegius, Brenz, Amsdorf, Agricola, etc.; and in October, 1535, he wrote to Strassburg, Augsburg, Ulm, Esslingen, to Gerion Seiler, Huberinus, etc., inviting them to a general discussion of it.

Eisenach was decided upon as the place of rendezvous. In April Butzer left Constance, accompanied by nine preachers. As they progressed, they were joined by Capito, Musculus, and many others. Meanwhile Luther had fallen sick, and requested the visitors to come as far as Grimma: they determined to go directly to Wittenberg. May 22, at seven o'clock in the morning, they met in Luther's study, but not under the best auspices, as it would seem. Luther was suffering, irritable, harsh: Butzer became confused. The subject of the debate was the doctrine of the Lord's Supper. Luther demanded that the Swiss should make a formal recantation of what they had hitherto believed and taught, and their refusal made him excited. The next day, however, every thing was changed. Butzer was clear and adroit: Luther was mild and kind. After some debate, the Saxon theologians retired to another room to deliberate in private; and the result was, that the formula proposed by the Swiss was substantially accepted. May 24 the assembly met in the house of Melancthon. The subjects of the discussion were baptism, absolution, the school, etc.; and the agreement which was arrived at was chiefly due to the tact and resolution of Bugenhagen. On Sunday Butzer preached in the morning, Luther in the afternoon: and all the members of the assembly took the Lord's Supper together. The stubborn Lutherans, such as Amsdorf, Osiander, etc., were, of course, not satisfied with the result: they continued to demand that Butzer and the other Reformed preachers should recant before they confessed. But Luther himself spoke for a long time with great contentment and confidence of the affair. In Switzerland there were also some difficulties in getting the formulas of the concord accepted; but Butzer succeeded in overcoming them, and hoped that he had really achieved the great work of his life. See BUTZER.

R. BAXMANN.

**WODROW**, Robert, a well-known Scottish ecclesiastical historian; b. in Glasgow, some time in the year 1679; d. at Eastwood, March 21, 1734. He was the son of James Wodrow, professor of divinity in Glasgow University, and the great-grandson of Patrick Wodrow, vicar of Eaglesham, a convert from the Roman-Catholic Church.

R. Wodrow was educated in the University of Glasgow; and on the completion of his course — having acted for a time, first as tutor in the family of his relative, Sir J. Maxwell of Pollock, one of the senators of the College of Justice, and afterwards as librarian of the University of Glasgow — was, in October, 1703, ordained to the pastoral charge of the parish of Eastwood, in the vicinity of the same city, a parish in which he continued to exercise the ministerial office till his death.

He early gave all his leisure hours to the collection of materials for Scottish church history. But he did not confine his labors exclusively to his favorite study. According to Mr. David Laing, who has prefixed a brief biography of Mr. Wodrow to the fourth volume of his *Analecta*, —

one of the publications of the Maitland Club, Wodrow's correspondence shows the high estimation in which he was held by many of the most distinguished men of his day. It likewise furnishes abundant proof of the extraordinary activity of his mind, of the interest which he took in every subject connected with science or general literature, and of the zeal and fidelity with which he devoted himself to the discharge of the more immediate duties of his sacred profession.

As a historian, he was, if not free from prejudice and credulity, trustworthy, upon the whole.

Charles James Fox, in his *History of James II.*, refers to Wodrow as a writer "whose veracity is above suspicion;" and speaking especially of the troubles in Scotland, after the restoration of Charles II., and during the reign of James II., says that "no historical facts are better ascertained than the accounts to be found in Wodrow." His writings, most of them unpublished, are very numerous, and have earned for him the name of "the indefatigable Wodrow." The larger portion of his manuscripts are deposited in the library of the faculty of Advocates in Edinburgh. A number of others, chiefly biographical, form part of the manuscript collections of the library of the University of Glasgow. Wodrow's most important published works are his *History of the Sufferings of the Church of Scotland, from the Restoration to the Revolution* (4 vols., Glasgow, 1829), his *Analecta* (printed for the Maitland Club, 1843, in 4 vols.), and his *Collections upon the Lives of the Reformers and most Eminent Ministers of the Church of Scotland* (Glasgow, 1834).

LIT. — *Analecta* (Prefatory Notice), Glasgow, 1843; *Sufferings of the Church of Scotland* (Memoir of the author), Glasgow, 1829; *Life of James Wodrow*, by his son (edited by Rev. Dr. Campbell), Edinburgh, 1828.

WILLIAM LEE.

**WOLF, Johann Christoph**, eminent Lutheran bibliographer of Judaism; b. at Wernigerode, Germany, Feb. 21, 1683; d. at Hamburg, July 25, 1739. He was made doctor of theology at Wittenberg, 1704; in 1712 professor of Oriental languages at the Hamburg gymnasium; in 1716 pastor of St. Catharine's. His great work is *Bibliotheca hebraea* (Hamburg, 1715-33, 4 vols.), which is an inexhaustible mine of bibliographical information. The first volume contains notices of Jewish authors and their works; the second volume is the bibliography proper; the third and fourth supplement and correct the first two.

**WOLFENBÜTTEL FRAGMENTS** is the name of a work written from the deistic point of view, to contest the truth of the gospel history, of which Lessing began to publish fragments in 1774. As early as 1771, during a visit to Berlin, he tried to find a publisher for the work, in spite of the advice of Nicolai and Mendelssohn to the contrary; but, as the royal censor (though he promised not to interfere with the publication) refused to authorize it, he gave up the plan for the time. In 1773, however, he began to issue a kind of periodical publication, *Zur Geschichte und Litteratur, aus den Schätzen der herzoglichen Bibliothek zu Wolfenbüttel*, which was exempted from the control of the ducal censor; and in the third number of that publication appeared in

1774 the first instalment of the work, *Von Duldung der Disten, Fragment eines Ungenannten*, accompanied with a few cautious remarks by the editor, but very adroitly introduced by the preceding article. The fragment attracted no particular attention; but when, in 1777, the whole fourth number was occupied by "fragments," of which some, *Durchgang der Israeliten durch das rothe Meer, Ueber die Auferstehungsgeschichte*, etc., were of a rather pronounced character, quite a sensation was produced; and Lessing did not fail to deepen the impression by publishing in 1778, in the form of an independent book, a new fragment, — *Von dem Zwecke Jesu und seiner Jünger*. He immediately lost his privilege of publishing any thing without the permit of the censor, and a violent controversy with the orthodox party began (see the article on GOEZE). After the death of Lessing, the seven fragments which he had published appeared in Berlin, 1784, in a collected edition, which was several times reprinted, the last time in 1835. Some more fragments which Lessing had had in his possession, but not published, appeared in Berlin, 1787, edited by C. A. E. Schmidt, a pseudonyme. The anonymous author of the work, which forms one of the most remarkable productions of German deism, was Reimarus; which article see. Lessing tried to lead public curiosity on a wrong track by hinting that the author probably was Johann Lorenz Schmidt of the Wertheim Bible fame. But already Hamann mentions Reimarus as author in a letter to Herder, of Oct. 13, 1777; and the authorship was afterwards established beyond any doubt by the declaration of the son of Reimarus, published in the *Leipzig Litteratur Zeitschrift*, 1827, No. 55, and by numerous passages in the correspondence of Lessing and Reimarus.

LIT. — D. F. STRAUSS: *Hermann S. Reimarus und seine Schutzschrift für die vernünftigen Verehrer Gottes*, Leipzig, 1862; CARL MÖNCKEBERG: *Hermann S. Reimarus u. J. C. Edelmann*, Hamburg, 1867; KENO FISCHER: *Geschichte der neueren Philosophie*, Heidelberg, 2d ed., 1867, 2 vols. pp. 759-772.

CARL BERTHEAU.

**WOLFF, Bernard C., D.D.**, German Reformed theologian; b. at Martinsburg, Va., Dec. 11, 1794; d. at Lancaster, Penn., Nov. 1, 1870. He was graduated from the theological seminary at York, Penn., 1832; was associate (English) pastor in Easton, Penn., 1832-44; pastor in Baltimore, Md., 1844-51; professor of didactic and practical theology in the theological seminary at Mercersburg, 1854-61, when he resigned, and removed to Lancaster, Penn. He was a pure man, a model pastor, and a wise counsellor. He played a prominent part in the development of the Mercersburg Theology (which art. see). "He was," says the late Dr. J. T. Berg, his friend and opponent in the Mercersburg controversy, "a man of rare tact, of winning manners, and great kindness of heart; and few men exerted a more marked influence on the policy of the German Reformed Church than himself, before years and growing infirmities had weakened his strength."

**WOLFF, Christian**, b. at Breslau, Jan. 24, 1679; d. at Halle, April 9, 1754. He studied theology and mathematics at Jena, and was appointed professor at Halle, the chief seat of piet-

ism, in 1706. He lectured on metaphysics, logic, and ethics; and his lectures attracted most extraordinary attention. Not only the audiences of the theological professors began to grow thinner, but the students took the liberty to speak slightly of their unscientific method. In 1719 appeared Wolff's great theological work, *Vernünfftige Gedanken von Gott, der Welt, und der Seele*. In 1720 his ethics, *Vernünfftige Gedanken von dem Menschen Thun und Lassen*, in 1721, his politics, *Vernünfftige Gedanken von dem gesellschaftlichen Leben der Menschen*. The pietists now became thoroughly alarmed. They felt that a great danger was upon them. Franke prayed; Lange harangued; finally the faculty made a formal complaint of Wolff to the king, stating, that, among other vicious doctrines, he also taught a kind of modern fatalism under the name of pre-established harmony. "What does that mean?" asked the king in his tobacco-congress. "It means," explained the court-fool, Paul Gundling, "that, if your tallest grenadier runs away, he can, properly speaking, not be justly punished, because his running away is, indeed, merely a piece of the pre-established harmony." By a cabinet decree of Nov. 8, 1723, Wolff was ordered to leave the Prussian dominion within forty-eight hours, under penalty of the gibbet; by another, the Prussian people were forbidden to read his books, under a penalty of a hundred *ducats* for each transgression. In the same year, however, Wolff was appointed professor at Marburg, and his fame rose rapidly. Acquaintance with his philosophy became an indispensable element of intellectual culture: dictionaries were gotten up to familiarize the public with the technical terms of his system. His method and principles were applied, not only to philosophy and theology, but also to æsthetics, jurisprudence, grammar, etc. His style was introduced in the translation of the Bible, the so-called Wertheim Bible, 1735-37; and before 1739 no less than a hundred and seven German writers of more or less note had declared in his favor, and were working in the same line. Under such circumstances we cannot wonder that it was one of the first acts of Friedrich II., after his accession to the throne, to recall Wolff; and Dec. 6, 1740, he made his triumphal entrance into the city, preceded by trumpet-blasts and a procession of students on horseback, received at the gates by the town-council, waited on by the whole body of professors, etc. The university elected him its perpetual rector, the king made him a baron, etc.

Though a philosopher rather than a theologian, it is Wolff who has given to the rationalistic school of theology its fundamental principle and a great number of its watchwords. The Cartesian dualism between the *res cogitans* and the *res extensa* was happily overcome by Spinoza; but the pantheism of Spinoza, in which the two substances of Cartesius were reduced into mere attributes of the one single substance, had no room for true individuality. Spinoza knew only accidental and transitory modifications of the substance; and it was Leibnitz, who, by splitting up the one compact substance of Spinoza into a harmonious world of monads, made possible a satisfactory explanation of the phenomenon of individuality. But Leibnitz was somewhat des-

ultory and unsystematic, and the flights of his mind were too high for the general public. In Wolff, however, he found a perfect exponent of his ideas; for in philosophy he is a systematizer only, not a creative genius. He drew his materials from Leibnitz, and his method he derived from mathematics. To make philosophical truth, by means of its peculiar exposition, as binding to reason as mathematical truth, was the great object of his life; and the toil he bestowed on that task—often ridiculous on account of its pedantry when applied to futile trivialities, often amazing on account of its superficiality when applied to things of great moment—was rewarded with complete success: even Kant considered him the greatest among dogmatic philosophers. Of course, he could not forbear to try his method also on theology; and though the attempt at first encountered much opposition, it finally came out victorious. To give a mathematical demonstration of the mysteries of Christianity—the miracles, the Holy Trinity, etc.—was the problem. But why should such a problem be considered unsolvable? A divine revelation could not possibly contain any thing which was against the *principium contradictionis*, or the *principium rationis sufficientis*: and how could a more effective barrier be raised against the influx of English deism and French atheism than by fortifying the Christian doctrines themselves, according to the latest and most approved logic? By many of Wolff's followers the application of his method to theology was, no doubt, considered an excellent safeguard against the irreligious agencies of the time; and the danger was wholly overlooked, that reason, when once admitted into the field, might some day undertake to clear it of any thing for which no "sufficient reason" could be found. People went to work with great enthusiasm and perfect confidence. None of the Christian doctrines caused any anxiety: one by one they were taken forth from the armory, treated with the new polish, and exhibited to admiring spectators on the new pedestals.

Natural theology was the department most zealously cultivated by Wolff's disciples. Tired of pondering the symbolical books, and hunting up heresies in each other's sermons, the Protestant ministers threw themselves upon nature, and began to study the Creator in the creation. The pulpit and the lecture-room resounded with devotional meditations on rain and storm, mountains and rocks, snails and mice; and a ichthyo-, testaceo-, insecto-, a litho-, hydro-, pyro-theology arose. But as high as natural religion rose, as low sunk revealed religion. Some of the most prominent among Wolff's theological disciples were: Jacob Carov (d. 1768), who recognized reason as the judge only of the *falsitas mysteriorum*, but not of their *veritas*: Joachim Georg Darjes (d. 1791), who demonstrated that the doctrine of the Holy Trinity contained no mystery, but only a psychological problem; Johann Peter Reusch (d. 1758), who proved that revealed religion was necessary to human happiness, and that, of all revealed religions, Christianity was the only sufficient one; Israel Gottlieb Canz (d. 1753), who made the suggestive remark, that natural religion stood in the same relation to revealed religion as well-water dug up from the ground, cool and

clear, by means of philosophy, to rain-water falling lukewarm down from the sky, and gathered up in dirty cisterns; Johann Gustav Reinbeck (d. 1711), whose *Betrachtungen über die in der augsbургischen Confession enthaltenen göttlichen Wahrheiten*, 9 vols., were bought, at the expense of the royal treasury, for every church in Prussia; Hermann Samuel Reimarus, the author of the *Wolfenbüttele Fragments*, etc. All these men were Lutherans. To the Reformed Church belonged: Johann Friedrich Stapfer (d. 1775), who gave an algebraic demonstration of the doctrine of the Holy Trinity, and protested that there was no essential divergence between Lutheranism and Calvinism; Daniel Wyttenbach (d. 1779), who used the mathematical method, not only against scepticism, but also against the doctrine of predestination; Jacob Christoph Beck (d. 1785), who emphatically gave natural religion the precedence of revealed religion, etc.

LIT.—Wolff's books are tremendously bulky; and he wrote a book every year, except 1714, the year in which he married. His autobiography was published by Wuttke, Leipzig, 1840. See LUDOVICI: *Historie der W. Philosophie*, Leipzig, 1737, 3 vols.; *Neueste Merkwürdigkeiten d. Leib. W. Philosophie*, 1738; *Streitschriften wegen d. W. Phil.*, 2 vols.; HARTMANN: *Historie d. Leib. W. Philosophie*, Leipzig, 1737.

G. FRANK.

**WOLFF, Joseph, D.D., LL.D.**, a famous missionary and traveller; b. of Jewish parentage, at Weilersbach, near Bamberg, Germany, 1795; d. at Isle Brewers, Somersetshire, Eng., May 2, 1862. His father was a rabbi. In 1812 he was baptized at Prague by a Benedictine monk; in 1815 he went to Rome; but falling under the suspicion of the Inquisition, because of his "heretical" views, he had to leave the city, 1818. He went to England, 1819; joined the Church of England; studied for two years Oriental languages at Cambridge; was sent out as missionary to the Jews, April, 1821, and for the next five years travelled extensively in the East, and again, from 1827 to 1834, and 1836 to 1838, ending up his last journey with a trip through the United States, upon which he was ordained deacon in the Episcopal Church, by Bishop Doane of New Jersey. On his return he was ordained priest, and settled at Linthwaite, and later at High Hoyland, both in Yorkshire. In 1843 he made a daring journey to Bokhara, to learn the fate of two British officers, and, if possible, rescue them, and barely escaped beheading, but returned safely in 1845, and lived the rest of his days as vicar in Isle Brewers. He has been justly styled "a comet in the missionary heaven." His journeys were essentially missionary in their character. He had a marvellous facility in the acquisition of language, and great coolness and self-possession in the presence of danger. He had abundant need to summon every resource to his aid, for his journeys were full of difficulties and alarms. He has left recitals of them in his *Missionary Journal and Memoir*, London, 1824-29, 3 vols.; *Researches and Missionary Labours among Jews, Mohammedans, and Other Sects*, Malta, 1835; *Journal of his Missionary Labours, 1827-38, 1839*; *Narrative of a Mission to Bokhara in the Years 1843-45*, 1845, 2 vols., 5th ed., 1848; *Travels and Adventures of J. W.*, 1860, 2 vols., 2d ed., 1861.

**WOLLASTON, William, b.** at Coton Clanford, Staffordshire, March 26, 1659; d. in London, Oct. 22, 1721. He took the degree of M.A. at Cambridge, 1681; entered into orders, and from 1681 to 1688 taught school. In the latter year he fell heir to a large estate, moved to London, and passed the rest of his days in learned leisure. He was the author of a famous work, *The Religion of Nature Delineated*, London, privately printed 1722, anonymously published 1724, 8th ed., 1759. His fundamental principle was, that every action is good which expresses in act a true proposition. He maintained that truth is the supreme good, and the source of all pure morality. In the 6th ed. (1735), and subsequently, will be found a general account of his life and writings by Dean Clarke. In the 7th ed. (1750), for the first time is the author's name given.

**WOLLEB, Johannes, b.** at Basel, Nov. 30, 1586; d. there Nov. 24, 1629. He was educated in his native city; studied theology, and was appointed pastor of the Church of St. Elizabeth in 1611, and professor of theology in 1618. Besides some sermons, he published only one book (*Compendium Theologicæ Christianæ*, 1626); but it procured to him a conspicuous place in the history of Reformed theology, not only on account of its clearness and precision and the perfect order of its arrangement, but also on account of the broad and healthy judgment by which every thing of merely scholastic, formal interest, is left out, and only that is retained which has a living, intrinsic importance.

A. EBRARD.

**WOLSEY, Thomas**, English prelate and statesman; b. in Ipswich, 1471; d. in Leicester, Nov. 29, 1530. He was graduated at Magdalen College, Oxford, of which he was elected fellow, and where he met Erasmus; entered holy orders, and was successively rector of Lymington, Somersetshire, 1500; chaplain of Henry VII., 1505; rector of Redgrave, 1506; ambassador to the court of Maximilian, 1507; dean of Lincoln, 1508; almoner of Henry VIII., 1509; rector of Torrington, canon of Windsor, and registrar of the Garter, 1510; prebendary, 1511; and, 1512, dean of York, abbot of St. Albans, dean of Hereford, precentor of St. Paul's, London; bishop of Tournay, 1513; bishop of Lincoln, 1514; eight months afterwards, archbishop of York, 1514; cardinal on the nomination of Leo X., and lord-chancellor on the nomination of Henry VIII., 1515; *legatus à latere*, 1516; bishop of Bath, 1518; ambassador to Charles V., 1521; bishop of Durham, 1523; ambassador to Francis I., 1527; bishop of Winchester, 1529. In his day of glory he lived in great splendor, having once as many as five hundred persons in his train, among them nine or ten lords, fifteen knights, and forty squires. [But in 1529 he was accused of having transgressed, while legate, the statute *premunire*, which forbade the introduction of papal influence into England. He pleaded guilty, resigned his chancellorship transferred all his property to the king, and retired to Esher, in the bishopric of Winchester. The king allowed him to retain his archbishopric gave him a general pardon, and an annuity of thousand marks. On Nov. 4, 1530, he was arrested on a charge of high treason, and died in the monastery of Leicester while on his way to London to answer the charge. He is reported to have

said during his fatal sickness, "If I had served God as diligently as I have done the king, he would not have given me over in my gray hairs. But this is the just reward that I must receive for my diligent pains and studies that I have had to do him service, not regarding my service to God, but only to satisfy his pleasure."]

Wolsey is one of the most misjudged characters in history. The key to his conduct is his unique position upon the border between the middle and the modern age. He was essentially a mediævalist; yet he felt the pulses of the new day, although he did not welcome it; indeed, he would fain have turned it back. He was very proud and ambitious, skilful in diplomacy, a friend and patron of learning, as is attested by his endowment of Christ College, Oxford. He was a theologian of the scholastic pattern, a student of Aquinas, and at the same time a jurist of ability. His idea of church reformation extended no farther than external matters of discipline; but even these he was in no condition to carry out, being, unhappily, guilty of too many breaches of the moral and statute law.

LIT — The principal source of Wolsey's biography is by his gentleman usher, from 1519 to his death, GEORGE (not William) CAVENDISH: *The Negotiations of Woolsey, the Great Cardinall of England*, London, 1641; reprinted in 1667 and 1706 under the title *The Life and Death of Thomas Woolsey*, but for the first time fully and correctly from the manuscripts by Wordsworth in the first volume of his *Ecclesiastical Biography*, 1810; 4th ed., 1839. The best editions of the *Life* are by S. W. SINGER, Chiswick, 1825, 2 vols., and by JOHN HOLMES, London, 1852. Besides it are to be mentioned the biographies by RICHARD FIDDES, London, 1724, 2d ed., 1726 (valuable for its collection of materials); JOHN GALT, 1812, 3d ed. by Hazlitt, 1816 (dependent upon Fiddes, but containing some new and valuable matter); GEORGE HOWARD (pseud. of F. C. Laird), 1824; CHARLES MARTIN, Oxford, 1862 (the Stanhope Prize Essay, interesting and well worked up, but nothing new). Comp. J. A. FROUDE: *History of England from the Fall of Wolsey to the Death of Elizabeth*, vol. i., London, 1856; WILLIAMS: *Lives of the English Cardinals*, 1868; and *Calendar of Letters, and Papers, Foreign and Domestic, of the Reign of Henry VIII., preserved in Her Majesty's Public Record Office*, etc., edited by J. S. Brewer, vols. i.-iv., 1862-75. JOSEPH OVERBECK.

**WOLTERSdorFF**, Ernst Gottlieb, b. at Friedrichsfelde, near Berlin, May 31, 1725; d. at Bunzlau, near Breslau, Dec. 17, 1761. He studied at Halle, and was appointed pastor of Bunzlau in 1748, and, later on, also director of the Orphan Asylum, an institution modelled after the Francke institution in Halle. Though not without merit as a preacher and pedagogue, it was principally as hymn-writer Woltersdorff acquired his reputation. The first collected edition of his hymns appeared in 1750; the last, in 1849. Many of his hymns have been translated by Miss Catharine Winkworth and others, and will be found in the *Lyra Germanica* and elsewhere.

**WOMAN.** There is no more striking contrast between the nations which are under the influence of Christianity, and the nations which are not, than the difference in the position of woman.

This article will give a brief statement of the status assigned to her among Pagan nations and Mohammedans, in the Old Testament and under the Christian system.

1. *Pagan Nations.* In the great ancient monarchies of the Orient the condition of woman was a debased one. She was the servant of man, not his equal. Polygamy prevailed, and divorce was easy. The penal code of Ashur brings out the inferiority of woman in its statement of the rule of divorce: "If a husband say unto his wife, 'Thou art not my wife,' he shall pay half a mina, and be free. But, if a woman repudiate her husband, she shall be drowned in the river" (George Smith: *Assyrian Discoveries*). In Europe, among the Greeks and the Romans, woman was held in higher respect. Homer casts a halo around the early Greek woman; but, at the period when art and literature were achieving their highest triumphs, the type of woman was the courtesan Aspasia, whom Socrates invited "to talk on the question, how she might ply her occupation with most profit." Later Roman historians and poets give an attractive picture of the Roman matron of the days of the republic. From the earliest period, however, the wife was regarded as a piece of property, destitute of legal rights, and absolutely under the control of the father of the household (Mommson: *History of Rome*, i. 90). In the later periods of Roman history, the immorality of Roman women, and the utter laxness of the marriage-relation, was the butt of satirists and the grief of moralists. Ovid, Horace, and Propertius agree that female virtue was not to be found at Rome. Seneca, in a famous sentence, says, "The ladies count their years, not by the consuls, but by the number of their husbands." Tertullian, a Christian writer of the latter part of the second century, said, "The women marry in order to be divorced, and are divorced in order to marry." The Teutonic tribes from the beginning seem to have respected womanhood. Tacitus speaks especially of this fact. But, even among the Teutonic tribes, wives were articles of purchase and sale. Amongst the heathen nations which have been opened up to commerce during this century, the condition of woman is a degraded one. From the Indian tribes of America, who make their wives do all the slavish work, and the Fiji-Islanders, whose princes were accustomed to lay the four corners of their residences upon the bodies of four women buried alive, to the East Indies, where the practice of the *suttee* (burning the wives on the funeral-pyre of their husbands) prevailed till English law abolished it, women are still relegated to the languor and inanity of the zenana, and widows (of whom there is estimated to be twenty millions), at however tender an age they are left in that condition, are condemned to perpetual widowhood. Mohammedanism is no better than Paganism in its treatment of woman, practises polygamy, treats woman as an inferior creature, and erects the harem.

2. *In the Old Testament.* — The account of the creation of woman (Gen. ii. 21-24) accords, at the very opening of the Hebrew Scriptures, the position of a helpmeet to man, which she did not occupy in the practice of other Oriental nations. Polygamy was to some extent practised among the early Hebrews, and attained to alarming pro-

portions at the palace under David, especially Solomon and his successors. But monogamy was the rule; and the laws of the Pentateuch, while they do not prohibit polygamy, at least mitigate and discourage it (Exod. xxi. 8; Lev. xv. 18). The laws designed to alleviate the evil of the practice of forcing female prisoners of war into a state of concubinage witness to the Hebrew regard for the rights of woman (Deut. xxi. 11-14). Divorce was regulated, and the only ground upon which it is granted is indicated in Deut. xxiv. 1. Marriage evidently came to be regarded as a sacred relation, as is evident from the fact that some of the prophets depict God as occupying the marriage-relation to the theocratic people, as well as from single passages (e.g., Mal. ii. 16). The esteem of the Hebrew people for women is further shown in the important part accorded to some of them in their history, and the prominence with which they are mentioned in the patriarchal and Mosaic periods. Sarah's history is not only given at some length, but at her death Abraham, so it is reported, "came to mourn for Sarah, and to weep for her" (Gen. xxiii. 2). The account of the meeting of Isaac and Rebekah still affords language suitable to the marriage-service. Miriam, Deborah, Hannah, Huldah, and others, are illustrations of the freedom which was accorded to women, and the esteem in which they were held. The picture which is given in Prov. xxxi. of a faithful housewife was only possible where the ideal of womanhood was a high one. There seems to have been comparative freedom of intercourse between the sexes in the early periods of Jewish history (comp. the account of the women meeting Saul and David after victory, 1 Sam. xviii. 6, 7, etc.); but in the later periods it was restricted (2 Macc. iii. 19; 3 Macc. i. 18 sqq.). The apocryphal Book of Ecclesiasticus implies a waning esteem for woman in such statements as "the badness of men is better than the goodness of women."

3. *In the New Testament.*—It has been under Christianity alone that woman has been able to occupy the position assigned to her at the creation,—of social equality with man. Our Lord, in the question of divorce, referred the petitioners back to the institution of monogamic marriage in Genesis. The spirit of the New Testament is unfavorable to woman's degradation or inferiority, as it is to the cruelties of slavery. The gospel offers to woman an equal right with man to its promises and rewards, and declares that in Christ there is no distinction of male and female (Gal. iii. 28). The Lord found some of his intimate friends among women (Mary, Martha, etc.), overcame the barriers of prejudice in holding with a woman of Samaria one of the most refreshing conversations ever recorded (John iv.), allowed mothers to bring their children to him, performed works of mercy upon them (Matt. xv. 21-28, etc.), and pronounced upon the act of one woman the most splendid encomium that ever passed human lips (Mark xiv. 9). Women stood over against the cross (Luke xxiii. 49), were the first to visit the sepulchre, and the first to receive the revelation of the risen Lord (John xx. 1 sqq.). In the history of the early church they took an active part. Women were present at the first meeting of the disciples after the ascension (Acts i. 14).

They were among the early converts of the apostles' preaching (v. 14), received baptism (viii. 12), and were steadfast under persecution (viii. 3). Paul's first convert in Europe was a woman; and her name (Lydia) is given, while that of the jailer of Philippi is withheld (xvi.). She is a model of womanly reserve and hospitality (xvi. 15, 40). Dorcas is a representative of woman's work of charity among the sick and poor (ix. 36-39); and Priscilla, who expounded the way of God more perfectly to Apollos (xviii. 26), is a representative of another kind of labor, recognized in the New Testament as proper to woman,—that of instruction, at least in private; for Paul seems to refuse to woman the right of speaking in the public meetings of the congregation (1 Cor. xiv. 31 sq.; 1 Tim. ii. 9 sqq.). Paul distinctly refers in Rom. xvi. to Phoebe, Persis, and other women as efficient fellow-helpers in the spread of the gospel. The annals of the first several centuries include the names of women (Blandina, Perpetua, etc.) among the Christian martyrs, and depict their history and influence (Monica, Paula, etc.). Pagan society was startled at the freedom with which Christian women went about on errands of charity. "What heathen will suffer his wife to go about from one street to another, to the houses of strangers, to the meanest hovels indeed, to visit the heathen? What heathen will allow her to steal away to the dungeon to kiss the chain of the martyr?" (Tertullian.) Councils like that of Arles, 314 A. D., emphasized the sacredness of the marriage-tie. The influence of Christianity in producing the conception of the dignity of womanhood in the human mind is attested at a later period by the Madonnas of art and the false honor put upon Mary in the Roman-Catholic system. The Mormon revival of the institution of polygamy is a return (under the cover of the practices of some Old-Testament characters) to Paganism.

See GUIZOT: *History of Civilization*; FRIEDLÄNDER: *Sittengeschichte Roms*, Leipzig, 1862, 5th ed., 1881; MANNSEN: *Het Christendom en de Vrouw*, Leiden, 1877; GOELZER: *Les femmes dans la société chrétienne au 19<sup>e</sup> siècle*, La Flèche, 1879, pp. 35; K. STRACK: *Geschichte der weiblichen Bildung in Deutschland*, Gütersloh, 1879; W. WIENER: *Die Frauen, ihre Geschichte, ihr Beruf u. ihre Bildung*, Mainz, 1880; L. BACKER: *Le droit de la femme dans l'antiquité*, Paris, 1880; J. G. MANDLEY: *Women outside Christendom*, London, 1880; J. HÜBNER: *Die christliche Frau in ihrem Leben u. Wirken*, Berlin, 1882; BRACE: *Gesta Christi*, New York, 1883; MORGAN DIX: *Lectures on the Calling of a Christian Woman, and her Training to Fulfill it*, New York, 1883; H. ZSCHOKKE: *Das Weib im Alten Testamente*, Wien, 1883; also arts. DEACONESSES, DIVORCE, MARRIAGE.

**WOODD, Basil, b.** at Richmond, Surrey, Aug. 5, 1760; d. in London, April 12, 1831; was graduated at Trinity College, Oxford; and ordained, 1783. He was lecturer at St. Peter's, Cornhill, 1781-1808; morning preacher at Bentinck Chapel, Marylebone, 1785-1831; chaplain to the Earl of Leicester, and rector of Drayton Beauchamp in Buckinghamshire, once held by Hooker. A short memoir of him appeared 1831. He published sundry tracts, etc., and a *Collection of Psalms and Hymns*, 1794, containing some originals. In sub-



sequent editions this was expanded, till it embraced a complete original version of the Psalms. Some of these renderings, and of his hymns, have been more or less used. F. M. BIRD.

**WOODS, Leonard, D.D.**, Congregationalist; b. at Princeton, Mass., June 19, 1774; d. at Andover, Aug. 21, 1854. He was graduated at Harvard College, 1796, and from 1798 to 1808 was pastor of the church in Newbury, Mass.; and on the formation of Andover Seminary he became professor of theology, and held this position until his retirement in 1846, after which he devoted himself to a history of Andover Seminary, which he never finished, and to preparing his lectures for the press. He was one of the founders of the American Tract Society, the American Education Society, American Temperance Society, American Board of Commissioners for Foreign Missions (of whose prudential committee he was a member for twenty-five years). He was a champion of orthodox Calvinism against the assaults of Drs. Ware, Buckminster, and Channing. Dr. H. B. Smith said he was "emphatically the 'judicious' divine of later New-England theology." His writings embrace *Letters to Unitarians*, Andover, 1820; *Reply to Dr. Ware's Letters to Trinitarians and Calvinists*, 1821; *Remarks on Dr. Ware's Answer*, 1822; *Lectures on The Inspiration of the Scriptures* (1829, Glasgow, 1838), on *Church Government* (New York, 1843), on *Swedenborgianism* (1846); *Memoirs of American Missionaries*, Andover, 1833; *Doctrine of Perfection*, 1841; *Reply to Mr. Mahan* (upon this subject), 1841; *Theological Lectures*, Andover, 1849, 1850, 5 vols.; *Theology of the Puritans*, 1851. See SPRAGUE'S *Annals*, ii. 438 sqq.

**WOODS, Leonard, jun., D.D., LL.D.**, son of the preceding; b. in Newbury, Mass., Nov. 24, 1807; d. in Boston, Tuesday, Dec. 24, 1878. He was graduated at Union College, 1827, and at Andover Seminary, 1830; taught in the latter institution for a year; was ordained by the Third Presbytery of New York, 1833; editor of the *New-York Literary and Theological Review*, 1834-38; professor of sacred literature in Bangor (Me.) Theological Seminary, 1836-39; and president of Bowdoin College (Me.), 1839-66. In 1867 he visited Europe, under a commission to secure materials for a documentary history of Maine. He secured a work by Dr. J. G. Kohl of Bremen, *On the Discovery of North America*, and a copy of an important unpublished work by Richard Hakluyt, *A Discourse on Western Planting*, written in 1584. These were published in the second series of the *Maine Historical Collections* (1869 and 1877). The first he edited; and for the second he had collected much valuable illustrative material, when, in January, 1874, a fire destroyed it all. His only independent theological publication was his translation of George C. Knapp's *Lectures on Christian Theology* (New York and Andover, 1831-33, 2 vols.), which has been widely used, and is still in print. Dr. Woods received the degree of D.D. from Harvard, 1846, and of LL.D. from Bowdoin, 1866. He never married. He was famous for oratory, and exerted by his peculiar social gifts a wide and elevating influence. See the *Memorial Discourse* of Rev. Dr. C. C. EVERETT, on July 9, 1879, in *Collections Maine Historical Society*, vol. viii., Portland, 1881; also

memorial sermon by Professor E. A. PARK, Andover, 1879.

**WOOLSTON, Thomas**, English deistic writer; b. at Northampton, 1669; d. in London, Jan. 27, 1732-33. He was elected fellow of Sidney Sussex College, Cambridge, and took degree of B.D. He wrote several theological works before his six *Discourses on the Miracles of our Saviour*, London, 1727-29, in which he very coarsely and offensively assailed the historicity of the miracles, declaring that their records are purely allegorical. For this bold theory he was sentenced to one year's imprisonment, and a hundred pounds' fine; and, because he could not pay, he died in prison. There is reason to believe that Woolston was insane. His study of Origen doubtless infected him with a love of allegorizing, and may have disordered his mind. See arts. **DEISM**, p. 621, and **INFIDELITY**, p. 1084; and **LESLIE STEPHEN**: *History of English Thought*, §§ 45-48, vol. i. pp. 228-233.

**WORCESTER**, the seat of an English bishopric since 680, a city on the left bank of the Severn, 102 miles west-north-west of London, with a population of 33,221. Its cathedral is in the form of a double cross. It was originally built by Bishop Oswald, 983, but since twice burnt and rebuilt. It has since 1859 been restored. It has a central tower 193 feet high. See the diocesan history of Worcester by Rev. I. GREGORY SMITH and Rev. PHILIPS ONSLOW, London, 1883.

**WORCESTER, Samuel, D.D.**, b. in Hollis, N.H., Nov. 1, 1770; d. at Brainerd, a mission station in East Tennessee, June 7, 1821, in the fifty-first year of his age. Several of his ancestors were eminent for their piety: two of them were clergymen. Three of his brothers also were clergymen: one of them was the celebrated Noah Worcester, D.D. Dr. Samuel was graduated at Dartmouth College in the year 1795. He pursued his theological studies mainly with his lifelong friend, Rev. Samuel Austin, D.D., a noted Hopkinsian divine, then pastor at Worcester, Mass., afterwards president of the Vermont University. He was ordained at Fitchburg, Mass., Sept. 27, 1797. Here his sermons bore the impress of high Calvinism or Hopkinsianism. They were pungent in their appeals to the conscience, were delivered with great solemnity, and at length excited an opposition of uncommon violence. He was dismissed Sept. 8, 1802, after a ministry of four years and eleven months. On the 20th of April, 1803, he was installed pastor of the Tabernacle Church in Salem, Mass. Here he was honored as a man of clear mind, positive convictions, firmness of will, steadfastness of Christian principle. In 1804 he received and declined an appointment to the professorship of theology in Dartmouth College. In 1810 he was elected the first corresponding secretary of the American Board of Commissioners for Foreign Missions. The severe labors of this secretaryship combined with his pastorate shattered his health. In July, 1819, he received the aid of a colleague pastor, Rev. Elias Cornelius. In January, 1821, the state of his health compelled him to seek a southern climate, and he made a visit to the missionary stations among the Cherokee and Choctaw Indians. In a mission family among the Choctaws he died. The eulogies written or spoken in regard

to him by Jeremiah Evarts, Esq., Dr. Leonard Woods, and Dr. Elias Cornelius, were admirable specimens of biography. In 1852 his *Memoir* was published, in two duodecimo volumes, by his son, Rev. Samuel M. Worcester, D.D.

Dr. Worcester was distinguished by the vast amount of labor which he performed in connection with the foreign missionary enterprise. Either he or Dr. Samuel Spring, or both together, originated the idea of forming the American Board of Commissioners for Foreign Missions. The detailed plan of the board was doubtless formed mainly by Dr. Worcester. He wrote the first ten, which are in some respects the most important, Annual Reports of this society.

As an author he was noted for his logical acumen, and vigorous, pointed style. Twenty-seven of his sermons were published during his life, and a volume of additional sermons after his death. Besides his sermons, he published nine pamphlets, some of them controversial; three of them being his remarkable *Letters to Rev. Dr. William E. Channing*. He edited two *Hymn-Books*,—one in 1814, entitled *Christian Psalmody*; another in 1818, entitled *Watts's Entire and Select Hymns*. The latter has been much celebrated. He published many articles in the periodicals of his day. For five years he was editor-in-chief of the *Massachusetts Missionary Magazine*, which was afterward united with the *Pamphlet*, and still later with the *Missionary Herald*, the present organ of the American Board of Commissioners for Foreign Missions. EDWARDS A. PARK.

**WORDSWORTH, Christopher, D.D.**, youngest brother of the poet; b. at Cockermouth, Cumberland, June 9, 1774; d. at Buxted, Sussex, Feb. 2, 1846. He was graduated at Trinity College, Cambridge, of which he was elected fellow, 1798; entered into holy orders, and, after holding various preferments, was master of Trinity College from 1820 till 1841. He then retired to his rectory of Buxted-with-Uckfield, which he had held since 1820. He is best remembered for his *Ecclesiastical Biography, or, lives of eminent men connected with the history of religion in England from the commencement of the Reformation to the Revolution* (London, 1810, 6 vols.; 4th ed., 1853, 4 vols.), and for his writings in defence of King Charles's claim to be the author of *Ekim Basilike*.

**WORKS, GOOD.** The sharp distinction which Paul made between law and gospel, between justification by faith and justification by good works, naturally lost its prominence in Christian teaching with the overthrow of Paganism. From her own experience, and that a dearly-paid-for experience too, the ancient church had gained the double conviction, that nothing but faith is able to keep man in true communion with Christ, and that a faith which does so necessarily must produce a thorough regeneration of practical life. The relation, however, between faith and good works, and between them and salvation, had not yet been made the subject of critical reflection; and was theologically so loosely fixed, that the older Fathers could content themselves with placing faith and works mechanically beside each other as equally necessary to salvation; sometimes emphasizing the former, but sometimes also emphasizing the latter.

Meanwhile, Gnosticism arose, with its dispar-

agement of the Old Testament, and its inclination towards an antinomistic libertinism. It became necessary for the church to place the inherent connection between the Old and the New Testament in the right light; but in so doing she happened to adopt a little more of the Old Testament type than was good, and in course of time the gospel itself became a *nova lex*. The more perfectly Christianity was developed as a social and political institution, the more frequently an external legality took the place of that faith which regenerates man from within: the more firmly the church established herself as the representative of God and Christ on earth, the more easily observance of merely ecclesiastical ordinances, rites, and penances, was mistaken for works of true moral worth. At last faith itself became, in the form of obedience to the church, a meritorious and obligatory work. But a faith, which, according to the definition of the schoolmen, simply consisted in assent to the dogmas of the church (*fides informis*) could not be vindicated as the alone sufficient power of salvation. On the contrary, it became necessary to define the faith which proves itself in works (*fides caritate formata*) as the true condition of salvation; and the distinction which was made between *præceptis* and *consiliis evangelicis* finally brought forth the delusion of a surplus of good works, — *opera supererogationis*.

The doctrine of the Roman-Catholic Church concerning the insufficiency of faith to salvation, and the necessity of good works, was the point at which the Reformers aimed their arrows; and they hit. The strength of the truth, the clear words of Scripture, and the irrefragable testimony of thousands of people,—to whom their faith was their sole hope, but also their sure confidence,—finally gained the victory; and the words of Paul, "Therefore we conclude that a man is justified by faith without the deeds of the law," became the banner around which the evangelical churches rallied their forces. Afterwards Leibnitz and after him several recent theologians have characterized the controversy between the Roman-Catholic and the evangelical churches, concerning the relation between faith and works, as a mere play of words. But that is certainly a mistake. It is true that both parties agree in the necessity of good works; and the meaningless exaggeration of the principle of the Reformation which appeared in the Majoristic controversy, that good works are detrimental to salvation, found its due rebuke in the *Formula Concordiæ*. But they differ widely in their conceptions of justification and good works. As above mentioned, Roman-Catholic theology transforms the practical realization of an inner, ethical ideal into a mere submission to the ordinances of the church; and it is led to do so by confounding justification and sanctification, between which Protestant theology makes a definite distinction. In Protestant theology, justification means the forgiveness of sin by the grace of God for the sake of Christ; but in Roman-Catholic theology it means something more,—a *justitia infusa*; that is, sanctification. J. H. FRANZ BEYER.

**WORLD.** In itself the idea of the world has no religious character. Nevertheless, as the world is the object of the divine will and the theatre of

human activity, the idea which man forms of it exercises a powerful influence on all his fundamental religious ideas, — those of God and man, of revelation and salvation, etc. We give below a few remarks illustrative of this idea as it occurs in the Bible.

The Old Testament has no particular word corresponding to our universe. When the Hebrews wanted to express that idea, they used the phrase "heaven and earth." Heaven again they considered from a double point of view, — as connected with the earth, and forming part of a grand totality, and as the abode of God in contradistinction to the earth as the abode of man. Considered from the first point of view, heaven appears to be very closely connected with the earth. It is, indeed, a geogony, and not a cosmogony, which is given in the first chapter of Genesis; and every thing which is said of the firmament serves simply to image forth and explain its immediate apparition. It must be firmly secured on pillars in order not to fall down (Job xxvii. 11; 2 Sam. xx. 8); gates lead into it (Gen. xxviii. 17); the stars are fixed to its vault (Gen. i. 14); light and rain and lightning break through it (Job xxxviii. 24 sqq.). From this view of heaven to that as the abode of God, the transition is made through the observation that the great stars rule the earth (Gen. i. 16). The recognition of fixed seasons, of an established order, etc., shows that the Hebrews had a feeling of the existence of natural laws; but neither they nor any other Semites ever firmly grasped that idea. Natural laws are to them the "ordinances of heaven" (Job xxxviii. 33; Ps. civ. 19); and the ordinances of heaven shall forever be a secret to man, because the exact knowledge of them is a privilege of the Divine Wisdom. Between the action of the forces of nature and the highest Cause the Hebrews established a direct connection, in which the heavenly bodies played only a subordinate part as mediators; and this conception prevented them from developing a natural science, in the strict sense of the word. They never reached the Greek idea of a *κοσμος*, — a world with an inherent, informing order, which man can learn to know, though only gradually and approximately. On the other hand, they escaped the idea of a fate which might prove a barrier even to the will of God; and they were never entangled in that dread intellectual conflict between the order of nature and Divine Providence, which, from the ancient philosophy, crept into modern thought, and found expression in the deism of the last and the pantheism of the present century.

In accordance with its immediate appearance, the Hebrews generally describe the earth as a circle (Isa. xl. 22; Job xxii. 11) resting on the mighty floods of the ocean (Ps. xxiv. 2, lxxv. 3). Often, however, they also speak of the four corners, or ends, or wings, of the earth, taking the image from a square mantle (Isa. xi. 12; Job xxxviii. 13). In determining the four sides of the earth, they, like the Greeks, and, indeed, like most other people, began by facing east, and placing north to the left, south to the right. Towards the north was the sombre region: the highest mountains were there, especially the holy mountain, the mount of the congregations (Isa. xiv. 13); the cherub, indicating the divine pres-

ence, stood there (Ezek. xxviii. 14). As a rule Jehovah came from the north (Ps. xlviii. 3; Ezek. i. 4); and there were the beginnings of the human race, the first time at Eden, the second time at Ararat. Below the earth was *Sheol*, the abode of the dead (see art. *Hades*). This must not be understood, however, as if in the above passages, and in others of similar import, the sacred writers ever proposed to give a lesson in geography, or geology, or any other department of science. On the contrary, the freedom and manifoldness of the similes employed give irrefragable evidence that this whole group of ideas were never treated as articles of faith. They can even not be considered as fixed popular opinions. They were simply poetical objects, with which the imagination was at liberty to play, in order to produce a more striking and impressive representation of the grandeur, wisdom, and goodness of God. To the Hebrew, man was the only being on earth of absolute interest: the dead and dumb sphere lay far below him, and was simply his dominion (Gen. i. 28). To the Hebrew, the human world was the real world; and the unity of that world, that is, the unity of the human race and of its relation to God, the Creator and the Judge, was an idea which arose with the religion of Jehovah, culminated in the great prophet, and never died completely out, though it was reduced into a mere caricature of itself by the particularism and pride of the Pharisees. See, concerning the Old-Testament view of the world in general, C. VON LINGERKE: *Kanaan*, 1824; H. KÖNIG: *Die Theologie der Psalmen*, 1857.

In the New Testament the idea of the world as the human world received a powerful development by being placed in opposition to the idea of a divine world, — the kingdom of heaven. It then came to mean the history of the human race so far as that history lies outside of the influence of Christ, and grows up the mere product of the forces and spirit of nature. Darkness, that is, blindness, is the chief characteristic of the world in this sense of the word; for by its own strength the world is utterly unable to grasp the truth, and see God (John iii. 27, 31; xvii. 25). But by itself the darkness is not sin or guilt; for it is simply the inherent nature of the world, and not an effect of the fall of the human race and of original sin. It becomes sin, however, and leads to guilt, when it rises into a denial of the light; and, just as the mere love of light develops the faculty of acquiring it, so the hatred of light destroys that very faculty, etc. A comparison between the various ideas of the world which have been developed in the course of Christian civilization, and the typical idea as it is contained in the New Testament, would be a most instructive task, but is beyond the compass of this article. One of the principal points of such an investigation would be the idea of Augustine. It exercised great influence on the Reformers, more especially on those of the Calvinist type; and the preponderance of this influence explains why, during the whole course of its history, Calvinism has preferred to form congregations in the midst of the world, instead of attempting completely to overcome the world. In the Lutheran Church the idea of the world had for a long time only theoretical interest: confidence in the power

of their baptism and the purity of their doctrine made out of the world something vague to the eyes of the Lutherans, — something entirely outside of the pale of their own church. It was Spener and the Pietists who first, by applying regeneration and sanctification as the true tests of any realization of Christianity in individual life, made the idea of the world of practical importance also in the Lutheran Church. [T. FORSTER: *Ueber ethische u. ästhetische Weltanschauung*, Halle, 1882.]

**WORMS**, one of the oldest towns of Germany, situated on the Rhine, with about fifteen thousand inhabitants; played on four different occasions a very prominent part in the history of the Reformation, as once previously in the religious history of Germany.

1. The *first* of these occasions was on Sept. 23, 1122, when the terms of the CONCORDAT were read before a vast multitude assembled in a meadow near the city. This Concordat ended the contest between emperor and pope, which had been going on for fifty years. According to it, the emperor, on his part, gave up all investiture by ring and staff; allowed free election and consecration to all churches, according to ecclesiastical law. The pope, on his part, conceded that the election of German bishops and abbots should take place in the presence of the emperor, but without simony or violence; that, in case an election was disputed, the emperor, on the advice of the archbishop and bishops, should take the side of the right party. The bishop *elect* should receive the temporalities of his see by the imperial sceptre, and obliged himself to perform the accompanying duties. In other parts of the empire, the bishop, six months after *consecration*, should receive his temporalities in like manner, on the same conditions, but without any payment. The Concordat was ratified by the first Lateran Council, March, 1123. For a further account of it, see HASE: *Kirchengeschichte*, 10th ed., Leipzig, 1877, pp. 221-225; ROBERTSON: *History Ch. Church*, London, 1856, pp. 695-697; II. WITTE: *Forschungen zur Geschichte d. Wormser Concordats*, Göttingen, 1877; E. BERNHEIM: *Zur Geschichte d. Wormser Concordats*, Göttingen, 1878.

2. The DIET of Worms, 1521, before which Luther was summoned to appear, closed the first period of the Reformation, showing to the world that the movement started by Luther was something greater, and likely to take quite another turn, than that started by Hus. Luther arrived Tuesday, April 16, in the forenoon, and was lodged in the house of the Knights of St. John. Great excitement prevailed in the city: thousands of people thronged the streets through which he passed. The next day (Wednesday, April 17), at six o'clock in the afternoon, he appeared before the diet, assembled in the episcopal palace, where the emperor and King Ferdinand staid. Johann Eck, a brother of the disputant of Leipzig fame, and official to the Bishop of Worms, addressed him in the name of the emperor, and demanded that he should recant. Luther answered by asking time to consider, and a respite of twenty-four hours was granted him. The impression he made was not so very favorable. The emperor wondered that "that man should have written those books;" and, with a fling at the uncourtly manners of the

monk, he added, "He shall never make me a heretic." Thursday, April 18, at six o'clock in the afternoon, he again appeared before the diet; and, the demand of recantation having been repeated, he answered with a Latin speech, which has been preserved in his own draught. It is short, and clothed throughout in respectful terms; but every sentence is stamped with that decision which characterizes the action of natural forces, and which, when met with in human life, almost inspires with horror. And it was well delivered: in every corner of the hall it was heard that not one word would be retracted. A short dispute followed between Luther and Eck, ending with the famous words by Luther, "Here I stand. I can do no otherwise. So help me God! Amen!" The emperor left in a rage. It had become quite dark in the hall; and the Spaniards filled the room with their hisses and yells, while outside in the streets the crowd growled and threatened. When Luther passed by the seat of Duke Erick of Brunswick, an inveterate Romanist, the duke saw that the man was exhausted almost to fainting, and handed him his big silver mug with Einbecker beer. When he came home to his lodgings, he threw up his arms, and cried out with joy, "Now I am through." Some further negotiations with a committee took place, though without any result. April 28, Luther left Worms. See J. KÖSTLIN: *Martin Luther*, Elberfeld, 1875. On June 25, 1868, a colossal monument of Luther, with figures of the principal Reformers and of the cities of Spire, Magdeburg, and Augsburg, was unveiled in Worms.

3, 4. Later on, two COLLOQUIES took place in Worms, between Protestant and Roman-Catholic theologians, for the purpose of bringing about a reconciliation between the two parties without having recourse to armed force. The first, January, 1541, was presided over by Cardinal Granvella. On the Protestant side were present Melancthon, Calvin, Cruciger, Grynaeus, Menius, etc.; on the Roman-Catholic, Cochlaeus, Eck, Nausea, etc. Though, no doubt, both parties met with the sincere intention of doing their utmost in order to avoid war, it soon became evident that no compromise was possible unless some very strong influence from without could be brought to bear on the negotiations; and by an imperial decree of Jan. 18, 1541, the assembly was transferred to Ratisbon, where the diet was about to meet. The second colloquy, the so-called "Consultation of Worms," took place in 1557 under the presidency of Julius von Pflug, Bishop of Naumburg; but, beside Melancthon, the president was probably the only one present who took a real interest in the union. The Protestants were represented by Melancthon, Prenz, Murlin, Schnepf, etc.; the Roman Catholics, by Sidonius, Bishop of Merseburg, Canisius, Staphylus, Wigelius, etc. It seems to have been the object of the Roman Catholics to break up the compact unity of the Protestant party; and, if so, they succeeded. In the sixth sitting, Sidonius demanded a formal declaration, whether the whole Protestant Church accepted the Calvinist doctrine of the Lord's Supper, the *Osian* doctrine of justification, the Flacian doctrine *de servo arbitrio*, etc.; and immediately the internal discord of the Protestant party broke out in full blaze. The assembly finally dispersed

without having arrived at any definite result. The acts of these two colloquies are found in *Corpus Reformatorum*, vols. iii., iv., and ix. See also SALIG: *Historie der augsburgischen Confession*, vol. iii.

**WORSHIP.** The earliest account we have of Christian worship after the close of the canon is from a Pagan source. When Pliny the Younger entered upon his proconsulship of Bithynia in Asia Minor, about A.D. 110, he found the number of Christians already so great, and the heathen worship so seriously undermined, that he was obliged by the popular clamor to exert himself against the new religion. Even under the cruel application of the torture, he could find out nothing worse than that the Christians were accustomed to meet together on a set day, before dawn, and sing responsive hymns to Christ as their God, and to pledge themselves in a sacrament to abstain from every form of evil, to commit no theft, rapine, or adultery, to falsify no word, and betray no trust. At a later period in the day they met together again, and joined in a harmless supper (Pliny to Trajan, Let. 95). No higher testimony could be desired to the purity of the Christian life and worship. The next account is from a Christian source, and, as might be expected, somewhat more particular. Justin Martyr, in his first Apology, says, that on the day called Sunday, all the Christians of a neighborhood meet together in one place, and listen to the reading of the Gospels and the Prophets. The presiding bishop preaches a sermon, exhorting them to holy living. All stand up, and pray. Bread is then brought in, with wine and water, the sacramental wine being invariably diluted. After further prayers, to which the people respond with audible "Amens," the body and blood of Christ are distributed. Portions are sent to the sick, and a collection is taken for the poor. Justin adds, "Sunday is the day on which we all meet together; because it is the first creative day, on which God called forth the light out of darkness, and on which also Jesus Christ our Saviour rose from the dead." The first important change in public worship to be noticed after this is the division of the service into two parts, — the service (*missa*) of the catechumens, which was open to all, and consisted of prayer, reading, and preaching; and the service for church-members (*missa fidelium*). The central part of this was the Lord's Supper, which was celebrated as a Christian mystery. More and more the "Eucharist" came to be the grand feature in Christian worship, about which all the other parts were grouped. A regular order was formed for its administration, which eventually grew into the liturgies of Basil and Chrysostom, and the Latin Sacramentaries of Gelasius, Leo, and Gregory. It was not till the period of long tranquillity that both preceded and followed the Decian persecution, that the Christian house of worship ventured to confront the heathen temple. During the last half of the century many churches were reared in Egypt, Syria, Asia Minor, Italy, Gaul, and Britain. The signal for the last great storm that was to break on the Christian party was given by tearing down what Eusebius calls a "great and splendid church" that had boldly reared itself in full view of the imperial palace at Nicomedia.

The preaching of the gospel continued to be an essential part of all Christian worship; often brief, simple, and expository, sometimes elaborate and rhetorical. The great bishops both of the East and the West have left us illustrious proofs of their homiletical eloquence. These have been preserved to us, partly through the care with which they were written out by their authors, and partly by the labors of shorthand writers who took them down as they fell from the lips of the speakers. As compared with the best modern sermons, they are defective in the critical analysis of the text, in sobriety of interpretation, breadth of discussion, and cogency of practical application. By the side of the efforts of Bourdaloue, Saurin, Krummacker, Robert Hall, Spurgeon, or the best preachers of America, they are signally inferior.

In accordance with apostolic precept, the disciples spake to each other in psalms and hymns and spiritual songs. A body of devout lyrical poetry began to be formed, — the work of Clement, Gregory Nazianzen, Ambrose, Hilary, and others, — which, during the middle and Reformation ages, was swelled to an immense volume by the contributions of many Christian poets. The church-singing was at first only a sort of monotonous (hypophonic) cantillation, in which all took part. This was improved into elaborate choral singing, which, like that of Milan, became, in the judgment of Augustine at least, too artificial and dramatic. The effect of this change was to exclude the people from taking part in the service. Congregational singing perished. Church music in all Roman and in many Protestant churches exhibits the furthest possible departure from the apostolic and primitive conception of that office.

During the darker part of the middle ages, or from the eighth to the twelfth centuries, there was little if any thing that can be regarded as the preaching of the gospel. The great cathedrals that were built after the end of the Crusades were unadapted to that purpose. They were suited only to a dramatic show of worship, with altars, pictures, processions, and other features appealing to the spirit of ignorant, popular devotion. The liturgies, however, were greatly improved; and noble hymns were composed, which still serve to express the deepest sentiments of the Christian heart. With the opening of the Reformation the function of preaching, which had begun, indeed, during the preceding century, to recover from its long neglect, re-asserted its divine right, and again made a prominent part of public worship. Luther, Calvin, Knox, all the great Reformers and their disciples, preached indefatigably. The devotional element gradually dropped into the background, and the sermon came to fill nearly the entire scheme of divine worship. The use of prescribed forms of prayer became characteristic of episcopally constituted churches. Instead of a Liturgy, the English dissenters and the entire body of non-Episcopal churches in America conducted prayer by means of the extemporaneous effusions of the preacher. The defects to which this method is liable are pointed out in the *Presbyterian Directory for Worship*, in which the minister is charged to "prepare himself carefully for the right conduct

of public prayer, that it may be performed with propriety and dignity, as well as to the profit of those who join in it, and that he may not disgrace that important service by mean, irregular, or extravagant effusions." Notwithstanding this admonition, the Presbyterian clergy continued to give so little attention to this part of their duty, that, about the close of the first quarter of the century, the venerable Dr. Miller of Princeton, one of the recognized leaders of that church, pointed out no less than eighteen separate faults into which they were accustomed to fall. This invariable tendency has led, from about the time of the publication of Dr. Miller's treatise, to a re-action in favor of the primitive mode of worship, by means of a partial Liturgy; and various works designed to encourage and assist that movement have been laid before the church. No marked change, however, in the forms of worship has yet been effected. Among the Scottish Presbyterians, a large and active society, embracing many distinguished members, lay and clerical, has devoted itself to the improvement of public worship, and has published several excellent liturgical works for that purpose. Their *Euchologion, or Book of Common Order*, has passed through four editions, and an improved fifth edition is about being issued (1883).

In the Roman-Catholic Church in America a marked change for the better in respect to public worship is to be noticed. Brought into immediate competition with a powerful and vigorous Protestantism, the Roman Church has been obliged to borrow something of its methods in self-defence. Its churches are mostly large, but not too large for the purposes of preaching; and the pews are often upholstered, and rented permanently by the same families. A sermon always makes a part of the service. The children are gathered into Sunday schools, in which the Catechism is taught, and hymns are sung to the popular tunes familiar to Protestant children.

In the department of hymnology a great development of activity has taken place, both in Europe and America, during the last half-century. Many new hymn and tune books have appeared, mostly worthy of high commendation, including from one thousand to fifteen hundred hymns each. A serious fault with some of them is the unauthorized "tinkering" of old and familiar hymns, at the discretion of the individual editor. The intrusion of modern "sentimental" hymns is another fault. The conference of Eisenach (1853) went to the opposite extreme, and adopted the principle of accepting no hymn of a later date than 1750. Many hymns are also objectionable as being too exclusively didactic. A hymn may properly include doctrine, reproof, or warning; but the great function of sacred song is the utterance of the devout emotions in praise to God: preaching hymns, in which the whole object, apparently, is to rouse and terrify the sinner, are illegitimate. The German collections are generally free from these faults. On the whole, the modern church worship must be regarded as more ornate and didactic, appealing more both to the intellect and the taste, than that of the earlier ages, and as having something the same relation to it that modern confessions have to the Apostles' Creed, or a finely constructed and

furnished modern church to the bare basilica of the Nicene period. See HOMILETICS, HYMNOL-  
OGY, LITURGY, PRAYER-BOOK, and the literature there given.

SAMUEL MILES HOPKINS.

**WOTTON, Sir Henry**, a traveller, diplomatist, scholar; and poet: b. at Boughton, Malherbe, Kent, March 30, 1568; d. at Eton, December, 1639; was educated at Winchester and Oxford; lived mostly abroad: was for a time secretary to the Earl of Essex; knighted by James I. soon after his accession; three times minister to Venice, and in the intervals to Germany, the Netherlands, etc.; provost of Eton, 1625. His tracts, letters, etc., were collected, 1651-72, by Izaak Walton, as *Reliquie Wottonianæ*, with a memoir. Of his few poems, several, especially *How happy is he born or taught*, have a place among our sacred classics.

F. M. BIRD.

**WOTTON, William, D.D.**, English divine; b. at Wrentham, Suffolk, Aug. 13, 1606; d. at Buxted, Essex, Feb. 13, 1726. In childhood he showed remarkable precocity; and when he was twelve years and a half old he was skilled in Hebrew, Chaldee, Syriac, Arabic, Greek, and Latin, besides in logic, philosophy, geography, and the arts and sciences. He entered Catherine Hall, Cambridge, in 1676; was passed B.A., January, 1679; M.A., 1683; and was elected fellow of St. John's College, 1685. He entered holy orders; in 1693 was rector of Middleton Keynes, Buckinghamshire; in 1705 prebendary of Salisbury. Among his learned works may be mentioned, *Reflections upon Ancient and Modern Learning*, London, 1694, 3d ed., 1705 (a reply to Sir William Temple's extravagant eulogy of the ancients); *Miscellaneous Discourses relating to the Traditions and Usages of the Scribes and Pharisees in our Blessed Saviour Jesus Christ's Time*, 1718, 2 vols. (in vol. 2 are translations of the Mishna's *Shabbath* and *Eruvin*, two books on the sabbath).

**WRITING AMONG THE HEBREWS.** The Hebrew word *Kattab* denotes originally, to "engrave" in stone (Exod. xxxi. 18, xxxii. 15), metal (Exod. xxxix. 30; Job xix. 24; Isa. viii. 1; Hab. ii. 2), wood (Num. xvii. 3); then to "write." The discovery and first use of the art of writing is certainly at least as old as the times of Abraham, yet in the patriarchal age we meet with no absolutely certain traces of its employment by the Hebrews. But undoubtedly they made this art their own during their stay in Egypt; for here already we find Israelite officers who derived their name, *shotrim*, from "writing." All the more we may assume that Moses, brought up as he was in the Egyptian court, and instructed in all the wisdom of the Egyptians (Acts vii. 22), not only was acquainted with it, but was so practised in it that he could set down in writing the laws which were given to his people, and so insure them against that disfiguration which is the case of mere oral tradition. Nay, in the time of Moses, the art of writing is presupposed, and mentioned as being already known and in common use among the people (Exod. xvii. 14, xxiv. 4, xxxiv. 27, 28; Lev. xix. 28; Num. v. 23, xi. 26, xxxiii. 2; Deut. xvii. 17, 18, xxxi. 9, 19, 22, 24). The Shemitic alphabet, of which the Hebrew is merely a branch, was not invented by the Hebrews, neither was it invented by the Phœnicians. It was certainly invented and used

by a Shemitic race, because it is adapted to the peculiarities of the Shemitic languages, and was developed out of the primitive type independently of Egypt in Babylonia, whence the Phœnicians got it, and were the instruments of communicating it to other nations.

The Shemitic primitive alphabet presents itself in a threefold stage of development, while it was contributing to the formation of the present Hebrew character. In its oldest (*iconographical*) state it exists in Phœnician monuments, both stones and coins. The letters, characterized generally by stiff, straight down-strokes, without regularity and beauty, were used among the Samaritans, and on coins struck under the Maccabæan princes. While the old character thus continued without much change among the Phœnicians and Samaritans, it had gradually altered among the Aramæans, and assumed somewhat of a cursive, or *tachygraphical* form, by opening the heads or tops of the letters, which were closed before, so that they presented themselves as two projecting points or ears, and by breaking the stiff down-strokes, which were either upright, or but slightly bent into horizontally inclined ones, to serve for union in writing. This character appears in a twofold form on Aramæan monuments. It is seen as an older and more simple one on the Carpentras stone, where it still inclines to the old writing, and is just beginning to deviate from it by opening the heads of the letters. It is also seen as a younger character, in inscriptions found among the ruins of Palmyra, departing very considerably from the primitive alphabet, by the open heads of the letters and by the horizontal strokes of union. The ancient character also underwent a similar process among the Jews. It is probable that the influence of the later Aramæan character (Palmyrene) contributed most to this effect, until the present Hebrew writing, the כָּתָב קִרְבֵּן [or *square writing* (so called on account of its angular form)] more commonly, called כָּתָב אֲשִׁירִי [the Assyrian writing], was formed. To give the characters more uniformity and symmetry, the *calligraphic* principle, or effort to write beautifully and ornamentally, came in use. Letters which had been joined together it divides, and attaches various ornamental flourishes to them, agreeably to current taste.

At what time the Hebrew writing thus altered passed from the Aramæans, or Syrians, to the Jews, it is very difficult to discover. In the Talmud, Origen, and Jerome, the change of the characters is ascribed to Ezra, who, after the captivity, is said to have introduced the square character for the old. [Hence it is called the *Assyrian*, meaning the *Chaldæan writing*, כָּתָב אֲשִׁירִי]. According to a tradition (Eusell., *Chron. ad ann.* 4720), Ezra is said to have invented the square writing, that the Jews might not become mixed with the Samaritans. This square writing was also called the "holy," in opposition to the more ancient, the כָּתָב רֵצֵן, i.e., the broken, irregular one, or כָּתָב עִבְרִי [Hebrew writing], which was now regarded as the "profane," and only in use among the Samaritans. But the fact that this character was still retained for a considerable time, and on account of its antiquity was used in the Maccabæan coinage, and that the Samaritans

may have accepted it along with the Pentateuch, while, out of hatred to the Samaritans, the Jews may then have preferred the running hand, and may have perfected it calligraphically into the square character, shows that the square writing must have been introduced later. The name כָּתָב אֲשִׁירִי cannot, indeed, be held absolutely to determine the origin and home of the square character, since the meaning of the word אֲשִׁירִי is greatly disputed. Thus rabbi Jehudah [surnamed the Holy] explains it, "beatified," "sanctified." The same is to be said of the explanations "rectilinear writing" (Michaelis, *Orient. Bibl.* xxii. p. 133) and "straight, strong, firm writing" (Hupfeld). Although we cannot determine with precision the time at which the square character was perfected, still there is complete evidence that it cannot have taken place so late as the fourth century of the Christian era (as Kopp, *Bilder-Schriften der Vorzeit*, ii. 97 sq.). In the New Testament (Matt. v. 18) we find that the *god* is referred to as the smallest letter, which suits better the square character. The Talmud and Jerome designate those letters as similar, and exposed to change by mistake, which can only refer to the square character. [Comp. Pick, art. "The Old Testament in the Time of the Talmud," in McClintock and Strong's *Cyclopedia*, vol. x. p. 187.] During the middle ages we find another kind of cursive writing, the *rabinic*, which is also a kind of square writing.

The question whether the Hebrew system of writing was merely a writing of consonants, or not, is still pending. According to Hupfeld, there were from the beginning three vowel-signs for the vowels *a*, *i*, and *u*. Of these, however, the first, the *aleph*, was used only with a commencing sound, and in a concluding sound it was not written; but every consonant was sounded with the *a*. Moreover, in the beginning, the *a* sound was very greatly predominant; and only as the language became developed, the other vowels became more frequent, — *i* and *u*, also *e*, *o*, *ai*, and *au*. Yet the writing was developed less rapidly than the pronunciation; and thus the vowel-marks *·* and *ˆ* were not applied everywhere, but only in ambiguous forms. In the later books of the Old Testament we find a manifest progress in the written symbols for the vowels, as the so-called *scriptio plena* comes much more frequently into use. At the time of the Alexandrian version the vocalization had not attained to its later perfection, and therefore in many cases it deviates from that which is now adopted. In the Targums it meets us in a much firmer and less variable form; and by the time of the Talmud it is thoroughly fixed, and it agrees essentially with the later vocalization; though it exhibits no traces of vowel-points (Hupfeld: *Studien u. Kritiken*, 1830, p. 549; *Exercitatt. Æthiop.* §§ 3-5; *Hebrew Grammar*, § 11). The first traces of diacritical signs we find in the *marheton*, the Samaritan diacritical line, and which is also found on Phœnician inscriptions.

The ancient Hebrews, like the ancients generally, had neither complete *separation of words*, nor complete *scriptio continua*; but they divided the sentences, and, for the most part, the words also, by little spaces, whilst closely connected words were frequently written without any break. But,

when the regular square character was introduced, the separation of the individual words by little spaces also became universal. The Shemitic, with the exception of the Ethiopic, is written from right to left. The Hebrew has twenty-two letters, which, after the exile, were also used as numbers. In the old Hebrew writing, abbreviations were also used, as in the Phœnician.

*The Writing-Material.* — The earliest was either wood, metal, or stone. According to Herodotus, the skins of animals were the most ancient materials for writing books in Western Asia. Only at a later period the Egyptian paper, made from the coats of the papyrus, came widely into use among the Jews (comp. Hengstenberg: *Beiträge* ii. 186); and so did parchment afterwards, on which, no doubt, the original form of the Pentateuch was written in the antique form of a roll, with ink (Num. v. 23). According to Josephus (*Antt.* xii. 2, 10), parchment was used for the law; and this is customary up to this day. In the form of a roll the parchment seems to have been used in David's time. (Comp. Ps. xl. 7; Jer. xxxvi. 14 sq.; Ezek. ii. 9, 10; Zech. v. 1-4.) Writing utensils for hard materials were iron instruments, pencils, and chisel (Job xix. 24; Ps. xlv. 1; Jer. viii. 8, xvii. 1; Isa. viii. 1); for parchment or papyrus, a pen of reed, and ink, was used (3 John 13; 3 Macc. iv. 20). A penknife is mentioned, Jer. xxxvi. 23; and the inkhorn, in Ezek. ix. 2.

LIT. — WUTTKE: *Entstehung und Beschaffenheit des phœniz.-hebr. Alphabets*, in *Zeitschrift der d. morg. Ges.* xi. 76; EWALD: *Lehrbuch der hebr. Sprache* (6th ed.); GESENIUS: art. "Paläographie," in Ersch and Gruber's *Encykl.*, the same: *Geschichte der hebr. Sprache*, [RENAN: *Histoire générale des langues sémitiques* (Paris, 1858); LEPSIUS: *Standard Alphabet for reducing Unwritten Languages and Foreign Graphic Systems* (2d ed., London and Berlin, 1863); DE VOGÜÉ: *Mélanges d'archéologie orientale. L'alphabet araméen et l'alphabet hébraïque* (Paris, 1868); LOW: *Graphische Requisiten u. Erzeugnisse bei den Juden*, Leipzig, 1870; LENORMANT: *Essai sur la propagation de l'alphabet phénicien dans l'ancien monde* (Paris 1872, 3 vols.); by the same, the art. "Alphabet," in *Le Dictionnaire d'archéologie classique* de Saglio et Daremberg; DE ROUGÉ: *Mémoire sur l'origine égyptienne de l'alphabet phénicien* (ib., 1874); MASPERO: *Histoire ancienne des peuples de l'Orient* (ib., 1876); BALLHORN: *Vergleichender Alphabet der verschiedenen Sprachen*, ERLING: *Semitische Schrifttafel* (Strasbourg, 1876); STEGLICH: *Skizzen über Schriften u. Buchwesen der Hebräer zur Zeit des alten Bundes*, Leipzig, 1876, pp. 16; the art. "Écriture," by BERGER, in Lichtenberger's *Encyclopédie des sciences religieuses*; the art. "Bible Text of the Old Testament," in this *Encyclopædia*; and PICK: arts. "Shemitic Language" and "Vowel-points," in McClintock and Strong's *Cyclopædia*. LEYREER. (B. PICK.)

**WULFRAM**, St., b. at Milly in 650; d. in the monastery of Fontenelle, according to some in 695, according to others in 729 or 740. He was a monk in Fontenelle, and afterwards bishop of Sens, and made (685-689) a missionary tour among the Frisians, of which a fanciful report, highly ornamented with legendary fictions, is found in *Act. Sancti*, March 20.

**WÜRTEMBERG**, The Kingdom of, has, according to the census of 1880, a population of 1,971,255 souls, of whom 1,361,412 are Protestants, 590,105 Roman Catholics, 13,326 Jews, etc. The constitution of the Protestant Church is consistorial. The highest legislative and administrative authority is, so far as regards purely ecclesiastical matters, vested in the consistory, composed of a president, a legal councillor, and seven ordinary councillors (five laymen and two ecclesiastics), who are all appointed by the king. Since 1818, however, there has been established alongside the consistory, and acting in unison with it, a series of parish councils, diocesan synods, and annual synod-general to which the membership is elective. The territory of the church is divided into six superintendencies, each with a "prelate" at its head, 49 deaneries, and 906 parishes with 1,021 pastors. The university of Tübingen has a faculty of Protestant theology, consisting of five ordinary professors, besides professors extraordinary and *Privatdozenten*. The Roman Catholics in Würtemberg form the episcopal diocese of Rottenburg, with 672 parishes and 946 priests, paid by the state. The university of Tübingen has also a faculty of Roman-Catholic theology consisting of six professors. The diocese of Rottenburg belongs to the ecclesiastical province of Freiburg, to which its relations have been arranged by the papal bull, *Provida solersque*, of Aug. 11, 1821. See O. SCHMID-SOHNKE: *Die evangelische Diaspora Württembergs nach Entstehung u. gegenwärtigem Bestand*, Stuttgart, 1879; K. HELFFERICH: *Chronik der evangelischen Kirche Württembergs vom Jahre 1879*, Stuttgart, 1880.

**WUTTKE**, Karl Friedrich Adolf, b. at Breslau, Nov. 10, 1819; d. at Halle, April 12, 1870. He studied theology in his native city, and was appointed professor at Berlin in 1851, and at Halle in 1861. His principal work is his *Handbuch der christlichen Sittenlehre*, Leipzig, 1860-62; 3d ed., 1874-75; Eng. trans. by Professor John P. Lacroix, New York, 1873, 2 vols. He also wrote *Die Geschichte des Hidenthums*, 1851-53, and *Der Deutsche Volksaberglaube der Gegenwart*, 1865; 2d ed., 1869. As a journalist and politician his motto was, "A Christian cannot be a democrat, nor can a democrat be a Christian."

**WYLIE**, Samuel Brown, D.D., LL.D., Reformed Presbyterian; b. at Moylagh, County Antrim, Ireland, May 21, 1773; d. in Philadelphia, Oct. 13, 1852. He was graduated at the university of Glasgow, 1797; emigrated to America the same year; was tutor in the University of Pennsylvania; was ordained 1800; and from 1801 to 1852 he was pastor of the First Reformed Presbyterian Church in Philadelphia. During this time he was likewise professor in the Philadelphia theological seminary of his denomination (1809-51), of ancient languages in the University of Pennsylvania (1828-45), emeritus-professor (1845-52), and vice-provost of the university (1836-45). He wrote *The Faithful Witness for Magistracy and Ministry upon a Scriptural Basis*, Philadelphia, 1801, later eds.; *Life of Rev. Alexander McLeod*, D.D., New York, 1855. See SPRAGUE: *Annals*, vol. ix., "Reformed Presbyterians," p. 34 sqq.

**WYTTEBACH**, Thomas, b. at Biel, in the canton of Bern, 1172; d. there in 1526. He studied at Basel and Tübingen; lectured for some time



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at Basel, where he had Leo Judae and Zwingli among his hearers; and was in 1507 made pastor in his native city. He preached openly against indulgences, the mass, the celibacy of priests, etc., and was in reality the first of the Swiss Reformers.

But when, in 1524, he married, he was deposed; and, though a large portion of the inhabitants sided with him, he did not succeed in establishing the Reformation in Biel. See HALLER: *Geschichte d. prot. Ref. d. Kantons Bern*, Luzern, 1836.

## X.

**XAVIER.** See FRANCIS XAVIER.

**XIMENES DE CISNEROS, Francisco**, b. at Torrelaguna in Castile, in 1436; d. at Roa, Nov. 8, 1517. He belonged to a family of old nobility, but without wealth or any other distinction. He was educated at Alcalá; studied at Salamanca; took holy orders; visited Rome, and returned in 1473 with an expective letter from the Pope on the archpriestship of Uzeda. The archbishop of Toledo felt provoked at the Pope's arrogance in giving away benefices in his diocese; and, as Ximenes would not yield his claim, he locked him up in a convent prison, and held him there for six years. Having been released, Ximenes was in 1480 appointed vicar-general to the bishop of Sigüenza, and in that position he gave evidences of an administrative talent of the highest order. But he suddenly broke off the brilliant career which opened before him, and entered the Franciscan monastery of San Juan de los Reyes in Toledo. The austerity of his ascetic practices, and the fervor of his preachings, soon made him a great name in this new field; but again he astonished the world, and retired to the lonely monastery of Our Lady of Castañar, where he built a hut with his own hands, and lived for several years as a hermit. In 1492 he was summoned back into the world by being appointed confessor to Queen Isabella. The position was of great political importance, as the queen used to confer with her confessor, not only on her private affairs, but also on public business; and Ximenes so completely gained the confidence of the queen, that in 1495 she made him archbishop of Toledo, and shortly after, also grand-inquisitor of Spain. The archbishopric of Toledo was probably, next to the papacy, the richest and most influential position in the church. Ximenes, however, continued to live like a monk; and, even when a bull from Rome ordered him to keep up a certain style answering to the dignity of his position, he continued in secret his ascetic practices, wearing the hair-shirt under his gorgeous robe, and sleeping on a wooden board. Though the relation between him and King Ferdinand had been very cool while Isabella lived, he did not lose his influence after her death: on the contrary, by his will the king made him regent of Spain during the minority of his heir, Charles V.; and Ximenes had the good fortune to die just as Charles landed in Asturia, probably without learning that his deposition was the first act of the king.

Ximenes was an ultramontanist and a fanatic. He opposed with all his might the translation of the Bible into the vernacular tongue, as a profa-

nation and a dangerous measure; since common people (*vulgar*) respect only what they do not understand, while they despise any thing which becomes easily accessible to them. He also opposed the introduction of publicity in the transactions of the Inquisition. And when the newly converted Jews and Moors offered King Ferdinand, who was always in need of money, a considerable sum for the introduction of such a measure, Ximenes paid the king a still larger sum out of his own pocket in order to prevent the establishment of the reform. Against the conquered Moors he advocated the harshest measures, and it was he who persuaded the king and queen to give them the choice between conversion and banishment. On the other hand, he was perfectly sincere. He carried out the necessary reform of the Franciscan order in Spain, in spite of the interference of the general of the order and the Pope himself, and though more than one thousand monks emigrated in order to escape the severe discipline which he established. For the promotion of education and learning he did very much, though he was not himself a scholar. He founded the university of Alcalá. There had for more than two centuries been a flourishing school in the place, which he extended into a complete university, with forty-two professors,—six in theology proper, six in canon law, four in medicine, one in anatomy, one in surgery, eight in philosophy, one in moral philosophy, one in mathematics, four in Greek and Hebrew languages, four in rhetoric, and six in grammar. The erection of the many new and splendid buildings began in 1498, and was completed in 1508. Another magnificent undertaking of his was the publication of the Complutensian Polyglot (see POLYGLOT). But it was chiefly as a statesman that he earned his great fame. He even won the laurels of a general. In 1509, in his seventy-second year, he equipped at his own expense a brilliant armament, consisting of ten thousand foot, four thousand horse, and a fleet; crossed in person the Mediterranean; conquered Oran; and made forever an end of the Moorish piracy on the southern and south-eastern coasts of Spain.

LIT.—The principal source of his life is ALVARO GOMEZ DE CASTRO: *De rebus gestibus F. X.*, Alcalá, 1659. Other biographies have been written in Spanish, by ROBLES (1604) and QUINTANILLA (1633); in French, by BAUDIER (1635), MARSOLLIER (1684), FLÉCHIER (1691), and RICHARD (1704); in German, by HEFELE (1844, translated into English by Dalton, 1860) and ULRICH (1853); in English, by BARRETT (1813). HERZOG.

## Y

**YALE UNIVERSITY**, in New Haven, Conn., owes its origin to the action of a few Congregational ministers, principally of the old New-Haven Colony, who met by agreement in 1700, and gave books in a formal way "for founding a college." The action of these ministers, however, at this time, was only the carrying into execution of a plan which had been conceived by the first settlers of New Haven more than sixty years before, — probably before they had left England, their native land. A charter was obtained from the General Court of Connecticut, Oct. 9, 1701; and the location of the college was fixed temporarily at Saybrook. The Rev. Abraham Pierson was elected rector; and in March, 1702, instruction was begun. The first Commencement was held at Saybrook, Sept. 13, 1702. As the college grew in importance, it began to be apparent that it would be worth something as a prize; and an attempt was made to capture it, and remove it to Wethersfield. A great struggle ensued, in which New Haven was at last successful. In 1716 the college was permanently established in the town which was its natural home, and where it had been the object of the hopes and efforts of successive generations. Just at this time, a considerable gift having been received from Elihu Yale of London, governor of the East India Company, a son of one of the original colonists, the trustees were enabled to erect a college building, to which, in 1718, at the first public commencement held in New Haven, they gave the name of their benefactor, — a name which was soon transferred to the institution itself.

According to the original charter of 1701, the government of the college was placed in the hands of a rector and ten fellows, all of whom were ministers. A new charter, more ample in its provisions, was obtained in 1745, in which the providing officer was styled the president. In 1792, in consideration of pecuniary assistance received from the State, the trustees voted that the governor, lieutenant-governor, and the six senior assistants (in 1818 called senators), should be added to their number. In 1866 the Legislature relinquished the privilege of being represented in the corporation by the six senators in favor of as many graduates, to be elected by their fellow-graduates. The arrangement for the terms of office of these members was so made, that there is every year an election of one graduate, who is to serve six years. All the departments of the college are under the control of this corporation, whose legal title is the "President and Fellows of Yale College in New Haven." The president is *ex officio* the head of each department, but each is practically independent of the others in the management of its internal affairs. The corporation alone has the power to give degrees, which are conferred on candidates, only after passing a satisfactory examination.

The college is thought to have been remarkably fortunate in its presidents, whose terms of office have been as follows: Abraham Pierson, 1701-07;

Samuel Andrew, 1707-19; Timothy Cutler, 1719-22; Elisha Williams, 1725-39; Thomas Clap, 1739-66; Naphtali Daggett, 1766-77; Ezra Stiles, 1777-95; Timothy Dwight, 1795-1817; Jeremiah Day, 1817-46; Theodore Dwight Woolsey, 1846-71; Noah Porter, 1871-

At first there was no permanent instructor besides the rector, who was assisted by tutors temporarily employed. In 1755 (public worship having been shortly before commenced on the college ground, and a church established) a professor of divinity was appointed, who was to be college pastor; and not long after, in 1771, a professor of mathematics, physics, and astronomy, was added to the corps of instructors. At the end of the first hundred years of the history of the college, its progress had been all that its founders could have anticipated. There had been a steady increase in the number of students and a marked enlargement in the range of studies required. But after 1800, under the presidency of the Rev. Timothy Dwight, a rapid development of the college began. Through the influence of Dr. Dwight, three recent graduates of the college — Jeremiah Day, Benjamin Silliman, and James L. Kingsley — were appointed professors. These three men, for half a century, — first as his co-adjutors, and after his death as colleagues, — labored together with great zeal and unbroken harmony to advance the interests of learning in the institution. As the prosperity of the country advanced, not only was the number of professors enlarged, but new departments were organized, as follows; medicine in 1812, theology in 1822, law in 1824, philosophy and the arts in 1847, the fine arts in 1864, and a department of original research in astronomy in 1871. At last, in 1871, the corporation, recognizing that the college already comprised all the courses of instruction which are usually found in an institution of the highest rank, organized the university with the departments of theology, medicine, law, and philosophy, and the arts; which last was made to consist of four sections, viz., (1) for graduates, (2) for academical undergraduates, (3) for undergraduates of the Sheffield Scientific School, (4) for students of the fine arts; each section having a separate organization.

In the section for graduates, or those who have already taken a bachelor's degree, there are forty-two instructors, and the course of instruction occupies two years. In the section for academical undergraduates there are thirty-one instructors, and the instruction occupies four years. The Sheffield Scientific School is devoted especially to instruction in the mathematical, physical, and natural sciences. The school was established in 1817; but in 1860, through the liberality of Mr. Joseph E. Sheffield, it was re-organized, and received his name. There are twenty-seven instructors, and the course occupies three years. The Street School of the Fine Arts has for its end the cultivation and promotion of the arts of design: viz., painting, sculpture, and architecture, thorough practice, and criticism. The

course occupies three years, and is open to persons of both sexes.

The Theological School, as a distinct department, was founded in 1822; though, from the origin of the college, the instruction had been specially arranged to favor the education of ministers. But from the establishment of the chair of divinity in 1755, and probably from a much earlier period, classes of graduates had been in the habit of continuing their residence for the purpose of pursuing theological studies; so that, out of the large number of the alumni who had entered the ministry during the hundred years before 1822, a considerable portion had been trained for their duties at the college. Among these may be mentioned Jonathan Edwards of Northampton, Samuel Hopkins of Newport, Nathanael Emmons of Franklin, Joseph Bellamy of Bethlem, Timothy Dwight of New Haven, Joseph Buckminster of Portsmouth, John Smalley, Stephen West, Azel Backus, Moses Stuart, Nathaniel W. Taylor, Lyman Beecher, Eleazer T. Fitch, Bennet Tyler, Edward Dorr Griffin, and Edward Robinson. The faculty consisted at first of Nathaniel W. Taylor, Eleazer T. Fitch, and Josiah W. Gibbs. Chauncey A. Goodrich was subsequently added to their number. The faculty at present consists of the president of the university, a professor of Hebrew literature and biblical theology, a professor of systematic theology, a professor of homiletics and the pastoral charge, a professor of ecclesiastical history, and a professor of sacred literature and New-Testament Greek. There are, besides, eight special lecturers and instructors. Students of every Christian denomination, in case they are possessed of the required qualifications, are admitted. The course of instruction occupies three years; but, at the close of the studies of the second year, students may be licensed to preach. In one of the theological buildings is a library of three thousand volumes in various languages, open several hours each day, which takes the place of a well-selected private library for the students. The valuable library of church-music, which was collected by Dr. Lowell Mason, was, after his death, presented to the seminary. There is in this department no charge for instruction, room-rent, or the use of the library. Students whose circumstances require it receive a hundred dollars a year from the income of scholarships, and other funds. In special cases there is additional aid. The Hooker Graduate scholarship, with an annual income of seven hundred dollars for two years after graduation, was established in 1876; and there is another graduate scholarship, yielding five hundred dollars for one year. The term begins in September, and the session continues for eight months, without vacation, to near the close of May. The degree of bachelor of divinity is conferred at the end of the course upon those who pass the required examination. Students in this department have the special advantage of being allowed to attend the lectures in the other departments of the university. The alumni of the seminary number about fourteen hundred. Of the alumni of the academical and theological departments, about a hundred have been foreign missionaries. A course of instruction for two years is also arranged for graduates, or those who have already completed a three-

years' course in this or any other theological school.

The faculty of the department of medicine consists of eight professors and ten special lecturers. The system of instruction is arranged in a graded course for three full years. The faculty of the department of law consists of six professors and eight special lecturers and instructors. The course occupies two years. There is also a graduate course of two additional years, for those who have already taken the degree of bachelor of laws. The Peabody Museum of Natural History was endowed in 1866 by Mr. George Peabody of London, for the preservation of the valuable collection already owned by the college, and of those which may be made hereafter, in the departments of zoology, geology, mineralogy, paleontology, and ethnology. In 1871 the department of astronomy was enlarged in its organization, when, to the former facilities for instruction in this science, were added ample means of original investigation and research. At present there is a corps of eight astronomers connected with the observatory.

According to the report of the treasurer in 1882, the invested funds of the university were \$1,533,983.47. The annual income from tuition was \$138,815.43. The number of the volumes in the several libraries which are open to students is about 135,000.

Over 13,000 degrees have been conferred by the corporation, of which about 1,000 have been *pro honoris causa*. There have been, besides, several thousand students in the academical department of the university who received no degree. The students of the law department before 1843, and of the theological department before 1867, are not included in the catalogue of the alumni, as, till those years, degrees were not conferred in law or theology. About 2,200 of the graduates of the academical department have been ordained as ministers.

The number of students in attendance in 1882-83 was as follows; department of theology, 106; department of medicine, 30; department of law, 85; department of philosophy and the arts (graduate instruction, 41; undergraduate academical department, 611; Sheffield Scientific School, 206; School of the Fine Arts, 40), 898; deduct for names inserted twice, 23. Total, 1,096.

LIT. — Histories. *The Annals of Yale College from the First Founding thereof, in the Year 1700, to the Year 1766, with an Appendix.* By THOMAS CLAR, A.M., president of the said college. — *Annals of Yale College from the Foundation to 1831.* By EBENEZER BALDWIN. New Haven. — *A Sketch of the History of Yale College in Connecticut* prepared by Professor JAMES L. KINGSLEY, and first published in the *American Quarterly Register*. — *Sketch of the History of Yale College, in the College Book.* Boston, 1878. — *Yale College.* A sketch of its history, with notices of its several departments, instructors, and benefactors. By various authors. Edited by WILLIAM L. KINGSLEY. In 2 vols. 4to. N.Y., 1879. WILLIAM L. KINGSLEY.

YATES, William, D.D., English Baptist missionary; b. at Loughborough, Leicestershire, Dec. 15, 1792; d. on the Red Sea, July 3, 1845. He went to India in 1815, and settled at Serampore, where he devoted himself to literary work,

and produced a translation of the entire Bible into Bengalee, in continuation of Carey's (d. 1834) labors, a translation of the New Testament into Hinddee and Hindostanee, besides large parts of the Bible into Sanscrit. He prepared, also, textbooks, — 1. *Grammar of the Sanscrit Language on a New Plan*, Calcutta, 1820, 2d ed., 1845; *Sanscrit Vocabulary*, 1820; *Introduction to the Hindostanee Language, in three parts*, 1827, new ed., 1843, printed in Roman characters, 1836; *Dictionary, Hindostani and English*, 1836; and (posthumous) *Introduction to the Bengali Language*, ed. J. Wenger, 1847, 2 vols. He visited England and the United States in 1827–29, and was on his second visit home when he died. See JAMES HOBBS: *Memoir of William Fales*, London, 1847.

**YEAR, The Church**, does not rest upon a commandment of the New Testament, but was the gradual product of the needs of the church. The periods of its development can be readily traced. In the apostolic age, the Jewish Christians seem to have strictly followed the Jewish cycle of feasts; while the Gentile Christians at first seem to have observed no yearly church festivals. In the middle of the second century, two such festivals meet us, — the Paschal and Pentecost festivals. The former at first commemorated the passion of our Lord (see PASCHAL CONTROVERSIES, EASTER), and was prolonged to a period of six days, marked by solemnity and fasting. Pentecost commemorated the resurrection and ascension of Christ and the outpouring of the Holy Spirit, comprehended fifty days, and was a period of joyousness, in which there was no fasting, or kneeling in prayer. The second period in the formation of the church year is marked by the elevation of Ascension Day to the rank of a distinct festival, the closer association of the day of resurrection, Easter, with the Christian Passover, Good Friday, and the addition of the festival of Christ's birth, — Christmas, — and Epiphany. There were then three festive cycles, — Christmas, Easter, and Pentecost; the former two being preceded by preparatory periods, — Quadragesima (forty days) and Advent.

The ancient church celebrated the anniversaries of the deaths of martyrs as local festivals. The veneration of martyrs was accompanied by the feeling that their intercession made prayer effective. History, however, in this direction, is vitiated by myths. The oldest festivals of Mary, Annunciation, and Purification, were at first festivals of Christ, and were transferred to Mary at a later period, when her worship became prevalent. The Roman-Catholic Church assigns a saint to every day of the year. The culmination and conclusion of its system of festivals is marked by Corpus Christi, the feast of transubstantiation.

Although the church year would properly begin with the first Sunday in Advent, it was a long time before the church came to this conclusion. The most confusing differences occur late in the middle ages. The older church teachers, following the Jewish mode of reckoning, regarded the Easter month as the first month of the year; and in the West it was made to begin with March. Dionysius Exiguus began the year with January; but, in the middle ages, Germany, Italy, and other lands dated it from Dec. 25; or, as in

Florence and Pisa down to 1749, from March 25. The Greek Church begins its year with Sept. 1. The custom of dating the church year from the first Sunday in Advent was first in vogue among the Nestorians. All the Reformers, Luther included, at first questioned whether it was not best to return to the simplicity of the apostolic age in regard to church festivals. The Reformed churches never had any sympathy for the church year. In Calvin's time Sunday only was observed at Geneva. Good Friday was not introduced there till 1820. In other lands Christmas was the only church festival observed on a week day. [The Puritans gave up even Christmas; and until very recently it was not observed at all in any of the Congregational churches of New England, or the Presbyterian churches of Scotland and the United States, as a religious festival. The Puritans, however, appointed and observed, from time to time, special fast and thanksgiving days.] The Lutheran Church preserved not only Christmas and Easter, but the days for each of the twelve apostles, Annunciation Day, Purification Day, and the festival of the Archangel Michael. The latter class is now either not observed, or is gradually going out of vogue. [The Church of England has retained the church year of the Catholic Church, and preserves the names of many of the saints in her Prayer-Book. The Episcopal Church of the United States, however, has discarded the most of these.] Compare the art. CALENDAR, and the special articles EASTER, ADVENT, etc. See GRETZER: *De Festis Christianis*; LISCO: *D. christlichen Kirchenjahr*, Berlin, 1840; STRAUSS: *D. evang. Kirchenjahr in seinem Zusammenhang*, etc., Berlin, 1850; BOBERTAG: *D. evangelische Kirchenjahr*, Breslau, 1853. STEITZ.

**YEAR, Hebrew. I. THE YEARS.** — The Hebrew word for year, שָׁנָה, means "repetition," — that which runs a circuit. The word countenances the idea that the Hebrews were acquainted with the solar year, which was the year of the Egyptians, who divided it into twelve months of thirty days each, with five and a quarter supplementary days. But, whatever may have been their knowledge, in practice the Hebrews used the lunar year, with months of twenty-nine or thirty days each. The exact fixing of the months, and therefore of the year, was post-exilic. According to the Talmud, the moon's circuit was made in 29d. 12h. 44' 3" 12". As soon as the first glimpse of the new moon was announced by two persons appointed for the purpose, the sanhedrin, with the cry, "The new moon is hallowed," officially declared a new month begun. Of course there was no astronomical observation possible, and much depended upon the weather. If, on account of overcasting, the moon could not be seen, then there was no proclamation; but, if there was an observation, the news was despatched through the land, at first by signal-fires from height to height, later by messengers. Those months which had thirty days in them (of which there was to be no less than four or more than eight in the year) had two days called ראש החדש, of which one was the thirtieth of the old, and the other the first of the new, month. The present Jews use an astronomical table of moons, which dates from a century after the destruction of the second temple.

The ancient Hebrews corrected the discrepancy between the lunar year and the solar by the insertion every two or three years of a month before the last month of the year, except in the sabbatical year. It is true that there is no mention in the pre-exilian Scriptures of a year with thirteen months; but since, in this period, there was such a year among the Babylonians, Assyrians, and the Greeks, the omission may be merely accidental. In later times the sanhedrin determined in the month Adar, according to the state of vegetation, whether a month should be intercalated or not. In the fourth Christian century the Jews adopted the Greek astronomer Menon's 19-year cycle, according to which, in every nineteen years there were seven leap-years, — the 3d, 6th, 8th, 11th, 14th, 17th, 19th. There were two important legal enactments to be allowed for: the Feast of Tabernacles must not end before the autumnal equinox, and the full moon of Passover must not precede the spring equinox.

II. THE MONTHS. — These were, giving them their pre- and post-exilian names, as follows. 1. *Abib* (Exod. xii. 2, cf. xl. 2, 17; Lev. xxiii. 5; Num. ix. 1, xxviii. 16, xxxiii. 3), the "plough" month, or *Nisan*, the month of the "breaking-forth." (The year was thus dated from spring, because then the exodus took place; but the Feast of the New Moon was in the seventh month.) 2. *Zif* (1 Kings vi. 1), the "bloom" month, or *Iyyar*. 3. *Sivan* (Esth. viii. 9; Bar. i. 8). 4. *Tammuz*, the beginning of the summer solstice, the month of mourning for "Tammuz," — Adonis. 5. *Ab*. (The names of 4 and 5 do not occur in the Scriptures.) 6. *Elul* (Neh. vi. 15). 7. *Ethanim* (1 Kings viii. 2), the "month of the overflowing waters," or *Tishri*. 8. *Bul* (1 Kings vi. 38), the "rain" or "fruit" month, and *Marheshvan*, abridged to *Heshvan*. 9. *Kisleu* (Neh. i. 1; Zech. vii. 1), the "Orion" (?) month. 10. *Tebeth* (Esth. ii. 16). 11. *Shebat* (Zech. i. 7). 12. *Adar* (Ez. vi. 15; Esth. iii. 7, 13, viii. 12). There are no known pre-exilian names for the last four months, and the origin of this post-exilian nomenclature is in dispute; but probably it is derived from Babylonia. The names are found upon Syrian, Arabic, and Palmyran inscriptions, and names closely similar upon the Nineveh tablet. Before, as well as after the exile, it was customary to give the number rather than the name of the month (e.g., Ez. iii. 1, 6, 8; Hag. i. 1, 15), although sometimes both are given (Zech. i. 7; Esth. ii. 16).

III. THE CIVIL AND ECCLESIASTICAL YEARS. — Besides the ecclesiastical, there was apparently, from the earliest times, a civil year, which began in the autumn. The reasons for believing the existence and antiquity of this state of things are, (1) In Exod. xxiii. 16 and xxxiv. 22 the Feast of Ingathering is said to have been "in the end of the year." (2) The sabbath- and jubilee-year began upon the tenth day of the seventh month, according to Lev. xxv. 4, 9 sq. This puts the Feast of Tabernacles in the actual beginning of the civil year. (3) The flood began in *Bul*, the second month, which was in autumn, according to tradition. (4) By the later Jews the years, reckoned from the creation of the world, began in autumn. (5) The day of the new moon in the seventh month was by the later Jews celebrated

as New-Year's Day. (6) The Talmud expressly recognizes two beginnings to the year (*Rosh hash.*, i.). (7) Josephus (*Antiq.*, I. iii. 3) says, "Moses appointed Nisan (i.e., Xanthikos) as the first month of their religious festivals, because upon it he had led the Hebrews out of Egypt . . . but he preserved the original order of the months as to . . . ordinary affairs." (8) The Targum to 1 Kings viii. 2 says that the ancients called Tishri the first month.

IV. THE SEASONS. — Properly speaking, there are only two seasons in the Holy Land, — summer and winter. The former is characterized by cloudless heavens, heavy dews at night (Sirach xviii. 16, xliii. 22), great heat by day, and cool evenings and nights (Gen. xxxi. 40; Jer. xxxvi. 30). The winter begins with the sowing-time, and lasts until the later rains of March. It is a period of rain and snow. Reference is made in the Bible to various seasons, — barley-harvest, wine-making, etc., — as was to be expected in the records of an agricultural people.

LIT. — The archæologies of JAHN, KEIL, SALSCHÜTZ, EWALD, and others; J. D. MICHAELIS: *De mensibus hebræorum*; IDELER: *Handbuch der Chronol.*, WIESELER: *Chronol.*; GUMPACH: *Ueber den altjüd. Kalender*, Brussels, 1848; ABRAHAM BAR CHYIAH: *The Chronology of the Hebrews*, ed. Philopowski, London, 1851; SCHRADER: *Klein-schriften*, 2d ed., Giessen, 1883. LEYRER.

TABLE OF HEBREW MONTHS.

CIVIL.	SACRED.	BEGINNING WITH THE NEW MOON.
VII.	I. Abib or Nisan	March or April.
VIII.	II. Zif or Iyyar	April or May.
IX.	III. Sivan	May or June.
X.	IV. Tammuz	June or July.
XI.	V. Ab.	July or August.
XII.	VI. Elul	August or September.
I.	VII. Ethanim or Tishri	September or October.
II.	VIII. Bul or Marheshvan (Heshvan)	October or November.
III.	IX. Kisleu	November or December.
IV.	X. Tebeth	December or January.
V.	XI. Shebat	January or February.
VI.	XII. Adar	February or March.

YEOMANS, Edward Dorr, D.D., Presbyterian divine; b. at North Adams, Mass., Sept. 27, 1829; d. at Orange, N.J., Aug. 26, 1868. He entered Lafayette College, Pennsylvania, under the presidency of his father, and passed through the junior year, then continued academic and theological studies under his father's direction until his licensure by the presbytery of Northumberland, Penn., April 21, 1847. He was stated supply at New Columbia, Penn., from 1848 to 1851; pastor at Warrior Run, Penn., Nov. 29, 1854 (the date of his ordination), until November, 1858; at Trenton, N.J., until May, 1863; at Rochester, N.Y., until July 2, 1867, when he was installed over the Central Church, Orange, N.J., and was pastor there at his death. In 1864 he received the degree of D.D. from the College of New Jersey. Dr. Yeomans received high praise for his thoroughly idiomatic and elegant translation of Dr. Schaff's *History of the Apostolic Church* (New York, 1853) and the first two volumes of his *History of the Christian Church*, 1858 and 1867. He prepared a book of worship, and collection of hymns, and began the translation of Lange's

Commentary on John, but was obliged by failing health to desist in the summer of 1868. See Lange on *John*, p. xii.

**YORK** (*Eboracum*), the capital of Yorkshire, Eng., the seat of an archbishopric, situated on both sides of the Ouse, a hundred and seventy-two miles north-north-west of London. It was the capital of the old kingdom of Northumbria, and the seat of its bishops, 625. Its first minster was built of wood by Edwin of Northumbria, 627, who also began one in stone before 633. The building was completed in 642, repaired in 669, burnt April 23, 741, and rebuilt 767-780. Since then, it has been burnt several times, — wholly in 1069, partly in Feb. 2, 1829, and May 30, 1810. The present building dates its beginning from the twelfth century, but was not consecrated until July 3, 1472.

"It is in the form of a cross, with a central square tower two hundred and thirteen feet high, and two other towers, each a hundred and ninety-six feet high, flanking the west front, which is highly ornamented. The extreme length is five hundred and twenty-four feet; and the extreme breadth across the transepts, two hundred and forty-nine feet. The east window is seventy-eight feet high, and thirty-two feet wide, and filled with stained glass representing about two hundred historical events. An elaborate screen contains statues of all the kings of England from William I. to Henry VI.; and upon this screen is the organ, one of the finest in the kingdom. The cathedral has a peel of twelve bells, one of which weighs eleven tons and a half, and is the largest in Great Britain."

The archbishop's palace, now the library of the dean and chapter, dates from the twelfth century, and is on the north side of the cathedral. The archbishop now lives at Bishopthorpe, near the city. He is styled primate of England, but ranks second to the archbishop of Canterbury, who is primate of all England. Under him are the sees of Carlisle, Chester, Durham, Liverpool, Manchester, Newcastle, Ripon, Sodor and Man, and York. See the *Diocesan History of York* by Canon GEORGE ORNSBY, London, [1883].

**YOUNG, Brigham.** See MORMONS, p. 1577.

**YOUNG, Edward, b.** at Upham, Hampshire, 1684; d. at Welwyn, Hertfordshire, April 12, 1765; was educated at Winchester and at Corpus Christi, Oxford; fellow of All Souls'; LL.D. there 1719; defeated as a candidate for Parliament; ordained, 1727; rector of Welwyn, 1730. He wrote three tragedies, which were acted at Drury Lane, 1719, etc.; *The Centaur not Fabulous*, *A Vindication of Providence*, and letters, essays, etc.; a poem on *Resignation*, with others; and the *Night Thoughts*, 1742-46, once extremely popular, and still famous. F. M. BIRD.

**YOUNG, Patrick** (*Patricius Junius*), Scotch scholar; b. at Seaton, East Lothian, Aug. 29, 1584; d. at Bromfield, Essex, Eng., Sept. 7, 1652. He was educated at the university of St. Andrews, 1603; M.A. at Oxford, 1605; entered holy orders; became librarian to James I. of England, 1620; and afterwards rector of Hayes and of Llanine, but retired to Bromfield, 1649. His reputation rests upon his edition of Clemens Romanus, Oxford, 1633; 2d ed., 1637. Walton published, in sixth volume of his *Polyglot*, Young's *Annotations* on the Codex Alexandrinus.

**YOUNG MEN'S CHRISTIAN ASSOCIATIONS.**

These are undenominational societies of young

men, organized upon an evangelical basis, for the promotion of the mental, moral, social, and physical welfare of young men. Their *active*, voting membership is confined to Christian young men; but large numbers of unconverted young men, without regard to denominational affiliations, become *associate* members for the sake of social and educational privileges. The work of the associations is carried on through the personal efforts of Christian young men themselves, laboring individually in the sphere of their daily calling, and collectively in connection with committees having charge of the reading-rooms, libraries, gymnasiums, evening educational classes, lecture-courses, prayer-meetings, and Bible-classes for young men exclusively, boarding-house and employment bureaus, visitation of sick young men, etc. The associations also, as opportunity offers, hold undenominational religious services in neglected neighborhoods, in public institutions, and in the open air.

The parent English-speaking association was organized at London, by George Williams, June 6, 1844. Societies formed in Germany earlier than this date have since come into affiliation with the English-speaking associations and those of other lands. The society now bearing the name of the Young Men's Christian Association in Glasgow, Scotland, claims an origin, under a different name, prior to that of London. But the brotherhood bearing the distinctive title of the Young Men's Christian Association, which has developed into provincial, state, national, and international organization, can be traced in its origin and name distinctly to the London association, and cannot be traced behind it. And the societies claiming priority under different names belonged, rather, to the multitude of societies of Christian young men which have been formed in every period of the Christian Church, but which have not developed into the permanent and varied organization just referred to. The Montreal Association was organized Dec. 9, 1851; and that of Boston, Dec. 29, 1851. The first International Convention of the associations of the United States and British Provinces met in Buffalo, June 7, 1854. The first World's Conference convened in Paris, Aug. 19, 1855. Here the following test of membership, since known as the "Paris Basis," was adopted:—

"The Young Men's Christian Associations seek to unite those young men, who, regarding Jesus Christ as their God and Saviour, according to the Holy Scriptures, desire to be his disciples in their doctrine and in their life, and to associate their efforts for the extension of his kingdom among young men."

In April, 1860, the associations of North America had about twenty-five thousand members. At the breaking-out of the civil war, many members of the associations entered the armies on both sides, and the associations naturally followed them with efforts for their welfare and that of their comrades. At the instance of the New-York Association, a special convention was called, Nov. 14, 1861, to consider Christian work in the army. This resulted in the organization of the United-States Christian Commission (q.v.); and during the civil war the energies of the associations were largely absorbed in army-work. With the close of the war, a new season of growth and

activity began. In 1866 the executive committee of the convention, which had been located from year to year in different cities, was located for a term of years at New-York City (where the working quorum has been continued ever since), and has become known and incorporated as the "International Committee." The convention which met in Detroit, June 24, 1868, adopted the following test of active membership, since known as the "Evangelical Test:"—

*Resolved.* That as these organizations bear the name of Christian, and profess to be engaged directly in the Saviour's service, so it is clearly their duty to maintain the control and management of all their affairs in the hands of those who profess to love, and publicly avow their faith in Jesus, the Redeemer, as divine; and who testify their faith by becoming and remaining members of churches held to be evangelical; and that such persons, and none others, should be allowed to vote, or hold office."

At the Portland convention, July 14, 1869, the word "evangelical" was thus defined:—

"We hold those churches to be evangelical, which, maintaining the Holy Scriptures to be the only infallible rule of faith and practice, do believe in the Lord Jesus Christ (the only-begotten of the Father, King of kings, and Lord of lords, in whom dwelleth all the fullness of the Godhead bodily, and who was made sin for us, though knowing no sin, bearing our sins in his own body on the tree), as the only name under heaven given among men whereby we must be saved from everlasting punishment."

All associations organized since the passage of the above resolution, in order to be entitled to representation in the International Convention, must limit their active, voting membership to members of evangelical churches. The formal adoption of this test by the American associations has secured for them the active sympathy of churches and Christian communities. It is only since this time, that the associations have received the real estate and buildings which are now valued at over \$3,000,000, and which give the societies a permanent foothold in the communities where they are located. At the World's Conference of 1875, held in Geneva, Switzerland, forty-one American delegates were present; and, under their influence and leadership, a central international committee, on the plan of the American committee, was appointed, with a working quorum resident in Geneva. The number of associations in the world is now 2,671, with a total membership of about 200,000. They are grouped as follows: United States, 824; Dominion of Canada, 56; Bermuda, 1; South America, 1; England, 198; Scotland, 188; Ireland, 18; France, 65; Germany, 422; Holland, 450; Switzerland, 209; Sweden and Norway, 85; Belgium, 24; Denmark, 3; Spain and Portugal, 19; Italy, 20; Turkey, 25; Austria, 4; Russia, 7; Syria, 5; India, 2; China, 2; Japan, 2; Africa, 15; Australasia, 25; Hawaiian Kingdom, 1.

The affiliated associations of North America have organized an admirable system of intercommunication and mutual help. At the suggestion of the International Convention, and with the co-operation of its committee, about thirty State and Provincial conventions are now held annually. Each of these appoints an executive committee on the plan of the International Committee, whose territory is again subdivided into districts, with a district committee looking after the interests

and work of each district. Twelve State and Provincial committees now employ visiting secretaries, whose efforts are essential in the development of this work; and the International Committee is seeking to extend it to the entire sisterhood of States. The expenditure of the international and State committees in 1882 was over \$15,000; and 350 associations reported their annual current expenses as \$406,270; 659 associations reported an aggregate membership of 82,375; 69 reported the ownership of buildings valued at \$2,700,173; and 255 persons were employed as general secretaries or agents of the local associations and of the international and State committees. The number of these officers is increasing rapidly, having, in March, 1883, grown to over 300. The chief aim of the general secretary is to enlist and train volunteer workers, using his tact to discover the post of duty for which each member is specially fitted, and his personal influence to induce him to enter upon it. A gratifying result of the increase in the number of these officers is seen in the development of a larger and more efficient force of helpers on the various committees of the associations. Appropriate methods have been wrought out to meet with timely aid the stranger, the unemployed, the destitute, the sick, and the intemperate. The social and literary appliances have been made more effective for good, and the various religious meetings have been largely increased in number and usefulness.

The International Committee has nine secretaries. Some of these are occupied with the work of correspondence and supervision at the office of the committee, which is also a central bureau for securing and testing young men for the office of secretary in the local associations. Others are engaged in the extension and care of the work in the sections of the continent destitute of associations, or where they are yet feeble. One secretary of the committee works among railroad-men, organizing railroad branches of the associations, and enlisting the railroad companies in their support. The contributions of the companies for this purpose now amount to \$65,000 annually. Sixty railroad branches are in operation, and preliminary work is done at over twenty other points. Another secretary labors among college students. One hundred and eighty college institutions have been organized. Other secretaries are busy among German-speaking young men, commercial travellers, and colored young men in the Southern States. The magnitude of these several fields is shown by the fact, that there are, in the United States and Dominion of Canada, 1,600,000 railroad-men, 60,000 college students, 700,000 German-speaking young men, 100,000 commercial travellers, and 500,000 colored young men.

The association cause abroad is strongest in Great Britain, where a national organization has recently been effected. The associations of Germany are grouped together in several *Bunds*. Like organizations exist in Holland and Sweden. The associations are few and feeble in Belgium, France, Russia, Spain, and Italy. Several vigorous organizations have been formed in the cities of Australasia.

The principal publications of the American associations are *The Watchman*, published in



Chicago; the *Year-Book* and other publications, about fifty in number, of the International Committee, whose office is at 23d Street and Fourth Avenue, New York; and the annual reports of the State and Provincial conventions, and of the local associations.

RICHARD C. MORSE.

**YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS.** Upon the general plan of the Young Men's Christian Associations, Women's Christian Associations have been organized in various European and American cities. In America this movement dates from the year 1857, when the first association for distinctive work among young women was organized in New-York City. Ten years later a general interest in this subject resulted in the formation of associations in many of the large cities of the United States. There are now fifty-six associations in the United States and British Provinces, with an aggregate membership of about fifteen thousand. A great variety of work in behalf of young women has been undertaken. Many of the associations use their buildings as lodging or boarding houses for women, and a few have restaurants; but there is a growing tendency to emphasize such methods of educational, social, and religious work for women, as the reading-room, library, educational classes, social receptions, Bible-classes, and prayer-meetings. Employment offices are also a very general feature in this work. An effort to organize associations among young women in

schools and colleges is meeting with considerable success.

The American associations hold a Biennial International Conference, which has convened six times. The last conference met in St. Louis, Mo., in October, 1881. Eighteen associations were represented by thirty-four delegates: written reports were received from many others. In twenty-two cities buildings have been secured for the purposes of the associations, amounting in value to \$549,000. Monthly newspapers devoted to the interests of this specific work are issued by the associations of Cleveland, O., Philadelphia, Penn., Utica, N.Y., and Memphis, Tenn. Other publications of the society are the *Conference Journal* and reports of the associations. J. P. CATTELL.

**YULE**, the old name for Christmas. Skeat connects the word with the Middle English *youlen*, *yollen* ("to cry out"), because it was a time of revelry. December was called the "former yule," and January the "latter yule."

**YVONETUS**, the supposed Dominican author of *Tractatus de hæresi pauperum de Lugduno* (printed in *Thesaurus novus anecdotorum*, edited by Martène and Durand, vol. v. pp. 1777 sqq.). Franz Pfeiffer has, however, conclusively demonstrated, that the author was the Franciscan David of Augsburg, who lived in the beginning of the thirteenth century. Manuscripts of this work are found in Stuttgart and Strassburg. It is one of the authorities in Waldensian history. C. SCHMIDT.

## Z.

**ZABARELLA**, or **DE ZABARELLIS**, b. at Padua, 1339; d. at Constance, Sept. 26, 1417. He studied canon law at Bologna; lectured in his native city; was employed in various diplomatic missions; and was by Boniface IX. called to Rome to take part in the negotiations concerning the schism; but when his *De schismatibus* was printed at Basel, in 1565, it was put on the *Index*. Having returned to Padua as arch-priest at the cathedral, he was again summoned to Rome by John XXIII.; made a cardinal, and archbishop of Florence, and sent as a legate to the Council of Constance, on whose transactions he exercised considerable influence. He was a prolific writer, but many of his works have never been printed. It is doubtful whether he is the author of *Capita agendorum in concilio generali Constantiensi de reformatione ecclesiæ*.

**ZACCHÆUS**, Roman chief tax-gatherer in Jericho, and a convert of Christ (Luke xix. 2). He was a Jew, and his name is Hebrew זַכַּי, "righteous" (Ez. ii. 9; Neh. vii. 14). In the Talmud there is mention made of a well-known Zachæus of Jericho, whose son was the celebrated rabbi Yochanan ben Zachai. According to tradition, Zachæus of the Gospels became bishop of Caesarea in Palestine by the ordination of Peter (*Apost. Const.*, vii. 46; cf. Clement: *Homilies*, iii. 63, 71, 72; *Recognitions*, iii. 65 sqq.). A half-ruined tower in Jericho, now used by a Turkish garrison, is pointed out as the house of Zachæus. See the Bible dictionaries, s.v., and the commentaries upon Luke xix. 2-10.

**ZACHARIA**, Gotthilf Traugott, b. at Taubhardt, Thuringia, Nov. 17, 1729; d. at Kiel, Feb. 8, 1777. He studied theology at Königsberg and Halle; and was appointed professor in 1760 at Butzow in Mecklenburg, in 1765 at Göttingen, and in 1775 at Kiel. His *Biblische Theologie* (1771-75, 4 vols.) opened a new line of research. His paraphrases of the Epistles to the Romans, Corinthians, etc., were a great success. His standpoint was the supernaturalism of S. J. Baumgarten, though singularly modified by the rising rationalism.

**ZACHARIAS**, Pope 741-752; carried forward the aspirations of the Roman see with great adroitness and dignity in his relations with the Lombards, the Greeks, Boniface, and Pepin, whom he raised to the throne of the Merovingians. He translated the Dialogues of Gregory the Great into Greek. His letters to Boniface are found in Migne (*Patrologia Latina*, vol. 89) and in Giles's edition of *Bonifatii Opera*, London, 1845, vol. i. See D. BARTOLINI: *Di S. Zaccaria papa e degli anni del suo pontificato*, Regensburg, 1879; H. CRAMON: *Le pape Zacharie et la consultation de Pepin le Bref*, Amiens, 1879; J. COZZA-LUZI: *Historia S. P. Z. Benedicti a SS. pontificibus Romanis: Gregorio I. descripta et Zacharia græce reddita*, Rome, 1880.

**ZACHARIUS SCHOLASTICUS**, Bishop of Mytilene in the Island of Lesbos; was present at the synod of Constantinople (536) which deposed An-

thimus, the patriarch of Constantinople, as Eutychian. He had studied philosophy and rhetoric in Alexandria, and for some time practised as an advocate at Berytas. His dialogue, *Ammonius sive de mundi opificio*, is a defence of the Christian view of the creation and government of the world against objections to it raised from the point of view of the Greek philosophy. It was first published in Paris, 1619. The best edition is that by Boissonade, Paris, 1836, where it stands, together with *Æneas' De immortalitate animæ*, a work of similar kind. He also wrote a *Disputatio* against the Manicheans; but it exists only in a Latin translation, in *Bib. Pat. Mss.*, IX. GASS.

**ZAMZUM'MIM** (Deut. ii. 20), or **ZU'ZIM** (Gen. xiv. 5), a tribe of giants in the East Jordan country, who were part of the original settlers of Palestine. They were attacked and routed by Chedorlaomer, and finally expelled by the Amorites.

**ZANCHI**, Hieronymus, b. at Alzano, near Bergamo, 1516; d. at Heidelberg, Nov. 19, 1590. He entered the order of the regular canons of St. Augustine in 1531, but studied the writings of Luther, Melancthon, Calvin, etc., under the guidance of Vermigli, and began to preach the Reformation in Lucca. Compelled to flee, he visited Geneva, England, and Strassburg, and was in 1553 appointed professor of the Old Testament in the last-mentioned place. His relations with the Lutheran theologians of Marbach were, in the beginning, very peaceable; but his open advocacy of the Calvinistic doctrine of predestination, and his attack on the Lutheran doctrine of ubiquity, finally caused a breach; and in 1563 he removed to Chiavenna as pastor of the Reformed Church, where in 1566 he published an account of his controversies with the Marbach theologians, — *Miscellanea*. In 1568 he was appointed professor at Heidelberg, where he lectured on the *Summa*, and gradually acquired a great reputation as one of the most learned theologians of his time. He took part with great energy in the controversy with the Antitrinitarians, and wrote *De tribus Elohim* (1572), *De natura Dei, De operibus Dei*, etc. When the Palatinate became Lutheran, he retired to Neustadt-an-der-Hardt, where he spent the rest of his life. A collected edition of his works appeared at Geneva, 1619, 3 vols. [Eng. trans. of his *Spiritual Marriage between Christ and the Church* (Cambridge, 1592), and of his *Confession of the Christian Religion*, C. SCHMIDT, 1599].

**ZEALOT**, the epithet given in Luke vi. 15 and Acts i. 13 to Simon called the Cananean (not Canaanite, as in Authorized Version, Matt. x. 4, Mark iii. 18), to distinguish him from Simon Peter. The Greek *Kananaeos* is a mere transliteration of the Aramaean זֵאֵל (zeal). The Zealots were one of the parties or factions in Palestine noted for their advocacy of the Mosaic law. Their founder was Judas the Galilean, also called the "Gaulonite" (Acts v. 37); but they degenerated into the Sicarii (from the Latin *sica*, "a

dagger"), and were then guilty of many a dark deed. They were a prominent cause of the Jewish war, and increased its horrors (Joseph. iv. 3-7).

**ZEBULUN.** See **TRIBES OF ISRAEL.**

**ZECHARIAH** (*Jehovah remembers*), the eleventh of the Minor Prophets. He describes himself as son of Berechiah, and grandson of Iddo, but in Ezra (v. 1, vi. 14) is mentioned as son of Iddo, whence it has been inferred that his father died young, and that he was brought up as Iddo's son and successor (see Neh. xii. 1, 4, 16). In that case Zechariah, like Jeremiah and Ezekiel, was a priest as well as a prophet. He appears to have been born in Babylon, and to have come up, while yet young, with the first company of exiles who returned to Palestine.

**I. DATE.**—In 536 B.C. Cyrus issued a decree permitting the captive Jews to return to their own country. More than forty thousand men with their families and slaves availed themselves of this permission, and re-occupied the land of their forefathers. Barely a year elapsed before preparations were made for rebuilding the temple; and in the second month of the second year of the return, the foundation was laid with mingled joy and grief (Ez. iii. 11-13). Speedily, however, the work was interrupted by the jealousy of the Samaritans, who continued during the reigns of Cyrus and Cambyses to misrepresent the Jews at the court of Persia. In the reign of Gomates, the pseudo-Smerdis, they obtained a decree absolutely prohibiting the further prosecution of the work. The tide turned, however, when Darius Hystaspes came to the throne. In the second year of his reign he renewed and confirmed the original decree of Cyrus, and thenceforth there was no longer any outward difficulty in the way. But by this time (520 B.C.) a great change had occurred in the views and feelings of the people. Their zeal in divine things declined; they were engrossed in the care of their private affairs; and it needed very energetic appeals to rouse them to the toils and sacrifices required for the completion of the temple. These were furnished by the prophets Haggai and Zechariah (Ez. vi. 14), and were successful; so that the building was finished in the sixth year of Darius, B.C. 515. But it is not necessary to suppose that all Zechariah's earlier prophecies were mainly directed to this end. Undoubtedly they had more or less reference to it; but they also looked farther, even to the whole character and condition of the covenant people, their dangers and discouragements, and their influence upon the future prospects of the world. So that the prophet's historical position was simply a background for his delineation of the present and coming fortunes of the kingdom of God.

**II. FORM AND STYLE.**—From the earliest ages, interpreters have complained of the book as obscure and difficult,—a feature which results from the predominance of symbolical and figurative language, and occasionally from the brevity and conciseness of the expressions. But in general the style is easy and flowing. Zechariah leans much upon his predecessors prior to the captivity, and yet not unfrequently shows a marked individuality in thought and utterance. Sometimes his oracles are given in direct speech, at others in the relation of visions, and again in the de-

scriptions of symbolical acts. The two latter forms are not to be ascribed to his Chaldaic education, for both are found in the older prophets; e.g., Isa. vi.; Amos vii.-ix.; Hab. iii. There are some orthographic peculiarities; but in the main the Hebrew is pure, and remarkably free from Chaldaisms.

**III. CONTENTS.**—The first part (chaps. i.-viii.) consists of three portions, the dates of which are distinctly given. 1. (i. 1-6) A general introduction in the shape of a warning not to imitate the sins of their fathers. 2. (i. 7-vi. 15) Three months afterward, a series of visions, all given in one night, closely connected together, and exhibiting an orderly progress of thought in respect to God's dealings with his people. These are appropriately closed by the recital of a symbolical action,—the crowning of the high priest, that is, the glory of the man whose name is Branch. 3. (vii., viii.) Two years later, a long answer to inquiries about the need of continuing to observe fasts commemorating former calamities. The prophet rebukes the formalism of the people, and then promises such blessings as will change fasts into festivals, and even attract the heathen to their fellowship. The second part of the book, which bears no dates, is divided into two oracles by the title prefixed to chapters nine and twelve. The general theme is the future destiny of the covenant people. (a) The First Burden (ix.-xi.) outlines God's providence toward Israel up to the appearance of the Saviour. The ninth chapter begins by recounting Alexander's conquests, and ends with the triumph of the Maccabees, interposing in the middle a dramatic sketch of Zion's King of peace (9, 10). The tenth chapter describes the increase of the people in means and numbers under native rulers. The eleventh, under the figure of the rejection of a good shepherd by his flock, offers a striking delineation of our Lord's treatment by his own people. (b) The Second Burden (xii.-xiv.) carries forward the outlook upon the future, even to the time of the end. (1) The twelfth chapter, in the first nine verses, tells of Israel's victory over trials, meaning, doubtless, the triumph of the early church over persecuting foes. (2) The remaining verses, with the first one of the following chapter, show the power of Christ's death to awaken and renew. (3) Chap. xiii. 2-6 illustrates the fruits of penitence in the abolition of false worship and false prophecy, which stand for all forms of sin. (4) Verses 7-9 show the sword drawn against the Shepherd and his flock, or Christ smitten by his Father, and his people suffering also. (5) The last chapter seems to be a general survey of the checkered course of God's kingdom in this world from beginning to end, concluding with a vivid picture of the universal reign of holiness.

**IV. MESSIANIC PREDICTIONS.**—These are six in number, and represent a gradual development. (1) In iii. 8 the lowly servant, as in Isaiah and Jeremiah, is called "Branch." (2) In vi. 12, 13, as priest and king he builds the Lord's spiritual temple. (3) In ix. 9, 10, he reigns as a meek and peaceful but universal monarch. (4) In xi. he appears as a shepherd, scorned, rejected, betrayed, and (by implication) slain. The expressions are obscure, but the New Testament leaves no doubt of the application. (5) In xii. 10 his

pierced form, seen by the eye of faith, becomes a means of deep and general repentance, attended by pardon and conversion. (6) Finally (xiii. 7) the fellow of Jehovah, smitten by Jehovah himself, becomes the redeemer and the pattern of the flock. These predictions are more numerous and emphatic than in any of Zechariah's predecessors, save Isaiah. Their Messianic character is established both by the intrinsic evidence of the utterances themselves, and by citation or reference in the words of our Lord or his apostles.

#### V. THE GENUINENESS OF THE SECOND PART.

—The question on this point was first raised by the learned Joseph Mede, 1653, who was followed by Hammond, Kidder, Whiston, and Newcombe, but opposed by Blayney. Mede's objection was based upon Matthew's quotation (xxvii. 9, 10) of a passage in Zechariah, which he ascribes to Jeremiah, and upon the internal evidence of the chapters (ix.-xiv.) themselves. The former of these is now not much pressed; but the latter has been adopted and enforced by Gesenius, Ewald, Bleek, and many other eminent scholars. There is obviously a difference between the two parts. One has continual references to the author's own time, the half-built temple, the growing city, the struggling population: the other has scarcely a single direct allusion to contemporary circumstances, but points to a distant future. One is full of visions, and speaks much of angels, and also of Satan, of all of which there is scarcely a trace in the other. But these differences are not enough to require us to assume that the last chapters were an anonymous production of older date, accidentally, or for some unknown reason, attached by the compilers of the canon to the Book of Zechariah. The prophet, it is agreed, was a young man when he entered upon his office, and uttered his first prophecies; and it is not all unlikely that many years afterward, when circumstances had greatly or entirely changed, he added the subsequent portion of the book. On the other hand, it is very unlikely that the formers of the Old-Testament canon should have committed the gross error attributed to them.

The objections to the genuineness seem plausible at first sight, but disappear when carefully weighed; for example, Ephraim and Judah are spoken of together, as if they still existed as distinct kingdoms, which they never did after the exile. True, they are so mentioned, but only in the same way as Malachi (ii. 11) uses the name Israel, i.e., merely as designating a part of the existing population. Again: Assyria and Egypt are mentioned as formidable powers, which they were not; Persia having absorbed one, and subdued the other. The answer is, that the prophet uses these names as natural and convenient representatives of the foes existing in his day. Similar is the reply to the objection that false prophecy and idolatry did not exist in the restoration, and therefore could not be rebuked by Zechariah; viz., that in accordance with prophetic usage he represents the present under the forms of the past. It is also urged that Phœnicia, Damascus, and Philistia, are set forth as foes of importance, when their power had long been broken. Here the reference is to the ninth chapter and the tenth. But a critic of the liberal school has expressly said that this whole section does not admit of

any explanation but that which is gained from the history of Alexander the Great. It describes his victorious march, the subjugation of the whole of Syria, and the singular exemption of the covenant people from harm; all of which was actually accomplished. True, it was two hundred years after Zechariah's time, which is an insuperable difficulty to those who hold that prophecy confines itself to what immediately concerns the existing generation. But, even admitting this very doubtful postulate, what was to hinder Zechariah, or the Spirit which guided him, from upholding the small and weak restored people amid their fears of the rapacity of their neighbors, by the assurance of a very marked and specific deliverance in the distant future. Jehovah says the heavy stroke shall fall upon Damascus and all along the sea-coast; but "I will encamp about mine house." The safety of the temple amid a wide-spread overthrow in every other direction was well suited to the post-exilian period, but in no sense, and in no degree, to the earlier history. And, if any earthly event merited a place on the prophetic page, it was that rapid conquest by which Alexander changed the face of the world, and paved the way for the triumph of the gospel.

Another objection cites the threatened disruption of the nation (xi. 14), "I cut asunder the staff" that I might break the brotherhood between Judah and Israel," as a gross anachronism. But, if this is to be taken literally, it will put the composition of the book back to a period prior to the secession of Jeroboam; which is simply absurd. The obvious sense of the passage is the disintegration of the nation, which could not be better expressed than by the use of the old, well-understood rupture in the days of Solomon's successor, which was the first and most serious step in the decline of the monarchy. That calamitous event was a natural figure of the bursting of the bond which united the Jews as a nation.

It is certain that there are numerous references in both parts of the book to the earlier prophets, and several distinct references to the later prophets in the second part. A full and minute conspectus of these may be seen in Wright (*Zechariah and his Prophecies*, p. xxxv.), an examination of which will confirm the opinion of Stahelin, that it is far more likely that one prophet quoted from many than that many quoted from one. This was so conclusive to such a critic as De Wette, that, after having declared for two authors of Zechariah in three editions of his *Einleitung*, he returned to the traditionary view in the fourth. Upon the whole, then, there seems to be no good reason for departing from the old view, that the entire book came from the same hand. The contrary view yields no aid toward an orderly and reasonable explanation of the successive prophetic utterances, but rather embarrasses the interpretation.

LIT. — The principal writers are VITRINGA (Leeuwarden, 1731), BLAYNEY (Oxford, 1787), BAUMGARTEN (Brunswick, 1851), T. V. MOORE (New York, 1856), A. KÖHLER (Erlangen, 1860-65), W. PRESSER (Göttingen, 1872), CHAMBERS (in Lange's *Commentary*, New York, 1871), C. H. H. WRIGHT (Bampton Lecture, London, 1879). See also the Commentaries of BREDEKAMP (Erlangen, 1879) and W. H. LOWE (Lond., 1882); and E. G. KING:

*The Yalkut on Zechariah*, trans. with notes and appendices, Lond., 1882. T. W. CHAMBERS

**ZEDEKIAH** (*to whom Jehovah will be just*), the last king of Judah, third son of Josiah, and uncle of Jehoiachin. His proper name was Mattaniah (*gift of Jehovah*). Nebuchadnezzar raised him to the throne (597 B.C.) in the room of Jehoichin, and altered his name. The new name may have been Zedekiah's own choice, and intended to express his hope of release from the Babylonish yoke. He was twenty-one at this time, and reigned eleven years; but he did not govern, for anarchy prevailed. Instances of his weakness are his bearing towards his princes, and failure to protect Jeremiah (Jer. xxxviii. 5, 24 sq.); his belief in false prophets (Jer. xxviii., xxxvii. 19); and the very striking incident, which sets the king in a very bad light, — that the princes and the people, after obeying the command of Jehovah to free their fellow country men and women from bondage, compelled these persons to return to slavery. Jeremiah announced the speedy downfall of the nation as punishment of this disobedience (Jer. xxxiv. 8-22). In the fourth year of his reign, Zedekiah made a journey to Babylon to pay his respects to his lord, to procure the release of the captives, a loosening of the vassal yoke, and very probably to clear himself of suspected infidelity toward the Babylonian king. By his own conduct in his ninth year, he proved how faithless he was. He rebelled, on the strength of promises from Egypt (Jer. xxxvii. 5 sqq.; Ezek. xvii. 15 sqq.). His punishment came on apace. Nebuchadnezzar fell upon the land, took one walled city after another, and at last besieged Jerusalem from the tenth month of Zedekiah's ninth year to the fourth month of his eleventh. Zedekiah attempted flight, was easily overtaken at Jericho. His sons were killed before his eyes at Riblah, and his eyes were put out, and, heavily chained, he was carried prisoner to Babylon, where, according to tradition, he ground in a mill until he died (Jer. xxxix.). His fate was a literal fulfilment of Ezekiel's prophecy (xii. 13, xvii. 19).

LEYRER.

**ZEISBERGER, David**, a missionary, who deserves to be called the apostle of the Western Indians of North America; b. at Zauchtenthal in Moravia, April 11, 1721; d. at Goshen, O., Nov. 17, 1808. His parents, David and Rosina Zeisberger, were descended from the Bohemian Brethren, and in 1726 fled to Herrnhut in Saxony, leaving all for the gospel's sake. Nine years later they joined a body of Moravians that emigrated to Georgia. Meanwhile young David remained at school at Herrnhut, and when he had finished his studies was sent to Herrendyk, a settlement of the Brethren, in Holland. There he was subjected to so harsh a discipline that he ran away. He reached England in safety, and through the kind offices of Gen. Oglethorpe succeeded in joining his parents in Georgia. In 1740 the Moravians left this colony, and settled in Pennsylvania, where young Zeisberger helped to build their towns of Nazareth and Bethlehem. He took great delight in the hardy life which he was leading, and rejoiced at the thought that America was to be his home. Great, therefore, was his disappointment, when, in the beginning of 1743, he was designated as one of the escort

that was to accompany Count Zinzendorf on his return to Europe. But he did not venture to protest against this decision. It was not until he was aboard the ship, which was on the point of sailing, that his real sentiments became known, and that he received permission to remain in the country which he loved. He hastened back to Bethlehem, and soon after was deeply convicted of sin by a hymn which treated of the love of Christ. In answer to his fervent prayers, he found peace in believing. No sooner had this change taken place than he determined to devote his life to the evangelization of the Indians. His work among them began in 1745, and was continued for sixty-two years with unflagging courage and apostolic zeal. He labored in New York, Pennsylvania, Ohio, Michigan, and Canada, among the Iroquois, or the Six Nations, the Delawares, the Mohicans and Waunpanoags, the Nanticokes, Shawnees, Chippewas, Ottawas, and Wyandots. He established in different parts of the country thirteen Christian Indian towns, which filled both the savages and the settlers with the utmost wonder. He brought many aborigines into the church of Christ and to a consistent practice of Christianity, and was instrumental in the conversion of characters most notorious, fierce, and bloodthirsty. No other Protestant missionary exercised more real influence, and was more sincerely honored among the Indians; and no one, except the Jesuit fathers, excelled him in the frequency and hardships of his journeys through the wilderness. He spoke with great fluency the Delaware, Mohawk, and Onandaga languages, and was familiar with other native tongues. The Six Nations adopted him as a sachem of their confederacy, gave him the name of *Ganousseracheri*, and, during his stay at Onandaga, made him the keeper of their archives. He was naturalized among the Monseys by a formal act of their tribe; and for a number of years he swayed the Grand Council of the Delawares in Ohio, and prevented them from joining the British Indians in the Revolutionary War. In 1781 these Indians broke up the mission in Ohio. Zeisberger and his fellow-missionaries were captured, tried at Detroit as American spies, but acquitted. The massacre of the Christian Indians at Gnadenhütten in the following year nearly broke his heart. He led the survivors from place to place, until they found a refuge in Canada. In 1798 he brought a part of them back to the Tuscarawas Valley of Ohio, where Congress had granted the Moravian Indians a large tract of land, and established a station, which he called Goshen. There he died, a patriarch of eighty-seven years. Zeisberger wrote numerous works. The following were published: *A Delaware Indian and English Spelling-Book*, Philadelphia, 1776, reprinted 1816; *A Delaware Indian Hymn-Book*, Philadelphia, 1803; *Delaware Indian Sermons to Children*, Philadelphia, 1803; *Lieberkühn's Harmony of the Four Gospels translated into Delaware Indian*, Philadelphia, 1821; and a *Collection of Delaware Indian Conjugations*, published in *Faber's Analecten der Sprachkunde*, Leipzig, 1821. Some of his most important works remain in manuscript; for instance, *A German and Onondaga Lexicon*, in 7 vols.; *An Onondaga Grammar*; *A Delaware Grammar*; *A German and Delaware*

*Lecicon*, etc. These manuscripts are preserved, partly in the library of the American Philosophical Society at Philadelphia, and partly in the library of Harvard University at Cambridge. Biographies: HEIM: *D. Zeisberger*, Bielefeld, 1849 (inaccurate); FROMMANN: *Zeisberger*, in Macracken's *Leaders of our Church Universal*. Dr. SCHWEINITZ: *Life and Times of D. Zeisberger*, Phila., 1870. BISHOP E. DE SCHWEINITZ.

**ZELL**, Matthäus, the first Protestant pastor in Strassburg; b. at Kaysersberg, Upper Elsass, Sept. 21, 1477; d. at Strassburg, Jan. 10, 1548. He studied successively at Mainz and Erfurt; made a journey into Italy, and served a while as soldier in the imperial army; took the degree of M.A. at Freiburg in Breisgau, 1505; taught theology in that university; was chosen rector, Oct. 31, 1517; and finally was nominated, in 1518, preacher in the Cathedral of Strassburg, and pastor of the parish of St. Lawrence. Under the influence of his own study of the Bible, and the writings of Geiler and Luther, he embraced the Reformation, and commenced in 1521 his evangelistic labors by the exposition of the Epistle to the Romans. He was the first in the city to celebrate mass in the vulgar tongue, and to dispense the Eucharist under both forms. He broke with the ecclesiastical authorities in 1523, and replied to the charge of heresy by his *Christliche Verantwortung*, in which he eloquently pleaded for the religious renovation of Strassburg. In the same year he married Katharina Schütz (b. 1497; d. Sept. 5, 1562), a carpenter's daughter, who made him a faithful and intelligent companion and fellow-laborer. Along with six other married priests, he was summoned by the bishop before the synod at Saverne, and was excommunicated. Zell then issued *Appellatio sacerdotum maritorum*, April, 1524. The magistrates continued him in his functions, and he actively engaged in the work of reconstructing the church. His house was a refuge for his persecuted brethren from other cities. With singular large-heartedness and Christian love he extended his protection to the Anabaptists. In his view of the sacraments he held firmly to Zwingli, but he took little part in theological contests. Besides the writings mentioned, he issued *Ein Collation auf die Einführung M. Anthonii*, 1523; *Auslegung des Vatter Unfers: Kurze schriftliche Erklärung für die Kinder*, 1534 (designed, however, apparently rather for teachers than for children). His wife wrote *Entschuldigung K. Schatzin für Matthes Zellen, iren Eegemahl* (a defence of her husband, now in manuscript at Zürich); *Den leyden den chrisglaubigen Wegbern*, 1524 (a consolatory letter to disconsolate women in Kentzingen); *Klagred und Ermahnung Kath. Zellen zum Volk bey dem Grab M. Matheus Zellen*, 1518 (a discourse pronounced at the funeral of her husband, now in manuscript in the University Library at Strassburg); *Ein Brief an die ganze Bürgerschaft der Stadt Strassburg*, 1557 (a letter in which she defends the memory of her husband against Lutheran attacks, printed in Fussli's *Beiträge*, vol. v.).

LIT.—LÜSCHER: *Epicedion et narratio funebris in mortem venerabilis senis Dr. M. Zeeli*, Strassburg, 1548; RÖHRICH: *M. Zell*, in *Strassburger Beiträge*, 1851, ii. pp. 141 sqq., and in the *Mit-*

*theilungen*, 1855, iii. pp. 85 sqq. (with biography of C. Z.); UNSELT: *Matthieu Zell*, Strassburg, 1851; E. LEHR: *M. Zell et sa femme C. Schütz*, Strassburg, 1861; J. WALTHER: *Matthieu et C. Zell*, 1861; GRONEMAN: *M. Zell en K. Schütz*, 1866; A. ERICHSON: *Matthäus Zell der erste das Reformator*, 1878. Cf. art. by A. Erichson, 1 *Lichtenberger's Encyclopédie des sciences religieuses*, vol. xii., Paris, 1882.

**ZEND-AVESTA**. See PARSEISM.

**ZENO**, Bishop of Verona. Down to the year 1508 nothing was known of Bishop Zeno of Verona but some extremely fanciful legends. But in that year Albertus Castellanus and Jacobus de Lencio startled the theological world with an edition of *Sancti Zenonis episcopi sermones*, after an old manuscript recently discovered in the library of Verona. Two questions now arose,—about the identity of the author of the sermon and the legendary bishop, and about the time of the authorship of the sermons. The former have very little interest. Concerning the latter, opinions differ. Baronius, in his edition of the *Maximologium Romanum*, first fixed the date at 400 but then, in the second edition, at 200. The brothers Ballerini, in their edition of the sermons 1739, endeavor to decide the question in favor of the latter part of the fourth century. But Dörner in his *Entwicklungsgeschichte der Lehre von der Person Christi*, places the Zenonian treatises as transition from Tertullian and Hippolytus to Dionysius of Rome. See JAZDZEWSKI: *Zeno Veron Episcopus*, Ratisbon, 1862; [C. GIULIARI: *Vita e san Zenone vescovo di Verona, da critici monumenti ed in ispezialità da' suoi sermoni: col catechismo Zenoniano*, Verona, 1877. ALBRECHT VOGEL.

**ZEPHANIAH** (*he whom Jehovah protects*, in LXX Σοφορίας), one of the so-called Minor Prophets. He was a descendant of a certain "Hezekiah" (i. 1), who may have been, but probably was not the king of that name, since Zephaniah would in all likelihood have indicated "Hezekiah's" rank had it been royal.

I. OUTLINE OF THE BOOK.—1. The announcement of the near approach of judgment upon Judah (i. 2-13), with a description of the terror of that day (i. 14-18). In this section is the suggestion of the famous hymn, *Das irce*. 2. The call of the people to repentance, and the pious constancy (ii. 1-3); for the Philistines and other nations are to be destroyed, while the remnant of Judah will return, and spoil their foes (ii. 4-15). 3. Woe over Jerusalem for its obstinacy (iii. 1-7) upon it comes judgment; then follows the conversion of the heathen, and the restoration of Israel (iii. 8-10). After the removal of the courtiers, the believing remnant will rejoice in the presence of Jehovah, and the day of suffering will be over (iii. 11-20).

II. DATE.—Zephaniah himself tells us he wrote in the days of Josiah, king of Judah. Confirmation of this fact is afforded (a) by comparison of this book with Jeremiah's. It will be found that precisely the same state of things is described in both, and the expressions used as in many cases the same. Thus, both speak of idolatry alongside of Jehovah-worship (Zeph. i. 5; cf. Jer. v. 2, 7, 9, 12, 16, vii. 17, 18), of wickedness permeating all classes (Zeph. i. 4, 8, 9, 11, iii. 3-5; cf. Jer. ii. 8, 26, iii. 3, vi. 15, viii. 12

Both announce the approach of punishment (Zeph. i. 2, 3, 18; cf. Jer. iv. 4, 25, vii. 7, ix. 9, xii. 4): both prophesy that the called executioners of this punishment will come from the north (Zeph. i. 10; cf. Jer. i. 15), and that Jerusalem, Judah, and the surrounding peoples, will fall under the avenging strokes of Jehovah (Zeph. i. 10, ii., iii. 8; cf. Jer. v. 2, 7, 9, vi. 12, x. 10, 25). (b) By the position of Zephaniah in the arrangement of the Minor Prophets. This arrangement was chronological (*Batra* 14 b.), and, in the case of the pre-exilic Minor Prophets, also according to subject-matter. The fact that Zephaniah is put with other prophets of Josiah's time is therefore proof that he prophesied in that reign. But there remains the settlement of the question, In what portion of this long reign of thirty-one years did he prophesy? or, what is the same thing, When were the words, "I will cut off the remnant of Baal" (i. 4) spoken? Manifestly, when Josiah's reformation had been long enough in progress to uproot the Baal-worship, all but a "remnant," and that would not be until the closing period of his reign, when the Jehovah-worship was the only one tolerated in the kingdom, i.e., after his eighteenth year. Additional proof of this is the fact, that, according to 2 Kings xxiii. 26, 27, the prophetic voices announced the oncoming of the day of wrath in spite of the reforms. Zephaniah was probably one of those who foretold the dire event. Another expression of Zephaniah yields the same answer to the question concerning the date of his prophecy. Jehovah says through him, "I will punish the king's sons" (children) (i. 8). This prophecy was fulfilled in the subsequent history. Jehoahaz died a prisoner in Egypt (Jer. xxii. 11, 12); Jehoiakim was carried in chains to Babylon, and finally was murdered (Jer. xxii. 19); and Zedekiah died in blindness at Babylon. But since Jehoiakim was born in the sixth year of Josiah's reign, Jehoahaz in the eighth, and Zedekiah in the twentieth, it will be seen that Zephaniah's prophecy more properly dates from the close of Josiah's reign than from any earlier period.

III. CHARACTERISTICS.—Dividing the prophets into the Isaiah and the Jeremiah kind, Zephaniah is the first of the latter. But his chief peculiarity is his employment of the words of other prophets in the expression of his own prophetic ideas. To quote a striking example (i. 7), "Hold thy peace at the presence of the Lord (Hab. ii. 20); for the day of the Lord is at hand (Joel i. 15); for the Lord hath prepared a sacrifice (Isa. xxxiv. 6), he hath bid his guests" (Isa. xlii. 3). This does not detract from his independence. It only shows, that, when the prophetic spirit impelled him, it brought to mind the former words; and this mingling of old phrases and new became the vehicle of new thoughts, a new body of living words. He was in a sense an epitomizer of his forerunners, even as Martin Butzer says, "If any one desires a compendium of the prophets, let him read through Zephaniah."

[Lit.—For commentaries upon the Minor Prophets in general, see that art. Special commentaries and treatises are, MARTIN BUTZER: *Com. in Zephaniah*, Strassburg, 1525; LUTHER: *Com. in Sophon.*; J. A. NOLTE: *Diss. creg. praelimin. in prophetiam Zephaniae*, Frankfurt,

a.d.O. 1719; D. V. CÖLLN: *Specilegium observat. exeg. crit. ad Zephaniae vaticinia*, Breslau, 1818; F. A. STRAUSS: *Zephaniae vaticinia commentario illustravit*, Berlin, 1843; KLEINERT, in Lange, Bielefeld, 1868, English translation, New York, 1874.] DELITZSCH.

**ZEPHYRINUS**, Bishop of Rome, 199–218; the successor of Victor; occupied the chair during a dangerous period, when the Church was at once imperilled by Montanism and Monarchianism, but was himself an insignificant person, who exercised very little influence on the course of affairs. The sources of his life are EUSEBIUS: *Hist. Eccl.*, v., vi.; and the ninth book of HIPPOLYTUS: *Adv. Hær.* See CALIXTUS, HIPPOLYTUS, MONTANISM, and MONARCHIANISM.

**ZERUB'BABEL** (*begotten in Babylon*), the leader of the first band of returning exiles from Babylon (Ez. ii. 2); the custodian of the sacred vessels (Ez. i. 11); the governor of Judæa (Hag. i. 1). He held these high positions in consequence not only of his personal ability, but of his royal rank; for he was a lineal descendant of David, and the recognized prince of Judah (Ez. i. 8). On assuming the leadership of his people, he laid aside his Babylonish name Sheshbazzar (Ez. i. 8), and took the other. On arriving at Jerusalem, he and Jeshua (Joshua), the high priest, headed the revival of daily public worship and of the religious festivals, and also began, in the second month of the second year of their return, to rebuild the temple. The adversaries of the Jews stopped the latter work; and it was not for sixteen years, that under the stirring rebukes, counsels, and prophecies of Haggai and Zechariah, the work was resumed, and completed by the joint efforts of Zerubbabel and Jeshua. Zerubbabel was one of our Lord's ancestors (Matt. i. 12; Luke iii. 27).

**ZI'DON**, or **SI'DON**, the present *Saida*, was situated on the Mediterranean, in lat. 33° 34' N., about twenty miles north of Tyre, and built on a low promontory, which juts out into the sea from the narrow plain at the foot of Lebanon. In ancient times it was the largest, richest, and most powerful city of the Phœnicians; hence it was called "the first-born of Canaan" (Gen. x. 5; 1 Chron. i. 13), "the mother of Tyre;" and the Phœnicians were often simply called "Zidonians" by the Hebrews, Egyptians, Greeks, and Romans. It continued a prosperous and important place, having its own kings, even after the rise of Tyre. But after its conquest by Alexander, and the foundation of Alexandria, it lost its mercantile prominence, and gradually, also, its national character. It became a Greek city; and only a few of its manufactures, its glass and its perfumes, were known in the world's market. Christianity early gained a foothold there (Luke vi. 17; Acts xxvii. 3), and in the second century it became the seat of a bishop. During the crusades it was several times taken and fortified by the Christians, and retaken and burnt down by the Moslems. From its ruins, however, many relics, both Christian and Phœnician, of great antiquarian interest, have been dug up; the most remarkable being the marble sarcophagus of Eshmunazar, which in 1855 was brought to Paris. See SCHLOTTMANN: *Die Inschrift Eshmunazars*, Halle, 1868; PRUTZ: *Aus Phœnicien*, Leipzig, 1876.

**ZIEGENBALG, Bartholomew.** See **MISSIONS.**  
**ZILLERTHAL**, a valley of Tyrol, stretching for about twenty miles along the Ziller, between Salzburg and Innsbruck, and inhabited by about fifteen thousand souls; has become memorable in church history on account of the infamous manner in which the Roman-Catholic clergy succeeded in overcoming an evangelical rising which took place there in the fourth decade of the present century. In the diocese of Salzburg it was suppressed by force in the sixteenth and seventeenth centuries, and its last oscillations were thought to have vanished completely before the cruel persecutions of Archbishop Firmian in 1730. Nevertheless, it re-appeared in the Zillertal, in the beginning of the present century. As soon as the Roman clergy became aware of the danger, the number of priests was doubled in the villages, and the strictest watch was kept. As admonitions and petty chicaneries proved ineffective to stop the movement, violent measures were resorted to. The Protestants were excluded from baptism, communion, marriage-consecration, burial in consecrated ground, etc. Their neighbors were warned against holding any kind of intercourse with them. Their servants were allured to desert them. Their children were forced to frequent the Roman-Catholic schools, where they were placed on separate seats as "children of the Devil," apart from the "Christian children," etc. The toleration edict of Joseph II., and the stipulations of the congress of Vienna, were thrown aside; and, instigated by the fanatical clergy, the provincial estates of Tyrol decreed that no split in the church of the country should be allowed, that those who would not conform to the Church of Rome should leave the country, etc. In this emergency the Protestants of Zillertal addressed themselves to Friedrich Wilhelm III. of Prussia, in 1837; and by his humane intercession they were allowed to sell their estates, and remove to his dominions, where they were settled, four hundred and forty-eight souls, in Hohen-Mittel- and Nieder-Zillertal in Silesia. See **RHEINWALD: Die Evangelisanten im Zillertal**, Berlin, 1837. KLOSE.

**ZIMRI** [the fifth sovereign of the separate kingdom of Israel, of which he occupied the throne for the brief period of seven days in the year] 928 B.C. according to Winer, 931 according to Thénius and Bunsen, 935 according to Ewald; was originally in command of half the chariots in the royal army, and gained the crown by the murder of King Elah, who was indulging in a drunken revel in the house of his steward Arza, at Tirzah, then the capital. In the midst of the festivity, Zimri killed him, and immediately afterwards all the rest of Baasha's family. But the army, which at that time was besieging the Philistine town of Gibeon, when they heard of Elah's murder, proclaimed their general Omri king. He immediately marched against Tirzah, and took the city. Zimri retreated into the innermost part of the late king's palace, set it on fire, and perished in the ruins (1 Kings xvi. 9-20). Ewald's inference from Jezebel's speech to Jehu (2 Kings ix. 31), that on Elah's death the queen-mother welcomed his murderer, is far fetched, and rather arbitrary (*Gesch. des Volkes Israel*, first edition, ii. pp. 166 sq.), and is connected with the erroneous interpretation of *armon*, which he

translates with "harem." The same may be said of his assertion that Zimri was a voluptuous slave of women.

*Zimri* is also the name of that Simeonist chieftain who was slain by Phinehas with the Midianitish prince of Cozbi (Num. xxv. 11). Phinehas was afterwards regarded as the canonical type of the zealots (Ps. cvi. 30; Eccles. xlv. 28 sq.; 1 Macc. ii. 26, 51). In 1 Chron. ii. 6 a certain Zimri is mentioned as grandson of Judah but in Josh. vii. 1 it is written Zabdi; also a descendant of Jonathan is called Zimri (1 Chron. viii. 36, ix. 12).

"Kings of Zimri" are mentioned (Jer. xxv. 25) between the kings of Arabia and those of Elam and Media. They are generally identified with Zimran, a son of Abraham by Keturah (Gen. xxv. 2), according to which an Arabic tribe is meant, which, according to Jer. xxv., lived towards Persia. Grotius finds a trace in the Zamereni, a tribe of the interior of Arabia (*Pliny*, vi. 32). Hitzig and Leugkerke propose to connect the name Zimran with Zimiris in Ethiopia (*Pliny*, xxxvi. 15). Winer (*Real-Wörterbuch*, ii. p. 465, 3d edition) suggests the Zimara of Asia Minor or Armenia.

RÜETSCHL.

**ZINZENDORF, Nicholas Lewis, Count von**, the resuscitator of the Moravian Church, and for many years its leader; b. at Dresden, May 26, 1700; d. at Herrnhut, May 9, 1760. Six weeks after his birth, his father, one of the ministers of the Saxon cabinet, died. His mother took him to her home at Gross Hennersdorf, in Upper Lusatia. When he was four years old, she married the Prussian field-marshal, Von Natzmer, and removed to Berlin. Young Zinzendorf remained with his grandmother, the Baroness von Gersdorf. She was a distinguished representative of pietism, and a personal friend of Spener. Her unmarried daughter, the Baroness Henrietta, belonged to the same school of thought and practice. These two godly women, with the assistance of a private tutor, educated Zinzendorf until his tenth year, and shaped his religious character. He was an extraordinary child, and manifested a precocious piety which has rarely been equalled. Christ was the end and aim of his daily life. He loved him with his whole heart, abode in a childlike fellowship with him, wrote letters to him in which he poured out his religious feelings, and threw these letters out of the window, confident that the Lord would receive and read them. What he said of himself in after-years holds good of his childhood also: "I have but one passion; and it is He, only He." Hence, throughout his whole career, his theology remained a theology of the heart, and he never allowed his understanding to interfere with his faith. When he was ten years old, he entered Francke's grammar-school at Halle. There he met with other pious lads, and took the lead in organizing among them the Order of the Grain of Mustard-Seed, — a juvenile association having in view personal godliness and the spread of the gospel. Baron Frederick de Watteville was his most intimate friend; and with him he made an additional compact, whose aim was the conversion of the heathen, and especially of those for whom no one else would care. In his sixteenth year he entered the university of Wittenberg. His inclina-



tions prompted him to take up theology; but his guardian, Count Otto Christian Zinzendorf, and his other relatives, including even his pious grandmother, were shocked at the thought that a German count should become a preacher. In obedience to their express commands, he studied law, with a view to entering the service of the State; privately, however, he devoted himself to theology. After having finished his course at the university, in 1719 he began his travels, as was the custom of young noblemen in that day. He first visited various parts of Germany. In the picture-gallery at Dusseldorf an *Ecce Homo*, with this inscription, "*Hoc feci pro te; quid facis pro me?*" made a deep impression upon him, and induced him to consecrate himself anew to Christ. Continuing his journey to Holland, he spent some time at the university of Utrecht, and then proceeded to Paris. In this city he became intimate with the devout Cardinal Noailles, and formed the acquaintance of other distinguished men. He was introduced at court, where he won the special regard of the regent's mother; but in all places he boldly confessed Christ, and kept himself unspotted from the world. Having returned to Saxony in 1721, he again yielded to the wishes of his family, declined with deep regret the position which Francke offered him at Halle, as the successor of Baron von Canstein in the Bible House, and accepted a judicial councillorship under the Saxon Government at Dresden. In the following year he purchased of his grandmother the estate of Berthelsdorf, in Upper Lusatia, and married the Countess Erdmuth Dorothy Reuss, sister of Henry XXIX., the reigning count of Reuss-Ebersdorf. When bringing his bride to his newly acquired domain, he met for the first time with the refugees from Moravia to whom he had afforded an asylum. (Vide art. MORAVIAN CHURCH.) He gave them a cordial welcome, but otherwise took little notice of them. Of the ancient church which they represented, he knew nothing; that he was to be God's instrument in bringing about its renewal was a thought that consequently could not enter his mind. His plans were of an entirely different character. In the course of the year 1723 he formed with Frederick de Watteville, Rothe the parish minister at Berthelsdorf, and Schaefer, the pastor of the Church of the Trinity at Görlitz, the so-called "Covenant of the Four Brethren." Its object was the spread of the religion of the crucified Saviour (*Die Universalreligion des Weltheilandes*) in all the world. The means to be employed in accomplishing this work were the preaching of the Word, itinerant evangelists, schools, publications, and correspondence. But, the more Zinzendorf urged this enterprise, the more evident it became that it did not constitute the mission to which he had been called of God; whereas Herrnhut, that settlement of refugees from Moravia and Bohemia which had been established on his estate, continually increased in population and importance, until it comprised a body of several hundred souls. By slow degrees Zinzendorf realized that his work lay among the Moravian Brethren. In 1727 he resigned his office at Dresden, and took up his abode at Berthelsdorf. Soon after, he met with a copy of the *Ratio Disciplina* of the Bohemian Brethren, as published by Bishop

Amos Comenius. This work made a very deep impression upon him, and he now resolved to do all in his power to bring about a resuscitation of the Brethren's church. To this resolution God himself set his seal. In August of the same year a wonderful outpouring of the Holy Spirit took place at Herrnhut. From this time until his death, the biography of Zinzendorf is identical with the history of the Moravians. He became their leader; shaped their development according to that fundamental idea, which he never relinquished, of constituting them "a little church within the [Established] Church;" introduced nearly all their peculiar usages; furthered in every possible way their foreign missionary work; secured for them the episcopal succession of the Bohemian Brethren, and was himself consecrated a bishop by Bishops Jablonsky and Nitschmann (1737); induced various Continental governments and the Parliament of Great Britain to acknowledge their church; spent nearly his entire property in their behalf; and in all other respects promoted their welfare with a most self-sacrificing spirit. At the same time he embraced every opportunity to labor for Christ's kingdom in general, and never allowed himself to be bound by denominational restraints. His course awakened great hostility. He was often misunderstood and misrepresented; sometimes he gave just cause for offence by his extravagant utterances. A flood of polemical writings was poured out against him, and in 1736 he was banished from Saxony. But this measure helped to spread the cause which he represented. Surrounded by his family and his principal assistants, — constituting together what he called "The Church of the Pilgrims." — he took up his abode, now in Germany, then in Holland, and again in England, furthering the gospel, and establishing Moravianism wherever he came. Moreover, he went out on many evangelistic journeys alone, or with only a few companions. In 1739 he visited St. Thomas, and three years later came to America (November, 1741). He spent more than a year in this country, laboring among the Germans, especially the Lutherans; organizing the so-called "Congregation of God in the Spirit," that is, a sort of evangelical alliance among the German religious denominations of Pennsylvania, which were represented in a union synod, an undertaking that proved to be a total failure; preaching the gospel wherever he found an opportunity; establishing a Moravian church at Bethlehem; and going out on missionary journeys to the Indians, the last of which extended as far as the Wyoming Valley, where, in all probability, he was the first white man to pitch his tent. His work in America was again misunderstood, and led to the most unfortunate complications, especially with the Lutherans. The ideal which inspired him was too lofty for that time of sectarian bigotry and disputes. He was more than a century in advance of his age. And yet in the end he came forth victorious from every attack that was made upon him and from all the persecutions to which he was subjected. In 1749 the Saxon Government not only rescinded the decree of banishment against him, but also begged him to establish within its jurisdiction more settlements like that at Herrnhut. Some of his worst enemies became

his friends: the assaults of those who remained hostile made no more impression upon him, says his biographer, Bishop Spangenberg, than the waves of the sea beating upon a rock. He died in peace, on the 9th of May, 1760, at Herrnhut, honored by thousands in many parts of the world. Thirty-two presbyters and deacons, from Germany, Holland, England, Ireland, North America, Greenland, and other countries, bore his remains to their last resting-place. His tombstone describes his work in these brief words: "He was ordained to bring forth fruit, and that his fruit should remain." However great and distinguished a place Zinzendorf occupies in the history of the church of God, he was by no means without faults. His lively imagination and joyous piety often led him to give expression, both in his public discourses and in his writings, to sentiments that were sensuous and objectionable; he occasionally developed biblical doctrines to extremes unwarranted by the Bible; at times he appealed to his feelings for the decision of a question, instead of to the law and the testimony; and, while his love to his fellow-men not unfrequently made him too yielding, his zeal for the Lord rendered him too severe and fiery. But all these and other faults were more than counterbalanced by the noble traits of his character. To the day of his death, Christ his Saviour remained to him all, and in all. He lived only to his glory, and abode with him in an unbroken communion of faith and love. Earthly possessions, honors, and fame were to him as nothing in comparison with Christ: to do good to his fellow-men for Christ's sake was his highest joy. He had the rare faculty of knowing how to deal with the highest and the lowest. He corresponded and conversed with kings and princes, that he might bring them to the Saviour; and he followed the Indian savage into his wilderness, that he might tell him of Jesus. His personal appearance was distinguished and noble. He had a piercing and yet benevolent eye; his countenance reflected the divine peace which filled his heart and the joy which his constant communion with the Lord gave him. It was impossible to approach him without becoming conscious of an inner life hidden with Christ in God. He was affable and kind in his social intercourse, but no one ever became familiar with him. His public ministrations were in the highest degree priestly, instinct with a dignity and power that never failed to impress. The writings of Zinzendorf, comprising sermons, hymnals, catechisms, historical collections, devotional and controversial works, number more than one hundred and fifty; but the most of them are obsolete. Several years after his death a selection of his sermons was published by GODFREY CLEMENS, *Auszüge aus Zinzendorfs Reden*, 10 vols. Knapp published a new edition of his hymns in 1815, *Geistliche Gedichte des Grafen v. Zinzendorf*. Other republications are: *Jeremias, ein Prediger der Gerechtigkeit*, Berlin, 1830; *Gedanken über Evangelische Wahrheiten*, Gnadau, 1840, etc. Zinzendorf's style is peculiar, and marred by a multitude of foreign phrases from the Latin, Greek, French, and English. Some of his hymns, of which he composed a very large number, are and will remain in universal use; for instance, *Christi Blut und Gerechtigkeit* ("Jesus,

thy Blood and Righteousness," etc.), *Jesu geh' voran* ("Jesus still lead on," etc.), etc. Zinzendorf has had numerous biographers. The most important are the following, SPANGENBERG: *Leben von Zinzendorf*, 1773-75, 3 vols.; SCHRAUTENBACH: *Graf v. Zinzendorf*, Gnadau, 1851; VERBEEK: *Graf v. Zinzendorf*, Gnadau, 1845; DUVERNOY: *Kurzgefasste Lebensgeschichte Z.*, Barby, 1793; VARNHAGEN VON ENSE: *Leben Z.*, Berlin, 1816; MÜLLER: *Bekenntnisse merkwürdiger Männer*, Part 3, 1775; THOLUCK: *Vermischte Schriften*, i. No. 6, 1839; SCHRÖDER: *Z. und Herrnhut*, Nordhausen, 1857; BOVET: *Le Comte de Zinzendorf*, Paris, 1860, 2 vols., Eng. trans. entitled *The Banished Count*, London, 1865; BURKHARDT: *Zinzendorf u. die B. G.*, Gotha, 1866, reprinted, in an enlarged form, from Herzog's *Encyclopädie*. BISHOP E. DE SCHWEINTZ.

**ZI'ON**, or **SI'ON** (*snunny*), strictly speaking, the south-western hill of Jerusalem, although sometimes used as a synonyme for the entire city, and sometimes symbolically. It was bounded on the south by the Valley of Hinnom; on the west, by the "Valley of Gihon," a part of Hinnom, originally two deep valleys with precipitous sides, but now partially filled up; while on the north there was no such definite boundary, but the hill extended to the Jaffa gate. It is 2,539 feet above the Mediterranean, and 105 feet higher than Moriah, on which was the temple.

Zion is first mentioned in Josh. xv. 63 as a Jebusitic stronghold. David took it, and built upon it his palace; and it was the site of his capital, the "city of David" (2 Sam. v. 7), and eventually the aristocratic portion of Jerusalem. Josephus never speaks of it as Zion, but as "the city of David," "the upper city," and "the upper market-place." Herod built a palace upon its north-west corner, which became the prætorium, the residence of the Roman procurator (Mark xv. 16). It was the last part of the city to yield to the Romans under Titus (War, VI., viii.). The name "Zion" occurs six times in the historical, and a hundred and forty-eight times in the poetical and prophetic, books of the Old Testament, and seven times in the New Testament; making, in all, a hundred and sixty-one times in the Bible. In the later books it is sometimes used symbolically.

The present wall around Jerusalem includes only half of Mount Zion, but the only building outside it is the tomb of David. Upon the part of the hill from Zion gate, southwards towards the Jaffa gate, are the Christian cemeteries; another part is under cultivation (cf. Jer. xxvi. 18; Mic. iii. 12). See JERUSALEM and the Bible dictionaries.

**ZIZKA, John.** See HUSSITES, UTRAQUISTS.

**ZO'AN**, the present *San*, the Avaris of Manetho, and the Tanis of the Greeks; a city of Lower Egypt; was situated on the eastern bank of the ancient Tanitic branch of the Nile, in latitude 31° N. It was an exceedingly old city, built seven years after Hebron (Num. xiii. 22), and fortified by the shepherd-kings. According to tradition, it was the place of the meeting between Moses and Pharaoh; and in "the field of Zoan" (Ps. lxxviii. 12, 43) God's wonders were wrought. The mounds and ruins which surround the present city are very extensive; and interesting dis-

coveries have recently been made there by Brugsch-Bey.

**ZO'AR**, one of the cities of the plain (Gen. xiii. 10); originally called Bela (Gen. xiv. 2); was spared from the destruction which overtook Sodom; and became the refuge of Lot (Gen. xix. 20-80). Its exact location has not been identified. It was included in the view Moses had from Pisgah (Deut. xxxiv. 3). The prophets place it among the cities of Moab (Isa. xv. 5; Jer. xlviii. 34).

**ZO'BA**, or **ZO'BAH** (*station*), that part of Syria between the north-east of Palestine and the Euphrates; the home of a powerful people who were frequently at war with the Israelites (1 Sam. xiv. 47; 2 Sam. viii. 3 sqq.; x. 6 sqq.; 2 Chron. viii. 8). The region is rich in natural resources, but is now deserted save by the wandering Bedouin.

**ZOLLIKOFER, Georg Joachim**, b. at St. Gall, Aug. 5, 1730; d. at Leipzig, Jan. 22, 1788. He was educated at Bremen, studied theology at Utrecht, lived from 1749 to 1753 in Francfort as tutor, and was in 1758 appointed pastor of the Reformed Congregation in Leipzig. He was considered one of the greatest preachers of his time. The collected edition of his sermons (1798-1804) comprises fifteen volumes [Eng. trans., London, 1803-12, 10 vols.]. His tombstone characterizes him very aptly by telling us that he is now "conversing in the sphere of the spirit with Socrates and Jesus." He was, however, not one of the common herd of rationalists, though he held that "conversion" was not necessary to everybody, but only improvement and progress. He also published a number of devotional books [some of which have been translated; e.g., *Exercises of Piety* (London, 1796) and *Devotional Exercises and Prayers*]. See **R. FISCHER: Gedenschrift**, and **DÖRING: Deutsche Kanzelredner**, Neustadt, 1830. PALMER.

**ZONARAS, Johannes**, b. in the last part of the eleventh century; d. in the middle of the twelfth; was secretary to the Byzantine emperor, Alexius Comnenus, but retired in 1118 to the monastery of St. Elijah in Mount Athos, and devoted himself to theological and literary studies. His *Chronicle*, from the creation, till the death of Alexius (edited by Hieronymus Wolf, Basel, 1537; Du Fresne, Paris, 1686; Pinder, Bonn, 1841-44, 2 vols.), is a mere compilation without interest. Of more value is his *Commentary on the Synagoga* of Photius, the best edition of which appeared in Paris, 1619, together with a Latin translation. See **MORTREUIL: Histoire du droit Byzantin**, Paris, 1843, tom. iii. pp. 423-428. He also wrote *scholia* to the New Testament, Commentaries on the poems of Gregory Nazianzen, etc. H. F. JACOBSON.

**ZOROASTER**. See **PARSEISM**.

**ZOSIMUS**, Bishop of Rome, 417-418; the successor of Innocent I.; was a Greek by birth. He began his reign by cancelling the condemnation of Pelagius and Celestius, issued by several African synods, and confirmed by his predecessor. But when the African bishops refused to yield, and, after a new synod of Carthage, obtained a *scriptum rescriptum* against the Pelagians from the Emperor Honorius, Zosimus and Celestius saw fit to retract, and condemned also Pelagius in an *Epistola tractatoria*, or encyclical to the Eastern

Churches. See **SCHRÖCKH: Kirchengeschichte**, Leipzig, 1782, viii. 148. NEUDECKER.

**ZWICK, Johannes**, b. at Constance, about 1496; d. at Bischofszell, Oct. 23, 1542. He studied theology and canon law in Constance and Basel, took his degree in Padua, and was considered a rising light in the Roman camp, when he became acquainted with the writings of the Reformers; went to see Zwingli in Zürich, and inaugurated his entrance upon his first pastoral charge, Riedlingen, by marrying. In 1525 he was expelled from Riedlingen; and he then settled in his native city, where he contributed much to the establishment of the Reformation by his preaching, his disputations, his devotional publications, especially hymns, and his re-organization of the whole department of public education. His activity, however, was by no means confined to Constance, but extended to Wurtemberg and the whole of south-western Germany. In the union negotiations he took an active part. A collection of his letters is found in manuscript in Constance.

**ZWINGLI, Huldreich**, b. at Wildhaus, an Alpine village in the canton of St. Gall, Jan. 1, 1484; d. Oct. 11, 1531, on the battlefield of Kappel, whither he had accompanied the Protestant army as chaplain.

Zwingli's parents were peasants, grave and well-to-do people. One of his uncles was deacon of Wesen; another, abbot of Fischingen. As he was an uncommonly bright boy, eager to learn, and with a talent for music, he was destined for the church, and educated in the schools of Basel and Bern. In 1499 he entered the university of Vienna, where he went through the common course of philosophy, acquired the friendship of Vadian and Glarean, and made the acquaintance of Faber and Eck. In 1502 he returned to Basel, where he taught school, studied theology, lived in intimate intercourse with Leo Jud, and heard Thomas Wyttenbach. In 1506 he was ordained a priest, and appointed pastor of Glarus.

In Glarus, where he staid for ten years, he learned Greek, an arduous task, as he had none to help him along; studied Plutarch and Plato, and especially the Bible; copied the Epistles of Paul, in order to have them always with him; read Origen, Chrysostom, Jerome, and Augustine, also Wiclif, Petrus Waldus, Hus, and Picus de Mirandola; and entered into correspondence with Erasmus. He became a learned man; and his scholarship, no less than the earnestness and energy he evinced in the discharge of his pastoral duties, and the great charm of his personal address, attracted attention. From the Pope he received through the legate, Cardinal Schinner, a pension of fifty *gulden* a year for the continuation of his studies. As a humanist, and a pupil of Wyttenbach, his relation to the doctrinal and disciplinary system of the Church of Rome was somewhat free; but there was nothing anti-Romanist or distinctly evangelical in his ministrations. Its character was moral rather than religious, and so were his first publications, — *Der Labyrinth* and *Fabelsch Gedicht von einem Ochsen und elichen Thieren*, 1510, 1511. Switzerland was at that time the barracks of Europe. Tens of thousands of young men hired themselves out every year as mercenaries; and foreign powers, France, the emperor, the Pope, inundated the country with

enrolling agents, and paid regular pensions to the nobility in every canton in order to control the politics of the union. The results were the gradual decay of the old, stern republican virtues, and a steadily increasing profligacy and corruption. Zwingli, who, while pastor of Glarus, several times accompanied such regiments of Swiss mercenaries as their chaplain, saw the evil in all its hideousness, and attacked it with vehemence, both in the above publications and in his sermons. More especially he opposed the alliance with France; but, as the French party had the majority in the council of the canton, he was pursued with slander and chicanery to such a degree, that in 1516 he was glad to leave Glarus, and accepted the office of preacher at Einsiedeln.

Einsiedeln, in the canton of Schwyz, was the most celebrated place of pilgrimage in the country. *Hic est plena remissio omnium peccatorum* ("Full forgiveness of all sins can be had here") was written over its gates; and pilgrims, not only from Switzerland, but from the whole Southern Germany, flocked around its shrines. Zwingli, who knew what waste of human strength, what disturbance of human life, what suffering to the human heart, is the inevitable result of such superstition, turned away many a pilgrim by his sermons, to seek for consolation in some other way. He made no open attack. But he did not conceal, either, that he was fully aware of the horrible discrepancy between the ordinances of the Church and the ordinances of the Bible. He asked Cardinal Schinner, the papal legate Pucci, the Bishop of Constance, to employ their influence and power for the abrogation of gross misuses and the restoration of a pure preaching of God's word. In 1517 he began to discuss with his friends the possibility of abolishing the Papacy; in 1518 he drove the indulgence-seller, Samson, out of the canton by his open denunciations. The cardinal, the legate, the bishop, kept silent. They hoped to keep down the rising whirlwind by making Zwingli a titular chaplain to the Pope. But they mistook the man with the large, calm eyes, and the firmly-set mouth. In December, 1518, the "papal chaplain" accepted a call as preacher at the cathedral of Zurich, and the storm drew nearer, slowly but irresistibly.

On New Year's Day, 1519, he entered the pulpit of the cathedral of Zurich for the first time, and announced to his hearers, that, in a continuous series of sermons, he would preach on the life of Christ such as it was set forth in the Gospel of St. Matthew, and such as he had come to understand it by looking at it by its own inherent light to the exclusion of all human authorities. Thus he asserted what the Church was not willing to grant, — the freedom of the pulpit; and the impression he made was very great. Distinguished persons in the city who long before had ceased to frequent the church, because they derived no good from their visits, returned, and became active and zealous members of his flock. Even the peasants of the adjacent country crowded into the cathedral when he preached on market-days; and he had a peculiar manner of gaining their confidence also, outside of the church, always succeeding, when conversing with them, in "slipping a tract into their pocket, and the devil into their heart," as one of his adversaries expresses

himself. In 1521 his influence had grown so great, that he was able to prevent Zurich from joining the other cantons in their alliance with France; and his *Vermahnung an die zu Schwyz* was received with much respect, though it did not achieve its purpose. But this political success, or, rather, this deed of patriotism, made him more enemies than his opposition to the practices of the Church. For the first time, the name "heretic" was applied to him. He answered with a sermon on 1 Tim. iv. 1-5, the pith of which is, that "it is no sin to eat flesh on a fast-day, but it is a great sin to sell human flesh for slaughtering;" and the result of which was, that a number of his hearers, for the first time, openly broke with the established discipline of the Church. The monks, the pensioners, the French partisans, the agents of foreign enrolment, then united, and caused an interference by the Bishop of Constance. The bishop sent his vicar-general to Zurich; but, in the debate which took place before the council, the vicar-general was miserably worsted by Zwingli, who shortly after, April 16, 1522, published his first tract of decided reformatory character, — *Von Erbkiesen und Freyheit der Speisen*. The pamphlet became the signal of battle. The ecclesiastical authorities decided that Zwingli should be put down speedily. But in July, same year, Zwingli held a meeting with ten other pastors at Einsiedeln, and thence an address was sent to the Bishop of Constance and the magistrates of Zurich, demanding, not only the freedom of the pulpit, but also the abolition of celibacy. In August he published his *Archeteles*, one of his boldest and one of his most characteristic polemical writings; and in the mean time echoes began to answer from everywhere in the neighborhood, — from Vadian in St. Gall, Myconius in Lucerne, Trachsler in Schwyz, Haller in Bern, etc. The mysterious disappearance of Luther after the diet of Worms, naturally made Zwingli the centre of the whole reformatory movement; and connections were opened with Capito, Hedio, and Bucer in Strassburg, with Pirkheimer and Dürer in Nuremberg, with Nesen in Franckfort, etc. The fermentation in Zurich finally became so violent, that the magistrates recognized the necessity of energetic action; and, in harmony with the temper of the time, a public religious disputation was decided upon.

It was held in the city-hall of Zurich, Jan. 29, 1523. About six hundred persons were present. The Bishop of Constance was represented by his vicar-general, Faber. For the occasion, Zwingli had drawn up sixty-five theses, in which he maintained that Christ is the only means of reconciliation with God, the only way to salvation, while the whole apparatus gotten up by the Church of Rome — papacy, mass, intercession of the saints, absolution, indulgences, etc. — is a vain thing; that Scripture is the highest, and, indeed, the only authoritative, guide, while the whole scheme laid out by the Church of Rome — priesthood, confession, fasting, penance, pilgrimage, monasticism, etc. — is a dangerous delusion. Both the formal and the material principles of the Reformation are set forth in these theses with great completeness, and applied with merciless logic. But the most characteristic and original feature in them is the new principle which is

added,—the principle of ecclesiastical polity, which has exercised so decisive an influence on the whole development and organization of the Reformed Church. The congregation, and not the hierarchy, say the theses, is the representative of the Church; and to the congregation, consequently, and not to the hierarchy, belongs the right of considering the discrepancies which may arise between the doctrine and the practice of the Church. The administration of the Church belongs, like all administration, to the State authorities.—a proposition which at once overthrows the whole fabric of the Church of Rome. But, the theses add, if the State authorities go beyond the ordinances of Christ, let them be deposed. The disputation ended with a complete victory for Zwingli: the Reformation was formally adopted for the territory of Zurich. An artfully written letter was addressed by Pope Adrian VI. to Zwingli, insinuating that *omnia præter sedem papalem* ("every thing but the papal chair") was within his reach; but it failed to impress him. He published an explication of his theses, *Ursagen und Gründ der Schlussreden oder Artikel*, and began the gradual carrying-out of the necessary reforms in practical life. In June the female convents in the city and in the country were closed by the magistrates, without any preliminary conference with the bishop, and the nuns were sent back to their homes. In September the chapter of the cathedral was dissolved, and transformed into an educational establishment for theological students. April 2, 1524, the real but not formal marriage of Zwingli with Anna Reinhard was celebrated in the cathedral; and many of his colleagues followed his example. Meanwhile the question of the necessary reforms of the ritual began to cause considerable excitement. In September, 1523, Zwingli published his *De Canone Missæ epichiresis*, which in August, 1524, was followed by his *Antibolon adversus Emserum*. In these two pamphlets he for the first time broached his views of the Lord's Supper. It was, however, the question of the admissibility of images which attracted most attention; and in order to calm down the public mind, and prevent excesses, a second religious disputation was held, Oct. 26, 1523. About nine hundred persons were present. Vadian presided. The conclusions arrived at were, that images are forbidden by Scripture, and that the mass is not a sacrifice. Shortly after, the images disappeared from the churches, together with the organ and the relics. A number of festivals, processions, and ceremonies, were abolished; and at Easter, 1525, the Lord's Supper was for the first time celebrated in the Reformed manner, with the white spread table instead of the altar, the laity partaking of the cup, etc. In the same year Zwingli published his *Commentarius de vera et falsa religione*, the most complete, though not a systematic, presentation of his views.

Thus the Reformation had been established in Zurich through a gradual and peaceful development, without violence, almost without disturbances. Nevertheless, the situation was by no means without difficulties. First, the Anabaptists caused much embarrassment, and even some danger. They appeared at Zurich as early as 1523 (during the second disputation), represented

by Grebel, Manz, and others, and demanding the formation of a holy congregation, from which all members who were not thoroughly regenerated and sanctified should be excluded. Zwingli held two conferences with them (March 20 and Nov. 30, 1525), and wrote against them, *Vom Tauf, vom Wiedertauf und vom Kindertauf*, May 27, 1525. But the peculiar manner in which they blended social and political radicalism with their religious enthusiasm, and their apparent connection with the peasant revolt in Germany, made more energetic measures necessary. By a decree of March 7, 1526, the magistrates put the penalty of drowning on re-baptisms. At the same time the attacks of the Roman-Catholic Church on the Reformation in Zurich became more and more vehement. They were directed through the union. At a diet of Lucerne, Jan. 26, 1524, the united canton decided to send a solemn embassy to Zurich, warning her from abandoning her old, time-honored traditions, and complaining of certain innovations already introduced. But Zurich answered (March 21), that, in matters referring to the word of God and the salvation of souls, she would brook no interference. A new embassy of July 12, same year, threatened Zurich with exclusion from the union, and she consequently immediately began to prepare for war. The invitation to the great disputation of Baden, where the Roman-Catholic Church was represented by Faber and Eck, Zwingli declined, as he knew that he could not accept it with safety. The Romanists gained a cheap victory, and the diet put Zwingli under the ban. To these difficulties was added the controversy with Luther, which finally split the whole reformatory movement into two hostile camps. It was Carlstadt's exposition of the doctrine of the Lord's Supper which occasioned Zwingli to give a full presentation of his views in the address to Alber, Nov. 16, 1524. All circumlocutions or ambiguous phrases are here avoided, and the symbolical conception of the copula of the words of institution (*est=significat*) is formally adopted. In the course of the controversy, Zwingli further published, *Substitutum sive cororis de Eucharistia* (Aug. 17, 1525), *Ein klare Unterrichtung vom Nachtmal Christi* (Feb. 26, 1526), *Amica exegesis* (March, 1527), *Ueber Doctor Martin Luthers Buch* (August, 1528), all distinguished by clearness and moderation; while the rejoinders of Luther are somewhat unattractive, both in form and tone. Finally, Landgrave Philipp of Hesse succeeded in gathering together all the principal representatives of the opposing views at the Conference of Marburg, October, 1529, and for a time the controversy subsided; but it did not remain a secret to the world, that there existed a discord between the two evangelical churches as deep and as passionate as that between the evangelical and the Roman-Catholic churches.

Meanwhile, the Reformation made rapid progress in Switzerland. By the conference of Jan. 4, 1528, at which Zwingli was present, the city of Bern was gained for the Reformation; and soon after, Basel, St. Gall, and Schaffhausen followed the example of Bern. But of course the progress of the Reformation carried with it a closer union of the opposite party. In November, 1528, five Roman-Catholic cantons, Freiburg at

their head, concluded a separate alliance; and the following spring Archduke Ferdinand of Austria became a member of that alliance. April 21, 1529, Zurich, St. Gall, etc., formally protested against such a mixing-up of foreign princes with the internal politics of the union; but the answer they received was very chilling. A month later on (May 29, 1529), a Protestant pastor from Zurich was seized on the public highway, carried into Schwyz, tried for heresy, and sentenced to be burned. Zurich immediately declared war, and marched her troops into position, according to a plan of operation probably drawn up by Zwingli. He stood with the bulk of the army at Kappel, and the battle was about to begin, when mediators succeeded in preventing bloodshed; and a peace was negotiated June 23, 1529. Zwingli was not satisfied with the conditions of the peace, but predicted that they would cause still graver conflicts. During the Conference of Marburg he had by Landgrave Philipp been induced to take up a plan of forming a great coalition against the ambitious schemes of the House of Austria, and preliminary negotiations were opened with Venice, France, and other countries. At the same time he labored with great enthusiasm and energy for a reconstruction of the Swiss Union. The threads of the different plans became entangled; and at one time Zwingli's position was doubtful, even in Zurich. His theocratic ideas of civil government he had carried through with great severity, and discontent with him was actually brooding in the city. His wide political plans were used against him as a weapon of attack. He understood the situation very clearly; and on June 26 he appeared before the council, and handed in his resignation. The city was taken by surprise. All opposition grew dumb, and Zwingli's power was again almost without any restrictions. But only a few more moments were left to him. A famine in the Roman-Catholic cantons, and the rigid system of prohibition which Zurich maintained against the advice of Zwingli, brought about the conflict. On Oct. 10, 1531, the army of the Roman-Catholic cantons stood on the frontiers of Zurich. On the following morning Zwingli accompanied the troops of Zurich. At Kappel it came to a desperate battle. The troops of Zurich were utterly routed. Among the fallen was Zwingli: bending over a dying man, to comfort him, he was hit himself with a spear. His last words were, "They can kill the body, but not the soul."

Huldreich Zwingli was a well-balanced nature, wholly free from eccentricities, with a mind of large dimensions, and a character of great and noble simplicity. His will was his genius. An able scholar, with a ready perception of actual life, he saw, what most of the humanists saw, the evils of the time. But he had, what most of the humanists had not, a will to correct those evils; and with great practical tact he began with that which was most easy to handle, gradually enlarging his plans as his opportunities increased. His theology was in perfect harmony with his character. For transcendental speculation he had no talent. The metaphysical expositions of the idea of the Holy Trinity, found in the writings of the schoolmen, he adopted in a rather mechanical manner. The doctrines of creation, angels, mira-

cles, *status integritatis*, the questions of the possibility of a fall and of the propagation of hereditary sin, the ideas of the intercession and royal office of Christ, he rarely touched. He took an active interest only in those doctrines which have a direct and practical bearing on the relation between God and man,—the way in which God communicates himself to man, and through man to the world; the indwelling of the Spirit of God in man, and the unity thereby effected between God and man; Christ as the great example entailing responsibility on every one who looks at it; faith as an organ, not of receptivity, but of spontaneity, etc. His writings have in a literary respect no particular merits; and he himself thought, that, as soon as the Bible was studied as it ought to be studied, they would prove superfluous, and fall into oblivion. The first collected edition of them is that by Gualther, his son-in-law, Zurich, 1545: the last and most complete is that by Schuler and Schulthess, Zurich, 1828-42, supplement, 1861. His correspondence with Œcolampadius appeared at Basel, 1536. Selections from his works have been made by Usteri and Vögelin, Zurich, 1819, 3 vols., and translations into High German by R. Christoffel, Zurich, 1843-46, 11 vols. [The following translations into English are mentioned by Lowndes: *The Rekenynge and Declaration of the Fayth and Belefe of Huldrike Zwyngly*, Zuryk, 1513 (another trans. Geneva, 1555); *Certeine Preceptes, gathered by Hulricus Zuinglius, declaring howe the ingenious Youth ought to be instructed and brought unto Christ*, Ipswich, 1548; *The Detection of y<sup>e</sup> Blasphemies and errours of them that say they offer up the Bodye of Christ in their Masse*, London, 1548; *A briefe Rehearsal of the Death, Resurrection and Ascension of Christ*, London [n.d.]; *The Ymage of bothe Pastoures*, London, 1550; *A short Pathwaye to the ryghte and true Vnderstanding of the holye and sacred Scriptures*, Worcester, 1550.]

LIT.—The oldest and reliable sources of Zwingli's life are the biographies by OSWALD MYCONIUS, an intimate friend: *De Huldrici Zwingli fortissimi herois ac theologi doctissimi vita et obitu*, 1532, republished by Neander in *Vite quatuor Reform.*, Berlin, 1841; and that by HEINRICH BULLINGER: *Reformationsgeschichte, nach dem Autographon herausgegeben von J. J. Hottinger und H. H. Vögeli*, Frauenfeld, 1838, 3 vols. Of modern biographies may be mentioned those by J. M. SCHULER (Zurich, 1819), SAL. HESS (*Anna Reinhard, Gattin u. Wittwe von Zwingli*, Zurich, 1819), J. J. HOTTINGER (Zurich, 1841; Eng. trans., Harrisburg, 1856), R. CHRISTOFFEL (Elberfeld, 1857; Eng. trans., Edinburgh, 1858), [J. C. MÖRIKOFER (Leipzig, 1867-69, 2 parts), G. A. HOFF (Paris, 1882).] For his theological system, see ZELLER: *Das theologische System Zwingli's*, Tübingen, 1853; SIGWART: *U. Zwingli, der Character seiner Theologie mit besonderer Rücksicht auf Picus Mirandula*, Stuttgart, 1855; [H. SPÖRRI: *Zwinglistudien*, Leipzig, 1866; K. MATHALER: *Ueber Zwingli's Lehre v. Glauben*, Zurich, 1873; H. BAVINCK: *De ethiek van Ulrich Zwingli*, Kampen, 1880. Of recent minor writings may be mentioned, J. WERDER: *Zwingli als politischer Reformator*, Basel, 1882 (pp. 27); H. SPÖRRI: *Ulrich Zwingli*, Hamburg, 1882 (pp. 36); A. ERICHSON: *Zwingli's Tod u. dessen Beurtheilung durch Zeitgenossen. Zumeist nach un-*

*gedruckten Strassburger und Züricher Urkunden*, Strassburg, 1883 (pp. 43). As throwing light upon the general subject, see R. ZIMMERMANN: *Die Züricher von der Reformation bis zum dritten Reformationsjubiläum (1519-1819), nach der Reihenfolge der züricherischen Antistes geschildert*, Strassburg, 1878; E. EGLI: *Aktensammlung zur Geschichte der Züricher Reformation in den Jahren, 1519-1533*, Zurich, 1879; E. LUTHI: *Die bernische*

*Politik in den Kappeler Kriegen*, Bern, 2d ed., 1880. Among recent Dutch works upon Zwingli may be mentioned, J. TICHLER: *Huldreich Zwingli, de Kerkhervormer*, Utrecht, 1857-58, 2 vols.; S. CRAMER: *Zwingli's leer van het Gods. geloof*, Middleburg, 1866. For Zwingli's relation toward Luther, see HUNDESHAGEN: *Beiträge*, 1864. A good popular biography is USTERI: *Zwingli*, Zurich, 1883.] GÜDER.

# APPENDIX.

The unsigned hymnological articles in this Appendix, with the exception of those on the Cary sisters and Gustav Schwab, have been contributed by the Rev. Professor F. M. Bird of Lehigh University, Penn.

**AC/CAD.** See SHINAR.

**ADAMS, Mrs. Sarah Flower, b.** at Harlow, Essex, Feb. 22, 1805; d. Aug. 13, 1849; was the second daughter of Benjamin Flower, a well-known Liberal, and long editor of the *Cambridge Intelligencer*. In 1834 she married William Bridges Adams, an engineer and a writer of some eminence. She published *Vivia Perpetua*, a dramatic poem, 1841, and *The Flock at the Fountain*, a catechism with hymns, 1845. Her pastor in London was the able and distinguished William Johnson Fox (1787-1864), who was an Independent, and rather a deist than a Unitarian. To his remarkable *Hymns and Anthems* (1840-41) she contributed thirteen lyrics, among them the famous "Nearer, my God, to thee." In later years she is said to have become a Baptist. The story of her supposed residence in America, credited by Sir R. Palmer and Professor Cleveland, had no other basis than a purchase by a cousin of some land in Illinois, whereon her uncle settled in 1822. She has been confounded by Allibone and Dr. Belcher with her elder sister, **Eliza Flower** (b. at Cambridge, 180-; d. 1847), who set some of Mrs. Adams's songs to music, wrote sixty-two tunes for Fox's *Hymns and Anthems*, and published some poems, called *Adoration, Aspiration, and Belief*.

**ADVENTISTS**, the general name of a body, embracing several branches, who look for the proximate personal coming of Christ. William Miller, their founder, was a converted deist, who joined the Baptist church in Low Hampton, N.Y. He became a close student of the Bible, especially of the prophecies, and soon satisfied himself that the advent was to be personal and pre-millennial, and that it was near at hand. He began these studies in 1818, but did not enter upon the work of the ministry until 1831. The year 1843 was the date agreed upon for the advent: subsequently other dates were fixed, the failure of which divided a body of followers which had become quite numerous. In the year of his death (1849) they were estimated at 50,000. Many who had been drawn into the movement by the prevalent excitement left it, and returned to the churches from which they had withdrawn. After the second failure, Mr. Miller and some other leaders discouraged attempts to fix exact dates. On this question and the doctrine of the immortality of the soul, there have been divisions. There are now at least five distinct branches, all of which

agree that the second coming of Christ is to be personal and pre-millennial, and that it is near at hand.

The oldest branch is the Evangelical Adventists. They believe in the natural immortality of the soul and in eternal future punishment. They publish a weekly paper in Boston, called *Messiah's Herald*. Their number has been estimated at from 5,000 to 9,000.

The most numerous branch is the Advent Christians, who are said to be upwards of 50,000 strong. They have two or three weekly papers, the chief of which is the *World's Crisis* of Boston. They also have a few missionary and denominational organizations. They believe that man is material, that the wicked are to be finally destroyed, and that the earth is to be made anew for the abode of the saints.

The third branch, the Seventh-Day Adventists, has a compacted organization, and has grown considerably, especially in the West. Its headquarters are at Battle Creek, Mich., where it has a health-institution, a college, a publishing-house, and other denominational enterprises. It maintains a number of missionaries abroad, and does home missionary work very systematically. It holds that it is still obligatory to observe the seventh day as the sabbath, and believes in visions as seen by Mrs. White, who has published several volumes of visions and testimonies. It numbers 16,000 or 17,000.

The Life and Advent Union, the fourth branch, believe that only the righteous dead will take part in the resurrection. They do not exceed 10,000 in number. They have a weekly paper, published in Springfield, Mass., called the *Herald of Life*.

The Age-to-come Adventists believe that the Jews are to be re-established in Jerusalem. A weekly paper called *The Restitution*, published in Plymouth, Ind., represents them. They are not numerous. All these bodies, excepting, perhaps, the Seventh-Day, are Congregational in polity. The latter has a general and annual conferences, and is, perhaps, more Presbyterian than Congregational.

The last census credits the Adventists with a total of 90,079 members, including 746 ordained ministers, and with 1,282 churches.

There is no wholly trustworthy literature. *History of the Advent Message*, by I. D. WELLCOME, Yarmouth, Me., 1874, is the fullest general his-



tory. The Seventh-Day Adventists publish a brief historical sketch of their own branch, with a statement of belief. The literature on the annihilation controversy is abundant. H. K. CARROLL.

**ADVOWSON** is the right of presentation to a church or ecclesiastical benefice. It is synonymous with patronage. Advowsons are *appendant* (annexed to the possession of the manor), *in gross* (by legal conveyance separated from such possession), *presentative* (where the patron has absolute right of presentation), *collative* (where the bishop is also the patron), *donative* (where the patron puts the clergyman in possession by a simple written donation). See *Dictionary of the English Church, Ancient and Modern*, London and New York, 1881, s.v.

**ALLATIUS, Leo (Leone Allacci)**, b. of Greek Catholic parents on the Island of Chios, 1586; d. in Rome, Jan. 19, 1669. He early manifested aptitude for learning, became a Roman Catholic, entered the Greek college at Rome (1600), and was graduated as doctor of theology and philosophy. For the next three years he taught in the seminary of the Bishop of Anglona, then became vicar-general of the Latin bishop of Chios, returned to Rome, took the degree of doctor of medicine (1616), became assistant in the Vatican Library, and professor of rhetoric in the Greek college; which latter position he resigned a few years afterwards. In 1622 Pope Gregory XV. sent him to Heidelberg to superintend the removal to Rome of the Palatine library, which the Emperor Maximilian had given to the Pope. This he accomplished (arriving at Rome Aug. 5, 1623), beset as he was with many difficulties; but Gregory XV.'s death (July 8, 1623) prevented his being rewarded for his valuable services, since the new pope, Urban VIII., did not like him. By the influence and assistance of friends—Cardinal Barberini made him his librarian—he was able, however, to continue his work in the Vatican Library and upon his private studies. In 1661 Alexander VII. appointed him custodian of the Vatican. His services to Greek learning, secular and patristic, are inestimable. There is scarcely an author among the Greek Fathers concerning whom he did not do some pioneer work, but his judgment by no means equalled his learning. One of the interests which lay near his heart was the union between the Greek and Latin churches, and his great learning was freely displayed to prove the insignificance of the separating causes. His principal writings upon this subject are *De ecclesie occidentalis et orientalis perpetua consensione*, Cologne, 1648; *De utriusque ecclesie in dogmate de purgatorio consensione*, Rome, 1655; *De symbolo Athanasii*, 1659; *Vindicte Synodi Ephesine et S. Cyrilli de processione Spiritu Sancto ex Patre et Filio*, 1661. He wrote also upon *Johanna Papissa* (1630), *Græca orthodoxa* (1652, 1659, 2 vols.), and innumerable topics connected with church history, philosophy, literary criticism, etc. His correspondence and his literary remains are found in the library of the Oratorians in Rome.

For further information, see STEPHAN GRADUS: *Vita Leonis Allatii* (unhappily unfinished, published by A. Mai, in *Bibl. nova Patrum VI.*, ii. 5-28); TREINER: *Schenkung der Heidelb. Bibliothek*, München, 1844; RANKE: *Gesch. der Päpste*, ii. 306, and Appendix.

**ALLEINE, Joseph**, Nonconformist; b. at Devizes, 1634; d. Nov. 17, 1668. He was educated at Oxford, and took the degree of B.D. July 6, 1653; became chaplain to his college (Corpus Christi); resigned in 1655, to become assistant minister in Taunton. On Aug. 24, 1662, he was rejected for nonconformity, but preached whenever he had opportunity. In consequence, he was imprisoned; released May 26, 1664; again imprisoned, within a year, as violator of the Five-Mile Act, and again released. His last few years were troubled by constant danger of arrest for preaching. Before his ejection he had proved himself a model pastor. He had also remarkable learning. He associated as an equal with the fellows of the Royal Society, and concerned himself with scientific study and research. It is, however, as the author of *An Alarm to Unconverted Sinners*, that he is now remembered. This little book appeared in 1672, and has been ever since a religious classic. It is the fruit of a consecrated life. In 1675 its title was changed to *A Sure Guide to Heaven*. He wrote also an *Explanation of the Assembly's Catechism* (1656), and other works. See his *Life* by Baxter (London, 1672) and by Charles Stanford (1861).

**ALLEN, James**, b. at Gayle, Yorkshire, June 24, 1734; d. there Oct. 31, 1804; was one of the Inghamite preachers from 1752 to 1761, then associated with Glas and Sandeman, and during his later years ministered at a chapel which he built on his own estate. He edited the *Kendal Hymn-Book*, 1757, and, with W. and C. Batty, wrote most of its contents. One or two of his hymns are still used.

**ANAN THE KARAITE**. See KARAITE JEWS.

**ANDREW**, one of the twelve apostles, brother of Peter, like him born in Bethsaida (John i. 41, 45), and a member of Peter's family in Capernaum (Mark i. 21, 29). His name, although Greek, was common among Jews (Dio Cassius, 68, 32). According to John (i. 35 sqq.), Andrew was the first one to follow Jesus in consequence of the Baptist's testimony, and the one to introduce Peter to Jesus. In Jesus' later Galilean choice of disciples, the two brothers were the first called to the apostleship (Matt. iv. 18 sqq.; Mark i. 16 sqq.). It is not, therefore, without good grounds that the Greeks give to Andrew the epithet *πρωτόκλητος*. The Gospels evidence, that next to Peter, James, and John, Andrew with Philip occupied a prominent place among the twelve (Mark iii. 18, xiii. 3; John vi. 8, xii. 22; Acts i. 13). Yet in the Acts he is, like almost all the other apostles, barely mentioned. The apocryphal *Acts of Andrew* (Tischendorf: *Acta ap. apocr.*, pp. 105 sqq.), which is distinguished from the other apocryphal Acts by its relatively earlier attestation (Tischendorf, *l.c. Proleg.* pp. xl. sqq.), relate that he labored in Greece, but Eusebius (*H.E.*, III. 1) says in Scythia. According to tradition he was crucified on Nov. 30, at Patræ in Achaia, by the proconsul Ægeas, and upon a *Cruz decussata* (X), hence called a "St. Andrew's cross." See, on the traditional Andrew, FABRICIUS: *Codex Apocr.*, pp. 456; [LIPSIVS: *Apok. Apostelgesch.*, i. pp. 543-622]. KARL SCHMIDT.

**ANSTICE, Joseph**, b. at Madeley Wood, Shropshire, 1808; d. at Torquay, Feb. 29, 1836; was educated at Westminster and Oxford, where he

graduated with great distinction, and when only twenty-two became professor of classical literature at King's College, London. He wrote some prize essays, poems, etc., and translated *Selections from the Greek Dramatic Writers*, 1832. His fifty-four *Hymns* appeared posthumously in 1836; and twenty-seven of them were incorporated in Mrs. Yonge's *Child's Christian Year*, 1841. Several of them are much used.

**ANTI-MISSION BAPTISTS** (Primitive or Old-School Baptists) agree with the regular Baptists, except in their opposition to missions, Sunday schools, and similar church enterprises. The Chemung Association (New York and Pennsylvania) in September, 1835, withdrew fellowship with those associations which countenanced such enterprises; in May, 1836, the Baltimore Association did the same; and similar divisions ran through other churches and associations, mostly in the South and West. In 1844 *The Baptist Almanac* reported 181 Anti-Mission Baptist Associations, 1,622 churches, 900 ministers, 61,162 members; in 1883 *The Baptist Year-Book* gives these Baptists 900 churches, 490 ministers, and 40,000 members; but the figures are doubtless too high. See *Baptist Encyclopedia*, pp. 77 sq.

**ATWATER, Lyman Hotchkiss, D.D., LL.D.**, b. at Hamden, Conn., Feb. 23, 1813; d. at Princeton, N.J., Feb. 17, 1883. He was graduated at Yale College, 1831; was a tutor and theological student at Yale, 1832-35; pastor of the First Congregational Church in Fairfield, Conn., 1835-54; and from 1854 till his death a professor in the college at Princeton, N.J., at first of mental and moral philosophy, afterwards of logic and moral and political science. His numerous contributions to the *Princeton Review*, of which he became an editor in 1869, and to other periodicals, were of marked ability, and gave him a high place among American theologians. In 1867 he published *A Manual of Logic*, Philadelphia.

**AUBER, Harriet, b.** in London, Oct. 4, 1773; d. at Hoddesdon, Herts, Jan. 20, 1862; lived in retirement at Broxbourne and Hoddesdon, and wrote much unpublished poetry. She is known by a small volume of great merit, *The Spirit of the Psalms*, with a few hymns, which appeared anonymously, 1829. With the similar works of Montgomery (1822) and H. F. Lyte (1834) it contains the best versions published during the present century. Lyte, perhaps unconsciously, adopted the same title, and hence frequent confusion has arisen; Miss Auber's verses being sometimes ascribed to him.

**AUSTIN, John, b.** at Walpole in Norfolk, about 1620; d. in London, 1669; was of a good family, and studied at Cambridge, but became a Romanist. He is credited with *The Christian Moderator, or Persecution for Religion Condemned*, 1651, and some other books, besides *Devotions in the Antient Way of Offices*, 1668. This was "reformed" by T. Dorrington, 1684, and again by Mrs. S. Hop-ton, and published by Dean or Bishop Hickey, in which shape it reached a fifth edition, 1717, and was reprinted, 1846. It includes some forty hymns remarkable for freshness and fervency, and some of them possessing great beauty.

**BAKER, Sir Henry Williams, b.** in London, May 27, 1821; d. at Monkland, Herefordshire, Feb. 11, 1877; son of a baronet and vice-admiral;

was educated at Trinity College, Cambridge; ordained deacon 1844, priest 1846, vicar of Monkland 1851. He wrote sundry tracts and prayers, and was the most prominent compiler of *Hymns Ancient and Modern*, 1861 (appendix, 1868, rev. and enlarged edition, 1871), the most successful and influential of modern collections. His own contributions to this (some twenty-five in number, including translations and originals) are of no little value. They are very popular in the English Church, and several of them are much used in America. Both as editor and as writer, Baker's is one of the most important names in the history of recent hymnody.

**BAKEWELL, John, b.** at Brailsford, Derbyshire, 1721; d. at Lewisham, March 18, 1819; was a Wesleyan preacher from 1749, and conducted an academy at Greenwich for many years. He wrote one universally familiar hymn, "Hail, thou once despised Jesus!"

**BARTON, Bernard, b.** in London, Jan. 31, 1784; d. at Woodbridge, Suffolk, Feb. 19, 1849; was widely known as "the Quaker poet." At fourteen he was apprenticed to a shopkeeper at Halstead, Essex, and from 1810 was a bank-clerk. Notwithstanding these practical employments, he produced a vast amount of verse, though wisely dissuaded by Byron and Lamb from trusting wholly to authorship. He published *Metrical Effusions*, 1812; *Poems*, 1820; *Napoleon*, 1822; *Poetic Vigils*, 1824; *Devotional Verses*, 1827; *Household Verses*, 1845; and others. His muse, if no-wise strong or striking, is pleasing, pure, and pious. One or two of his pieces have been used as hymns, and many of them are found in the collections of sacred poetry. His *Memoirs and Letters* were edited by his daughter.

**BATHURST, William Hiley, b.** at Cleve Dale, near Bristol, Aug. 28, 1796; d. at Sydney Park, Gloucestershire, 1877; was educated at Winchester and Oxford, and in 1820 became rector of Barwick-in-Elmet, Yorkshire. This living he resigned, 1852, and retired to Darleydale, Derbyshire, removing in 1863 to his inherited estate of Sydney Park. He published *An Essay on the Limits of Human Knowledge*, 1827; *Metrical Musings*, 1849; *The Georgics of Virgil translated*, 1849; and *Psalms and Hymns*, 1831, 2d ed., 1842. Of his two hundred and six hymns many have been used in England, and a few are well known in America, especially "Oh for a faith that will not shrink!"

**BAUER, Bruno, b.** at Eisenberg, Saxony, Sept. 9, 1809; d. near Berlin, April 13, 1882. He was graduated at Berlin; became a licentiate of theology there in 1834, privatdocent at Bonn in 1838, and extraordinary professor there in 1839. In 1812 he was deposed. From belonging to the right of the Hegelian school, he turned in 1839 to the left. He then went to Berlin, and sent forth book after book full of the wildest speculation, although full of learning. He outdid the Tübingen school in that he gave up *all* the Pauline Epistles. He outdid Strauss in that he traced Christianity to the conscience of Roman imperial times, sown with the seeds of stoical and Alexandrine philosophy, indeed, made Seneca the real founder of Christianity. He appears to have been of unsound mind. Of his numerous writings may be mentioned *Kritik der ewange-*

*lischen Gesch. des Johannes*, Bremen, 1840; *Kritik der evangelischen Geschichte der Synoptiker*, Leipzig, 1841, 2 vols.; *Kritik der Evangelien*, Berlin, 1850–52, 4 vols.; *Kritik der paulinischen Briefe*, 1850–52, 3 vols.; *Die Apostelgeschichte*, 1850; *Christus und die Casaren*, 1877.

**BEAUMONT, Joseph, D.D.**, b. at Hadleigh in Suffolk, March 13, 1615; d. at Cambridge, Nov. 23, 1699; was educated at Peterhouse, Cambridge, and became a fellow and tutor there, but was ejected by the Puritans in 1644. At the Restoration he became a king's chaplain and D.D.; master of Jesus College, 1662, and of Peterhouse, 1663; rector of Feversham near Cambridge, 1663, and of Barley in Hertfordshire, 1664; and professor of divinity, 1670. In 1665 he had a controversy with Henry More, and received the thanks of the university for it. His *Psyche, or Love's Mystery*, the longest English poem, was begun in April, 1647, finished the following March, and published in folio, 1648. The second edition (1702) has 24 cantos and 38,922 lines, with occasional brilliancies. Pope said, "There are in it a great many flowers well worth gathering." His shorter *Poems in English and Latin*, with a memoir, appeared in quarto, 1749. These are extracted from his manuscripts written in the summer of 1652 and earlier. Though little known, and written with small attention to polish, a few of these poems are in the noblest style of that heroic age. If Beaumont had not the pathos of Herbert, he sometimes approaches the bluntness of Wither, the wit of Quarles, and the sublimity of Vaughan.

**BEDDOME, Benjamin**, b. at Henley-in-Arden, Warwickshire, Jan. 23, 1717; d. at Bourton, Gloucestershire, Sept. 3, 1795; spent his early years at Bristol and in London, and from 1743 was Baptist pastor at Bourton-on-the-water. Modest and unambitious, he declined a London charge, and left his writings, except an *Exposition of the Baptist Catechism* (1752), to be published by others. Twenty of his sermons appeared 1805, and sixty-seven, with a memoir, in 1835, forty years after his death. His eight hundred and thirty *Hymns* were gathered 1818; some sixty-four of them having been included in Rippon's *Selection*, 1787–1800. Many of these were widely used in former days, and some of them hold place still. Among hymnists of the old sober school—i.e., followers of Watts, with no taint of Wesleyanism and trochaic metres—Beddome stands high, ranking, probably, next to Doddridge and Steele. James Montgomery, in the Introduction to his *Christian Psalmist* (1825), gave a somewhat exaggerated estimate of his verses, finding them "very agreeable as well as impressive, being, for the most part, brief and fitting," and crediting them with "the terseness and simplicity of the Greek epigram." Other critics have hardly confirmed this judgment, but the lyrics have a modest usefulness yet.

**BEGG, James, D.D.**, a distinguished minister of the Free Church of Scotland; was b. at New Monkland, near Airdrie, in Lanarkshire, where his father was parish minister, in 1809. Having been licensed in 1829, he was ordained to the ministry at Maxwelltown, Dumfries, in May, 1830, and from the first was a powerful and popular preacher. From Maxwelltown he was trans-

lated to Edinburgh as assistant to Mr. Jones of Lady Glenorchy's; thence to the Middle Parish, Paisley; thence, in 1835, to Liberton, near Edinburgh; and when the disruption occurred, in 1843, he had a church built at Newington in Edinburgh. There he ministered till his death, which took place at Edinburgh, Oct. 30, 1883. In 1847 he received the degree of D.D. from Lafayette College, Pennsylvania. In 1865 he was chosen moderator of the General Assembly of the Free Church.

Dr. Begg began his career as an ardent supporter of evangelical views, and a very decided opponent of the "moderate" party in the church. He was strongly opposed to lay patronage, and an enthusiastic supporter of Dr. Chalmers in his church-extension scheme. He was at the same time an opponent of voluntarism, and contended eagerly for the establishment and support of the Church by the State. When the aggressions of the civil courts on the jurisdiction of the Church took place, he resisted them strenuously, and broke the interdicts of the Court of Session by preaching in the parishes of the suspended ministers of Strathbogie, contrary to the requirements of the civil courts. At the convocation of ministers in 1842, held to deliberate as to the propriety of dissolving the connection with the State, Dr. Begg was disposed to continue to fight the battle within the Establishment; but in May, 1843, he left along with his brethren. In the Free Church, Dr. Begg from the first was a conspicuous and powerful man. From an early period he showed a disposition to take his own course on several points, against the course recommended by Drs. Candlish, Buchanan, and other leading men; and this disposition became more and more pronounced, till latterly he was the recognized chief of a party of opposition, usually a somewhat small minority. In the discussion on union with the United Presbyterian and other churches, Dr. Begg's attitude of opposition and that of his friends was so serious and decided, that the project for an incorporating union had to be abandoned. What Dr. Begg was alarmed at was lest the door should be thrown open to voluntary views, and lest the severance of Church and State, and of all religion from matters under the control of the State, should follow. Dr. Begg thought that he saw unwholesome tendencies at work in this direction, and on various other questions he adopted more and more a conservative attitude. He opposed the use of hymns in public worship, and looked with horror on instrumental music. In these movements he found his greatest support in the Highlands, and many in that part of the country looked on him as a barrier raised up between the Church and the flood. In the Robertson Smith case he was most strenuous in opposing the views of the new critical school. Dr. Begg took a lively interest in the conflict with Popery, and was a strong advocate for the due observance of the sabbath. In many social questions he strenuously upheld the rights of the people. He was a vigorous advocate of better homes for the working-classes; and one of the last acts of his life was to show his sympathy with Highlanders from Rosshire, who had been imprisoned for preventing a goods' train from running one Lord's Day.

Dr. Begg was a great pamphleteer, and was fond of writing in newspapers and magazines. He was for a long time editor of the *Bulwark*, a journal devoted to the maintenance of Protestantism. The *Watchword* was his organ for opposing the union with the United Presbyterians. More recently the *Signal* was started, to oppose instrumental music in worship. Among his larger publications were *A Handbook of Poetry*, *Free Church Principles*, *Happy Homes, and how to get them*. In figure, Dr. Begg was tall and massive, with a handsome and expressive countenance. His *bonhomie*, frankness, and good-nature made him popular with both friends and foes; while at the same time it was apparent that he wanted certain qualities needful to one who would successfully lead a large body of earnest, spiritual men.

W. G. BLAIRIE.

**BELLOWS, Henry Whitney, D.D.**, prominent Unitarian clergyman; b. in Walpole, N.H., June 10, 1814; d. in New York, Monday, Jan. 30, 1882. He was graduated at Harvard College, 1832, and at the Divinity School, 1837; was called to the First Congregational (Unitarian) Society, subsequently known as All Souls' Unitarian Church, New York, 1838, and remained their pastor till his death. He was faithful, energetic, zealous, and at times eloquent. An indefatigable worker and a man of broad sympathies, he connected himself prominently with all the best movements of art, literature, history, education, and philanthropy in the city. By his connection with the *United-States Sanitary Commission* (1861-66) during the American civil war, of which he was one of the organizers, president, and tireless advocate, he achieved a national reputation, and endeared himself to innumerable households. In 1867, on a visit to Europe, he promoted the organization there of International Sanitary Commissions, which have proved of great benefit in subsequent wars. Of his books may be mentioned *Restatements of Christian Doctrine*, Boston, 1859 (new ed., 1870), and *Old World in its New Face: Impressions of Europe in 1867-68*, New York, 1868.

**BERRIDGE, John**, b. at Kingston, Nottinghamshire, February, 1716; d. at Everton, Jan. 22, 1793; was long famous for evangelical zeal and eccentric humor. The son of a farmer, he was educated at Clare Hall, Cambridge. In his own words, he "remained ignorant of [his] fallen state till 1730, lived proudly on faith and works for salvation till 1751, fled to Jesus for refuge 1755." He became curate of Stapleford, 1749, and vicar of Everton, 1755. He was one of the few beneficed clergymen who co-operated actively with Wesley, Whitefield, and Lady Huntingdon. He published *The Christian World Unmasked*, 1773, and 312 *Sion's Songs*, 1755. A previous *Collection of Divine Songs*, 1760, he carefully recalled and burned. The same fate might well have befallen some of those which retained his approval, so coarse and extravagant is their imagery: but two or three of them are still valued and used.

**BIBLE CHRISTIANS.** This denomination originated in the west of England in 1815, under the ministry of W. O'Bryan, who had been a member and "local preacher" with the Wesleyan Methodists, and had subsequently for a while labored in-

dependently. On New-Year's Day, 1816, the first quarterly meeting was held, and the number of members was 237. It was soon found necessary, for carrying on the good work which had extended through Devon and Cornwall, that other laborers should be associated with W. O'Bryan; and these were supplied from among the young converts, James Thorne being the first. Preaching and other religious services were chiefly conducted in dwelling-houses, hired rooms, and the open air. The preachers had their food and entertainment among the friends where they labored, and a small salary was allowed them to meet other necessities. Mr. O'Bryan and his co-laborers expressed themselves strongly against ministerial titles, believing that ministers calling themselves "Reverend" was contrary to the teachings of Christ and the practice of the primitive church; but gradually this scruple has passed away, and the use of the title almost universally obtains. In about two years from the formation of the first society, there were 6 itinerant preachers, 4 helpers, and 1,112 members of society. In the summer of 1819 the first conference was held at Launceston in Cornwall. There were then 16 men and 14 women itinerant preachers, as reported in the minutes of conference. The denomination from the first favored female preaching, though it did not consider it was their place and work to take part in church government. And, if great success in winning souls is a proof of divine sanction, then was the approbation of God manifested in connection with the labors of these pious sisters; and though every brother could not be said to be without fault, yet of these devout sisters it may be said, not one of them disgraced her sex or the cause of Christ. After some years, however, from various causes, instead of increasing, the number of female preachers grew less; so that, at the conference of 1882, though a few females still acted as local preachers, not one remained on the list of itinerant preachers in the conferences of England and the colonies. The Tenth Annual Conference (1829) reports a membership of 7,845, with 59 male and 22 female itinerant preachers. In 1838 the itinerant men preachers had increased to 84, while the itinerant females were reduced to 11. The membership had risen to 9,839. For some years the conference consisted of preachers only; and, by the consent of all, Mr. O'Bryan presided at these assemblies, and, without being appointed to any one circuit in particular, had the superintendency of the whole work. Ultimately lay-delegates were admitted to the conference; and, as some of Mr. O'Bryan's doings did not give general satisfaction, it was thought by other members of the conference, that, though they were willing he should still preside at their annual assemblies, yet some restraint ought to be laid on the power of government which he claimed. This was so contrary to Mr. O'Bryan's principles, and caused such unpleasantness between him and the preachers and lay-delegates, as led, after two or three years, to a rupture between them. At the conference of 1829 Mr. O'Bryan, not being able to overrule the other members, declared the conference adjourned, and left. Few, if any, of the members of conference left with Mr. O'Bryan: the rest remained, and carried on the business. Some of the members of society, and two or three preachers, held with Mr.

O'Bryan and some others he called out as preachers to assist him. Each party claimed the right of property, and an unhappy conflict and rivalry continued for about two years. God, however, who so greatly blessed Mr. O'Bryan's labors at first, did not prosper him in this movement. Ultimately a reconciliation took place. The members and most of the preachers, in connection with Mr. O'Bryan, returned to the other party; and Mr. O'Bryan left England for America, and settled in New York, where he died Jan. 8, 1868. He never became nominally united to the Bible Christians after he left; but a friendly intercourse was kept up, and Mr. O'Bryan paid more than one visit to his friends in England. He also once visited the Bible Christians in Canada, and after the re-union he received a liberal annuity from the English conference till his death. His error was one of judgment rather than of principle, for he still lived an exemplary Christian life till his earthly course terminated. Before the separation from Mr. O'Bryan, the work had extended from Devon and Cornwall to the Scilly Islands, the Norman Isles, Somerset, Wales, Isle of Wight, Portsmouth, London, Kent, and Sussex. In 1831 missionaries were sent to Canada and Prince Edward Island, and subsequently to the United States, Australia, Melbourne, New Zealand, and Queensland. In 1865 the jubilee of the denomination was held, and a jubilee volume published at the book-room, 26 Paternoster Row, London, Eng. Before this, in 1854, the American work was organized into a separate conference; and the same privilege was subsequently granted to South Australia. In 1882, under the government of the Canadian conference, there were ten districts, — one in Prince Edward Island, six in Ontario, one in Manitoba, and two in the United States, one of which is in the State of Ohio, and the other in Wisconsin. On these stations there were 81 itinerant preachers and 7,531 members. The Australian conference has 31 ministers and 2,306 members. Victoria, New Zealand, and Queensland are not as yet invested with conferential powers. The entire denomination as reported in 1882 had a membership of over 31,000, with 299 ministers. The denomination has a good school, or college as it is now called, situated at Shebbear, in the County of Devon, Eng. It has three publishing-houses, one at 26 Paternoster Row, London, Eng., another in Bowmanville, Ontario, Can., and the third in Adelaide, South Australia. In doctrine the Bible Christian Church is Methodist, according to the recognized standards; and their polity is liberal, admitting to all their church courts the laity as well as ministers. The name "Bible Christian" was not assumed in disrespect to other Christian bodies, as though they were unworthy of the appellation; but having been first given them because the preachers made so much use of the Bible in their sermons, family visits, and their closets, they adopted it, as they desired that both their faith and practice should be in harmony with divine revelation as contained in the Bible, and they did not wish to be called after any mere man.

With the small sect bearing the same name in the Eastern States of America this denomination has no connection.

H. J. NOTT

(Editor *The Observer*, Bowmanville, Ont., a B. C. organ).

**BLACKLOCK, Thomas, D.D.**, b. at Annan in Scotland, 1721; d. at Edinburgh, July 7, 1791; lost his sight when six months old, yet became a man of learning and literary activity. He studied at the university of Edinburgh, and was licensed as a preacher in 1759. Among his publications are *Poems*, 1754; *Paracelsus*, 1767; *A Panegyric on Great Britain*, 1773; *The Graham*, 1774; and a few hymns still somewhat used.

**BODEN, James**, b. at Chester, 1757; d. at Chesterfield, June 4, 1841; was Congregational pastor at Hanley, Staffordshire, for fifteen years, and at Sheffield, 1796–1839. He was one of the founders of the London Missionary Society in 1795, and in 1801, with Edward Williams, D.D., issued a collection of hymns supplementary to Watts, which was one of the most creditable and useful hymnals up to its date. It contained a few of his own.

**BOSTON UNIVERSITY, School of Theology** of. This oldest of the theological seminaries of the Methodist-Episcopal Church was projected in 1839, the first centennial year of British Methodism. In connection with the then strong academic institution in Newbury, Vt., instruction was commenced in 1840, though for lack of funds the institution could not be independently established and officered until 1847. At this latter date, under a charter from the Legislature of New Hampshire, it was opened at Concord, N.H., as the Methodist General Biblical Institute. Its first faculty included men of marked character, such as the Rev. John Dempster, D.D., later the projector and organizer of the theological school at Evanston, Ill.; the Rev. John W. Merrill, D.D., who was called from the presidency of McKendree College; the Rev. Osmon C. Baker, D.D., soon to be chosen one of the bishops of the church; the Rev. Stephen M. Vail, D.D., the enthusiastic Hebraist; the Rev. Charles Adams, D.D.; and, a little later, the saintly David Patten, D.D.

In connection with the celebration of the centennial of American Methodism, the school was more adequately endowed; and, as a consequence, it was removed to Boston, re-organized, and opened in the fall of 1876 as the Boston Theological Seminary. In 1871 it was merged into the newly established Boston University, taking the name which it now bears. Its chief benefactors were the same men who founded the university, — Isaac Rich, Lee Claflin, Jacob Sleeper, and ex-Governor William Claflin.

The curriculum of the school is of unusual breadth. In addition to all the branches ordinarily taught in similar institutions, it presents a great variety of elective studies in ancient and modern languages, philosophy, and the moral sciences. It was the first in America to maintain a regular required course in theological encyclopædia and methodology, and another in the science of missions. It has long maintained a required course of one year in the history of Christian philosophy in its relations to Christian doctrine. It was the first to give three hours a week for one year to the study of the ethnic religions, comparative theology, and the philosophy of religion. It has had advanced classes in which the instruction was wholly in German, with the use of German text-books, and original German lectures. It has maintained missionary classes

in Spanish; and as a fruit the Methodist-Episcopal mission in Mexico is almost exclusively manned by former members of these classes. Large numbers of graduates have also gone to other missions throughout the world. Courses of lectures have been given before the school by President McCosh, ex-Presidents Hopkins and Woolsey, Presidents Martin B. Anderson and E. G. Robinson, and a great number of other foremost divines and scholars of the country.

At the present time (1883-84) the governing faculty is as follows: William F. Warren, president, professor of comparative theology and of the history and philosophy of religion; James E. Latimer, dean, professor of systematic theology; John W. Lindsay, professor of exegetical theology and New-Testament Greek; Luther T. Townsend, Harris professor of practical theology; Henry C. Sheldon, professor of historical theology; Samuel S. Curry, professor of sacred oratory; Hinckley G. Mitchell, instructor in Hebrew and Old-Testament exegesis.

WILLIAM F. WARREN.

**BOWDLER, John, jun.**, b. in London, Feb. 4, 1783; d. there Feb. 1, 1815; was a young lawyer of talent and high character, whose promising career was cut short by consumption. He studied at Sevenoaks and Winchester; was articled to a solicitor, 1800; admitted to the bar, 1807, and travelled abroad 1810-12, in a vain search for health. His *Select Pieces in Verse and Prose*, issued 1816 by his father, in two vols. 8vo, contain a few hymns of unusual elegance.

**BROWN, James**, a banker and Christian philanthropist; b. at Ballymena, County Antrim, Ireland, Feb. 4, 1791; d. in New-York City, Nov. 1, 1877. He came to Baltimore, Md., in 1800, with his father, Alexander Brown, and his three brothers, William, John A., and George. The father established himself in the Irish linen business, and greatly prospered. James Brown founded the famous banking-house of Brown Brothers and Company in New-York City, in 1826. He made wise use of his great wealth, giving freely, largely, and judiciously, but without ostentation, from mere pleasure in doing good. For many years he was president of the New-York Association for Improving the Condition of the Poor, an active elder of the University-place (Presbyterian) Church, a director of Union Theological Seminary, New-York City, and a friend to every worthy enterprise. In 1874 he greatly enlarged the usefulness of that seminary by the grant of three hundred thousand dollars for the full endowment of all the professorships, — an amount largely exceeding the aggregate of all that had been given by the founders of the several chairs.

**BROWN, Matthew, D.D., LL.D.**, b. in Northumberland County, Penn., 1776; d. at Pittsburgh, Penn., July 29, 1853. He was graduated at Dickinson College, 1794; pastor at Mifflin; called to Washington, Penn., as first pastor of the church, and principal of the academy, Oct. 16, 1805. In 1806 a charter was obtained, and Washington College began, Dr. Brown president. Success here in all functions pronounced. Resigned presidency in 1816, continued pastorate until 1822, then called to Jefferson College, Cannonsburgh, Penn. Here ability, energy, teaching faculty, and marvellous personal influence, with experience and growing popular power, told in the rapid develop-

ment of the institution. In twenty-three years the graduates numbered seven hundred and seventy-two. "Nearly one-half entered the ministry, and not a few went as foreign missionaries" (Brownson). Six years after leaving Washington he was invited to resume his place there as pastor and president, but declined. Yet at his death he was, according to his own request, buried there.

Besides sermons and addresses, he published *Memoir of Rev. O. Jennings, D.D.*, 1832, and *Life of Rev. J. McMullan, D.D.* SYLVESTER F. SCOVEL.

**BROWN, Phœbe (Hinsdale)**, b. at Canaan, N.Y., May 1, 1783; d. at Marshall, Henry County, Ill., Oct. 10, 1861; was left an orphan at two, and never learned to read or write till eighteen. Her youth was passed under "intense and cruel suffering," and her whole life in poverty and trouble. She married Timothy H. Brown, a painter, and went to Ellington, Conn.; there, in August, 1818, her famous "I love to steal a while away" was written, under circumstances, probably, the most pathetic that have attended the origin of any hymn. It was altered and abridged by Nettleton, or some one else, and appeared, with two more by her, in *Village Hymns*, 1824. She contributed other hymns, some of them still popular, to later collections, and wrote sundry newspaper articles, tracts, and a volume of tales, *The Tree and its Fruits*, N.Y., 1836. After living some thirty years at Monson, Mass., her last years were spent with a daughter in Illinois. Her autobiography was "written at the urgent request of her children, at Chicago, in 1849," and, with her poetical manuscripts, is preserved by the family of her son, Dr. S. R. Brown, the first American missionary to Japan, who was not alone in reverently cherishing her memory. (See *New-York Independent* for Jan. 6, Jan. 20, and April 14, 1881.) "My history," she wrote, "is soon told, — a sinner saved by grace and sanctified by trials."

**BROWNE, George**, the first Protestant archbishop of Dublin; d. about 1556. He was graduated at Oxford, and was an Augustinian friar when he embraced the Reformation. On March 19, 1535, he was consecrated archbishop of Dublin. In consequence of his reformatory labors he was deposed by Queen Mary.

**BROWNE, Peter**, b. in Ireland about 1660; educated at Trinity College, Dublin; consecrated bishop of Cork and Ross, 1710; d. 1735. His principal works are *The procedure, extent, and limits of human understanding*, 1728, 2d ed., 1729 (an able critique of Locke's *Essay*); *Things divine and supernatural conceived by analogy with things natural and human*, 1733 (asserts that God's essence and attributes can only be expressed analogically).

**BROWNE, Simon**, b. at Shepton Mallet, Somersetshire, about 1680; d. 1732; was Independent pastor at Portsmouth, and from 1716 at Old Jewry, London. This charge he gave up in 1723, when laboring under a singular mania, — a case long cited in books of mental philosophy. In that year, grief for the deaths of his wife and son, and of a highwayman whom he had killed unintentionally and in self-defence, unhinged his mind, though only in one particular. He maintained that God had "annihilated in him the thinking substance, and utterly divested him of consciousness," and replied to a friend who instanced his learned and laborious occupations, "I

am doing nothing that requires a reasonable soul: I am making a dictionary." Yet, as Toplady said, "instead of having no soul, he wrote and reasoned and prayed as if he had two." His publications numbered twenty-three, including *A Disquisition on the Trinity*, and a defence of Christianity against Woolston, etc. Prior to his misfortune had appeared *Sermons*, 1722, and two earlier treatises, besides two hundred and sixty-six *Hymns and Spiritual Songs*, 1720. This last is an important volume, and places him high in the school of Watts, whom he was the first to follow in order of time. His hymns, if not eminently poetical, are unusually solid: their strongly ethical character has caused many of them to be long and largely used by Unitarians, though Browne himself was rigidly Orthodox; and a few of them are still general favorites, as eminently, "Come, gracious Spirit."

**BRUCE, Michael**, b. at Kinrosswood, Kinross-shire, March 27, 1746; d. there July 5, 1767; is the hero of one of the most pathetic chapters in literary history. The son of a poor weaver, he was designed for the ministry, and managed to study at Edinburgh; but severe labors and privations cut short his promising career. His parents intrusted his poetical manuscripts to his friend Logan, who published a few of them in 1770, and in 1781 printed nine hymns and the famous *Ode to the Cuckoo* as his own. The Rev. A. B. Grosart, in *The Works of Michael Bruce, with Memoir and Notes*, 1865, has done justice to his memory, and exposed Logan's villainy. Several of Bruce's lyrics were admitted among the *Scotch Paraphrases*, 1781, of which they are the chief ornament.

**BRYANT, William Cullen**, b. at Cummington, Mass., Nov. 3, 1794; d. at Roslyn, L.I., June 12, 1878; entered Williams College, 1810; began to study law, 1812; admitted to the bar, 1815, and practised at Plainfield and Great Barrington; removed to New York, 1825, and became connected with the *Evening Post*, 1826. His long, honorable, and successful career is known to every reader. His poetry, which he began to write at the age of ten, and to publish in 1821, though never emotional, is always grave, and often devout. His hymns appeared in various collections from 1820 to 1878, beginning with the New-York Unitarian Collection, and ending with the Methodist Hymnal; and nineteen were privately printed in 1869. Some of them have been widely used.

**BULFINCH, Stephen Greenleaf, D.D.**, b. in Boston, June 15, 1809; d. at East Cambridge, Mass., Oct. 12, 1870; graduated at Columbia College, Washington, D.C., 1827, and at the Cambridge Theological School, 1830; Unitarian minister at Charleston, S.C. (1831), Pittsburgh (1837), Washington (1838), Nashua, N.H. (1845) Dorchester (1852), East Cambridge (1865). Besides sundry prose-works, he published *Contemplations of the Saviour*, 1832; *Poems*, Charleston, 1834; *Lays of the Gospel*, 1845; *Harp and Cross* (a selection), 1857. His hymns possess considerable merit, and have been rather extensively used.

**BURDER, George**, b. in London, June 5, 1752; d. there May 29, 1832; was Independent minister at Lancaster (1778), Coventry (1783), and Fetter Lane, London (1803). He was among the founders of the London Missionary Society, 1795,

the Religious Tract Society, 1799, and the British and Foreign Bible Society, and from 1803 to 1827 served gratuitously as secretary of the first named, besides editing the *Evangelical Magazine*. The most successful of his many publications were *Village Sermons*, 1797-1820, 8 vols., and a *Supplement to Watts*, 1784. The latter went through some fifty editions, and contained four hymns of his own.

**BURLEIGH, William Henry**, b. at Woodstock, Conn., Feb. 12, 1812; d. at Brooklyn, N.Y., March 18, 1871; was an active and zealous reformer, editing temperance and antislavery papers in Pittsburgh (1837), Hartford (1843), Syracuse (1849), and Albany. From 1855 he was harbor-master of New York. He published *Poems*, Philadelphia, 1841, enlarged edition, with memoir by his wife, New York, 1871. Several of his hymns are used in England as well as here.

**BURNHAM, Richard**, b. 1749; d. in London, Oct. 30, 1810; was a Baptist minister, and wrote some three hundred and twenty hymns, which appeared 1783 and 1796. They are of a low order, but have had success in certain quarters.

**BYROM, John**, b. at Kersall, near Manchester, 1691; d. there Sept. 28, 1763; entered Trinity College, Cambridge, 1708, and became a fellow of it, 1714; contributed to the *Spectator*; invented a system of shorthand, and taught it with much success; became F.R.S., 1724; succeeded to the family estate at Kersall, and spent his later years there in peace and honor. Though a disciple of Jacob Behmen and other mystics, he was a man of great acuteness and equanimity, and combined ardent piety with views then novel. His *Poems*, written in easy, colloquial style, for his own and his friends' amusement, were printed posthumously in 1773 and 1814, and his *Literary Remains* in 1857. He wrote some of the best epigrams in the language, and a Christmas-hymn which is in almost universal use in England.

**CARLYLE, Joseph Dacre**, b. at Carlisle, June 4, 1758; d. at Newcastle, April 12, 1804; was professor of Arabic at Cambridge, 1794, and, later, chancellor of Carlisle, and vicar of Newcastle-on-Tyne. He published *Specimens of Arabic Poetry*, 1796, etc. His *Poems* appeared in quarto, 1805, including a hymn now in nearly universal use.

**CARY**, the name of two sisters, **Alice** (b. near Cincinnati, O., April 26, 1820; d. in New-York City, Feb. 12, 1871) and **Phoebe** (b. Sept. 4, 1824; d. at Newport, R.I., July 31, 1871). They were joint workers in literature, and published a volume of poems in 1850. In 1852 they came to New-York City, and supported themselves by literary work. Their poems and prose-writings are much admired. Phoebe Cary's "One sweetly solemn thought," written when but seventeen years old, has passed into all hymn-books. Her *Poems of Faith, Hope, and Love* (1868) sold widely. See M. C. AMES: *Alice and Phoebe Cary*, N.Y., 1871.

**CASWALL, Edward**, b. July 15, 1814, at Yately in Hampshire; d. Jan. 2, 1878; was educated at Brasenose College, Oxford; ordained deacon 1838, and priest 1839; perpetual curate of Stratford-sub-Castle, near Salisbury, 1840. In 1846 he resigned this charge, and in January, 1847, exchanged the Church of England for that of Rome. His wife dying in 1849, he entered Dr. J. H. Newman's Congregation of the Oratory in Bir-

mingham, March 29, 1850. He has published *The Child's Manual*, 1846; *Sermons on the Seen and Unseen*, 1846; *Devotions for Confession*, 1849; *Verba Verbi*, 1855; *Confraternity Manual*, 1861, etc. To hymnody his services have been illustrious. His *Lyra Catholica* (1848) is our most important volume of translations from the Latin, and has been more or less extensively drawn upon by nearly every subsequent collection. These renderings are usually simple and unpretentious, aiming chiefly at fidelity and usefulness. His talent had freer range in *Poems* (1858) and *A May Pageant*, etc. (1865): these are sometimes marked by delicacy of thought, beauty of expression, and fervency of devotional feeling. With Faber, Newman, and Bridges, Caswall leads the roll of Roman-Catholic poets of our time and tongue, all of them bred in the Church of England; and among our hymnists of the last forty years, he, if judged by translations and originals together, may probably stand next to Dr. Neale. An apparently complete edition of his *Hymns and Poems, Original and Translated*, appeared 1873.

**CAWOOD, John**, b. at Matlock, Derbyshire, March 18, 1775; d. Nov. 7, 1852; was the son of a farmer; educated at Oxford; ordained 1801; curate at Ribbesford and Dowles; in 1811 became perpetual curate of Bewdley, Worcestershire. He published *The Church and Dissent*, 1831, and two volumes of *Sermons*, 1842. Cotterill's *Selection*, 1819, included nine hymns of his, two or more of which have been much used.

**CENNICK, John**, b. at Reading, Berkshire, Dec. 12, 1718 (?); d. in London, July 4, 1755; was teacher of Wesley's school at Kingswood, but joined Whitefield 1741, and the Moravians 1745. He published an autobiography, 1745; some tracts and sermons; *Sacred Hymns for the Children of God in the Days of their Pilgrimage*, 1741-42, 2 vols.; *Sacred Hymns for the Use of Religious Societies*, 1743-45, 3 parts; and *Hymns for Children*, 1754. The last is not now known to exist: the others are scarce and remarkable volumes. Cennick's talents were better than his education, and his piety in advance of both. His Muse had the Wesleyan fire without the Wesleyan elegance, but with a passionate simplicity of her own. His first book of verse was corrected, and the contents of all were more or less suggested and inspired, by C. Wesley; but he had something of his own. His hymns, extensively used during the last century, have, with a few exceptions, been condemned by the colder taste of our age; but they are vivid and curious memorials of the style of religious feeling A.D. 1740-50.

**CHANDLER, John**, b. at Witley, Surrey, June 16, 1806; d. at Putney, July 1, 1876; has a leading place among translators of Latin hymns. He studied at Corpus Christi College, Oxford, graduating, 1827; was ordained, 1831; became vicar of Witley, 1837, and afterwards rural dean. He published *Life of William of Wykeham*, 1812; *Howe Sacre*, 1854; and sundry sermons and tracts, besides his great work (in quality, not in size, for it is a moderate 12mo), *Hymns of the Primitive Church*, 1837. This volume, now rare, contains a hundred and eight Latin hymns, with translations of his own. The renderings are simple and unpretentious, but of such solid merit that a large number of them have attained wide acceptance

in the English Church, and not a few have come into use elsewhere. In the important service of adapting to modern use the treasures of Latin hymnody, Chandler had no immediate or notable predecessors, except J. H. Newman. Bishop Mant's *Ancient Hymns* appeared the same year; and the books of Isaac Williams, Caswall, Copeland, R. Campbell, Neale, Chambers, and others, later. Chandler's influence on all these must have been great; and none of them has done as good work in this field except Caswall, and perhaps Neale: so that, both directly and indirectly, his modest labors have been very fruitful. It is one of several cases in which very moderate poetic talents have produced eminent hymnic benefactions. A much smaller work, *Hymns of the Church*, 1811, has its contents mostly selected from the former, but contains some altered or added versions, and a few originals.

**CHRISTADELPHIANS**, a small sect originating in this country half a century ago. They call themselves Christadelphians because of the belief that all that are in Christ are his brethren, and designate their congregations as "ecclesias" to "distinguish them from the so-called churches of the apostasy." John Thomas, M.D., the founder, seceded from the Disciples of Christ, and established a separate denomination, because he believed, that, though the Disciples were the most "apostolic and scripturally enlightened religious organization in America," the religious teaching of the day was contrary to the teaching of the Bible. It is not known how many "ecclesias" there are in this country. Jersey City has one or two, and there is one in Philadelphia, and one in Washington. A few have been organized in England, where most of the literature of the denomination is printed.

Christadelphians reject the Trinity. They believe in one supreme God, who dwells in unapproachable light; in Jesus Christ, in whom was manifest the eternal spirit of God, and who died for the offences of sinners, and rose for the justification of believing men and women; in one baptism only,—immersion, the "burial with Christ in water into death to sin," which is essential to salvation; in immortality only in Christ; in eternal punishment of the wicked, but not in eternal torment; in hell, not as a place of torment, but as the grave; in the resurrection of the just and unjust; in the utter annihilation of the wicked, and in the non-resurrection of those who have never heard the gospel, lack in intelligence (as infants), or are sunk in ignorance or brutality; in a second coming of Christ to establish his kingdom on earth, which is to be fitted for the everlasting abode of the saints; in the proximity of this second coming; in Satan as a scriptural personification of sin; in the millennial reign of Christ on earth over the nations, during which sin and death will continue in a milder degree, and after which Christ will surrender his position of supremacy, and God will reveal himself, and become Father and Governor of a complete family; in salvation only for those who can understand the faith as taught by the Christadelphians, and become obedient to it.

LIT.—The works of Dr. THOMAS: *Elpis Israel*, *Eureka*, also, in pamphlet form, *Anastasis*, *Phanerosis*, *The Revealed Mystery*, *The Apostasy Un-*



reiled, *Who are the Christadelphians, The Book Unsealed, What is the Truth*, all on sale in Birmingham and London, Eng., and at No. 38 Graham Street, Jersey City, N.J.; *The Christadelphian* (monthly) pub. by R. ROBERTS, Birmingham, Eng.; *A Declaration of the First Principles of the Oracles of the Deity*, republished by the Christadelphians of Washington, D.C. H. K. CARROLL.

**COAN, Titus, D.D.**, missionary; b. at Killingworth, Conn., Feb. 1, 1801; d. at Hilo, Sandwich Islands, Sept. 16, 1882. He was graduated at Auburn Theological Seminary in 1833, and on Dec. 21, 1834, sailed for the Sandwich Islands, where he labored as missionary, under the care of the American Board of Commissioners for Foreign Missions, until his death, with great success; his conversions up to 1880 numbering 12,113. In 1870 he returned to America for a very brief visit. He published *Life in Hawaii*, New York, 1882.

**COLEMAN, Lyman, D.D.**, Congregationalist; b. at Middlefield, Mass., June 14, 1796; d. at Easton Penn., March 16, 1882. He was graduated at Yale College, 1817; principal of the Latin Grammar School at Hartford, 1817-20; tutor in Yale College; student of theology, and for seven years pastor of the Belchertown (Mass.) Congregational Church. He resigned, spent two years in foreign travel, held various positions, until in 1862 he became professor of Latin in Lafayette College. He was the author of several widely circulated volumes embodying the results of much study, — *Antiquities of the Christian Church*, Philadelphia, 1841; *Ancient Christianity Exemplified*, 1852; *Historical Text-book and Atlas of Biblical Geography*, 1854; *Prelacy and Ritualism*, 1869.

**COLENSO, John William, D.D.**, English prelate; b. Jan. 24, 1811, in the Duchy of Cornwall; d. at Durban, Natal, South Africa, June 20, 1883. He was graduated at St. John's College, Cambridge, 1836; became fellow of his college; was assistant master of Harrow School, 1838-42; resided at St. John's College, 1842-46; rector of Forncett St. Mary, Norfolk, 1846-53; and on Nov. 30, 1853, was appointed first bishop of Natal, South Africa. He made a great sensation by his *Pentateuch and Book of Joshua critically Examined* (London, 1862-79, 7 parts), calling in question the historical accuracy and the traditional authorship of these books. This work was condemned by small majorities in both Houses of Convocation of the Province of Canterbury (1864); and he was deposed by his metropolitan, the Bishop of Cape Town. Colenso appealed to the Privy Council; and this body declared his deposition null and void in law, on the ground that "the crown has no legal power to constitute a bishopric, or to confer coercive jurisdiction within any colony possessing an independent legislature; and that, as the letters-patent purporting to create the sees of Cape Town and Natal were issued after these colonies had acquired legislatures, the sees did not legally exist, and neither bishop possessed in law any jurisdiction whatever." As his stipend had been refused by the council of the Colonial Bishopric's Fund, he brought suit in the Court of Chancery, and was again sustained. The result of the trouble was, that, while Bishop Colenso remained the only bishop of the Church of England in Natal, there was at Cape Town a bishop of Maritzburg for the Province of South

Africa. In 1874 Bishop Colenso visited England, and reported to the Archbishop of Canterbury. He was a warm friend of the Zulus.

Besides the book already mentioned, and which called forth a library of attacks and replies (some of value), Bishop Colenso published *Natal Sermons*, 1866; *Lectures on the Pentateuch and the Moabite Stone*, 1873; *The New "Bible Commentary" Examined*, 1874; and several mathematical text-books, a Zulu grammar, dictionary, and translation of the New Testament, and Prayer-Book.

**COLLYER, William Bengo, D.D.**, b. at Blackheath, near London, April 14, 1782; d. in London, Jan. 9, 1854; was educated at Homerton College, and for half a century was one of the most eminent and popular dissenting ministers in the metropolis. He published *Lectures on Scripture Facts*, 1807; *Prophecy*, 1809; *Miracles* 1812; *Parables*, 1815; *Doctrines*, 1818; *Duties*, 1820; *Comparisons*, 1822; also a large and important *Supplement to Watts* (1812), containing fifty-eight hymns of his own, and a book of *Services* (1837), with eighty-nine more. He also contributed thirty-nine to Leitch's *Original Hymns*, 1839. His best and most familiar lyrics are among the fifty-eight earliest, which are generally graceful, though sometimes too ornate.

**CONDOR, Josiah, b.** in London, 1789; d. Dec. 27, 1855; was a Congregational layman and a voluminous author, memorable for his services to hymnology. Being a publisher in early life, he purchased the *Eclectic Review* in 1814, and conducted it till 1837. He edited *The Patriot* from 1832 till his death. His prose-works are, *Protestant Nonconformity*, 1818-19, 3 vols.; *The Village Lecturer*, 1822; *The Law of the Sabbath*, 1830; the *Modern Traveller*, 1830, 30 vols.; *Italy*, 1831, 3 vols.; *A Dictionary of Geography, Ancient and Modern*, 1834; *Epistle to the Hebrews*, 1834; *Life of Bunyan*, 1835; *View of all Religions*, 1838; *Exposition of the Apocalypse, Literary History of the New Testament*, 1845; *Poet of the Sanctuary*, 1851. The last is a eulogy on Dr. Watts, read before the Congregational Union at Southampton, 1850. In verse he published *The Associate Minstrels* (with others), 1810; *The Star in the East*, etc., 1824; and *Choir and Oratory*, 1837. His *Hymns of Praise, Prayer, and Devout Meditation* appeared posthumously in 1856. He edited *The Congregational Hymn-Book, a Supplement to Watts*, 1836, containing some sixty-two pieces of his own, and four by his wife. Of this meritorious and memorable collection ninety thousand copies were sold in seven years; and then, in a slightly revised form (1844), it remained the official book till 1859. His revised and expurgated edition of Watts (1838) was less successful, as at that date Watts's entire was ceasing to be used. Conder's own hymns always show a devout and cultivated mind, and in elegance and taste are far above the average. Some of them are widely known and used, especially "Bread of heaven, on thee I feed."

**COOPER, Peter**, an American manufacturer, inventor, and philanthropist; was b. Feb. 12, 1791, in New York, and d. there April 4, 1883. His grandfather and father were soldiers in the American Revolution, after which his father resumed business as a hatter. Peter was the fifth of nine children, seven of whom were boys. He attended

school for part of one year only; learned and practised his father's trade; and at the age of seventeen, the family having left New York, he returned thither, and apprenticed himself for four years to a carriage-maker. Upon a salary of twenty-five dollars a year and board, he kept out of debt, and saved money. His industry and inventive ingenuity won the favor of his employer, who offered to loan him the necessary capital to establish himself in business. Not wishing to assume the burden of debt, he declined this offer, and went as a workman on day-wages to a woollen-factory at Hempstead, L.I. Here he perfected a machine for shearing the nap from cloth, for which he obtained a patent. By the war of 1812 American cloth manufactures were greatly stimulated, and this machine found for a brief period a rapid sale. It is said that the first five hundred dollars realized by the inventor were devoted to the relief of his father, then seriously embarrassed. In 1813 Mr. Cooper married Sarah Bedell, a lady of Hempstead, with whom he enjoyed more than fifty-six years of wedded happiness. Of six children, two survive, — Edward Cooper, recently mayor of New York, and Mrs. Sarah Amelia Hewitt, wife of Abram S. Hewitt, several times elected a representative in Congress from New-York City.

At the close of the war with England, Mr. Cooper turned his shop at Hempstead into a manufactory of cabinet-ware. A year later he established a grocery in New York; and after another year he sold out this business, and embarked in the manufacture of glue and isinglass, which he carried on with great success, amassing from this and other enterprises the large fortune which he administered with so much generosity and public spirit. Among his business undertakings may be mentioned the establishment of iron-works at Baltimore, New York, Trenton, and Phillipsburgh, N.J., and the laying of the Atlantic cable, which he promoted with enthusiastic faith, by large advances of money at critical periods. Of his genius as an inventor, many instances might be cited: among them, the construction, in 1824, of the first steam locomotive ever made in America; the movement of canal and river boats by means of an endless chain (now revived as the Belgian towing-system); the introduction of rolled wrought-iron beams for fire-proof buildings, etc. His wide acquaintance with trades and handicrafts, the quick interest with which he watched their progress, the fruitful suggestiveness of his mind, and an unconquerably sanguine temperament, combined to make him naturally an inventor and pioneer.

But the keynote of Mr. Cooper's character was active benevolence. He was a Unitarian Christian; and through the charities of that denomination, as well as through innumerable channels, public and private, he distributed his beneficence. It is not too much to say that sympathy sometimes overpowered his judgment and reason. Some of his later political views on the subject of finance, views not altogether consistent with those he had advocated in his vigorous manhood, were doubtless the expression of his benevolence, and his notion that the measures he urged would bring immediate relief to the debtor-class. Although the Greenback party, of which he was in 1876 the

presidential nominee, was generally distrusted, and overwhelmingly defeated, no one among its opponents questioned the purity and sincerity of its candidate.

As a member of the common council of New York in early days, a trustee of its first public-school society, and subsequently a school commissioner under the present system, he was active in all measures of public and educational improvement. But the great work of his life, and that for which he will be longest remembered with praise and thanks, is the Cooper Union for the Advancement of Science and Art, established and endowed by him in the city of New York at a cost of more than a million of dollars. This institution is in many respects unique. It is devoted to the free instruction of working men and women, and comprises day schools of drawing, painting, wood-engraving, modelling, and telegraphy for women; evening classes for both sexes in all branches of art and art-decoration, mathematics, the natural sciences, mechanics, engineering, etc.; a free library and reading-room; and a free course of popular scientific lectures. It may be said in round numbers, that nearly 4,000 students are enrolled annually in the various classes, about 1,500 persons frequent the reading-room daily, and an audience of 2,000 attends the weekly lectures. The expenses of the institution amount to over \$50,000 per year, the greater part of which is obtained from the rent of stores and offices in the building. Any deficit has been met by Mr. Cooper, who also left by his will an additional endowment of \$100,000. To this, his son and daughter have notified the trustees that they will add another \$100,000. This will make the total endowment, apart from building and apparatus, \$100,000.

The funeral of Mr. Cooper was an imposing spectacle, testifying the universal love and esteem in which he was held. A popular subscription is in progress for a monument in his honor. This purpose all must applaud. Yet, after all, his best monument is the "Cooper Union." And what epitaph can be better than that inscribed upon the scroll, which, thirty years ago, he deposited within its corner-stone? —

"The great object that I desire to accomplish by the erection of this institution is to open the avenues of scientific knowledge to the youth of our city and country, and so unfold the volume of nature that the young may see the beauties of creation, enjoy its blessings, and learn to love the Author from whom cometh every good and perfect gift."

R. W. RAYMOND.

**COTTERILL, Thomas**, b. at Cannock, Staffordshire, Dec. 4, 1779; d. at Sheffield, Dec. 29, 1823; was educated at St. John's, Cambridge; ordained, 1806; ministered two years at Tutbury, and nine at Lane End, in the Staffordshire potteries; perpetual curate of St. Paul's, Sheffield, from 1817. He published a book of family prayers, and a memorable *Selection of Psalms and Hymns*, of which the chief edition appeared at Sheffield, 1819. In this he was assisted by James Montgomery, who was the printer. They both contributed numerous originals, and altered or rewrote other people's verses very freely. The legitimacy of hymn-singing was not then well established in the English Church; and a suit was brought against the compiler, which ended in the book

being withdrawn, to be succeeded by an abridged and altered edition. Though its life was so short, its influence was great. Cotterill's hymns, while not highly poetical, were judicious, neat, and sometimes impressive. They met a want then widely if not deeply felt, and for a generation were largely copied into most Anglican hymnals; some of the chief favorites being such as were his only in part, for he was the most successful practitioner of the doubtful art of "tinkering," or amending. Several of his alterations and originals keep a place still.

**COTTON, Nathaniel, M.D.**, b. 1707; d. at St. Albans, Aug. 2, 1788; studied medicine at Leyden, and kept a lunatic-asylum at St. Albans. He was praised and loved by Cowper, who was for some time (1763-64) his patient. He published two medical books in 1730 and 1749, and *Visions in Verse*, 1751. His *Various Pieces in Verse and Prose* appeared, 1791, in 2 vols., containing a few very graceful renderings of psalms.

**COWLEY, Abraham, M.D.**, b. in London, 1618; d. at Chertsey, in Surrey, July 28, 1667; entered Trinity College, Cambridge, 1636, and was ejected as a royalist, 1643. He published various poems, essays, and *Libher Plantarum*, 1662-78. Once counted the first poet of his time, he is now mildly valued for his graver strains, which show a sober and studious mind, with moderate inclinations toward religion.

**CROLY, George, LL.D.**, b. in Dublin, August, 1780; d. in London, Nov. 24, 1860; was from 1835 rector of St. Stephen's, Wallbrook, London. He published many volumes of prose, mostly on sacred themes, and of verse, chiefly secular, besides a slight collection of *Psalms and Hymns* (1854), largely made up of unimportant originals. Mrs. Hall thought him "an almost universal poet, grand and gorgeous, but too cold and stately."

**CROSSMAN, Samuel**, b. at Bradfield, Suffolk, 1624; d. at Bristol, Feb. 4, 1683; was prebendary of Bristol, and published sundry sermons, etc., and *The Young Man's Meditation*, 1664, reprinted by D. Sedgwick, 1863. This contains nine hymns, one or two of which are meritorious and well known.

**CROSSWELL, William, D.D.**, b. at Hudson, N.Y., Nov. 7, 1804; d. in Boston, Nov. 9, 1851; graduated at Yale, 1822; studied divinity at New York and Hartford; became rector of Christ Church, Boston (1829), of St. Peter's, Auburn (1840), and of the Advent, Boston (1844). His memoir was published by his father. His *Poems*, edited by Bishop Cox, appeared 1861. They contain some meritorious hymns, one of which is widely used.

**DARBY, John Nelson**, b. in London, Nov. 18, 1801; d. in Bournemouth, April 29, 1882. He was graduated at Trinity College, Dublin, 1819; took orders, and served a curacy in Wicklow, until, in 1827, doubts as to church establishments led him to leave the Church altogether, and meet with a little company of like-minded persons gathered in Dublin. In 1830 he visited Plymouth, and carried on the work there. An assembly of Brethren was shortly formed in the town that has lent its name to this movement. James L. Harris, perpetual curate of Plymstock, resigned his living to unite with them, and in 1834 started the

*Christian Witness*, their first periodical. Darby became an assiduous writer. In the first volume of the *Witness* appeared his *Parochial Arrangement destructive of Order in the Church*. In 1836 he wrote for the same serial *Apostasy of the Successive Dispensations*, afterwards published in French as *Apostasie de l'économie actuelle*, in which he "laid the axe to the tree of the Christian Church" (Herzog, cf. "Plymouth Brethren").

Between 1838 and 1840 Darby worked in Switzerland. In the autumn of 1839 an influential member of the congregation at Lausanne invited Darby thither to oppose Methodism. In March, 1840, he came, and obtained a hearing by discourses, and a tract, *De la doctrine des Wesleyens à l'égard de la perfection*, etc. In the spring of 1841 the greater part of the Methodists joined the other dissenters of Lausanne. Some lectures by Darby on prophecy made great impression, bringing together nationalists and dissenters. The key to the prophecies had been found. Darby at the same time continued his preaching. He soon gathered young men round him at Lausanne, with whom he studied the Scriptures. The fruit of these conferences was his *Études sur la Parole*, a work which has appeared in English as *Synopsis of the Books of the Bible*. His associates were not long in beginning missionary enterprise among, not the indifferent or worldly, but awakened souls. Many congregations were formed in Cantons Vaud, Geneva, and Berne. Certain of his followers started a periodical, *Le témoignage des disciples de la Parole*.

When, by Jesuit intrigues, a revolution broke out in Canton Vaud (February, 1845), the Darbyites in some parts of Switzerland suffered persecution. Darby's own life was in jeopardy. He thenceforth took a more active lead among the English Brethren, and in particular, from 1845 to 1848, in respect to the disruption at Plymouth (cf. **PLYMOUTH BRETHREN**); but his heart seems ever to have turned towards Switzerland and France.

The appearance of Newman's *Phases of Faith* evoked a reply from Darby, *The Irrationalism of Infidelity* (1853). Nor did the advance made by Anglo-Catholics, inspired of old by another Newman, escape his notice. See his *Remarks on Puseyism* (1854), and review of *The Church and the World*, his *Christianity and Christendom* (1874), etc.

It was not long before Darby had formed links with several congregations in Germany. In 1853 he paid a first visit to Elberfeld. Already were there some dozen assemblies of Brethren, holding the same views of the church as those already spoken of in Great Britain and Switzerland, but without formal connection. Darby was wont to say, "The Lord has not given me Germany." Nothing was required, however, but his appearance on the scene to turn these "Baptisten" into "Darbisten." In 1854 he was in Elberfeld a second time, translating on their behalf the New Testament into German. Next he exercised his ministry far and wide.

In 1858 Darby took up independently a subject which he had before touched only in controversy with Newton (cf. **PLYMOUTH BRETHREN**), — the sufferings of Christ. Though harassed by opposition, he retained the confidence of the bulk of his supporters, manifest when he offered to withdraw from his ministry. In 1859 appeared his

*Righteousness of God*, which subject also plunged him into controversy. In the latter year he executed a French translation of the New Testament (Vevay). After the completion of this work, he made a first visit to Canada, where had been assemblies of Brethren for many years. Shortly after his return to England (1863) appeared his dialogues on the *Essays and Reviews*. In 1861-65 he was again in Canada: in 1866 he issued his analysis of Dr. Newman's *Apologia pro vita sua*, and in the same year paid a third visit to Canada, terminated in 1868, and followed by a sojourn in Germany, when he took part in a translation of the Old Testament into German. This done, in 1870 he made a fourth journey to Canada, taking also the States, and, as ever before, actively disseminated his views. Between 1870 and 1880 he was occupied at intervals in writing, amongst much else, his *Familiar Conversations on Romanism*, into which he infused much fire and energy of thought, and about 1871 gave his fellow-laborers in Italy the encouragement of his presence for a short time. His *Meditations on the Acts of the Apostles* (C. W., xxv.) was composed in Italian. In 1872-73 came a vigorous campaign in the United States. A Boston journal, the *Traveller*, records at that time his daily meetings at 3 Tremont Row, and says, "Now seventy-two years of age, he is hale and dignified, yet genial and joyful in his life of unclouded faith." At a subsequent period he visited the West Indies. He was again in the States in 1874, and visited, in 1875, the Brethren in New Zealand. Between 1875 and 1880 he was occupied very much with his translation into French of the Old Testament, in connection with which he sojourned long at Pau, after having made several other occasional visits to France.

In 1881 he wrote *Letters on the Revised New Testament*, impeaching the judgment of the revisers, principally in respect of the Greek aorist. He had already discussed this in the Preface to his *English Translation of the New Testament* (2d ed., 1872).

He had, besides, found time to make known his judgment on several points of scholarship. His view of the Greek article approximates to that expressed by Donaldson. In the *Bible Witness and Review* (1877-81) appeared several articles by him in apologetics; e.g., a review of W. Robertson Smith's well-known article in the *Encyclopædia Britannica*, another of Mill's *Logic*, and a paper on Miracles, with reference to Hume. In metaphysics, as in theology, he struck out his own path. Well acquainted with Kant's system, he valued the Königsberg philosophy as little as Mill's. We possess papers of his on the Relative and Absolute, Self-consciousness, and the Infinite with reference to the Bampton Lectures of Mansel.

Though his works are largely doctrinal and controversial, his delight was to write any thing devotional and practical. How he lived in the Psalms appears from his *Practical Reflections* thereon. Never did any Englishman live more in the Bible than he, unless it were John Bunyan. He was, besides, a hymn-writer. The hymnal in general use among the Brethren was last edited by him. His writings have been collected and edited by W. Kelly. EDWARD E. WHITEFIELD

(Member of the Brethren at Oxford, Eng.).

**DAVIES, Sir John**, b. in Wiltshire, 1570; d. Dec. 7, 1626, soon after his appointment as lord chief justice; was educated at Queen's College, Oxford; solicitor-general of Ireland, 1603; knighted, 1607; became attorney-general, judge of assize, and member of Parliament. His *Nosce Teipsum*, our ablest and most famous metaphysical poem, was dedicated to Queen Elizabeth, 1592, but not printed till 1599. Later editions appeared 1602, 1711, and 1773. The best parts of it have been frequently copied, and are familiar to all readers.

**DEWEY, Orville, D.D.**, Unitarian; b. in Sheffield, Mass., March 28, 1794; d. there March 21, 1882. He was graduated at Williams College, 1814, and at Andover, 1819; was, soon after graduation, Dr. Channing's assistant; pastor of the Unitarian Church at New Bedford, Mass., 1823-33; of the Second Church of New-York City, 1835-48; of the New South Church, Boston, 1858-62. He was a frequent contributor to the *North-American Review*. His works were collected in 3 vols. in 1847 (N.Y.), and were in the twentieth edition in 1876. Since 1847 he issued his Lowell Lectures on the *Problem of Human Destiny*, N.Y., and *Sermons on the Great Commandments*, 1876. A new edition of his *Works* in one volume appeared in Boston, 1883. See his *Autobiography and Letters*, edited by his daughter, Boston, 1883.

**DOBELL, John**, b. 1757; d. at Poole, Dorset, May, 1840; was an exciseman of limited education, but wrote or edited several books, among them a very important and influential *New Selection*, 1806, including some rude hymns of his own, and many others not previously published, with the authors' names.

**DODGE, Hon. William Earl**, an eminent merchant and philanthropist; son of David Low and Sarah Cleveland Dodge; b. Sept. 4, 1805, in Hartford, Conn.; d. in New York, Feb. 9, 1883. Sprung from Puritan stock, he illustrated in a marked degree the sturdiness, enterprise, and piety of his ancestry. With a lithe figure, elastic step, keen black eye, a countenance beaming with intelligence and kindness, a mind discriminating and fertile in resources; with ready tact, pleasing address, sound judgment, and unceasing energy; forgetful of self; with broad views, yet adhering firmly to religious convictions; a wise and sympathetic adviser, a forcible speaker, and apt presiding officer,—he was a natural and acknowledged leader among men. He entered a store at thirteen; and with the exception of a short interval spent at his father's cotton-mills near Norwich, Conn., his entire life was passed in New York. He was identified with its mercantile, social, and religious interests, and took part in most of the great political and national movements of the day.

At first a dry-goods merchant, he soon joined his father-in-law, Anson G. Phelps, in the meta trade, and established the firm of Phelps, Dodge & Co., now one of the oldest houses in America. He was among the originators of the Erie, the New-Jersey Central, the Delaware, Lackawanna and Western, the Houston and Texas Central and other railroads. He was largely interested in manufactures, and had extensive lumber operations in different parts of the United States and

Canada. He was a prominent member of the Chamber of Commerce, and for several years its presiding officer. He acted as director in various corporations and companies, and was a member of the Thirty-ninth Congress.

Mr. Dodge's chief distinction, however, was the zeal and liberality he displayed in every form of Christian and benevolent work, not merely in his own city, but in all sections of the country, and throughout the world. Trained by godly parents, and converted during the revival days of Nettleton, it was his delight to engage in direct personal labors for the cause of Christ. He especially loved to take part in general religious awakenings, where all sects and classes united. In his early days he was an efficient promoter of the labors of Finney and other evangelists, and, more recently, of Moody and Sankey. He long held prominent positions in the church. A Presbyterian elder, a sabbath-school superintendent, a manager of the American Bible Society, a vice-president of the Tract Society, a warm supporter of young men's Christian associations, and city missions, he was as conspicuous for his counsels as for his gifts. He was president of the American Branch of the Evangelical Alliance, and frequently represented it at home and abroad. He was chiefly instrumental in founding the National Temperance Society, and was its first president. He stood in a similar relation to the Christian Home for Intemperate Men, and his last work was to aid in creating a like institution for women. During the civil war his patriotic zeal was manifested in a hearty support of the government by both voice and purse, and also in the work of the Christian and the Sanitary Commissions. He felt peculiar sympathy for the freedmen, and gave largely to institutions and churches for their benefit. He believed in sound Christian education, and aided colleges and schools in every part of the land. He was a trustee of the Union Theological Seminary in New-York City, and a liberal donor to its work. He also gave freely to theological seminaries in other places. His wide railroad and business relations and frequent journeys made him familiar with the growing wants of the West and South. Impressed with the urgent need, in those sections, of gospel institutions and influences, he constantly maintained at his own expense, in different seminaries and colleges, a number of carefully selected young men, who could make special and somewhat shorter preparation for the ministry. He left a fund to continue this work. In foreign missions he took profound interest. He was vice-president of the American Board of Commissioners for Foreign Missions, and also a member of the Presbyterian Board of Foreign Missions. His regular annual subscriptions to this cause for many years amounted to ten thousand dollars, and his special contributions were frequent. Scarcely a field or station but knew his name, and enjoyed his aid. He was the principal founder of the Syrian Protestant College at Beirut, and himself laid the corner-stone.

But in his sympathies and gifts he never confined himself to his own denomination or immediate surroundings. Any cause which sought to honor his Master, and benefit his fellow-men, was sure to gain his ear, and, if wisely conducted, to

share his bounty, whatever ecclesiastical body it represented, or wherever it was located. His private charities, and his individual exertions to help the needy or degraded, were, perhaps, more generous and characteristic than any acts known to the public; and it was in the family circle, or in dispensing the hospitalities of his own home, that his engaging personal qualities shone most brightly, although in every company, and with all associates, he seemed instinctively to inspire warm and lasting affection. His business insight, industry, and integrity gave him ample means, and also the unfailing confidence of his fellow-merchants. His conscientious and scriptural views of stewardship led him to acquire wealth that he might use it for philanthropic ends, and the same spirit is manifest in the liberal bequests his will contained for the leading religious and charitable organizations. In his wife he always found the fullest sympathy and most prudent counsel for all his benevolent undertakings. She and their seven sons survive him.

**DOREMUS (Sarah Platt Haines), Mrs. Thomas C.,** b. in New-York City, Aug. 3, 1802; d. there Jan. 29, 1877. Her life was consecrated to Christ and to the relief of sorrow in every form. For thirty-two years she was a manager of the Woman's Prison Association, and from 1863 its presiding officer. For thirty-six years she was a manager of the City and Tract Mission Society, and twenty-eight years of the City Bible Society. In 1850 she was a founder of the House and School of Industry, and since 1867 its president. She was also a founder, and always second directress, of the Nursery and Child's Hospital. In 1855, by her hearty co-operation, she enabled Dr. J. Marion Sims (d. Nov. 13, 1883) to establish the Woman's Hospital in New-York City, — the first institution of the kind to be founded anywhere. In 1866 she helped to organize the Presbyterian Home for Aged Women, presided at its first meeting, and continued a manager. During the civil war she played a prominent part in distributing supplies to all the hospitals in and around the city. All her life she was a Sunday-school teacher, and greatly interested in child-life. Her own family was large, and she never forgot her home duties amid the distractions of her many public enterprises.

But her greatest work was for foreign missions. She was called the "Mother of Missionaries." No missionary entered or left the port of New York without substantial evidence of her interest. At ten years of age she attended, with her mother, meetings held by Mrs. Isabella Graham and other women to pray for the conversion of the world; and from that time on she labored in the great cause. In 1828 she organized a band for the relief of the Greek Christians persecuted by the Turks, in 1835 a society in New York in aid of Madame Feller's Baptist Mission at Grand Ligne, Canada. Her memorial is the Woman's Union Missionary Society, which she organized in New York, November, 1860, and which has led to similar organizations all over the country. It is unconnected with any church board, is supported by voluntary contributions, and devoted to work among women in heathen lands.

Mrs. Doremus was a member of the South Reformed (Dutch) Church; but in her love for

the Master she knew no denominational lines. Among all the women who have advanced the world she has a foremost place.

See *In Memoriam of Mrs. Doremus*, Edinburgh, 1877; *The Missionary Link*, vol. viii. No. 2, March, 1877.

**DRUMMOND, William**, of Hawthornden, b. Dec. 13, 1585; d. Dec. 4, 1649; "the first Scottish poet who wrote well in English;" was educated at the university of Edinburgh, and studied civil law in France, whence he returned in 1609 to occupy his beautiful ancestral seat. There Ben Jonson visited him in 1619. He wrote a *History of Scotland* and other prose-works, besides many poems, which have been published together, 1711, 1791, and, with life by Peter Cunningham, 1833. His *Flowers of Zion* appeared 1623. His *Divine Poems* include some of our earliest translations of Latin hymns.

**DUNN, Professor Robinson Porter**, b. 1825; d. Aug. 28, 1867; was a professor in Brown University, and an accomplished scholar. He translated from the Latin, German, and French a few hymns which are much used.

**EDMESTON, James**, b. at Wapping, London, Sept. 10, 1791; d. at Ilomerton, Middlesex, Jan. 7, 1867; was an architect, but better known as a voluminous writer of sacred verse. Besides one or two prose-works he published *The Search, and other Poems*, 1817; *Sacred Lyrics*, 1820-22, 3 vols.; *The Cottage Minstrel*, 1821; a hundred hymns for Sunday schools, 1821; another hundred for particular occasions, and fifty for missionary prayer-meetings, 1822; *Patmos*, etc., 1821; *The Woman of Shunem*, etc., 1829; *Sonnets: Hymns for the Chamber of Sickness*, 1814; *Close Hymns and Poems*, 1814; *Infant Breathings*, 1816; *Sacred Poetry*, 1817. In all he produced near two thousand of these effusions, some of which are spirited and elegant, while many of them have been useful, and one or two are still largely used.

**ELLIOTT, Charlotte**, b. 1789; d. at Brighton, Sept. 22, 1871; was a daughter of Charles Elliott, and sister of two somewhat eminent clergymen, Henry V. and Edward B.; but her "Just as I am" has been far more widely useful than her brother Edward's *Horae Apocalypticæ*. She wrote *Hours of Sorrow*, 1836; *Morning and Evening Hymns for a Week*, 1812; *Poems by C. E.*, 1863; and over a hundred lyrics in *The Invalid's Hymn-Book*, 1831-51, the last edition of which she edited, as also *The Christian Remembrancer*, an annual. Several of her hymns have been and are very popular. The earliest of them appeared in the *Psalms and Hymns* of her brother, Henry Venn, whose wife, **Julia Anne Elliott** (d. 1811), also contributed to it several of great merit.

**ELLIOTT, David, D.D., LL.D.**, b. at Sherman Valley, Penn., Feb. 6, 1787, of pious ancestry, and carefully educated in religion; d. at Allegheny, Penn., March 18, 1871; diligent at academics; successful teacher at Washington, Penn., in 1805-06; valedictorian at Dickinson College in 1808; licensed, 1811; pastor from 1812 to 1829 at Mercersburg, Penn., from 1829 to 1836 at Washington, Penn. Both pastorates were filled with "well-studied, clear, convincing, and persuasive" sermons, successful conflicts with error, faithfulness in discipline, organization of Christian activity in various directions, revival-seasons, initiation of

prayer-meetings and Sunday schools, and accompanied by a steadily increasing influence in the denomination.

Dr. Elliott's educational life began with the re-organization of Washington College in 1830. Owing to his enterprise, wisdom, and resolution, the new movement rapidly attained success. He was "acting president" two years, president of the Board of Trustees thirty-three years. His transfer to Allegheny in 1836 brought him to the theological seminary at one critical period, and he continued through many others. He made the burdens of the seminary his own, laid all his gifts and experience upon its altar, pleaded its cause against all opponents, bound it upon the heart of the church, increased the number of its students, often performed the extra duties of its unoccupied chairs, accepted whatever place best suited its needs, proved equal to every exigency in teaching and administration, sustained its work alone in 1840, begged it out of difficulties in 1850, watched with delight its later rapid growth, saw nearly a thousand men go from its doors to preach the gospel, and when made *emeritus* in 1870, lived to pray for it and with its every student, and still lives as its model of piety and devotedness.

For ecclesiastical usefulness Dr. Elliott was pre-eminently fitted by clear thinking, directness in expression, perfect impartiality, and a judicial habit of mind. All these traits were often exhibited, but especially in the disruption assembly of 1837, of which his moderatorship was a marvel of fairness as tested by the feelings of the time, and his decisions unimpeachable in their accuracy as tested by subsequent judicial deliberations. Present and assenting at the re-union of the Presbyterian Church in 1869, he died, leaving to the church and the world the legacy of a great work well done, and of a character wonderfully symmetrical.

SYLVESTER F. SCOVEL.

**ENFIELD, William, LL.D.**, b. at Sudbury in Suffolk, March 29, 1741; d. at Norwich, Nov. 3, 1797; was an eminent Unitarian minister and author. After studying at Daventry, he ministered successively at Liverpool, Warrington, and Norwich. His *Speaker*, 1774, and *History of Philosophy*, 1791, passed through several editions, and are well known. He also wrote *An Essay towards the History of Liverpool*, 1774; *Observations on Literary Property*, 1774; *Exercises on Elocution*, 1781; *Institutes of Natural Philosophy*, 1783; and some volumes of sermons; and compiled the *Preacher's Directory*, 1771, and a *Selection of Hymns*, 1772 (2d ed., 1797), containing a few of his own.

**EPHRA'IM.** See TRIBES OF ISRAEL.

**ERSKINE, Ralph**, b. at Monikies, Northumberland, March 18, 1685; d. Oct. 6, 1752; was educated at the university of Edinburgh; became minister at Dunfermline 1711, and joined the seceders 1731. His *Gospel Sonnets*, 1732, which are extraordinary reading now, were long very popular, and went through many editions. They were followed by *A Paraphrase on the Song of Solomon*, 1738, and *Scripture Songs*. His entire *Poetical Works* were printed in one volume, 8vo Aberdeen, so lately as 1858.

**EUCCHARIST** (Greek *ευχαριστία*, "a giving of thanks"), the ancient church-name for the sacrament of the Lord's Supper as a feast of thanks giving, a thank-offering of the whole church to

all the favors of God in creation and redemption. The term denoted in the first place the prayer of thanksgiving, which was part of the communion-service and the service itself. The sacrament is not so called in the New Testament; but the designation quite naturally followed from the use of *εὐχαριστίας* ("he had given thanks") in Matt. xxvi. 27, Mark xiv. 23, Luke xxii. 19, 1 Cor. xi. 24, and is used by Justin Martyr (*1 Apol.* i. 65, 66), Irenæus (*Adv. hæres.* iv. 41), Clement of Alexandria (*Paedag.* ii. 2), and others. See LORD'S SUPPER.

**FAWCETT, John, D.D.**, b. at Lidget Green, near Bradford, Yorkshire, Jan. 6, 1739; d. at Brearley Hall near Wainsgate, July 25, 1817; was an eminent hymn-writer of the school of Watts. Converted under Whitefield in 1755, he became in 1764 Baptist minister at Wainsgate, and there remained through life, rejecting all allurements to larger fields. His most popular hymn, "Blest be the tie that binds," is said to have celebrated his refusal, under touching circumstances, of a London charge in 1772. He also declined the presidency of the Baptist academy at Bristol in 1793, and eked out his scanty income by taking pupils at home, and by his pen. He published *The Devotional Family Bible*, 1811, 2 vols., and sundry smaller works in prose, besides *Poetic Essays*, 1767, and a hundred and sixty-six *Hymns*, 1782, 2d ed., 1817. Many of these had merit enough to be largely used in former days, and some of them still retain a place in our collections. His *Life and Letters* were published by J. Parker, London, 1818.

**FITCH, Eleazar Thompson, D.D.**, b. at New Haven, Jan. 1, 1791; d. there Jan. 31, 1871; graduated at Yale, 1810; studied theology at Andover; and was professor of divinity, and college pastor, at Yale, 1817-63. He published some sermons, etc., and was one of the compilers of the Connecticut Congregational *Psalms and Hymns*, for which he wrote a few pieces of merit.

**FOLLEN, Eliza Lee (Cabot)**, b. in Boston, Aug. 15, 1757; d. at Brookline, Mass., Jan. 26, 1860; was a voluminous writer of prose and verse for children and adults. In 1828 she married Professor Charles Follen, who was exiled from Germany, fled to America, 1823, and was lost on the "Lexington," 1840. Her *Poems* appeared 1839. Some of her hymns have been popular and are still sometimes used.

**FRIENDS, The Society of**, commonly called **QUAKERS**. *Liberal Branch*.—Until early in this century, American Friends were generally united on the original ground of the society, viz., "conversion to God, regeneration, and holiness, not schemes of doctrines, and verbal creeds, or new forms of worship" (Penn's *Rise and Progress*), and did not "require a formal subscription to any articles, either as a condition of membership, or to qualify for the service of the church" (*London Summary*, 1790).

For more than forty years, Elias Hicks of Long Island had been an eminent minister, and apparently acceptable, when in 1819 he was publicly opposed in Philadelphia. A separation in that Yearly Meeting took place in 1827; one party styling the other "Hicksites" and "Separatists," terms which have ever been repudiated. These Friends constituted the much larger portion of

the membership in New York, Philadelphia, and Baltimore Yearly Meetings.

The utterances of Elias Hicks will bear comparison with those of ancient Friends; and Job Scott of Rhode Island, who died in 1793, acknowledged to be an acceptable minister and writer, was his contemporary and of a kindred spirit. Facts prove that other causes were potent in producing the difficulties.

The re-organized Philadelphia Yearly Meeting in 1830 wrote to London Yearly Meeting: "We are not sensible of any dereliction on our part from the principles laid down by our blessed Lord. The history of the birth, life, acts, death, and resurrection of the holy Jesus, as in the volume of the book it is written of him, we reverently believe. We are not ashamed of the gospel of Christ, because it is the power of God unto salvation to all them that believe; neither do we hesitate to acknowledge the divinity of its author, because we know from living experience that he is the power of God and the wisdom of God;" and, "under the present glorious dispensation, he is the one holy principle of divine life and light." "Neither are we sensible of any departure from the faith or principles of our primitive Friends. We are not ignorant, that, on some points of a speculative nature, they had different views, and expressed themselves diversely. In the fundamental principle of the Christian faith, 'the light of Christ within, as God's gift for man's salvation,' . . . they were all united, and in that which united them we are united with them" (Printed Epistles).

The Scriptures, without this divine illumination, "will not give a knowledge of Christ" (Fox's *Great Mystery*).

"Christ is the substance of all figures, and his flesh is a figure; for every one passeth through the same way as he did who comes to know Christ in the flesh" (George Fox's *Great Mystery*).

"The true grounds of salvation by Christ . . . in all ages has been a real birth of God in the soul, a substantial union of the human and divine nature,—the Son of God and the Son of man, which is the true Emanuel state" (Job Scott).

The "second covenant is dedicated with the blood, the LIFE of Christ Jesus, which is the alone atonement unto God, by which all his people are washed, sanctified, cleansed, and redeemed to God. . . . The true witnesses of this" are "they only that have drunk of the blood of Christ, and eaten of his flesh, which he gives for the life of the world" (Fox's *Doctrinals*).

Friends do not believe in imputative righteousness, nor that "Christ died as a substitute for the whole human race in order to satisfy the offended justice of God, and render him propitious to guilty man" (Janney's *Conversations*).

They do not accept the commonly received doctrine of the Trinity, and hold that children are only sinners by actual transgression of the divine law.

(For other views held by all branches of Friends, see under FRIENDS.)

They have seven Yearly Meetings, laboring jointly on behalf of the Indians; and recently four of these agreed to co-operate in a Union for Philanthropic Labor.

First-day schools are maintained in very many

localities, and an official sanction to some extent has been extended. Swarthmore College, Pennsylvania, and Friends College, Long Island, are well patronized; and flourishing schools are supported in New York, Philadelphia, Baltimore, and other places.

LIT.—**GEORGE FOX:** *Works*, 1691-1706, Philadelphia and New York, 1831, 8 vols., and all other early Friends' writings; **JOHN SCOTT:** *Journal*, New York, 1797; *Works*, 1831, 2 vols.; **ELIAS HICKS:** *Journal*, New York, 1832; *Letters*, New York, 1834, Philadelphia, 1861; *Sermons*, Philadelphia, 1825, New York, 1831; **THOMAS WETHERALD:** *Sermons*, Phila., 1825, Baltimore, 1861; **HUGH JUDGE:** *Journal*, 1841; **EDWARD STABLER:** *Journal*, 1846; **JESSE KERSEY:** *Narrative*, 1851; *Treatise*, 1815, 1842; **JAMES COCKBURN:** *Review of Causes of Late Disorders*, 1829; **WILLIAM GIBBONS:** *Review of Charges*, 1817; **JOHN COMLY:** *Journal*, 1853; *Friends' Miscellany*, 1831-39, 12 vols.; **SAMUEL M. JANNEY:** *Memoirs*, 1881; *Conversations on Religious Subjects*, 1835, 1882; *Life of Penn.*, 1851, last ed., 1882; *Life of Fox*, 1853, last ed., 1875; *History of Friends, 1859 to 1867*, 4 vols.; **EZRA MICHENER:** *Portraiture of Early Quakerism*, 1860. These have mostly been issued in Philadelphia. **JOSEPH M. TRUMAN**, Jun.

**FROTHINGHAM, Nathaniel Langdon, D.D.**, b. in Boston, July 23, 1793; d. there April 4, 1870; graduated at Harvard, 1811, and was pastor of the First Church in Boston, 1815-50. He published *Sermons*, 1852; *Metrical Pieces, Translated and Original*, 1855; *Part Second* of the same, 1870. The latter includes many versions from the German. Several of his hymns have been largely used by Unitarians.

**GENERAL BAPTISTS.** See p. 2202.

**GIBBONS, Thomas, D.D.**, b. at Reak, near Newmarket, May 31, 1720; d. in London, Feb. 22, 1785; an eminent independent minister and hymn-writer; was educated at Deptford, and pastor at Haberdashers' Hall, London, from 1743 to his death. He was a friend of Dr. Watts and Lady Huntingdon. He published in prose *Sermons*, 1762; *Rhetoric*, 1767; *Memoirs of Eminent Pious Women*, 1777, 2 vols.; *Memoir of Dr. Watts*, 1780, etc.; and, in verse, *Jaculinia*, 1750; *The Christian Minister*, etc., 1772; and two volumes of *Hymns*, 1769 (including some by President S. Davies and others) and 1781. A few of these have considerable merit, and are still used. He also translated the *Latin Epitaphs in the Nonconformists' Memorial* (1775) and the Latin poems in Watts's *Horti Lyrica*. Three volumes of his *Sermons* appeared posthumously in 1787.

**GILMAN, Samuel, D.D.**, b. at Gloucester, Mass., Feb. 16, 1791; d. at Kingston, Mass., Feb. 9, 1858; was an eminent Unitarian clergyman. Graduating at Harvard, 1811, he was pastor at Charleston, S.C., from 1819 till his death. Besides many contributions to the reviews, he published *Memoirs of a New-England Choir*, 1829; *Pleasures and Pains of a Student's Life*, 1852; and *Contributions to Literature*, 1856. His few hymns appeared in collections of 1820 and 1823.

**CISBORNE, Thomas**, b. at Derby, 1758; d. at Yoxhall Lodge, near Barton, 1816; was educated at Harrow, and St. John's College, Cambridge; perpetual curate of Barton-under-Needwood, Staffordshire, 1783; prebendary of Durham, 1826.

He published *Principles of Moral Philosophy*, 1789; *Duties of Man*, 1795; *Duties of the Female Sex*, 1797; *Familiar Survey of the Christian Religion and History*, 1797; *On Christian Morality*, 1810; and several volumes of sermons, poems, etc. His *Walks in a Forest* (1794) was much esteemed, and one of his hymns is still valued by those who use it.

**GOODE, William**, b. at Buckingham, April 2, 1762; d. April 15, 1816; was educated at Magdalen Hall, Oxford; curate of Abbots Langley, Herts, 1781; curate to Romaine at St. Ann, Blackfriars, London, 1786; rector of the same, 1795, besides filling several lectureships; was one of the founders of the Church Missionary Society. His *New Version of the Book of Psalms* (1811, 2 vols.) has been a good deal valued and extracted from. A volume of his sermons appeared, 1812; and his *Essays on All the Scriptural Names and Titles of Christ*, etc., with a memoir, was published in six volumes by his son in 1822. *The Divine Rule of Faith and Practice* (1812), and sundry other works against the Tractarians, were written by a later London rector of the same name.

**GRAHAM, James**, b. at Glasgow, 1765; d. 1811; was educated at the university of Glasgow; was for a time a lawyer; took orders, and served as curate at Shipton, Gloucestershire, at St. Margaret's, Durham, and at Sedgfield, near Durham. He published sundry poems, as *The Sabbath* (1804), *Birds of Scotland*, etc. (1806), which were once much valued.

**GRANT, Sir Robert**, b. 1785; d. at Dapoorie, in Western India, July 9, 1838; graduated at Cambridge, 1806; was admitted to the bar, 1807; member of Parliament for Inverness, 1826; privy-councillor, 1831; governor of Bombay, 1834. He wrote one or two books on India, and twelve *Sacred Poems*, issued by his brother, Lord Glenelg, in 1839. All of these are meritorious, most of them are more or less used as hymns, and two are of the first rank. "When gathering clouds around I view" appeared in the *Christian Observer*, February, 1806, and "Saviour, when in dust to thee," November, 1815.

**GRIGG, Joseph**, d. at Walthamstow, near London, Oct. 29, 1768; was a Presbyterian assistant minister in Silver Street, London, 1743-47, and after that seems to have lived at St. Albans and Stourbridge. He issued a few tracts in prose and verse. His hymns and poems were collected by D. Sedgwick, 1861: two of them have long been very popular. "Jesus, and shall it ever be," was written at the age of ten.

**GURNEY, John Hampden**, b. in London, Aug. 15, 1802; d. there March 8, 1862; was educated at Trinity College, Cambridge; curate at Lutterworth, 1827-44; district rector of St. Mary's, Marylebone, 1817. He published sundry historical sketches, lectures, etc., and two hymn-books, 1838 and 1851. These contain several good and useful originals.

**HABINGTON, William**, b. at Heudlip, Worcestershire, Nov. 5, 1605; d. there Nov. 30, 1651; wrote several books in prose and verse, chief of which is *Castara*, 1634, reprinted by C. A. Elton, 1812. His Muse was sober and devout.

**HAMMOND, William**, b. at Battle, Sussex, Jan. 6, 1719; d. in London, Aug. 19, 1783; was educated at St. John's College, Cambridge, but joined



the Calvinistic Methodists, and afterwards, with his friend Cennick, the Moravians. He published *Medulla Ecclesie* (1744), and *Psalms, Hymns, and Spiritual Songs* (1745). The latter show the Wesleyan influence strongly, and form a volume of considerable size and importance. Many of them were in use during the last century, and one or two of them are still somewhat popular.

**HANNA, William, D.D., LL.D.**, author of the *Life of Dr. Chalmers*, etc.; b. at Belfast in 1808, and d. in London, May 21, 1882. Having studied in Glasgow, he became a licentiate of the Church of Scotland, and was settled at East Kilbride, and subsequently removed to Korling, both in Lanarkshire. He married the eldest daughter of Dr. Chalmers. At the disruption, in 1843, he joined the Free Church. Subsequently he was called to Edinburgh as colleague to the Rev. Dr. Guthrie. He was a very graceful and impressive preacher, but his fame rests chiefly on his books. Besides the *Life and Letters of Dr. Chalmers* (Edinburgh, 1849-52, 5 vols.), he published *Lectures on Wilkie and the Huguenots*; *The Life of Christ*, Edinburgh, 1868-69, 6 vols. He was editor of the *Letters of Thomas Erskine of Linlathen*, London, 1877, 2 vols. Dr. Hanna retired from the duties of the ministry several years before his death.

W. G. BLAIRIE.

**HART, Joseph**, b. in London about 1712; d. there May 24, 1768; "received a classical education," and for some years was a teacher of languages, translating Herodian's *History of his Own Times* (1719), and doing other work which he afterwards considered immoral and profane; e.g., a pamphlet on *The Unreasonableness of Religion* (1741). He began preaching about 1759, and soon settled at the independent chapel in Jewin Street, where his ministry was most vigorous and effective. He was an advanced Calvinist, but not an Antinomian. Personally he was an original and striking, if not an attractive, character, with a plain and narrow mind, a temper sincere, vehement, and entirely devoted, and an utterance blunt and unpolished to the last degree. His *Hymns, with the Author's Experience*, appeared 1759, with additions in 1762 and 1765. Like nearly all the lyrics of last century dissent, they are without refinement, or any evidence of culture, but not, like them, commonplace. Hart established a new and strong type of his own. His rudeness often runs into quaint boorishness, but has occasional gleams, not only of good sense and good feeling, but of something like poetry. Such as they are, these hymns have been immensely influential. With the extreme Calvinistic sects they have always been prime favorites, and some of them are still largely used by most English-speaking Christians. But the natural effect on a cultivated man is expressed in the familiar anecdote of Dr. Johnson's giving a crown at church to "a poor girl in a bedgown, though I saw Hart's Hymns in her hand."

**HASTINGS, Thomas**, Doctor of Music; b. in Washington, Conn., Oct. 15, 1784; d. in New-York City, May 15, 1872. In 1796 he removed to Clinton, Oneida County, N.Y. In early youth he began his musical studies, and prosecuted them without a teacher, mastering every treatise that came within his reach. He began his career as a teacher in singing-schools in 1806,

and as an editor in 1816. In connection with Professor Norton of Hamilton College he published two pamphlets (1816), afterwards enlarged, and united with *The Springfield Collection*, in a volume entitled *Musica Sacra*. From 1823 to 1832 Mr. Hastings, by special request, was the editor of *The Western Recorder*, a religious paper published at Utica. In 1832, at the call of twelve churches, he removed to the city of New York. Not only had he studied his favorite art, but with great diligence he had applied himself to the study of English literature, philosophy, and theology, and had acquired facility in public address and in writing. Before leaving Utica he had begun to write hymns, impelled by the lack of variety in those then current, and by the need of adapting suitable words to the music he arranged. In the *Spiritual Songs* (1832) there are more than thirty of his hymns published anonymously. Among these are some of the best that he wrote; such as, "How calm and beautiful the morn!" "Gently, Lord, oh gently lead us," "Child of sin and sorrow." The popularity of these first attempts led him to continue and cultivate the habit thus early begun. About two hundred of his hymns are in current use, and he left in manuscript about four hundred more. Doubtless his name will live longer as a writer of hymns than as a writer of tunes. His music, with that of Dr. Lowell Mason, did important service in the church, and marks in this country the transition period between the crude and the more cultured periods of psalmody. In his lifetime Dr. Hastings was criticised, as a musician, as too far in advance of the general cultivation: now he is criticised as too far behind the present wants. Both criticisms point to the truth that he aimed to lead higher the people of his own time. His cardinal principle was, that in church music the artistic must be strictly subordinated to the devotional. He was a devout and an earnest Christian, a hard student, a resolute worker, not laying aside his pen till three days before his death, which came to his relief in his eighty-eighth year. A list of his publications, with their dates, is subjoined.

*Musica Sacra*, 1816-22; *The Musical Reader*, 1819; *A Dissertation on Musical Taste*, 1822, revised and republished, 1853; *Spiritual Songs* (Dr. Lowell Mason, co-editor), 1832-36; *Prayer*, 1831; *The Christian Psalmist* (the Rev. Dr. William Patton, co-editor), 1836; *Anthems, Motets, and Sentences*, 1836; *Musical Magazine*, 24 numbers, 1837-38; *The Manhattan Collection*, 1837; *Elements of Vocal Music*, 1839; *Nursery Songs, The Mother's Hymn-book, The Sacred Lyre*, 1840; *Juvenile Songs*, 1842; *The Crystal Fount*, 1847; *The Sunday-school Lyre*, 1848. With William B. Bradbury as joint editor from 1844 to 1851, — *The Psalmist*, 1844; *The Choralist*, 1847; *The Mendelssohn Collection*, 1849; *The Psalmista*, 1851; *Devotional Hymns and Poems*, 1850; *The History of Forty Choirs*, 1854; *Sacred Praise, The Schola*, 1856; *Church Melodies*, 1855; *Hastings's Church Music*, 1860; *Intros, or Short Anthems*, 1865. Dr. Hastings edited, for the American Tract Society, *Sacred Songs* (1855) and *Songs of Zion* (1856), and, for the Presbyterian Church, *The Presbyterian Psalmist* (1852) and *The Juvenile Psalmist*.

THOMAS S. HASTINGS.

**HATFIELD, Edwin Francis, D.D.**, b. at Elizabethtown, N.J., Jan. 9, 1807; d. at Summit, N.J., Sept. 22, 1883. He was graduated at Middlebury College, Vt., 1829; studied two years (1829-31) at Andover Theological Seminary; was pastor of the Second Presbyterian Church, St. Louis (1832-35), of the Seventh Presbyterian Church, New-York City (1835-36, during which time he received 1,556 persons on professions of faith, and 662 by letter), and of the North Presbyterian Church (1856-63). In 1863 he retired from the pastorate on account of loss of health. From 1864 to 1866, and again from 1870 to 1873, he acted as special agent of the Union Theological Seminary, New-York City, and raised much money. He was Stated Clerk of the General Assembly of the Presbyterian Church from 1846 until his death, first of the New-School Assembly (1846-70), and then of the united body. In 1866 he was a member of the Re-union Committee of the New-School Assembly. In 1883 he was elected moderator of the General Assembly; and, although seventy-six years old, he discharged the onerous duties of the position with surprising freshness and vigor. He was an eminent student of hymnology, had collected a large and valuable library in this branch, and in 1872 published at New York *The Church Hymn-Book, with Tunes*. His library is now in the Union Theological Seminary, New-York City. His acquaintance with ecclesiastical polity, with parliamentary law, and with the history and the members of the Presbyterian Church, was remarkable. He wrote the *Memoir of Elihu W. Baldwin, D.D.*, 1813; *St. Helena and the Cape of Good Hope*, 1852; and *The History of Elizabeth, N.J.*, 1868. For his contributions to this encyclopædia, see ANALYSIS.

**HAWEIS, Thomas, M.D.**, b. at Truro, Cornwall, 1732 (or 1734); d. at Bath, Feb. 11, 1820; was educated at Christ College, Cambridge; became rector of Aldwinkle, Northamptonshire, 1764, and chaplain to Lady Huntingdon. He published *Communicant's Spiritual Companion*, 1763; *Evangelical Principles and Practice*, 1762; *Evangelical Expositor*, 1765-66, 2 vols.; *Improvement of the Church Catechism*, 1775; *Translation of the New Testament*, 1795; *Life of Romaine*, 1797; *History of the Church*, 1800, 3 vols. His *Carmina Christo, or Hymns to the Saviour*, appeared 1792 and 1808: some of them are valuable and popular.

**HEGIBOTHAM, Ottiwell**, b. 1741; d. at Sudbury, 1765; was a student of Daventry, and a youth of "uncommon merit and abilities." Nov. 20, 1765, he was ordained at Sudbury as pastor of a congregation made up of two hostile parties, whose disputes drove him (being noted for "sensitivity, gentleness, and tenderness") into consumption and an early grave. His twenty-five hymns were not printed till 1794, in a small volume now rare. They are of fair merit, and have been considerably used.

**HEMANS, Felicia Dorothea (Browne)**, b. in Liverpool, Sept. 25, 1791; d. near Dublin, May 12, 1835; was married to Capt. Hemans 1812, and separated from him 1818. Her voluminous poetry, long very popular, appeared in some nineteen separate publications, beginning 1808, and was collected, with a memoir by her sister, 1839, in 7 vols. Her *Hymns for Childhood*, and *Scenes and Hymns of Life*, were her last publications, 1831.

**HERBERT, Daniel**, b. about 1751; d. Aug. 29, 1833; was an illiterate but indefatigable rhymist, whose *Hymns and Poems* (1819-27) fill three volumes of over a thousand pages. Despicable from a literary view point, they have been used by extreme Calvinists. He lived at Sudbury.

**HERRICK, Robert**, b. in London, Aug. 20, 1591; d. at Dean Prior's, Devon, October, 1674; one of the most eminent of our lyric poets; was educated at Trinity Hall, Cambridge; M.A., 1617; vicar of Dean Prior's, 1629; ejected by the Puritans, 1648, and reinstated 1660. His *Noble Numbers* appeared 1647, and *Hispanides, or Works both Human and Divine*, 1648. The frequent levity or licentiousness of what he calls

"My unbaptized rhymes,  
Writ in my wild, unhallowed times,"

rather heavily overweighs his occasional sober moods, and but a small proportion of his verses entitle him to be called a sacred poet; but his fresh style and joyous fancy have won as many admirers in our time as he ever had. His "Litanie to the Holy Spirit" is well known.

**HERRON, Francis, D.D.**, b. June 28, 1774, near Shippensburg, Penn.; d. Dec. 6, 1860, at Pittsburgh, Penn. He was born of Scotch-Irish and pious parents, and trained by them and the times to faith and manliness; Dickinson graduate, May, 1794; studied theology with Cooper; licensed Oct. 4, 1797; toughened by severe journey West, 1798-99, kindled by great revivals in progress there; settled at Rocky Springs, Penn., in April, 1800, and, after eleven years' successful pastorate, translated to Pittsburgh First Church.

Here began "labors more abundant." As preacher, he was careful in preparation, impressive, and experimental. The house, too large before, soon became too small. As pastor, he was affectionate, accessible, and progressive in methods. As presbyter, a born leader in synod and presbytery, and moderator of General Assembly in 1827. He was president of the board of directors of the Theological Seminary, Allegheny, from its beginning till his death. Having secured its location at Allegheny, he carried the institution by force of will, large influence, incessant begging, and indomitable trust in its future. As Pittsburgher, he was devoted to the city's interests, jealous of its morals, helpful in extending the churches, founding the first Moral Association, and holding the first temperance meetings.

He was pre-eminently a man to mould the times. "There are but two things in Pittsburgh," was once said,—"Dr. Herron and the Devil," and the doctor seems to be getting the advantage." In personal influence he was commanding and magnetic (aided by an unequalled majesty of presence), equal to emergencies in church or city, with pronounced opinions and well-understood convictions, sound judgment, and warm sympathies, of remarkable courage, and great practical wisdom.

SYLVESTER F. SCOVEL.

**HERZOG, Johann Jakob, D.D.**, b. at Basel, Sept. 12, 1805; d. at Erlangen, Sept. 30, 1882. He pursued his university studies (1823-29) at Basel and Berlin. In 1830 he became licentiate in theology, and privatdocent in the university of Basel. In 1835 he was called as provisional, but in 1838 was appointed definitely professor of

historical theology in the academy at Lausanne. There his colleague was Alexandre Vinet (see art.). He contributed to the *Studien u. Kritiken*, 1839, an essay upon Zwingli's doctrine of providence and election. Four years later he issued his sketch of John Calvin (Basel, 1843), and the same year and place his elaborate Life of Oecolampadius and the Reformation in Basel (Basel, 2 vols.). In 1845 he criticised the Plymouth Brethren in his *Les frères de Plymouth et John Darby*, Lausanne, and that year resigned his professorship (November, 1845) in consequence of a radical revolution, and retired into private life, until, on Tholuck's suggestion, he was called in 1847 to Halle as professor of church history. His acquaintance with two Waldensian students at Lausanne had led him to investigate that ancient sect's early history, and he published *De Origine et pristino statu Waldensium* (Halle, 1848), the first-fruits of such study. His essay attracted great attention; and under the patronage of the Prussian Government he made a journey through Switzerland, France, and Ireland for the inspection of manuscripts bearing upon the Waldenses. In 1853 he published *Die romanischen Waldenser* (Halle); in which he proved, that both the Waldensian and other historians were mistaken in attributing to the sect direct primitive descent from apostolic times, but, on the contrary, that the Roman-Catholic historians were right in maintaining that it started in the twelfth century. He also showed, that the sect had from the beginning biblical principles, but was first brought by the Hussite movement and the Reformation of the sixteenth century upon truly Protestant ground. His work was based upon comprehensive and careful study of the sources, and written in a friendly spirit. In 1854 Herzog went to Erlangen as professor of Reformed theology; and there he lectured until 1877, when he retired upon a pension. At the time of his death he had just finished his *Abriss der gesammten Kirchengeschichte*, Erlangen, 1876-82, 3 vols. Translations of it into Swedish, French, and Italian have been made, or are in preparation. It was Dr. Herzog's intention to add a supplementary volume, upon the church history of the nineteenth century.

But Dr. Herzog's greatest service was his *Real-Encyclopädie für protestantische Theologie u. Kirche*. The idea of a religious encyclopædia of a very comprehensive character had long been in the minds of Protestant theologians, and preparations had been made for it under the editorship of Schneckenburger (q.v.); but the Revolution of 1818 put a temporary end to the enterprise. After the excitement of that time had passed, and their business again justified it, the publishers revived the project: and Tholuck was asked to take charge of it, Schneckenburger having meanwhile died (1845); but he recommended Herzog, his colleague, and under the latter's care the first volume appeared at Hamburg in 1854, and the twenty-second and last volume, which contained the very elaborate index, at Gotha in 1868. The encyclopædia was an extraordinary success. It became at once a standard and indispensable work. Such a display of learning had not been previously made. And Dr. Herzog was just the man for his position,—learned, modest, energetic, wide in his sympathies, and liberal in his the-

ology; for, although of the Reformed Church, he had the friendliest feelings towards Lutherans. He treated his contributors with uniform courtesy, kindness, and liberality. Besides bearing the burden of responsibility and care necessarily attached to the editing of so extensive a work, he assumed a large part of the authorship, contributing no less than five hundred and twenty-nine articles, some of them quite extensive and elaborate. But within less than ten years after the completion of his encyclopædia he was called upon to edit a second edition. He prudently allied to himself a younger man, Professor G. L. Plitt, his colleague; and the first volume of the new edition appeared at Leipzig in 1877. Professor Plitt died in 1880, after the completion of the seventh volume. Dr. Herzog then associated with himself another colleague, Professor Albert Hauck, and three volumes appeared under their conduct; but part 103, the third part of the eleventh volume, brought the announcement that Dr. Herzog had finished his work on earth.

See Professor F. SIEFFERT: *Wissenschaftlicher Nachruf an Dr. Herzog*, Erlangen, 1882, and the *Beilage zur allgemeinen Zeitung*, Jan. 31, 1883.

**HORNBLOWER, William Henry, D.D.**, b. March 21, 1820, at Newark, N.J.; son of Chief Justice Hornblower; graduated at Princeton College in 1838; led to Christ by a tract written by Dr. Archibald Alexander, and devoted himself to the ministry; graduated from Princeton seminary in 1843; ordained by presbytery of Elizabethtown; missionated some months; ordained and installed pastor of church at Paterson, N.J., Jan. 30, 1844; resigned in October, 1871, to become professor of sacred rhetoric, pastoral theology, and church government in the Western Theological Seminary of the Presbyterian Church at Allegheny, Penn.; died in that position, July 16, 1883.

He relinquished brilliant prospects in choosing the ministry, and proved his earnestness by devotedness. He earned so good a degree in the faith as to gratify the pride felt in him by Dr. Alexander. His diligence in biblical study issued in critical skill in Scripture exegesis. This found expression in the scholarly, discriminating, and edifying work done in editing and enlarging the Schaff-Nägelsbach-Lange *Commentary on the Lamentations*, published in 1871.

Dr. Hornblower's unvarying characteristics were a firm gentleness, a dignified courtesy, a winning and unselfish interest in others, a tenderness to the suffering which overlooked none. He was the most loving, bright, and genial of friends, the staunchest of advocates where principle was concerned, and eminently spiritually minded and devout.

SYLVESTER F. SCOVEL.

**HOSKINS, Joseph**, b. 1745; d. at Bristol, Sept. 28, 1788; was for his last ten years an earnest and successful dissenting minister at Castle-Green Chapel, Bristol. His three hundred and eighty-four *Hymns*, published 1789, are of the humblest and most commonplace character; but a few of them are still used.

**HURN, William**, b. at Breccles Hall, Norfolk, Dec. 21, 1751; d. at Woodbridge, Oct. 9, 1829; was ordained, 1781, and became vicar of Debenham, Suffolk, 1790. In October, 1822, he left the Established Church, and in 1823 became Congregational pastor at Woodbridge. He wrote *The*

*Fundamental Principles of the Established Church, proceed to be the Doctrine of the Scripture*, 1790; *A Farewell Testimony*, 1823; *Reasons for Secession*, 1830; *A Glance at the Stage, A Catechism*, and four hundred and twenty *Hymns*, 1813-24. Most of these are no more than respectable; but a few have merit, and are used.

**HYDE, Abby (Bradley)**, b. at Stockbridge, Mass., Sept. 28, 1799; d. at Andover, Conn., April 7, 1872; married Rev. Lavius Hyde, 1818, and lived at Salisbury (Mass.), Bolton and Ellington (Conn.), Wayland and Becket (Mass.). She contributed to Nettleton's *Village Hymns*, 1821, nine pieces, three of which have been widely copied and used.

**INDIANS OF NORTH AMERICA. 1. Religion.** — The Indians universally believe in God or gods, and in the immortality of the soul, and its existence in a conscious state hereafter. There has never, probably, been an infidel among them. They believe in multitudes of spirits or gods everywhere, — gods of the woods, gods under the lakes, gods everywhere: in fact, the world to them is full of spiritual existences. Every kind of animals even, as the bears, has, according to their belief, its spiritual antitype, of which the body which they see is but the outward expression. In their religious rite, or Grand Medicine, they call all these gods, one by one, in endless numbers to their aid. Besides this, the Algonquin races now acknowledge one of these innumerable gods as God supreme: but whether this was their original belief before their discovery by white people, or whether they have insensibly imbibed this from the missionaries with whom they have come in contact from time to time for the last few hundred years, the writer does not pretend to decide; but he believes the latter to be the case. This Supreme Deity the Algonquin races call sometimes "Kitchi-Manido" ("the Great Spirit"), sometimes "Kije-Manido" ("the Kind, Christ-like Spirit"). The writer is, on the whole, inclined to believe, from all he has heard from the Indians, that their fathers had gradually lost entirely the notion of one supreme God, and had degenerated into that of gods everywhere, among whom Kije-Manido was only one. Even now the heathen Indians occasionally speak of him as such.

They are also worshippers of idols, even to this day. About their villages one may often see a rude image — carved in wood, and dressed up with clothes — placed aloft at the outskirts of their village, to ward off disease and ill luck, to which they pay their devotions. Everywhere, too, if there be a stone of striking shape or size, or naturally resembling the human face or figure, they will bow down in adoration to it, or to the spirit of which it is the outward expression; and one may everywhere see the offerings of tobacco, which, in their veneration, they have laid upon it.

As to their great religious rite, the "Grand Medicine," or "Me-da-wi-win," which is common to all the tribes, we quote from one of themselves (an educated mixed-blood, who spent his life in finding out their true beliefs on all subjects) as to its origin and purpose, and which any one who is much among them and hears them will know to be the truth.

"They fully believe that the red man mortally angered the Great Spirit, which caused the deluge;

and at the commencement of the New Earth it was only through the medium and intercession of a powerful being whom they denominate Wa-wen-a-bo-zhe, that they were allowed to exist, and means were given them whereby to subsist, and support life; and a code of religion was more lately bestowed upon them, whereby they could commune with the offended Great Spirit, and ward off the approach and ravages of death. This they term 'Me-da-wi-win,' or 'Grand Medicine.'"

All the heathen Indians firmly believe, as the above writer states, that the Grand Medicine was given them by the Great Spirit. He is also right in saying that they use it in obtaining long life in this world, and warding off the ravages of sickness and death. It has no reference to life in the other world, all the Indian's hopes and fears being bounded by this life. He tries to prolong his life in this world by every means, of which he esteems this the very chief; but beyond that his thoughts do not go. He has no fear or dread of the future, nor any idea that his actions here may influence his state there. Very often, accompanying his most solemn performance of the Grand Medicine, there will be in the same vicinity gambling, lewdness, and even murder; and it is not thought that there is any thing out of consonance with what he is engaged in. Very often he is drunk when beginning its performance, and that is thought to be just as proper as if he were sober. Morality is entirely divorced from his religion, and has nothing to do with it.

As to their belief about the immortality of the soul, it cannot be more exactly told than in the words of the writer before quoted, who had it from Indian sources, and was most careful to have it exactly correct.

"When an Ojibway d. s. his body is placed in a grave, generally in a sitting posture, facing the west. With his body are buried all the articles needed in life for a journey, — of a man, his gun, blanket, kettle, fire-steel, flint, and moccasins; of a woman, her moccasins, axe, portage-collar, blanket, and kettle.

"The soul is supposed to stand, immediately after the death of the body, on a deep beaten path, which leads westward. The first object he comes to in following this path is the great 'Odeimin' ('Heart-berry'), or strawberry, which stands on the roadside like a huge rock, and from which he takes a handful, and eats on his way.

"He travels on until he reaches a deep, rapid stream of water, over which lies the much dreaded 'Go-gog-azh-ogun,' or 'Rolling and Sinking Bridge.' Once safely over this, as the traveller looks back, it assumes the shape of a huge serpent swimming, twisting and untwisting its folds across the stream.

"After camping out four nights, and travelling each day through a prairie country, the soul arrives in the land of spirits, where he is greeted by his relatives accumulated since mankind were first created. All is rejoicing, singing, and dancing. They live in a beautiful country, interspersed with clear lakes and streams, forests and prairie, and abounding in fruit and game to repletion; in a word, abounding in all that the red man most covets in this life. It is that kind of a paradise which he only by his manner of life in this world is fitted to enjoy."

The Ojibways call the road which leads to this place "Tchi-be-kuna," or "the Road of Souls."

They all — good, bad, and indifferent — expect to go there, and to find all their relatives there. There, also, they believe they will be waited on by the souls of those whom they have slain in battle, as slaves.

When entering on manhood, the heathen Indian practises a rigid fast, that he may, if possible,

obtain a vision of the Great Spirit, or of some subordinate spirit, and may in consequence be directed to a long and prosperous life. He builds himself a sort of nest in a tree, or on the top of a rock, and there retires, and fasts for from four to ten days, till he obtains the much desired vision, or is compelled by hunger to desist. By this vision, if he obtain it, all his subsequent life is directed. He never mentions it but with the utmost veneration, and even with the sacrifice of tobacco, or some other thing precious to him, to the spirit of the vision he has seen.

They often hang up an offering of tobacco or clothing on poles to the sun (whom they suppose to be a god, a man) and the moon his wife. They have some sense of guilt, though faint till it is aroused by contact with Christianity; for in circumstances of great distress they will take a dog, and, carrying him out in a canoe, drop him into the middle of a lake as a sacrifice to appease the angry powers unseen.

2. *Influence of Christianity.* — Within the last twenty-five years almost have serious efforts been begun to Christianize the Indians. These efforts have been attended with, on the whole, good success, and have done more towards preventing wars, saving the treasury, protecting the frontier settlers, spreading peace, prosperity, and advancement, as well among the Indians as among the whites, than have all the countless wars, tens of thousands of lives, and hundreds of millions of dollars spent in hostile operations against them during the last hundred years. There are now very many native clergy and Indian congregations; and in consequence, though a very remote and unexpected consequence, there are now tens of thousands of acres of land tilled, and hundreds of thousands of bushels of grain of all kinds raised by them, and more progress made by them since that policy was inaugurated than in all the previous hundred years of gospelless wars.

3. *Prospects of the Indian.* — If the present policy of peaceful Christian missions to civilize and Christianize the Indians be continued and zealously prosecuted, their prospects are brighter than ever before, and not many years will pass till they will be self-sustaining Christian farmers and herdsmen. Experience shows that there is no use trying to make a civilized man out of an Indian, without first making a Christian of him: it is beginning at the wrong end. In our experience, no heathen man ever amounts to any thing as a farmer. The two are inseparably bound up together, — to be a farmer Indian and to be a Christian Indian.

Christianity changes the very expression of their faces, especially of the women. One can tell a Christian Indian woman, by her expression, from a heathen as far as one can see her. She has lost that hard, wild, and forbidding expression, more like that of a wild animal than of a human being; and in its place an expression of softness, gentleness, mildness, and love, has crept over her features. She is no longer a wild animal and a slave: she has become human by the gospel.

The Indians are not so quick to adopt Christianity, or any new thing, as the negroes, being very slow and deliberate in the movement of their

minds; but, once embraced, they cling faster to it. They seem to value religion, when they do embrace it, far higher than we, as, indeed, it is often all they have. It makes them well dressed, clean, quiet, and industrious.

What the Indian needs now is to have all law extended over him the same as over all the other people of the land, to have schools like little district schools established everywhere by the government wherever there are Indian children, to have their lands allotted to them in severalty the same as white people, to be made to pay taxes as soon as possible, to be made citizens, and allowed to vote.

The system of free rations should cease the earliest possible moment, and in its stead a complete outfit for farming should be offered to every Indian family willing to commence that life; namely, a hundred and sixty acres of land in severalty, a yoke of oxen, wagon, sleigh, cow, plough, harrow, and all necessary farming-implements, seed for his land, and provisions to last until he can raise a crop; and, having once given him this complete outfit, let him then shift for himself. Cease to baby him. If white people were always so babied, it would take all the manliness and self-reliance out of them.

And, with all this, let missions be sustained among them by the good Christian people; so that Christianity can have an opportunity to do its work among them, and raise them, as it has raised all other people with whom it has come in contact. And, as the chiefest means to this end, let native Indian clergy be raised up and employed, of whom there are now very many, and whose labors have been blessed with abundant success. Thus employing the two powerful arms, — the temporal and the spiritual, education and Christianity, — an end will be reached which will gladden every lover of humanity, and solve the most difficult of problems.

J. A. GILFILLAN (indorsed by Bishop Whipple).

**IRONS, Joseph**, b. at Ware, Herts, Nov. 5, 1785; d. in London, April 3, 1852; was originally a builder, but became an Independent minister, and settled at Hoddesdon 1812, Sawston 1815, and Camberwell 1818, where he was pastor of Grove Chapel from 1819. He wrote *Jacer*, and other works in prose, besides *Calvary*, *Zion's Hymns*, 1816; *Judah*, a paraphrastic version of the Psalms, 1817; and *Nymphs*, being Canticles similarly treated, 1841. Some of his hymns have been used by advanced Calvinists. A memoir by C. BAYFIELD appeared 1852.

**IRONS, William Josiah, D.D.**, b. at Hoddesdon, Herts, Sept. 12, 1812; d. June 19, 1883; was a son of the above, but became an advanced Anglican. He was educated at Queen's College, Oxford; curate of Newington, 1835; vicar of Walworth, 1837; of Barkway, Herts, 1838; of Brompton, London, 1842; since then prebendary of St. Paul's, and rector of St. Mary Woolnoth. He published many theological works, besides a *Metrical Psalter*, 1857, and a hundred and ninety original *Psalms and Hymns for the Church*, 1875. He has made the best version of *Dies Ira*, now generally used.

**JOHNS, John, D.D.**, b. in New Castle, Del., July 10, 1796; d. April 5, 1876, at the Protestant-Episcopal Theological Seminary of Virginia. Bishop Johns entered Princeton College in 1812,

and graduated with the first honors in 1815. In 1816 he entered the theological seminary of Princeton. In both the college and seminary he was the classmate of Rev. Dr. Charles Hodge. Their friendship was lasting, and, like that of David and Jonathan, was "wonderful." On hearing of Bishop Johns's death, Dr. Hodge said, "I have no such friend on earth."

He was ordained by Bishop White in 1819. His first charge was in Frederick, Md.; from thence, in 1829, he became rector of Christ Church in Baltimore, where he remained till he was elected assistant bishop of the diocese of Virginia. He was consecrated in 1842, and on the death of Bishop Meade, in 1862, became bishop.

Bishop Johns was no ordinary man. He was by his natural gifts "fashioned to much honor." His classmate, Dr. Hodge, said of him, "He was always first, — first everywhere, and first in every thing." He had a well modulated voice, an earnest and impassioned delivery, a tenacious memory, and extraordinary fluency of language, which made him very popular as a preacher. As bishop, in the administration of his diocese and of the affairs of the church generally, he manifested wisdom, prudence, and gentleness. He was also a professor of homiletics and pastoral theology in the Protestant-Episcopal Theological Seminary of Virginia. As a man he was greatly beloved for the indescribable charm of his manner and the warmth of his friendship. His last hours were cheered by the full assurance of faith in that gospel he had always preached. The sting of death was taken away, and the grave robbed of its victory.

JOSEPH PACKARD.

**JOYCE, James, b.** at Frome, Somersetshire, Nov. 2, 1781; d. at Dorking, Oct. 9, 1850; was vicar of Dorking, and wrote *A Treatise on Love to God*, 1822, *The Lay of Truth*, 1825, and some hymns, one of which, on the Jews, is much used.

**KENT, John, b.** at Bideford, Devonshire, December, 1766; d. at Plymouth, Nov. 15, 1843; was a shipwright in Plymouth dockyard, and a warm believer in the tenets of extreme Calvinism. His *Original Gospel Hymns*, 1803, were enlarged to two hundred and fifty-nine in 1833, and reached a tenth edition, 1861: they are remarkable for "height of doctrine." Christians of ordinary altitude have found but one or two of them adapted to general use.

**KEY, Francis Scott, b.** in Frederick County, Md., Aug. 1, 1779; d. in Baltimore, Jan. 11, 1843; is remembered as the author of *The Star-spangled Banner*, 1814. He was educated at St. John's College, Annapolis; began to practise law at Frederick, Md.; removed to Washington, and became United-States district attorney. His *Poems*, 1857, include three hymns of some value.

**KRAUTH, Charles Porterfield, D.D., LL.D., b.** in Martinsburg, Va., March 17, 1823; d. in Philadelphia, Jan. 2, 1883. He was the oldest son of Charles Philip Krauth, D.D.; was educated at Pennsylvania College, Gettysburg, Penn. (of which his father was president), graduating in 1839, and at the Lutheran Theological Seminary at the same place; was pastor at Baltimore, Md. (1841-47), Shepherdstown, Va. (1847-48), Winchester, Va. (1848-55), Pittsburgh (1855-59), and of several churches in Philadelphia after 1859; editor of *Lutheran and Missionary*, 1861-67; professor of

systematic theology in the Lutheran seminary at Philadelphia from its foundation in 1864 until his death; professor of mental and modern science, University of Pennsylvania, from 1868; vice-provost of same institution from 1873. He was a member of the American Oriental Society, of the American Philosophical Society, and of the Old-Testament Company of the American Bible Revision Committee. He was by universal acknowledgment the most accomplished scholar and theologian of the Lutheran Church in the United States. Furnished with a well selected library of fourteen thousand volumes, which, in some of the departments represented, was almost exhaustive with respect to primary sources of information, a most exact and conscientious student of a wide range of learning, especially fond of the most minute and thorough investigations that penetrated all the ramifications and development of a subject concerning which he was searching, endowed with rare powers as a thinker, writer, and debater, and with social gifts that always made him the centre and admiration of every circle in which he moved, he has left a permanent impress on the life and heart of the entire church. His associates in the Bible Revision Committee record their estimate in the words, "America has produced few men who united in their own persons so many of the excellences which distinguish the scholar, the theologian, the exegete, the debater, and leader of his brethren, as did our accomplished associate. His learning did not smother his genius, nor did his philosophical attainments impair the simplicity of his faith." His greatest work, *The Conservative Reformation and its Theology* (Philadelphia, 1872), is both historical and doctrinal. He translated Tholuck's *Commentary on John* (1859) and Ulrici's *Review of Strauss* (1874), and edited Berkeley's *Principles of Human Knowledge* (1874) and Fleming's *Vocabulary of Philosophy* (1860), to the last edition of which (1877) he added a Vocabulary of the Philosophical Sciences of almost equal size with the main work. He was an associate editor of Johnson's *Cyclopædia*. His review articles are numerous. In the controversy in the Lutheran Church which resulted in a division in 1866, Dr. Krauth was the leader of the wing, which, after the separation in the General Synod, established the General Council upon the confessional basis he has defended in *The Conservative Reformation*, viz., that of a strict adherence to the symbolical books. The revised doctrinal basis of the General Synod (1868) is a modification of a form of subscription to the Augsburg Confession he had prepared for the Pittsburgh synod (1868). Of the General Council he was president for ten years, composed its Fundamental Principles of Faith and Church Polity, co-operated largely in the determination of its liturgical forms, moulded to a great extent all its legislation involving doctrinal questions, while, in the defence of doctrinal theses he at various times presented, all his exalted gifts shone with their fullest brilliancy. Failing health prevented the completion of a life of Luther for the fourth Luther centenary, for which he had made extensive preparations, including a visit to the homes of Luther in 1880. A memoir is in preparation by his son-in-law and colleague, Dr. A. Spaeth. See also biographical

sketch by Dr. B. M. Schmucker, in *Lutheran Church Review* for July, 1883 (separately printed), where Dr. Krauth's bibliography fills five pages of fine type. H. E. JACOBS.

**LELAND, John**, b. at Grafton, Mass., May 14, 1751; d. at North Adams, Jan. 14, 1811; was an eminent and active Baptist minister and politician in Virginia, 1775-90, and thenceforth at Conway, Cheshire, and New Ashford, Mass., excepting the years 1804-06 in New-York State. His influence contributed largely to the election of Madison instead of Patrick Henry to the Virginia Convention, and the consequent ratification of the United-States Constitution. Leland was a man of some talent and immense energy, and a local celebrity and power through life. He preached near eight thousand sermons, baptized 1,278 persons, and published some thirty pamphlets. He wrote some hymns, one or two of which are still used. His autobiography, sermons, etc., appeared 1845.

**LENOX, James**, b. in New-York City, August, 1800; d. there Feb. 17, 1880. He inherited and possessed all his life great wealth, but lived in noble simplicity. He was educated at Princeton College, and studied law, but never practised it. His means enabled him to gratify his taste for art and rare books. He accumulated a most valuable library of some twenty-five thousand volumes, and a gallery of choice paintings. These he removed to the Lenox Library, on Fifth Avenue, opposite Central Park, New York, which he founded in 1870, and built at an expense of nearly half a million of dollars. The library is particularly rich in Bibles (including a Mazarin Bible, the Complutensian Polyglot, and one of the two extant copies of Tyndale's *Pentateuch*), in Shakespeare, Dante, Milton, and Bunyan literature, and in American history. He founded the New-York Presbyterian Hospital in 1872, and in 1873 gave the site of the Presbyterian Home for Aged Women. He contributed liberally to literary and theological institutions, especially to Princeton Theological Seminary, and perhaps, in the aggregate, still more largely in ways unknown to the public. He was president of the American Bible Society from 1861 to 1871, and a lifelong member of the Presbyterian Church. He had such an aversion to even posthumous fame that he enjoined it upon his family to furnish no details for any sketch of his life.

**LE QUIEN, Michael**, b. at Boulogne-sur-Mer, Oct. 6, 1661; d. in Paris, March 12, 1733. He became a Dominican in his twentieth year, studied particularly Greek, Hebrew, and Arabic, and on account of his learning and services was made librarian of the convent of St. Honoré, Paris. He was a modest, pious, and zealous man, and constantly corresponded with the most learned men of his time. The most important of his writings are *Sacri Joannis Damasceni opera omnia*, 1712, Paris, 2 vols.; *Stephani de Altamura Ponticensis contra schisma Græcorum Panoplia adversus Nectarii patriarch. Hieros.*, 1718; *Oriens Christianus*, 1740, 3 vols.

**LLOYD, William Freeman**, b. at Uley, Gloucestershire, Dec. 22, 1791; d. at Stanley Hall, in the same county, April 22, 1853; lived mainly in London, and long served as a secretary of the Sunday-school Union and of the Religious Tract

Society, editing their publications. He wrote a few good hymns.

**LOWRIE, Hon. Walter**, b. near Edinburgh, Scotland, Dec. 10, 1784; d. in New-York City, Dec. 14, 1868. He was brought to America at eight years of age; wrought on the farm in Butler County, Penn., until after conversion at eighteen; sought the ministry, and studied with marked zeal and swift progress, but providentially hindered from finishing his studies, went into politics, and in 1811 he was chosen to the Senate of Pennsylvania; after seven years' service, elected to the United-States Senate, and, after six years in that office, made secretary of the Senate. This honorable life-station he surrendered in 1836 for a call to the secretaryship of the infant missionary society of the synod of Pittsburgh, which became, the year following, the Board of Foreign Missions of the Presbyterian Church.

The place for the man was the result of Christian faith and moral heroism; the man for the place, the result of a long chain of preparatory providences. His public life had proven his ability, integrity, sagacity, practical judgment, systematic study, and thorough mastery of every question considered, and had demonstrated permanency and depth of his Christian convictions and character under the most trying circumstances. The man who had elicited the respect of Webster and Clay as "authority upon all points of political history and constitutional law," and had opposed slavery, studied and befriended the Indians, founded the congressional prayer-meeting and temperance society, was just the man in mental power and furniture, and he who gave three sons to foreign missions, and robbed himself of sleep to study Chinese, was just the man in heart, to undertake the new and difficult cause, to allay the irritations of the times while developing the true principles, to awaken the churches, to enlist the public authorities, to grasp comprehensively the world to be evangelized, and rapidly to develop the latent energies, and shape the hitherto unknown instrumentalities.

That he did all this is simple matter of precious history. Walter Lowrie lives everywhere in missionary zeal and efficiency. In the work he constantly manifested executive energy, unflagging industry, self-sacrificing readiness to endure the exposure of distant journeys, and the utmost patience with minutest detail. His religion of principle, joined with his calm and judicial mind, and enkindled by his ardent love for souls and their Saviour, and supported by unquestioning and invincible faith in the promises of God, made him for thirty years the efficient head of the mission-work. SYLVESTER F. SCOVILL.

**LYNCH, Thomas Toke**, was b. at Dunmow, Essex, July 5, 1818, and brought up in Islington, London. He was successively pastor at Highgate, 1847; Mortimer Street, London, 1849; Fitzroy Chapel, 1852; and Mornington Church, Hampstead Road, 1862. Always in feeble health, and in later years able to preach on Sunday mornings only, he died May 9, 1871.

He was a brilliant man, with a vivid and subtle imagination, and a temperament essentially poetical. He wrote *Memorials of Theophilus Trial* (which is largely autobiographic), 1850; *Essays on Some of the Forms of Literature*, 1853; *Lectures*

in *Aid of Self-Improvement*, 1854; *Among Transgressors*, 1860; *A Group of Six Sermons*, 1869; *The Mornington Lectures*, 1870; and *Sermons for my Curates*, 1871, reprinted as *The Moral of Accidents*, etc. Some of these were not so much written by him, as reported from his delivery.

In 1855 he published *The Rivelet, a Contribution to Sacred Song*. This was attacked with great virulence by James Grant in the *Morning Advertiser*, and Dr. John Campbell in *The British Banner*. Newman Hall, Thomas Binney, and other leading Independents stood by Mr. Lynch; and thus arose the once famous "Rivelet Controversy," which filled some thousand pages, chiefly of closely printed octavo. The most memorable part in it was borne by Lynch himself, as "Silent Long," in *Songs Controversial* and *The Ethics of Quotation*, and under his own name in the *Christian Spectator* for November, 1856. In his puny frame dwelt an indomitable spirit, with the indignation as of a Hebrew prophet for meannesses, slams, compromises. *The Rivelet* won him many friends, and the assaults upon it many enemies. The book itself is full of fresh thought, delicate poetry, uncommonplace experience, and quiet devotion: it reached a third edition, much enlarged, in 1868. Selections from it are found in many recent hymnals, both English and American; the most familiar of them beginning, "Gracious Spirit, dwell with me." See LYNCH'S *Memoirs*, edited by William White, London, 1874.

**MACURDY, Elisha**, b. Oct. 15, 1763, in Carlisle, Penn.; d. at Pittsburgh, Penn., July, 1845. Education interrupted by the Revolution and family embarrassment. Character early developed. Total abstainer from boyhood. Advised by presbytery, because of zeal and success, to prepare for the ministry. Cannonsburgh Academy entered at twenty-nine years of age; theology from McMillan; finished in 1799. Ardent piety farther developed through Philip Jackson, the "praying elder." Licensed in 1799. Missionary tour to Erie and thereabouts; second one. Decided with difficulty to settle at Cross Roads, Penn., in connection with Three Springs; installed in 1800. Preaching expository, condensed, pithy; work largely blessed. Refused to ask a blessing on whiskey at a funeral, and persuaded presbytery to exclude it from its meetings. Missionary tour in 1802.

Most eminent as factor in revivals of 1802. Much in prayer. Originated the sunset, fifteen-minute concert of prayer for revival. On fourth sabbath of September, 1802, after sermon on "Choose ye this day," etc., whole night spent by people in prayer; interest deepened; bodily prostrations were experienced. Other neighborhoods stirred. People continued together, despite rain and snow. Enlarged communion seasons. Ten thousand present at Upper Buffalo, 14th November. There Macurdy preached, as if by inspiration, from Ps. ii., the famous "war sermon." Scene at close, says an eye-witness, "like the close of a battle in which every tenth man had fallen, fatally wounded." Revival continued from two to four years; saved the district from infidelity and immorality, and exerted powerful influence on the West. Macurdy's Indian work as remarkable for sagacity, bravery, perseverance, and self-sacrifice. Eight missionary journeys

to Wyandottes, Maumees, etc., travelling forty-five hundred miles, all on horseback. Pastorate resigned, 1835, for infirmity. Labored unremittingly in Allegheny City as long as strength endured.

SYLVESTER F. SCOVEL.

**MADAN, Martin**, b. 1726; d. 1790; was a cousin of Cowper, and the founder and first chaplain of Lock Hospital, in London. There he was long useful, but lost repute through his *Thelyphthora*, which favored polygamy. His *Collection of Psalms and Hymns*, 1760, was one of the most important and influential of early hymnals. He wrote no originals, but altered and enlarged some verses of others, and with unusual judgment and taste, so that several favorite hymns as now used are his in part.

**McMILLAN, John, D.D.**, Presbyterian; b. Nov. 11, 1752, of Scotch-Irish parents, at Fagg's Manor, Penn.; d. at Cannonsburgh, Penn., Nov. 16, 1833. His sisters labored in the field to aid in educating him, first at academy, and then at Princeton College, from 1770. Awakened in the academy when less than seventeen years old, he passed through characteristically strong religious struggles, but finally yielded his will to God's call to the ministry. His theological studies were with Dr. Robert Smith of Pequea. He was ordained at Chambersburg, Penn., June, 1776, as pastor of Chartiers and Pigeon Creek in Washington County. Revolution intervening, he visited the congregations frequently, but removed with his family only in November, 1778. Once settled among a people grappling with the forests, and surrounded by savages housed in log huts, clothed in linsey-woolsey, fed from the products of their own labor, but true to God and their standards, he shared their lot, organized their churches, rebuked rising immorality, kept the generations true to the faith, provided for a needed ministry, visited, catechised, preached and lived the truth through the nearly sixty years' most fruitful ministry, whose fruits remain. He was prominent in the revivals of 1781, when the people spent whole nights in prayer, of 1795, of 1799, of 1802, and of 1823. As ecclesiastic, he was the nucleus of presbyteries, the stern advocate of sound discipline, the relentless opponent of laxity in doctrine; as citizen, he was the defence of law and order during the whiskey insurrection (1791); as educator, he was the father of the "Log-cabin College," the "founder of Jefferson," and the teacher in theology of more than a hundred ministers, who were well taught despite defective apparatus. He resigned his pastoral charge in 1830.

SYLVESTER F. SCOVEL.

**MEDLEY, Samuel**, b. at Cheshunt, Herts, June 23, 1738; d. at Liverpool, July 17, 1799; was apprenticed to an oilman in London, 1752; entered the navy as a midshipman, 1755; was wounded, 1759, and soon after "converted;" opened a school in London, 1760 or 1761; became Baptist pastor at Watford, Herts, 1767, and at Liverpool, 1772, where his ministry was earnest and efficient. His *Hymns* appeared on leaflets or broadsides; seventy-seven of them were gathered in a volume, 1789, and two hundred and thirty-two in 1800. They show some talent, but no taste; yet several of them have been very popular. He was fond of building a hymn on some text or catchword, repeated as often as possible and usually at the end of



every stanza: the result is sometimes successful, but oftener weak and offensive.

**MERRICK, James**, b. at Reading, Jan. 8, 1720; d. there Jan. 5, 1769; was educated at Trinity College, Oxford, and became a fellow of it; took orders, but no parochial charge. Bishop Lowth called him one of the best of men and most eminent of scholars. He published *Annotations on the Psalms*, 1767, and on the *Gospel of St. John*, 1761-67; a translation of Tryphiodorus' *Destruction of Troy*, 1742; *Poems on Sacred Subjects*, 1763; and *The Psalms Translated, or Paraphrased in English Verse*, quarto, 1765, divided into stanzas, etc., by W. D. Tattersall, 1789. The weakness of this important version is its excessive verbosity: had the author known how to condense, he might have done excellent work. Yet some have greatly valued and largely used his renderings. Of his few other lyrics, those on *The Providence of God* and *The Ignorance of Man* possess great beauty and interest; and the last half of the latter makes a popular and admirable hymn.

**MILLS, Henry, D.D.**, b. at Morristown, N.Y., March 12, 1786; d. at Auburn, June 10, 1867; graduated at Princeton, 1802; taught for some years; received Presbyterian ordination, 1816; professor of biblical criticism at Auburn, 1821-51. He published *Hære Germanice, a Version of German Hymns*, 1815, enlarged edition, 1856.

**MOFFAT, Robert, D.D.**, African missionary; b. at Ormiston, Haddingtonshire, Scotland, Dec. 21, 1795; d. at Leigh, near Tunbridge Wells, Eng., Aug. 9, 1883. He was of humble parentage. Became a gardener, but in 1814 offered himself to the London Missionary Society, and by it was sent to South Africa, Oct. 31, 1816. He at first lived in Namaqua Land, with Africaner, a dreaded chief whom he converted; but after his marriage at Cape Town, in 1819, with Miss Mary Smith (b. at New Windsor, near Manchester, Eng., May 21, 1795; d. in England, Jan. 10, 1871), he settled at Kuruman, among the Bechuana tribes, translated the Bible into Bechuana, and carried it through the press after his return to England in 1870. In all his labors and dangers he had a most efficient helper, counsellor, and friend in his remarkable wife. As the result of his vigorous, large-minded, and spiritual labors, civilization and Christianity have been spread through his field of operations,—Kuruman to the Zambesi. In 1812, while on a visit home, he published *Missionary Labors and Scenes in South Africa*. On his final return, in 1870, he was enthusiastically welcomed, and in 1873 given a testimonial of six thousand pounds. David Livingstone was his son-in-law.

See *Scenes and Services in South Africa, the Story of Moffat's Missionary Labors*, Lond., 1876; Mrs. E. R. PITMAN: *Heroines of the Mission-Field*, Lond., 1880, N.Y., [1881]; WILLIAM WALTERS: *Life and Labors of Robert Moffat*, N.Y., 1882.

**MONCREIFF, Sir Henry Wellwood, Bart., D.D.**, a distinguished and much valued minister of the Free Church of Scotland; was b. at Edinburgh in 1809, and d. there Nov. 4, 1883. He was the eldest son of Sir James Wellwood Moncreiff, Bart., known as Lord Moncreiff, a judge in the supreme court of Scotland. He was the head of a family that for many generations had been noted for their attachment to the Presbyterian Church

of Scotland, and had given to that church in almost unbroken succession a line of most estimable ministers. The baronetcy in the family is one of the oldest in Scotland, having been created in 1626. The grandfather of Sir Henry was long known and widely esteemed as minister of St. Cuthbert's, Edinburgh, and a leader of the evangelical party in the church.

After receiving education at the high school and university of Edinburgh, young Moncreiff entered the university of Oxford, where he was a fellow-student of Mr. Gladstone and other eminent men. Influence was brought to bear on him to join the Church of England; and, as the Archbishop of Canterbury was the husband of his aunt, his prospects there were excellent. But he preferred to labor in the church of his fathers; and, returning to Edinburgh to study at the Divinity Hall, he was ordained to the ministry in the country parish of Baldernoch in 1836, whence he was translated to East Kilbride, near Glasgow, in 1837. At the disruption in 1843 he joined the Free Church, and in 1852 was translated to Free St. Cuthbert's, Edinburgh, in which charge he remained till his death. Sir Henry was one of the principal clerks of the General Assembly of the Free Church; and he likewise held the situation of secretary to the Queen's printers in Scotland, in which capacity it was his duty to see to the correctness of the various editions printed of the Bible. In 1869 he was moderator of the General Assembly of the Free Church. He was the first lecturer under the foundation of the Chalmers Lectureship, and had but recently delivered and published his course of lectures on the *Principles of the Free Church*.

Sir Henry had quite a genius for ecclesiastical law and ecclesiastical procedure and forms. His services as clerk of the Free-Church Assembly were of great value, not only in promoting the orderly course of business, but likewise in guiding deliberations, and elucidating the principles that were applicable to difficult questions. The whole question of the relation of Church and State in Scotland, especially as it came to a crisis in 1843, was the subject of his very profound and careful study. He published several treatises on the subject, including *A Letter to Lord Melbourne*, in 1840; *The Practice of the Free Church in her Several Courts*, 1871; *A Letter to the Duke of Argyle*, in 1875; *Vindication of the Claim of Right of the Free Church*, 1877; and, most elaborate of all, his Chalmers Lectures, just referred to. *The Practice of the Free Church* is the book by which he will probably be most remembered. He deemed it quite competent, in harmony with Free-Church principles, to negotiate for union with the United Presbyterians; although, when the question of disestablishment came up, he thought that step inconsistent with these principles. He equally disapproved of the existing Established Church, and of the attempt to pull it down without rearing a purer establishment in its room.

Sir Henry Moncreiff was an assiduous and faithful minister. His discourses were earnest, evangelical, substantial, and often powerful, though he was not a very popular preacher. He was regular and unwearied in visiting the members of his congregation, and in all the other parts of pastoral duty. Personally he was kind, affable, and

unobtrusive, ready to do any service to the poorest of his brethren, quite cordially accepting the humble place of a minister of a nonconformist church, and content to see the favors of the state bestowed upon others. His personal earnestness as a Christian, his sympathy with evangelistic work, his desire for the spiritual good of his people and for the presence of God's spirit in the church at large, were very sincere. Few men have enjoyed a more general esteem for integrity and purity of character, for the true bearing of a Christian minister and a Christian gentleman, throughout his whole life.

W. G. BLAIRIE.

**MONSELL, John Samuel Bewley, LL.D.**, b. at St. Columb's, Londonderry, March 2, 1811; d. at Guildford, April 9, 1875; was educated at Trinity College, Dublin; B.A., 1832; became examining chaplain to Bishop Mant, rector of Ramoon, and chancellor of the diocese of Connor; vicar of Egham, Surrey, 1858, and rural dean; rector of St. Nicholas', Guildford, 1870. Besides *Our New Vicar*, 1867, and other prose-works, he published *Hymns and Poems*, 1837; *Parish Musings*, 1850; *Hymns of Love and Praise for the Church's Year*, 1863; *Spiritual Songs*; *The Parish Hymnal*, 1873; *Simon the Cyrenian*, etc., 1873, and several pamphlets, etc. His devotional verses combine warmth with refinement, and are greatly valued by many of schools widely different from his own.

**MOORE, Thomas**, b. in Dublin, May 28, 1779; d. at Slapton, Wilts, Feb. 25, 1852; enters into religious literature by his *Sacred Songs*, 1816. These have their full share of the spirited elegance which usually marks his lyrics, and some of them touch deep subjects with apparent feeling; so that a few are much valued and sometimes sung by Christians of almost every denomination.

**MORGAN, Edwin Denison**, b. in Washington, Berkshire County, Mass., Feb. 8, 1811; d. in New-York City, Feb. 14, 1883. He was of genuine New-England descent in the eighth generation of a Connecticut family. His early years were spent in Hartford, where he began his business-life. In 1836 he removed to New-York City, and entered upon a commercial career, which was from the first one of marked and growing success, and gave him a high place among the merchant princes of the metropolis. His political career began with his election, at the age of twenty-one, to the city council of Hartford. In 1849 he was made one of the assistant aldermen of the city of New York, and from this time forward was engaged in public service for twenty years, holding positions of highest honor and responsibility. He was State senator from the Sixth District in 1850 and in 1852, commissioner of emigration from 1855 to 1858, governor of New York from 1858 to 1862, senator of the United States for New York from 1862 to 1869. He was nominated for the secretaryship of the treasury twice by President Lincoln, and in 1881 by President Arthur, but declined the appointment. His services to the country during the first years of the civil war were excelled by none; they are still held in most honorable remembrance: and his name is marked as that of one of our most upright, energetic, and capable public men.

In all this he ever declared and proved his personal adherence to the religion of Jesus Christ.

Christianity was the foundation of his character. In 1817 he became a member of the Presbyterian Church, to which he remained bound by a love and loyalty which deepened with every year of his life. Connected during his later years with the Brick Church of New York, and devoted to its interests, he brought forth abundant fruits of Christian benevolence in large gifts and earnest labors for many good causes. His benefactions to Union Theological Seminary, Williams College, the Woman's Hospital, the Presbyterian Boards of Missions, the Presbyterian Hospital, and other similar objects, were most generous. He furnished funds for a fire-proof building of the valuable library of the Union Theological Seminary in New York, now called "the Morgan Library." He was a director in many of the religious and charitable societies; and his name abides in honor in the church as one who feared God, adorned his faith, and did great good in the world.

HENRY J. VAN DYKE, JUN.

**PATTERSON, Joseph**, b. County Down, Ireland, March, 1752; d. at Pittsburgh, Feb. 4, 1832. Accepted Christ beside his father's plough, and held prayer-meetings with his playmates at ten years of age. Married and immigrated in 1772. Present at first public reading of the Declaration of Independence; in the army until 1777. Came to Washington County, Penn., 1779. Shared perils of time and place until 1785. Prepared for the ministry, at much sacrifice, by suggestion of the presbytery; licensed, August, 1788; settled at Raccoon and Montours churches, April, 1789. Preached to people who walked ten to fifteen miles to worship without house or fire even in winter. Made missionary journey to Maumee Indians in 1802. Resigned pastorate in 1816. Removed to Pittsburgh, where he sought the river population, distributed Bibles (6,863 copies in all), formed the Sabbath-school Association (in 1817), stimulated the piety of all the churches, led the "sunrise" prayer-meetings, conversed with inquirers in all the revivals, helped every good work, prayed in every room of the unfinished theological seminary for its future tenant, visited the sick, and gave tender exhortations at the communion-table.

SYLVESTER F. SCOVEL.

**PRIMITIVE BAPTISTS.** See ANTI-MISSION BAPTISTS (Appendix).

**SCHWAB, Gustav**, b. at Stuttgart, June 19, 1792; d. there Nov. 4, 1850. He studied theology and philosophy at Tübingen as a classmate of Baur; was appointed professor of ancient literature in the gymnasium of Stuttgart in 1817, pastor at Gomaringen in 1837, and at the St. Leonard Church in Stuttgart in 1842, and member of the highest ecclesiastical tribunal of Württemberg. His reputation is chiefly literary. He belonged to the Swabian school of poets, with his intimate friend Ludwig Uhland; and his poems are distinguished by purity and warmth of feeling, and simplicity and *naïveté* of form. A few of them are religious, and one (*Lass dich nicht den Frühling täuschen*) was admitted into the new hymn-book of Württemberg. The first collected edition of his *Gedichte* appeared in 1828-29 in 2 vols.: a second revised edition, *Neue Auswahl* (1832), has often been reprinted. Of his prose-works, mostly consisting of sketches from nature and history, the most remarkable are *Schiller's Leben* (1840).

*Sagen des classischen Altherthums* (1840), *Deutsche Volksbücher* (1813), and *Wegweiser durch die Literatur der Deutschen* (1846). He wrote with his friend Ullmann against the pantheistic worship of genius, and some witty epigrams against the *Leben Jesu* of Strauss and modern infidelity, one of which is worthy of preservation:—

“Ich bin der Weg, die Wahrheit und das Leben,  
Sprach Der, den Gott zum Führer uns gegeben;  
Doch wie spricht der, mit dem ihr uns bedroht?  
Ich bin der Weg, die Wahrheit und der Tod.”

**STARK, Johann Friedrich**, b. at Hildesheim, Oct. 10, 1680; d. at Frankfort-on-the-Main, July 17, 1756. He was the author of the famous German devotional works, *Tägliches Handbuch in guten und bösen Tagen* (Frankfort, 1727; 52d ed., 1875; other editions elsewhere; Eng. trans., Philadelphia), *Morgen- u. Abend-Andachten frommer Christen auf alle Tage im Jahr* (Frankfort, 9th ed., 1862; other editions elsewhere), *Göldenes Schatz-Kästlein*, and also of the sermons, *Predigten über die Sonn-Fest- u. Feiertags-Evangelien*, many editions. Among his other works may be mentioned a commentary (in Latin) upon Ezekiel, Frankfort, 1731. The biography of Stark is found in the modern Frankfort edition of his *Handbuch*.

**STARKE, Christoph**, b. at Freienwalde, March 21, 1684; d. as chief pastor at Driesen-in-the-Neumark, Dec. 12, 1744. He wrote in German a well-known and excellent homiletical commentary upon the Bible under the Latin title *Synopsis Bibliothecæ eregetice in V. et N. Testamentum*, Leipzig, 1733–41, 9 vols., reprinted Berlin,—New Testament, 1865–68, 10 vols., 2d ed., 1870–73; Old Testament, 1870–72, 3 vols. The commentary is constantly quoted in the homiletical portion of Lange's Commentary.

**STUART, Robert L.** (b. in New-York City, July 21, 1806; d. there Dec. 12, 1882) and **Alexander** his brother (b. in New-York City, Dec. 8, 1810; d. there Dec. 23, 1879), two philanthropists, whose princely gifts entitle them to lasting honor. From 1828 until 1873 they carried on, under the firm name of R. L. & A. Stuart, an extensive business, at first as caudy-manufacturers only (1828–32), then in connection with steam sugar-refining (1832–56), but since 1856 as refiners only. They accumulated large wealth, and their reputation for integrity was such that their name upon an article was a guaranty of its excellent quality. They refined annually about forty million pounds of sugar. They made no concealment of their religion. To each new employee they presented a Bible. During their long business-experience their workmen never struck once; and when their establishment was threatened by the rioters in 1863, they stood to a man in its defence. They were zealous Presbyterians, but to many an enterprise which did not bear this name they gave liberally. Princeton College and Theological Seminary received from them, probably, more in buildings and endowments than other institutions. One of their plans was to devote a certain sum each year to charity. Mr. R. L. Stuart was also a liberal patron of art; and both brothers were public-spirited, influential citizens, held in esteem by all good men.

**UEBERWEG, Friedrich, Ph.D.**, b. near Solingen, Rhenish Prussia, Jan. 22, 1826; d. at Königsberg, June 7, 1871. He studied at Göttingen and Ber-

lin, from 1852 to 1862 was *privatdocent* at Bonn, and from 1862 to his death professor of philosophy at Königsberg. His principal works are *System der Logik und Geschichte der logischen Lehren*, Bonn, 1857 (5th ed. by J. B. Meyer, 1882; Eng. trans. from 3d ed., 1868, by T. M. Lindsay, *System of Logic and History of Logical Doctrines*, London, 1871), and *Grundriss der Geschichte der Philosophie*, Berlin, 1862–66, 3 vols. (6th ed. by M. Heinze, 1880–83; Eng. trans. from 4th ed., 1871, by Professor G. S. Morris, with supplementary chapters by Professor Botta on Italian, and by President Porter on American philosophy, New York, 1871, London, 1872, 2 vols.). The latter work is extensively used as a text-book in Great Britain and the United States, and is also well adapted for general reading. It is noted for its objectivity, and fulness of reference to the literature.

**VENI, CREATOR SPIRITUS.** The authorship of this hymn has been very much disputed. George Fabricius (1564) assigns it to Ambrose; Thomasius and Daniel, to Charlemagne; the *Encyclopædia Britannica* (art. “Hymns”), to Charles the Bald (Carolus Crassus, grandson of Charlemagne); and Mone, Wackernagel, and March, to Gregory the Great. It is first mentioned in the *Annales Benedictorum* in an account of the removal of the relics of St. Marculfus, A.D. 898. The Anglican Church retains it in the offices for ordering of priests, and consecrating of bishops; the Roman Church, additionally, in the consecration of the Pope. Superstitious reverence attached to its repetition as a charm against enemies. It is found, generally, in the German breviaries and missals of the thirteenth to the fourteenth century. Its true author is doubtless Rabanus Maurus, pupil of Alcuin, bishop of Mayence, and poet-laureate of the time of Charlemagne. The arguments in behalf of this view are, (1) The hymn can only be attributable to a scholar, a theologian, and a poet. (2) Its latest date is restricted by the considerations just offered, and its earliest date depends on the doctrinal point of the procession of the Holy Spirit from both the Father and the Son. This was affirmed (by adding *Filioque* to the Creed) by the Council of Toledo, A.D. 589, and re-affirmed by the synod of Aquisgranum (Aachen), A.D. 809. (3) The word “*paracletus*” (παράκλητος) in the hymn is scanned differently from Prudentius and Adam of St. Victor, who in the usual manner make the penultimate syllable short. This would go far to establish the author as a person who pronounced Greek by quantity rather than by accent, and certainly shows him to have understood that language. (4) The hymn (divested of its modern stanza, *Da gaudiorum*, etc., and of Hincmar of Rheims' doxology, *Sit laus*, etc.) was found by Christopher Brower (1559–1617) in “an approved and very ancient manuscript.” Brower was a Jesuit, and the antiquarian and rector of the college at Fulda, and published the poems of Rabanus Maurus as an appendix to those of Fortunatus (Cologne, 1617). Wackernagel (i. 75) admits that this assignment deserves “some notice,” though he prefers the Gregorian authorship. (5) But this hymn does not appear among the eight which are included in the works of Gregory the Great (cf. Migne: *Patrol.*, 78, 849), and does appear in those of Rabanus Maurus (Migne: *Patrol.*, 112,

1657). (6) Charlemagne was not scholar enough to have composed it without Alcuin's help (Wackernagel, i. 75). (7) The hymn is really a paraphrase of Rabanus Maurus' own chapter on the Holy Spirit (Migne, 111, 25); and in his hymn "*Æterne rerum conditor, et clarus*," etc., Rabanus Maurus scans "paracletus" as in the "*Veni, Creator*." (8) In respect to the lines "*Infirmus*," etc., and its companion, it is noticeable that these are in the "very doubtful" stanza of Ambrose's "*Veni, Redemptor gentium*," where they probably are an interpolation.

For an exhaustive treatment of the point at issue, see the undersigned's book (soon to be issued), *The Latin Hymn-Writers and their Hymns*; DANIEL: *Thesaurus Hymnologicus*, i. 213 and iv. 121; and WACKERNAGEL: *Das Deutsche Kirchenlied*, i. 75. On Charlemagne's scholarship comp. BERINGTON: *Literary History of Middle Ages*, London, 1814, p. 102. [Comp. art. VENI, CREATOR SPIRITUS, p. 2452.] SAMUEL W. DUFFIELD.

**WHITE, Norman**, a New-York merchant and Christian philanthropist; son of Daniel White; was b. at Andover, Conn., Aug. 8, 1805; and d. at New Rochelle, N.Y., June 13, 1883. He was a lineal descendant of John White, one of the original settlers, in 1635, of Hartford, Conn. Mr. White commenced his life as a merchant in New York, in 1827, and for more than fifty years was actively and successfully in business-life. He was principally engaged in the manufacture and sale of paper, but was also interested in various other branches of trade, and was for several years president of the Mercantile National Bank.

During all this period of more than half a century he was prominent in works of benevolence and in the religious movements of the day. He was an active member of the Presbyterian Church, and for more than forty years a ruling elder. He was president of the Young Men's Bible Society, and afterwards an influential manager and vice-president of the American Bible Society. To his wise foresight and practical sagacity when upon its building committee, this latter society is largely indebted for its present site and its model building. He was interested in the Union Theological Seminary from the time of its founding, was for twenty-five years one of the directors upon its board, and for twelve years its vice-president.

The chief public work of Mr. White's life was in connection with the New-York Sabbath Committee. He had long been deeply impressed with the danger to morality and religion from the increasing desecration of the Lord's Day, especially in our larger cities; and, after much thought and prayer, it was at his suggestion that in 1857 a meeting of Christian men was held in New York at which the Sabbath Committee was formed. The details of the work of this organization are given elsewhere [see art. *in loco*], and need not be repeated. Of this committee Mr. White was made the chairman, a position he held until his death; and, while he was nobly seconded in his efforts by the eminent Christian men who were associated with him, it is beyond doubt that the very successful results of the work were largely due to the zeal, courage, and patience with which for so many years he guided the undertaking. He was also instrumental in the establishment of similar committees in other places, and when

abroad in 1871 was invited to address a meeting held in London, and explain the methods of his work for the sabbath, which had attracted the interest of Christians in that city.

Mr. White's character and influence are well expressed in the following words extracted from the resolutions passed at the time of his death by the directors of the Union Theological Seminary:—

"While energetic in action, he was eminently sagacious in council. In difficult emergencies his advice was always sought, and had great weight. It may be said with perfect truth that both in the church and in society he was characterized by the same union of boldness and wisdom. He was prompt in every good cause, and during his long Christian life was one of the most influential laymen which this city has produced."

**WILSON, Samuel Jennings, D.D., LL.D.**, b. July 19, 1828, in Western Pennsylvania (Washington County), of godly parentage; converted in Washington College (Dr. Brownson, pastor) at twenty-one years of age; graduated thence in 1852; entered the Western Theological Seminary (Presbyterian) the same year; licensed at close of his course, in 1855, by presbytery of Washington; during 1855-57 instructor in Hebrew in the same seminary, elected to its chair of ecclesiastical history and homiletics by the General Assembly in 1857, and ordained *sine titulo* by presbytery of Washington the same year; relinquished homiletics to Dr. William M. Paxton in 1860; became senior professor in 1870, and about 1879 added history of doctrines; preached as stated supply at Wheeling and at Sharpshburgh; pastor of Sixth Church from 1862 to 1877; completed twenty-five years of continuous service in his professorship, an event celebrated with enthusiasm, on the 18th of April, 1883; died four months later, Aug. 17, 1883, at Sewickley, Penn., on the Ohio, twelve miles from Pittsburgh.

He was an excellent teacher, preacher, and speaker, and in private life unselfish, sympathetic, and sincere. He had great influence in the region of his birth. He was a stanch Presbyterian, and sat as delegate in the Presbyterian Conference in London (1875), and in the Pan-Presbyterian Council in Philadelphia (1880). On the latter occasion he read a paper upon "The Distinctive Principles of Presbyterianism." (See *Report of Second General Council of the Presbyterian Alliance*, Philadelphia, [1880], pp. 148-156.) He contributed the art. WESTERN THEOLOGICAL SEMINARY in the third volume of this ENCYCLOPEDIA. SYLVESTER F. SCOVEL.

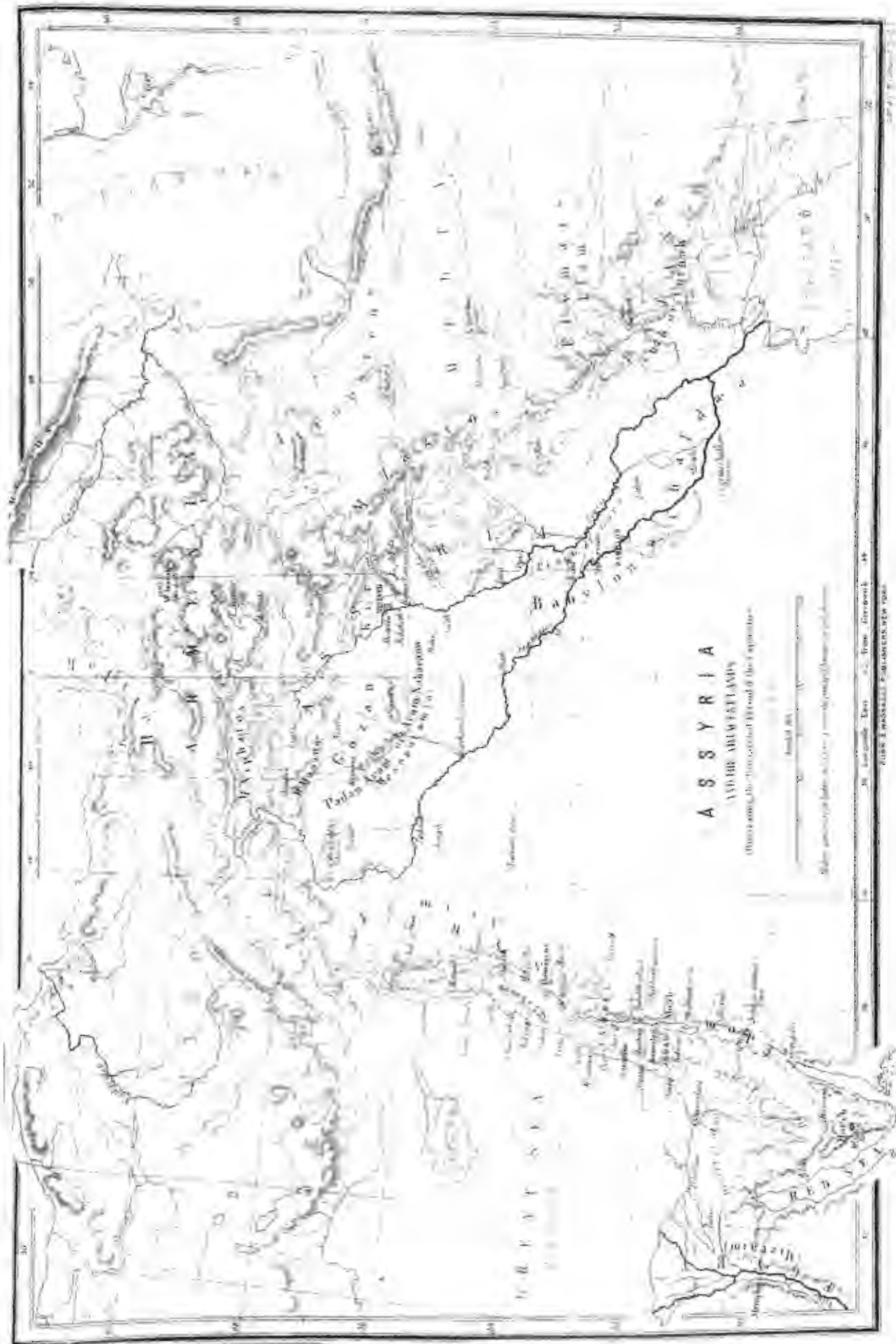
**ZSCHOKKE, Johann Heinrich Daniel**, b. at Magdeburg, March 22, 1771; d. at Biberstein, June 27, 1848. He studied at Frankfurt-on-the-Oder, and in 1792 began to lecture there upon literary and historical subjects. In 1796 he was refused the appointment as professor, in consequence of his opposition to the Prussian minister's (Wöllner) order, that all preachers should conform their discourses to the Confessional statements. He went to Switzerland, and for the rest of his life played a prominent part in Swiss affairs, especially at Aarau. He was a poet, a novelist, an historian (cf. especially his *Des Schweizerlandes Geschichte für das Schweizervolk*, 1822, Eng. trans., N.Y., 1855); but he is best known as the author of *Stunden der Andacht* (1806, last ed., 1874, 6 vols.; twice translated, last in 1862, *Meditations on Death*

and Eternity). It is the best devotional volume produced by rationalism, and has received great popularity in England by royal favor. It was partly to counteract its influence that Tholuck wrote his *Hours of Christian Devotion*.

Just as we concluded this volume, the intelligence of Bishop Martensen's death arrived.

**MARTENSEN, Hans Lassen, D.D.**, an eminent Danish theologian and bishop; b. at Flensburg, Aug. 19, 1808; d. in Copenhagen, Feb. 4, 1884. He was brought up in the ideas of Hegel and Franz Baader, and these ideas influenced his Lutheran theology. He obtained the gold medal for his ecclesiastical examination (1832), and, at state expense, studied at Berlin, Munich, Vienna, and Paris, particularly the philosophy of the middle age. On his return, in 1836, he took the degree of licentiate in theology, for which he presented a remarkable thesis on the autonomy of the human conscience, *De autonomia conscientie sui humanæ*, Copenhagen, 1837 (translated into Danish, 1841, and into German, Kiel, 1844). He began lecturing upon moral philosophy, at the university of Copenhagen, in 1837, and was made ordinary-professor in 1840.

He attracted throngs of hearers. In 1843 he was made bishop of Seeland, and in 1845 court-preacher, but still continued his lectures and writing. He was a man of great spirituality, learning, and ability. He sympathized with the old German mystics, whom he knew so well, and of whom he has written so charmingly. His principal writings (all published in Copenhagen) are *Principles of Moral Philosophy*, 1841 (German trans., Kiel, 1841); *Master Eckart* (German trans., Hamburg, 1842), *Christian Baptism*, 1843 (2d ed., 1847; German trans., 2d ed., 1860); *Christian Dogmatics*, 1849 (2d ed., 1850; German trans., 4th ed., 1858; English trans., Edinburgh, 1866); *Christian Ethics*, 1871-78, 2 vols. (German trans., Gotha, 3d ed., 1878-79, 2 vols.; English trans., 1873-82, 2 vols.); *Catholicism and Protestantism* (German trans., Gütersloh, 1884); *Jacob Boehme*, 1879 (German trans., Leipzig, 1882); *Autobiography*, 1883 (German trans., Carlsruhe, 1883). Besides these, Bishop Martensen published *Sermons* (four series, 1849-54), and occasional discourses, in which with great skill he opposed destructive tendencies in the Danish Church, of which he is one of the most distinguished ornaments.







**THE  
SINAI PENINSULA,  
FROM THE  
SOUTHERN END OF THE Isthmus OF  
SUZ TO THE PROMISED LAND**

Scale of Miles  
0 10 20 30  
Scale of Kilometers  
0 10 20 30  
Scale of Nautical Miles  
0 10 20 30

The map is based on the latest available information and is intended to show the general features of the country. It is not intended to be a guide for navigation.





# CANAAN

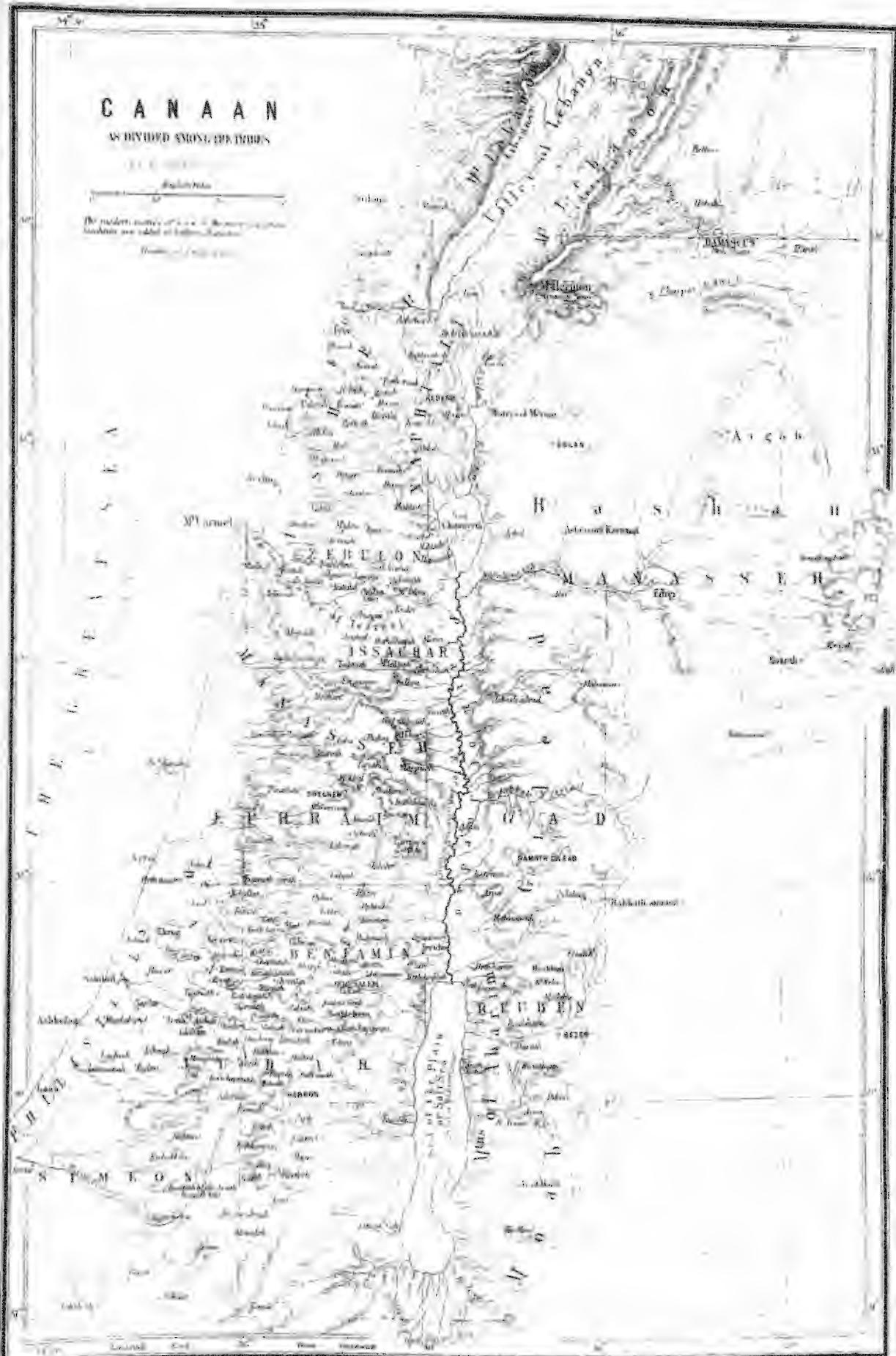
AS DIVIDED AMONG THE TRIBES

BY C. C. CONYER

English Miles  
0 10 20

The modern names of the cities and towns are added in Italian characters.

From a map of 1850





**Potential**

*Pharmazie und Biopharmazie*

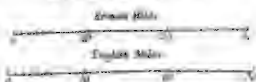




# PALESTINE

IN THE TIME OF OUR SAVIOUR

BY N. H. HOLMES, D.D.



The modern names of places of the same importance as those mentioned in the text are given in English.

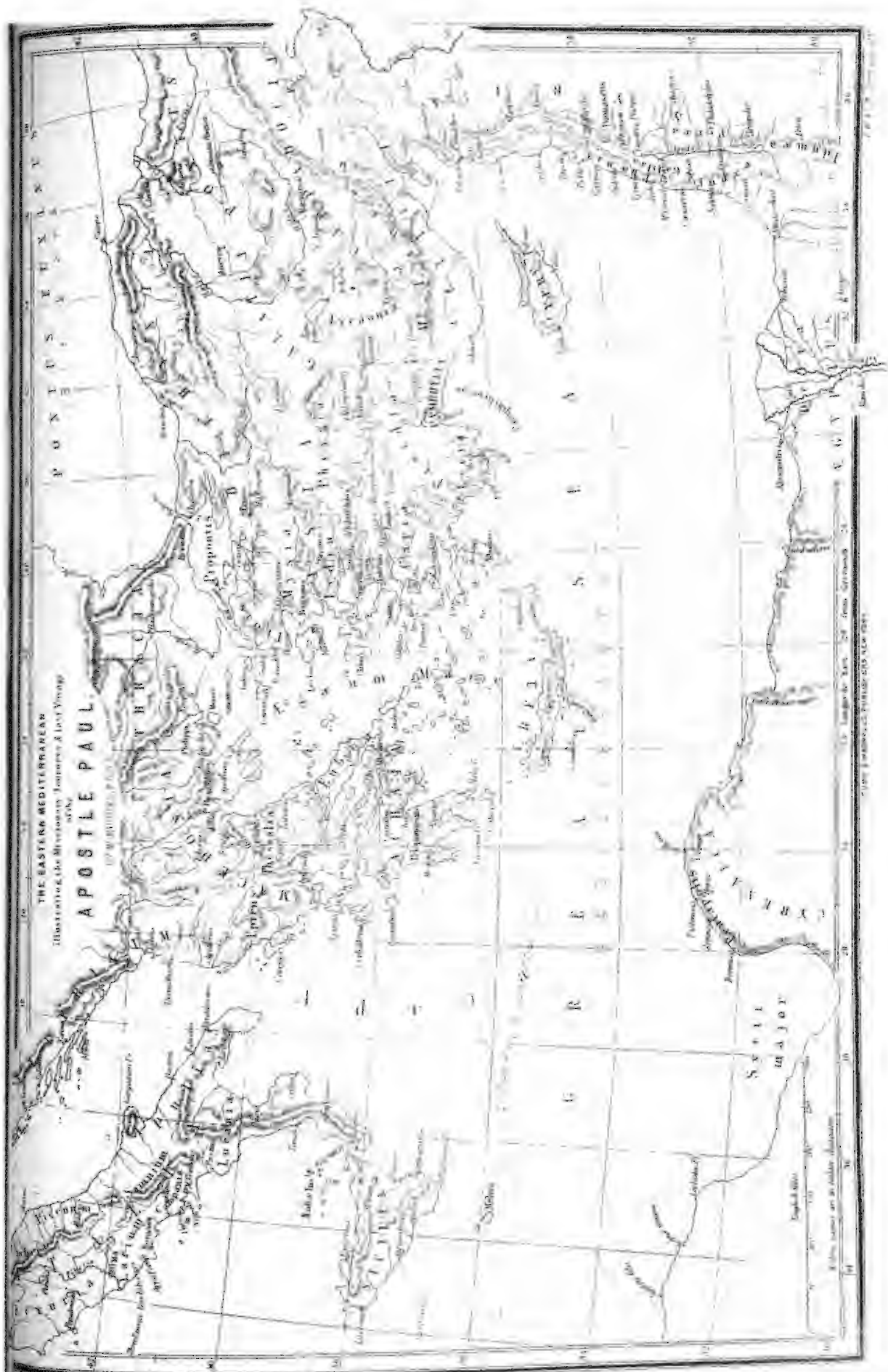
English in English text



SKETCH OF THE TETRARCHIES AND JUDAEA







THE EASTERN MEDITERRANEAN  
Illustrating the Missions, Journeys, & Visitations  
of the

APOSTLE PAUL.

English Miles  
10 20 30 40 50 60 70 80 90 100

10 20 30 40 50 60 70 80 90 100

Scale of Miles. 10 20 30 40 50 60 70 80 90 100

Scale of Miles. 10 20 30 40 50 60 70 80 90 100





# ERRATA ET ADDENDA

TO THE

## FIRST AND SECOND VOLUMES.

Owners of the *first* edition of the first and second volumes are requested to correct the following errors:—

- p. 16, col. 2, l. 41. For *der*, read *den*.  
 21, col. 1, l. 4. For *Litteraire*, read *Littéraire*.  
 24, col. 1, l. 9. Add, after 63, See LUKE.  
 41, col. 2, l. 16 from below. For *abbre*, read *abbu*.  
 45, col. 1, l. 30. For *eccks.*, read *eccles*.  
 1. 37. For *eccles.*, read *eccles*.  
 1. 38. For *litteraire*, read *littéraire*.  
 46, col. 1, l. 9. For WILKEN, read WILCKEN.  
 48, col. 2, l. 36. For Yeakel, read Yeakel.  
 55, col. 1, l. 24. For 322, read 332.  
 57, col. 1, l. 14 from below. For (ALLAN), read ALLYN.  
 68, col. 1, l. 22. Substitute, for title, *Handbuch der Universal-Kirchengeschichte*.  
 68, col. 1, l. 43. For ninth, read tenth.  
 1. 44. For 1872, read 1882.  
 73, col. 1, l. 13 from below. For *xiii.*, read *xxiii.*  
 2, l. 3. For 2, 46, read 2-6.  
 1. 39. For SHULTZ, read SCHULTZ.  
 1. 49. For the teacher of Origen, read a Christian philosopher.  
 74, col. 2, l. 4 from below. For righteousness, read unrighteousness.  
 80, col. 1, l. 2 from below. For Berōa, read Beroea.  
 2, l. 16 from below. For Streugnäs, read Strengnäs.  
 1. 13 from below. For Olans, read Olaus.  
 1. 9 from below. For Olans, read Olaus.  
 1. 2 from below. For Streugnäs, read Strengnäs.  
 82, col. 1, l. 19 from below. For *Grão* on, read *Grão* . . . ou.  
 82, col. 1, l. 6 from below. For Andradas, read Andradá.  
 85, col. 1, l. 4 from below. Strike out ASMODI u., and read ii. 370-468;  
 93, col. 2, l. 11 from below. For *e.*, read *c.*  
 94, col. 1, l. 4. Put comma after insight.  
 1. 33 from below. After also, read in.  
 99, col. 2, l. 29, 30. Substitute, the rabbins, by the term *ḥasidim* ("hidden books"), designated.  
 99, col. 2, l. 32. For *G'natz*, read The term.  
 100, col. 1, l. 1. For KAUTSCH, read KAUTZSCH.  
 113, col. 1, l. 21. For 4th ed., 1874, read 5th ed., 1882.  
 117, col. 1, l. 10. For Platt, read Platt.  
 1. 18, 20. Insert bracket before SMITH and after Constitutions."  
 138, col. 1, l. 35. Put period after *Græch*.  
 154, col. 2, l. 15. Remove comma after Asbury.  
 160, col. 2, l. 4. For *Memoirs*, read *mémoires*.  
 1. 8. For was not, read although.  
 1. 9. For but, read was.  
 162, col. 1, l. 31 from below. For *homoi-ousion*, read *homo-ousion*.  
 175, col. 2, l. 32. For *La*, read *Le*.  
 1. 38. For *doctrine*, read *doctrina*.  
 1. 39. For *disse enda*, read *disserenda*.  
 p. 185, col. 2, l. 12. For KAUTSCH, read KAUTZSCH.  
 1. 12. For *der*, read *des*.  
 195, col. 1, l. 19. For 1807, read 1805.  
 1. 21. For *jun.*, read *Jul*.  
 199, col. 2, l. 35. For *Parina*, read *Prato*.  
 1. 36. For 79, 5, read 80, 6.  
 211, col. 1, l. 30. Strike out next paragraph, and substitute, Baptists in America believe, but many Baptists in England do not hold, that baptism is a prerequisite to the Lord's Supper.  
 221, col. 2, l. 34. For *classische*, read *classischen*.  
 222, col. 2, l. 4. For *Église*, read *Églises*.  
 225, col. 2, l. 2, 23, 28, 36. For *Munich*, read *Munich*.  
 1. 25. For *Freisig*, read *Freisingen*.  
 227, col. 2, l. 38. For *Wahrhaft*, read *wahrhaft*.  
 228, col. 1, l. 13. For *Républiques*, read *République*.  
 234, col. 2, l. 30. For *geschichte*, read *Geschichte*.  
 281, col. 1, l. 22. Add O. F. FRITZSCHE.  
 287, col. 1, l. 38. For later, read John.  
 1. 40. For and the same, read and his essay.  
 2, l. 9. For LAUD, read LAND.  
 289, col. 2, l. 26. Add bracket.  
 293, col. 1, l. 12 from below. Remove period after *Kirche*.  
 294, col. 1, l. 4 from below. For *Kirche*, read *Kirchen*.  
 295, col. 1, l. 35. For MALCOLM, read MALCOM.  
 299, col. 1, l. 30. For *Zeitalter*, read *Zeitalters*.  
 304, col. 2, l. 15. For 1553, read 1533.  
 1. 17. For 1554, read 1534.  
 308, col. 1, l. 14. For Moravia, read Saxony.  
 320, col. 1, l. 12 from below. For *Revue*, read *Revue*.  
 325, col. 2, l. 1, 13, 15. For *Meaux*, read *Meaux*.  
 337, col. 2, l. 12. For *humaine*, read *humain*.  
 350, col. 1, l. 31. For *Malcolmi*, read *Malcom*.  
 352, col. 2, l. 1 from below. For *Morti*, read *Morte*.  
 353, col. 2, l. 28. For *Sohar*, read *Zohar*.  
 361, col. 1, l. 22. For *germanische*, read *germanischen*.  
 391, col. 2, l. 9 from below. For KARLSTADT, read CARLSTADT.  
 412, col. 1, l. 24 from below. For 1832, read 1837.  
 1. 26 from below. For Abbot's, read Abbots.  
 1. 30. Substitute b. at Gibraltar, Dec. 6.  
 417, col. 2, l. 3. Read *pittrice sagre estratte dai*.  
 1. 5. For *delli*, read *delle*.  
 1. 11. For BROWNLOW, read BROWNLOW.  
 483, col. 2, l. 27. For 9th ed., 1872, read 10th ed., 1882.  
 493, col. 1, l. 27 from below. For Were, read Was.  
 513, col. 2, l. 41. For Osnabrück, read Osnabrück.  
 522, col. 2, l. 11. For Trent, read Basel.  
 528, col. 2, l. 16 from below. Substitute church in Alexandria, D.C.  
 528, col. 2, l. 15 from below. Add, of the Oliver-street Church, New York, 1823-41.

- p. 543, col. 2, l. 20. For *Kirchenpolitischen*, read *Kirchenpolitische*.
- 544, col. 2, l. 24. For bishop, read minister.
- 550, col. 2, l. 23. For שוֹנֵת, read שוֹנֵה.
- 552, col. 2, l. 21 from below. For Surgau, read Lurgau.
- 602, col. 2, l. 36, 37, 38. Substitute, not corrupt him. He would have perished in the furnace rather than have bowed down to the golden image (Dan. iv.): indeed, he was thrown.
- col. 2, l. 39. Remove comma after den.
- 620, col. 1, l. 14. For it, read them.
- 629, col. 1, l. 21 from below. For הָרֶבֶה, read הָרֶבֶה.
1. 19 from below. For יִשְׁכּוֹן, read יִשְׁכּוֹן.
- 633, col. 1, l. 11. Add title HÖLEMANN: *Reden d. Satan*, Leip., 1875.
- 637, col. 1, l. 4. For 1877 sqq., read 1877-82, 13 vols.
- 638, col. 1, l. 31 from below. Add, and by J. H. Reinkens, Leipzig, 1882.
- 644, col. 1, l. 16. For 36, read 26.
- 655, col. 1, l. 21. For 5th ed., 1878, read 6th ed., 1882.
- 656, col. 1, l. 15 from below. For J. W., read J. M.
- 692, col. 2, l. 5 from below. For רֵעִי, read רֵעִי.
- 693, col. 2, l. 33 from below. For Rachel, read Rebekah.
- 697, col. 2, l. 12 from below. For 1793, read 1703.
- 699, col. 2, l. 10. For *End*, read *Nature*.
- 707, col. 2, l. 9. For *denotique*, read *dénotique*.
1. 16. For *rituel funéraire*, read *rituel funéraire*.
1. 30. For *Le*, read *La*.
1. 47. For *recueilles*, read *recueillies*.
- 776, col. 1, l. 5-7 from below. Substitute, and conducts the Union Bible Institute at Naperville, Ill., as a branch of the North-western College in the same place.
- 783, col. 1, l. 18. For נִדְרֵי, read נִדְרֵי.
- 791, col. 2, l. 13. After 1868, add 2d ed., 1882.
- 845, col. 2, l. 4 from below. Read The distinction was urged by the younger Turretin, and, in England by.
- 856, col. 2, l. 7 from below. For *History of Church of Scotland*, read *History of Scotland*.
- 875, col. 2, l. 8. For Dimack, read Dimock.
- 877, col. 1, l. 13-9 from below. Delete The . . . name; and substitute, Lipsius has shown that the Syrian-Ophite Gnostics first bore the name in a pre-eminent sense. Irenæus states, speaking of the whole sect, that the Carpocratians, one of the oldest sects, called themselves "Gnostics."
- 881, col. 2, l. 38. For *Organization*, read *Organisation*.
- 881, col. 2, l. 53. For 12, read 11.
- 882, col. 1, l. 9. For *Journey*, read *Journal*.
- 895, col. 2, l. 25 from below. For *graduate*, read *graduate*.
- 906, col. 2, l. 31-35. Delete was . . . life; and substitute, moved to and fro between an active participation in the enterprises of the church, and the free leisure of a Christian philosopher and monk, as monasticism then allowed.
- 926, col. 1, l. 7 from below. For and Philemon, read in Lange.
- 926, col. 1, l. 2 from below. For with . . . additions, read See G. H. WHITTEMORE: *Memorials of H. B. Hackett*, Rochester, 1876.
- 939, col. 2, l. 4. For PARASHIOTH, read PERICOPES, p. 1803.
- 941, col. 1, l. 13 from below. For O, read V.
- 943, col. 1, l. 19. For Arimaic, read Aramaic.
- 988, col. 1, l. 39. For still survives, read died in 1882.
- 997, col. 1, l. 24. For east, read west.
- p. 1000, col. 2, l. 28. Delete G.
- 1010, col. 2, l. 27. For Maunday, read Maundy.
- 1037, col. 2, l. 33. For to, read at.
- 1059, col. 1, l. 32 from below. For 1585, read 1855.
- 1077, col. 2, l. 22. For Strossmeyer, read Strossmayer.
- 1102, col. 2, l. 32. For ears, read mouths.
- 1110, col. 2, l. 16, 17, 18. Delete lines, and read 1861, 3d ed., 1883; SCHAFF: *Companion to the Greek Testament and the English Version*, N.Y., 1883.
- 1127, col. 2, l. 17. For SCHUCKFORD, read SHUCKFORD.
- 1127, col. 2, l. 21. For Talbot, read Talboys.
- 1155, col. 1, l. 14. For CASSELL, read CASSEL.
- 1197, col. 1, l. 4. For tom. iii., read iv.
- 1199, col. 1, l. 15. For four, read eight.
- 1205, col. 2, l. 13. For *Judā*, read *Judæ*.
- 1207, col. 2, l. 9. For out, read on't.
- 1213, col. 2, l. 39. For RENDELL, read RENDALL.
- 1219, col. 2, l. 2. For Union, read *Union*, and delete the comma before it.
- 1220, col. 2, l. 39. Read cal notes and indexes). See SEMISCH: *Justin d. Martyr*, Breslau, 1840-42, 2 vols.; *D. apost.*, etc.
- 1220, col. 2, l. 22 from below. For CLARKE's *Anti*, read CLARK's *Ante*.
- 1260, col. 2, l. 24 from below. For לֵךְ, read לֵךְ.
- 1278, col. 1, l. 26 from below. For PLACEUS, read PLACEUS.
- 1280, col. 2, l. 21 from below. For T, read F.
- 1305, col. 2, l. 4, 5 from below. For *Lepro*, read *Lepra*.
- 1337, col. 1, l. 1 from below. For STÄHELIN, read STAHLIN.
- 1365, col. 2, l. 34 from below. For Zwickauer, read Zwickau.
- 1365, col. 2, l. 1 from below. For Re-, read re-.
- 1367, col. 2, l. 8. For 1833, read 1533.
- 1371, col. 2, l. 14. For English . . . 1875, read an excellent compendium for students.
- 1378, col. 1, l. 5 from below. For in autumn of, read Nov. 20.
- 1421, col. 1, l. 3 from below. For Persia, read Asiatic Turkey.
- 1446, col. 2, l. 26. For 1874, read 1864.
- 1450, col. 1, l. 3 from below. For Wiley, read Wylie.
- 1496, col. 1, l. 32, 34. For Aquelar, read Aguilar.
1. 43. For 1873, read 1878.
- 1515, col. 1, l. 13. For Epistle, read Shepherd.
1. 31, 32. Read while Nepos, an Egyptian bishop who opposed the view of Origen, met, etc.
1. 39. Remove period after Basil.
- 1516, col. 2, l. 2 from below. For PRE-MILLENARIANISM, read PREMILLENIANISM.
- 1547, col. 2, l. 26. For Zutphen, read Zütphen.
- 1610, col. 1, l. 39. For SCHULZ, read SCHULTZ.
- 1632, col. 2, l. 35. For F, read G.
- 1636, col. 2, l. 1, 2 from below. Substitute for He . . . but, in his conversation he.
- 1652, col. 1, l. 20. For also, read also.
- 1659, col. 1, l. 36-38. Substitute for the . . . Museum, in the British Museum, upon the clay tablets found piled up in the so-called Lion-hunt room, the Babylonian account of the creation and the flood.
- 1663, col. 1, l. 21. For cubit, read cubic.
- 1696, col. 2, l. 38. For 879, read 880.
- 1705, col. 1, l. 25 from below. Before Origen's insert some of.
- 1709, col. 2, l. 7, 8 from below. For Second German, read newly organized Evangelical.
- 1710, col. 1, l. 4, 5. Read ferece of thirteen ministers near Frederick City, Md., which organized the Church of the.

# ANALYSIS.

Whole number of writers, 446; number of special contributors to the Schaff-Herzog Encyclopædia, 174. The numerous unsigned articles are by the editors, and are not included in this Analysis.

- \***Abbot, EZRA, D.D., LL.D.,** Cambridge, Mass.  
Bible Text, New Testament.
- Acquoy, J. G. R., D.D.,** Leyden.  
Moll, Willem.
- \***Alexander, ARCHIBALD, Ph.D.,** New-York City.  
Bacon, Francis.
- Alt, HEINRICH, D.D.,** Berlin.  
Advent.  
All-Saints' Day.  
All-Souls' Day.  
Exorcism.
- \***Apple, THOMAS GILMORE, D.D.,** Lancaster, Penn.  
Reformed (German) Church in the United States.
- Archinard, ANDRÉ, Geneva.**  
Tronchin.
- Arnold, FRIEDRICH AUGUST, D.D. (D. 1869.)**  
Bible Versions (Syriac, O. T.).  
Cities.  
Lebanon.  
Money among the Hebrews. See under Rütschi.  
Reland, Hadrian.  
Schultens, Albert.  
Sinai.  
Tychsen, Oluf Gerhard.  
Vatablus, François.  
Vater, Johann Severin.  
Vitringa, Campegius.  
Wilderness.
- \***Atterbury, WILLIAM WALLACE, D.D.,** New-York City.  
New-York Sabbath Committee, The.  
Sunday Legislation.
- Auberlen, CARL AUGUST, D.D. (D. 1864.)**  
Oettinger, Friedrich Christoph.
- \***Avery, GILES B.,** Mount Lebanon, N.Y.  
Shakers.
- \***Ayres, ANNE, Miss,** St. John'sland, N.Y.  
Muhlenberg, William Augustus.
- Bachmann, JOHANN, D.D.,** Rostock.  
Hengstenberg, Ernst Wilhelm.
- \***Baird, HENRY MARTYN, D.D., LL.D.,** New-York City.  
Huguenots.  
Palissy, Bernard.  
Paris.
- Balogh, FRANZ, D.D.,** Debreczin.  
Pázmány, Peter.
- Barde, EDWARD,** Vandoeuvre.  
Boet, Paul Ami Isaac David.  
Malan, César Henri Abraham.
- Baudissin, COUNT WOLF WILHELM FRIEDRICH, Ph.D.,** Marburg.  
Abaddon.  
Adrammelech.  
Anammelech.  
Apharsathchites.  
Archevites.  
Arkite.  
Ashima.  
Asmodens.  
Astarte and Asherah.  
Atargatis.  
Baal and Bel.  
Beelzebub.  
Belial.  
Calf and Calf-Worship.
- Dodanim.  
Dragon.  
Edom, Idumæa.  
Gad.  
Hadad.  
Hadad-Rimmon.  
Hadrach.  
Hazel.  
Meni.  
Molech.  
Monuments.  
Moon.  
Nebo.  
Nergal.  
Nibhaz.  
Nisroch.  
Rimmon.
- Baur, WILHELM, Berlin.**  
Kirchentag.
- Baxmann, RUDOLF, Bonn.**  
Wicelius, Georg.  
Wittenberg, Concord of.
- Beck, CARL, Schwäbisch Hall.**  
Blasphemy. See under Fronmüller.  
Major and the Majoristic Controversy.  
Meritum de Condigno.  
Natural Law.  
Resignation.
- Beck, HERMANN, Osternöhe.**  
Müller, Heinrich.  
Roos, Magnus Friedrich.
- \***Bedell, GREGORY THURSTON, D.D.,** Cleveland, O.  
McIlvaine, Charles Pettit.
- \***Beecher, EDWARD, D.D.,** Brooklyn, N.Y.  
Beecher, Lyman.
- \***Beecher, WILLIS JUDSON, D.D.,** Auburn, N.Y.  
Temperance.
- Benrath, CARL, Ph.D., Bonn.**  
Borromeo, Carlo.  
Carranza, Bartolomé de.  
Hildegard, St.  
Inquisition. See under Neudecker.  
John of Avila.  
Leon, Luis de.  
Llorente, Juan Antonio.  
Pacca, Bartolommeo.  
Palcario, Antonio.  
Paul IV.  
Pole, Reginald.  
Rice, Scipione de'.
- \***Berger, D., D.D.,** Dayton, O.  
United Brethren in Christ.
- Berthieu, CARL, D.D., Hamburg.**  
Adalgar.  
Goeze, Johann Melchior.  
Jew, Wandering.  
Krantz, Albert.  
Lessing, Gotthold Ephraim.  
Mayer, Johann Friedrich.  
Meldenius, Rupertus.  
Nonnos.  
Rambach.  
Wolfenbüttel Fragments.
- Berthieu, ERNST, D.D., Göttingen.**  
Buxtorf.  
Cappel, Louis.  
Drusius, Johannes.  
Ehrenfeuchter, Friedrich August Eduard.  
Hebrew Language.
- \***Bevan, LLEWELYN D., D.D., London.**  
Bennett, James.  
Binney, Thomas.  
Halley, Robert.  
Jay, William.
- Beyer, JOHANN HEINRICH FRANZ, Ned-demin.**  
Works, Good.
- Beyschlag, WILLIBALD, D.D., Halle.**  
Hundeshausen, Karl Bernhard.  
Ullmann, Karl.
- \***Bird, FREDERIC M., Rev. Professor,** South Bethlehem, Penn.  
Neale, John Mason.  
Needham, John.  
Noel, Baptist Wriethesley.  
Noel, Gerard Thomas.  
Norris, John.  
Ogilvie, John.  
Olivers, Thomas.  
Onderdonk, Henry Ustic.  
Osler, Edward.  
Parnell, Thomas.  
Peabody, William Bourne Oliver.  
Perronet, Edward.  
Pierpont, John.  
Pomfret, John.  
Pope, Alexander.  
Quarles, Francis.  
Raffles, Thomas.  
Raleigh, Sir Walter.  
Reed, Andrew.  
Rippon, John.  
Robinson, Robert.  
Rous, Francis.  
Row, Thomas.  
Rowe, Mrs. Elizabeth.  
Ryland, John.  
Sandys, George.  
Scott Paraphrases.  
Scott, Elizabeth.  
Scott, Thomas.  
Seagrave, Robert.  
Sears, Edmund Hamilton.  
Sedgwick, Daniel.  
Shepherd, Thomas.  
Shirley, Walter.  
Shrubsole, William.  
Sidney, Philip.  
Sigourney, Lydia Howard Huntley.  
Smart, Christopher.  
Southwell, Robert.  
Spenser, Edmund.  
Steele, Anne.  
Sternhold, Thomas.  
Stocker, John.  
Stowell, Hugh.  
Straphan, Joseph.  
Swain, Joseph.  
Sylvester, Joshua.  
Tappan, William Bingham.  
Take, Nahum.  
Taylor, Jane.  
Taylor, John.  
Taylor, Thomas Rawson.  
Thomson, James.  
Toplady, Augustus Montague.  
Turner, Daniel.  
Vaughan, Henry.  
Very, Jones.  
Waller, Edmund.  
Wallin, Benjamin.  
Ware, Henry, Jun.

Wesley, Charles.  
Wesley, Samuel, jun.  
White, Henry Kirke.  
Wigglesworth, Michael.  
Williams, Helen Maria.  
Williams, Isaac.  
Williams, William.  
Wither, George.  
Woodd, Basil.  
Wotton, Sir Henry.  
Young, Edward.

## APPENDIX.

Adams, Sarah Flower.  
Allen, James.  
Anstice, Joseph.  
Auber, Harriet.  
Austin, John.  
Baker, Sir Henry Williams.  
Bakewell, John.  
Barton, Bernard.  
Bathurst, William Hiley.  
Beaumont, Joseph.  
Beddome, Benjamin.  
Berridge, John.  
Blacklock, Thomas.  
Boden, James.  
Bowdler, John, jun.  
Brown, Phœbe.  
Browne, Simon.  
Bruce, Michael.  
Bryant, William Cullen.  
Bullfinch, Stephen Greenleaf.  
Burder, George.  
Burleigh, William Henry.  
Burnham, Richard.  
Byrom, John.  
Carlyle, Joseph Dacre.  
Caswall, Edward.  
Cawood, John.  
Cennick, John.  
Chandler, John.  
Collyer, William Bengo.  
Conder, Josiah.  
Cotterill, Thomas.  
Cotton, Nathaniel.  
Cowley, Abraham.  
Croly, George.  
Crossman, Samuel.  
Crosswell, William.  
Davies, Sir John.  
Dobell, John.  
Drummond, William.  
Dunn, Robinson Porter.  
Edmeston, James.  
Elliott, Charlotte.  
Enfield, William.  
Erskine, Ralph.  
Fawcett, John.  
Fitch, Eleazar Thompson.  
Follen, Eliza Lee.  
Frothingham, Nathaniel Langdon.  
Gibbons, Thomas.  
Gilman, Samuel.  
Gisborne, Thomas.  
Goode, William.  
Graham, James.  
Grant, Sir Robert.  
Grigg, Joseph.  
Gurney, John Hampden.  
Habington, William.  
Hammond, William.  
Hart, Joseph.  
Hawcis, Thomas.  
Heginbotham, Ottiwell.  
Hemans, Felicia Dorothea.  
Herbert, Daniel.  
Herrick, Robert.  
Hoskins, Joseph.  
Hurn, William.  
Hyde, Abby.  
Irons, Joseph.  
Irons, William Josiah.  
Joyce, James.  
Kent, John.  
Key, Francis Scott.  
Leland, John.  
Lloyd, William Freeman.  
Lynch, Thomas Toke.  
Madan, Martin.  
Medley, Samuel.  
Merrick, James.  
Mills, Henry.  
Monseil, John Samuel Bewley.  
Moore, Thomas.  
\*Bjerring, NICOLAS, Rev., New-York City.  
Russia

\***Blaikie, WILLIAM GARDINER, D.D., LL.D.,** Edinburgh, Scotland.  
Cameronians.  
Candlish, Robert Smith.  
Covenanters.  
Crawford, Thomas Jackson.  
Cunningham, William.  
Duff, Alexander.  
Keith, Alexander.  
Livingstone, David.  
Presbyterian Church, The Free, of Scotland.  
Wilson, John.

## APPENDIX.

Begg, James.  
Hanna, William.  
Moncreiff, Rev. Sir Henry Wellwood.  
\***Blair, WILLIAM, D.D.,** Dunblane, Scotland.  
Leighton, Robert.  
\***Bliss, GEORGE RIPLEY, D.D., LL.D.,** Chester, Penn.  
Theological Seminary, The Baptist Crozer, Philadelphia.  
\***Boehmer, EDUARD, Ph.D.,** Strassburg.  
Valdés, Alonso and Juan de.  
\***Bomberger, J. H. A., D.D.,** Freeland, Penn.  
Theological Seminary, Reformed Theological Department of Ursinus College.  
\***Bonnet, L., Ph.D.,** Frankfurt-am-M.  
Monod, Adolphe.  
\***Briggs, CHARLES AUGUSTUS, D.D.,** New-York City.  
Arrowsmith, John.  
Ball, John.  
Brightman, Thomas.  
Burgess, Cornelius.  
Byfield, Adoniram.  
Byfield, Nicholas.  
Calamy, Edmund, sen.  
Cartwright, Thomas.  
Dury, John.  
Gouge, William.  
Herle, Charles.  
Hoyle, Joshua.  
Love, Christopher.  
Marshall, Stephen.  
Palmer, Herbert.  
Perkins, William.  
Poole, Matthew.  
Tuckney, Anthony.  
Vines, Richard.  
\***Broadus, JOHN ALBERT, D.D., LL.D.,** Louisville, Ky.  
Theological Seminaries, Southern Baptist.  
\***Brockhaus, CARL,** Leipzig.  
Ambo.  
Archæology, Ecclesiastical.  
\***Brown, FRANCIS,** Professor in Union Seminary, New-York City.  
Cuneiform Inscriptions.  
Cush.  
Cyrus the Great.  
Ecbatana.  
Eden.  
Esarhaddon.  
Euphrates.  
Evilmerodach.  
Gozan.  
Media, Medes.  
Merodach.  
Merodach-Baladan.  
Nebuchadnezzar.  
Sanballat.  
Sargon.  
Sennacherib.  
Sepharvaim.  
Shalmaneser.  
Shinar.  
Shushan.  
Tiglath-Pileser.  
\***Browne, JOHN, Rev.,** Wrentham, Suffolk, Eng.  
Congregationalism, English.  
Puritan, Puritanism.  
Robinson, John.  
\***Buchrucker, Dean,** Munich.  
Adam.  
Discipline.  
Heaven.  
\***Büchenschütz, GEORGE, St. Denis.**  
Saint-Martin, Louis Claude de.  
Saint-Simon de Rouvroy, Count Claude Henri.

\***Bunz, GEORGE, Ph.D.,** Ohmenhausen.  
Vestments and Insignia in the Christian Church.  
\***Burger, C. H. A. von, D.D.,** Munich.  
Calling.  
Lord's Supper, Lutheran View of the.  
\***Burger, KARL,** Kempten.  
Chastity.  
Clergy.  
Conversion.  
Love.  
Mary Magdalene.  
Prophets in the New Testament.  
War.  
\***Burk, JOHANN CHRISTIAN FRIEDRICH,** Lichtenstern, Württemberg.  
Chrysostom, Joannes.  
Cyril of Alexandria.  
Cyril of Jerusalem.  
Kapff, Sixt Karl.  
\***Cairns, JOHN, D.D.,** Edinburgh.  
Infidelity.  
\***Calaminus, Pastor** in Elberfeld.  
Kohlbrügge, Hermann Friedrich.  
\***Caldewood, HENRY, D.D., LL.D.,** Edinburgh.  
Agnosticism.  
Hamilton, Sir William.  
Kant, Immanuel.  
Mansel, Henry Longueville.  
Reid, Thomas.  
Stewart, Dugald.  
\***Caldwell, SAMUEL LUNT, D.D.,** Poughkeepsie, N. Y.  
Vassar College.  
\***Capen, ELMER HEWITT, D.D.,** College Hill, Mass.  
Reilly, James.  
Theological Seminary (Universalist) of Tufts College.  
Universalism.  
\***Carroll, HENRY KING, New-York City.**  
Wesley, John.  
Whitefield, George.  
Winebrenerians.

## APPENDIX.

Adventists.  
Christadelphians.  
\***Carstens, Tondern.**  
Harms, Claus.  
\***Cassel, PAULUS, D.D.,** Berlin.  
Jephthah.  
\***Cattell, J. P.,** Miss, Philadelphia.  
Young Women's Christian Associations.  
\***Cattell, WILLIAM CASSIDAY, D.D., LL.D.,** Easton, Penn.  
Tunkers.  
\***Chambers, TALBOT WILSON, D.D.,** New-York City.  
Holland. See under Gerth van Wijk.  
Lewis, Tayler.  
Reformed (Dutch) Church in America.  
Zechariah.  
\***Chase, THOMAS, LL.D.,** Haverford College, Pennsylvania.  
Fox, George.  
Friends, Society of.  
\***Chlebus, W.**  
Augustinian Monks and Nuns.  
\***Christlieb, THEODOR, D.D.,** Bonn.  
Apologetics and Apology.  
Homiletics from the German Point of View.  
Homiliarium.  
Scotus Erigena, John.  
Warburton, William.  
Waterland, Daniel.  
Watson, Richard.  
Watts, Isaac.  
Whiston, William.  
Whitby, Daniel.  
Wilfrid.  
William of Malmesbury.  
\***Clifford, JOHN, D.D.,** London.  
Smyth, John, and General Baptists.  
Taylor, Dan.  
\***Coit, THOMAS WINTHROP, D.D., LL.D.,** Middletown, Conn.  
Theological Seminary (Episcopal), Berkeley.  
\***Comba, EMILIO, D.D.,** Florence.  
Leger, Jean.  
\***Cook, ALBERT S.,** Baltimore, Md.  
Beowulf.  
Cædmon.  
Heland.

- \***Corning, J. LEONARD**, Morristown, N.J.  
Painting, Christian. See under Uriel.  
Sculpture, Christian.
- \***Coxe, ARTHUR CLEVELAND**, D.D.,  
LL.D., Buffalo, N.Y.  
Pan-Anglican Syoud.  
Seabury, Samuel.
- \***Creighton, MANDELL**, Rev., Chatham,  
Northumberland, Eng.  
Leahards.  
Pisa, Councils of.  
Podiebrad, George of.  
Procopius, The Great.  
Rokycana, John.  
Siena, Council of.  
Utraquists and Taborites.
- Cremer, HERMANN**, D.D., Greifswald.  
Flesh, Biblical Meaning of.  
Gifts, Spiritual.  
Inspiration.  
Righteousness, Original.  
Spirit, The Human, in the Biblical  
Sense.
- \***Crooks, GEORGE R.**, D.D., LL.D., Mad-  
ison, N.J.  
Drew Theological Seminary.
- Cunlitz, EDUARD**, D.D., Strassburg.  
Hoffmann, Melchior.  
Hilbmaler.
- \***Curtiss, SAMUEL IVES**, Ph.D., D.D.,  
Chicago, Ill.  
Priests and Priesthood in the Old Tes-  
tament.
- \***Dabney, ROBERT LEWIS**, D.D., LL.D.,  
Austin, Tex., formerly in Hampden  
Sidney, Va.  
Theological Seminary, Union (Presby-  
terian), of Virginia.
- \***Dale, JAMES WILKINSON**, D.D. (D.  
1881).  
Ecicism, A Pedobaptist View of.
- \***Dales, JOHN B.**, D.D., Philadelphia.  
Presbyterian Church, United, of North  
America.
- Daniel**.  
Agenda.
- \***De Costa, BENJAMIN FRANKLIN**, D.D.,  
New-York City.  
Episcopal Church, The Protestant, in  
the United States of America.  
White, William.
- \***Deems, C. F.**, D.D., LL.D., New-York  
City.  
Philosophy, Christian, American Insti-  
tute of.
- De Hoop Scheffer, J. G.**, D.D., Amster-  
dam.  
Menno Simons.  
Mennonites.
- Delitzsch, FRANZ**, D.D., Leipzig.  
Baal, Revenger of. See under Oehler.  
Cherub, Cherubim.  
Color, in the Bible.  
Court and Legal Proceeding among the  
Hebrews.  
Daniel.  
Decalogue.  
Elohim. See under Oehler.  
Haggai.  
Hezekiah. See under Oehler.  
High Priest.  
Holiness of God.  
Jehovah. See under Oehler.  
Proselytes of the Jews. See under  
Leyrer.  
Job.  
Proverbs of Solomon.  
Psalms.  
Vows among the Hebrews. See under  
Oehler.  
Zophaniah.
- Delitzsch, FRIEDRICH**, Ph.D., Leipzig.  
Nimveh and Assyria.
- \***Demarest, DAVID D.**, D.D., New Bruns-  
wick, N.J.  
New-Brunswick Theological Seminary.
- \***De Schweinitz, EDUARD**, D.D., Bethle-  
hem, Penn.  
Moravian Church.  
Nitschmann, David.  
Spangenberg, Augustus Gottlieb.  
Zeisberger, David.  
Zinzendorf, Nicholas Lewis, Count von.
- \***Dexter, HENRY MARTYN**, D.D., Bos-  
ton, Mass.  
Mather Family.
- Dibelius, FRANZ**, D.D., Dresden.  
Butlar, Eva von. See Goebel, M.
- Fuleo.  
Henry of Lausanne.
- Diestel, LUDWIG**, D.D. (D. 1879.)  
Dreams.  
Samson.  
Seeing God.  
Solomon.  
Soothsayer.  
World.
- Dillmann, CHRISTIAN FRIEDRICH AU-  
GUST**, D.D., Berlin.  
Bible Text, Old Testament.  
Bible Versions (Ethiopic).  
Chronicles, First and Second Books of.  
Pseudepigrapha of the Old Testament.  
See under Schodde.
- Dilthey, WILHELM**, D.D., Breslau.  
Marcion and his School.
- Döring, HEINRICH**.  
Nosselt, Johann August.
- Dörner, AUGUST**, Ph.D., Wittenberg.  
Augustinus, Theology and Ethics.  
Duns Scotus, Johannes.  
John of Damascus.
- Dörner, ISAAC AUGUST**, D.D., Berlin.  
Ethics.  
Pelt, Anton Friedrich Ludwig.
- Dorschlag, GEORG**, Velgast.  
Romania.
- Dörtenbach, F.**, Heidenheim.  
Sin.  
Sins, Forgiveness of.
- Dryander, HERMANN**, Halle.  
Breithaupt, Joachim Justus.  
Olearius.  
Scheffler, Johann.  
Schmolke, Benjamin.
- \***Dubbs, JOSEPH HENRY**, D.D., Lancas-  
ter, Penn.  
Schlatter, Michael.
- Duchemin, LYONS**.  
Merle d'Aubigné, Jean Henri.
- \***Duff, ROBERT S.**, M.A., Rev., Glasgow.  
Australasia.
- Duncan, Andrew**.  
Lang, John Dunmore.  
New Zealand.  
Patteson, John Coleridge.  
Tasmania.
- \***Duffield, SAMUEL W.**, Rev., Bloomfield,  
N.J.  
Peter the Venerable.  
Robert the Second.  
Sequence.  
Veni, Creator Spiritus. (Appendix.)
- Dusterdieck, FRANZ**, D.D., Hanover.  
Meyer, Heinrich August Wilhelm.
- Easton, PETER ZACCHÆUS**, Rev., Mis-  
sionary in Persia.  
Persia.
- Ebert, ADOLPH**, Ph.D., Leipzig.  
Cassiodorus, Magnus Aurelius.  
Claudianus.  
Commodianus.  
Lactantius Firmianus.  
Prudentius, Aurelius Clemens.
- Ebrard, JOHANN HEINRICH AUGUST**,  
D.D., Erlangen.  
Cocceius, Johannes.  
Demousses.  
Harmony of the Gospels.  
Jesus Christ, Three Offices of.  
John the Apostle and his Writings.  
Judgment, The Divine.  
Lord's Prayer.
- Erdmann, CHRISTIAN FRIEDRICH DA-  
VID**, D.D., Breslau.  
Poland.  
Speratus, Paulus.
- Eucken, R.**, Ph.D., Jena.  
Leibnitz, Gottfried Wilhelm.
- Euler, CARL**, Ph.D., Berlin.  
Willeram.
- \***Fisher, GEORGE PARK**, D.D., LL.D.,  
New Haven, Conn.  
Bacon, Leonard.  
Dwight, Timothy.  
Taylor, Nathaniel William.
- \***Fleming, D. HAY**, Aberdeen, Scotland.  
Henderson, Alexander.  
McVillie, Andrew.
- \***Flichtner, GEORGE FREDERICK**, Rev.,  
New-York City.  
Smith, John Cotton.
- Fliedner, FRITZ**, Madrid, Spain.  
Matamoros, Manuel.  
Portugal, The Kingdom of.  
Paret, Francisco de Paula.
- \***Flint, ROBERT, D.D., LL.D.**, Edin-  
burgh.  
Materialism.  
Optimism and Pessimism.  
Theism.  
Utilitarianism.
- Floto, HARTWIG**, D.D., Berlin.  
Gregory II. to VII.
- \***Foster, ROBERT VERRELL**, Rev. Prof.,  
Lebanon, Tenn.  
Cumberland Presbyterian Church.
- \***Fox, NORMAN**, Rev., New-York City.  
Pouring.  
Sachs, Barnas.  
Wayland, Francis.  
Williams, Roger.
- Frank, FRANZ HERMANN REINHOLD**,  
D.D., Erlangen.  
Concord, Formula of.  
Plut, Gustav Leopold.
- Frank, GUSTAV WILHELM**, Vienna.  
Haußmann, Nicolaus.  
Patenhoff, Samuel.  
Röhler, Johann Friedrich.  
Rückert, Leopold Immanuel.  
Syncretism.  
Wolff, Christian.
- Freyhe, ALBERT**, Ph.D., Parchim.  
Klopstock, Friedrich Gottlieb.  
Friedberg, Emil, Ph.D., Leipzig.  
Subdeacon.
- Fritzsche, OTTO FRIDOLIN**, D.D., Zü-  
rich.  
Bible Versions (Greek, Syriac, Sa-  
maritan, Egyptian, Latin, Gothic,  
Armenian, Georgian, Old Slavonic;  
N. T., Syriac, Persian, Arabic).  
Catena.  
German Translations of the Bible.
- Fronmüller, P. F. C.**, Pastor in Reut-  
lingen.  
Blasphemy.  
Tyana, Synod of.
- \***Frothingham, OCTAVIUS BROOKS**,  
Rev., Boston, Mass.  
Transcendentalism in New England.
- Galitz, EDUARD**, D.D., Geneva.  
Bonniard, Franz.
- Gass, WILHELM**, D.D., Heidelberg.  
Athos.  
Bible-Reading, in the Greek Church.  
Bonaventura.  
Cæciliarius, Michael.  
Constantinople.  
Eunomius and the Eunomians.  
Eustathius of Thessalonica.  
Euthymius Zigadenus.  
Evagrius Ponticus.  
Evagrius Scholasticus.  
Gregory Nazianzen.  
Hesychasts, The.  
Hesychius.  
Jeremiah II.  
Jerusalem, Patriarchate of.  
John X.  
John Philoponus.  
John Scholasticus.  
Leontius of Byzantium.  
Marcus Eugenius.  
Monexa.  
Menologion.  
Meitzer, Balthasar.  
Metaphrastes, Simeon.  
Metrophanes Critopulus.  
Mogilas, Peter.  
Monasticism.  
Nectarius, Patriarch of Constantinople.  
Nectarius, Patriarch of Jerusalem.  
Nestor.  
Nicaea, Councils of.  
Nicephorus.  
Nicephorus, Callisti.  
Niceas Acominatos.

- Nicholas, Bishop of Methone.  
Nicholas, Bishop of Myra.  
Nikon.  
Nilus.  
Palamas, Gregorius.  
Panagia.  
Peter of Alexandria.  
Philo Carpathius.  
Philopatris.  
Philozenus.  
Photius.  
Paellus.  
Schleiermacher, Friedrich Daniel Ernst.  
Theology of.  
Solitarius, Philip.  
Sophia.  
Sophronius.  
Symphorianus.  
Symphorosa.  
Theodore (Graptus).  
Theodore Lector.  
Theophanes of Byzantium.  
Theophylact.  
Trithemism.  
Zacharius Scholasticus.
- \***Gast, FREDERICK AUGUSTUS, D.D.**, Lancaster, Penn.  
Theological Seminary, Reformed (German), at Lancaster.
- Gebhardt, OSKAR VON, Ph.D.**, Göttingen.  
Bible Text, New Testament. See under Tischendorf.
- Geffken, JOHANN, Ph.D.** (D. —.)  
Winckler, Johann.
- Gelpke, E. T., D.D.**, Bern.  
Marius of Aventicum.  
Sionam.
- \***Gerhart, EMANUEL VOGEL, D.D.**, Lancaster, Penn.  
Mercersburg Theology.  
Rauch, Frederick Augustus.
- Germann, WILHELM, Ph.D.**, Windheim.  
John the Presbyter.
- Gerth Van Wijk, J. A.**, The Hague.  
Holland.
- \***Giles, CHAUNCEY, Rev.**, Philadelphia.  
New-Jerusalem Church.  
Swedenborg, Emanuel.
- \***Gillilan, J. A.**, Rev., Missionary to the Indians, White Earth Reservation, Minn.  
Indians of North America. (Appendix.)
- Gillet, J. F. A., D.D.**, Breslau.  
Gusto von Crafftheim.  
Ursinus, Zacharias.
- \***Gilman, ARTHUR, M.A.**, Cambridge, Mass.  
Chary, Henry Francis.  
Chaucer, Geoffrey.  
Hymnology, English and American.
- \***Gilman, DANIEL COIT, LL.D.**, Baltimore, Md.  
College.  
Degrees, Academic.  
Peabody, George.  
University in America.
- \***Gilman, EDWARD WHITING, D.D.**, New-York City.  
Thompson, Joseph Parrish.
- \***Godet, FREDÉRIC, D.D.**, Neuchâtel.  
Mihalic.  
Neuchâtel, The Independent Evangelical Church of.  
Parables.
- \***Goebel, JULIUS, Ph.D.**, New-York City.  
Walther von der Vogelweide (trans.).  
See under Wackernagel.  
Schelling, Friedrich Wilhelm Joseph von (trans.). See under Heyder.  
Spinoza, Baruch de.
- Goebel, KARL, Ph.D.** (D. 1881.)  
Kraft, Johann Christian Gottlob Ludwig.
- Goebel, MAXIMILIAN.** (D. —.)  
Brill, Jacob.  
Buttler, Eva von. See under Dibelius.  
Elizabeth Albertine.  
Kollenbusch, Samuel.  
Krummacher, Gottfried Daniel.  
Labadie, Jean de.  
Lodenstein, Jodokus von.  
Marburg Bible.  
Marxay, Charles Hector de St. George.
- Goltz, VON DER, HEINRICH, D.D.**, Berlin.  
Prussia.
- \***Good, JEREMIAH HAAK, D.D.**, Tiffin, O.  
Theological Seminary, Reformed (German), Heidelberg.
- \***Goodspeed, THOMAS WAKEFIELD, D.D.**, Chicago, Ill.  
Theological Seminary, Baptist Union, Chicago.
- \***Goodwin, DANIEL RAYNES, D.D., LL.D.**, Philadelphia.  
Theological Seminary (Episcopal), Philadelphia.
- Gosche, R. A., Ph.D.**, Halle.  
Ebed Jesu.  
Echellensis, Abraham.  
Elisæus.  
Erpenius, Thomas.
- Göschel, KARL FRIEDRICH, Ph.D.** (D. 1861.)  
Meth (Ezechiel) and Stiefel (Esaias).  
Soul-Sleep.
- \***Graham, WILLIAM, D.D.**, London.  
Presbyterian Church in England.
- \***Gray, GEORGE ZABRISKIE, D.D.**, Cambridge, Mass.  
Theological School, The Episcopal, of Massachusetts.
- \***Green, SAMUEL G., D.D.**, London.  
Tract Societies, Religious, in Great Britain.
- \***Green, WILLIAM HENRY, D.D., LL.D.**, Princeton, N.J.  
Pentateuch.
- Gregory, CASPAR RENÉ, Ph.D.**, Leipzig.  
Grégoire, Henri.  
Tischendorf, Lobegott Friedrich Constantin.
- \***Griffis, WILLIAM ELLIOT, Rev.**, Schenectady, N.Y.  
Japan, Christianity in.  
Shin-shiu.  
Shinto.
- Grundemann, R., Ph.D.**, Mürz, Prussia.  
Propaganda, Missionary Operations of the, among the Heathen.
- Grüneisen, CARL VON, D.D.**, Stuttgart.  
Hahn, Johann Michael.  
Religious Dramas in the Middle Ages.  
Saints, Worship of the.
- Güder, EDUARD, D.D.** (D. 1882.)  
Adoption.  
Heidelberg Catechism.  
Hell, Christ's Descent into.  
Hammerlin, Felix.  
Jerusalem, The Episcopal See of St. James in.  
John the Baptist.  
Limbus.  
Luke.  
Lutz, Johann Ludwig Samuel.  
Lutz, Samuel.  
Mark.  
Megander, Kaspar.  
Nico-demus.  
Regula Fidei.  
Switzerland (before the Reformation).  
Usteri, Leonhard.  
Zwingli, Huldreich.
- Gunder, HEINRICH, Ph.D.**, Calw.  
Schwartz, Christian Friedrich.
- \***Günther, MARTIN, St. Louis, Mo.**  
Theological Seminary (Lutheran), Concordia.
- Guthe, HEINRICH, Ph.D.**, Leipzig.  
Ishbosheth.
- Hackenschmidt, KARL, Jägerthal.**  
Hesshusen, Flomann.  
Oberlin, Jean Frédéric.
- Haenchen, PHILIPP E.**, Erlangen.  
Menken, Gottfried.
- Hagenbach, KARL RUDOLPH, D.D.** (D. 1874.)  
Bretschneider, Karl Gottlieb.  
Cæsar of Arles.  
Claudius, Matthias.  
Collegiants.  
Cotelierus, Jean Baptiste.  
Cyprianus, Thascius Cæcilius.  
Drabicius, Nicol.  
Encyclopædia of Theology.  
Ernesti, Johann August.  
Facundus.  
Farel, Guillaume.  
Feigenhauer, Paul.  
Gellert, Christian Fürchtegott.  
Giffthell, Ludwig Friedrich.  
Grotius, Hugo.  
Hochmann, Ernst Christof.
- Jerome Sophronius Eusebius.  
Jerusalem, Johann Friedrich Wilhelm Jonas.  
Kirchhofer, Melchior.  
König, Johann Friedrich.  
Kortholt, Christian.  
Ruchat, Abraham.  
Schmid, Konrad.  
Scrifer, Christian.  
Spalding, Johann Joachim.  
Sulzer, Simon.  
Theatre and the Church.  
Theophilanthropists.  
Vadian.  
Werenfels, Samuel.  
Wetstein, Johann Jakob.  
Wette, de, Wilhelm Martin Leberecht.
- Hahn, H. A., D.D.** (D. —.)  
Introduction (Old Testament). See under Köhler, A.
- \***Hall, ISAAC HOLLISTER, Ph.D.**, Philadelphia.  
Chapters and Verses, Modern.  
Syriac Literature.
- \***Hall, JOHN, D.D.**, New-York City.  
Ireland.
- \***Hall, ROBERT W.**, New-York City.  
Ireland.  
Palladius, Scotorum Episcopus.  
Patrick, St.  
Servis.
- Hamberger, JULIUS, Ph.D.**, Munich.  
Boehme, Jacob.  
Staudenmaier, Franz Anton.  
Stigmatization.  
Theologia Germanica.
- Harnack, ADOLF, D.D.**, Giessen.  
Apostles' Creed, The.  
Athenagoras.  
Barnabas.  
Caius.  
Gratian.  
Heliogabalus.  
Hieracas.  
Julian, Emperor.  
Julius Africanus Sextus.  
Laped, The.  
Literæ Formata.  
Lucian the Martyr.  
Lucian of Samosata.  
Marcellinus.  
Marcellus (popes).  
Marcus.  
Marcus Aurelius.  
Melchisedes.  
Miltiades.  
Monarchianism.  
Nicæno-Constantinopolitan Creed.  
Novatian.  
Optatus.
- \***Harper, JAMES, D.D.**, Xenia, O.  
Psalms, Use of, in Worship.
- \***Harris, J. RENDEL, Baltimore, Md.**  
Sichometry.
- \***Harsha, W. W., D.D.**, Jacksonville, Ill.  
Theological Seminary (Presbyterian) of the North-West.
- \***Hastings, THOMAS SAMUEL, D.D.**, New-York City.  
Hastings, Thomas. (Appendix.)  
Music, Sacred.  
Pastoral Theology.
- \***Hatfield, EDWIN FRANCIS, D.D.** (D. 1885.)  
Presbyterian Church (Northern Assembly) in the United States of America.  
Presbyterianism.  
Revivals of Religion.  
Theological Seminary, Union (Presbyterian), New York.
- Hauck, ALBERT, D.D.**, Erlangen.  
Constantine (popes).  
Hofmann, Johann Christian Karl von.  
Leipzig, The Colloquy of.  
Linus.  
Maternus, Julius Firmicus.  
Münsscher, Wilhelm.  
Ordines.  
Organ.  
Ostlary.  
Patriarch.  
Perpetua, Ste.  
Peru.  
Possidius.  
Priesthood in the Roman-Catholic Church.  
Prosper of Aquitania.

- Quadratus.  
 Rabanus Maurus.  
 Relics.  
 Roscelin. See under Landerer.  
 Rupert, St.  
**Heer, JUSTUS**, Erlenbach.  
 Bullinger, Heinrich.  
 Plüe, Nikolaus von.  
 Hess, Johann Jakob.  
 Lavater, Johann Kaspar.  
**Heller, Ludwig**, (D. —.)  
 Ferrer, Vincentius.  
 Maccovius, Johannes.  
 Martyrs, Forty.  
 Rathmann, Hermann.  
 Rosenbach, Johann Georg.  
 Schade, Georg.  
**Heman, C. F.**, Ph.D., Basel.  
 Jews, Missions amongst the.  
**Henke, ERNST LUDWIG THEODOR**, D.D.  
 (D. 1872.)  
 Calixtus, Georg.  
 Gabler, Johann Philipp.  
 Meyfart, Johann Matthäus.  
 Molanus, Gerhardt Walther.  
 Mosheim, Johann Lorenz von.  
 Musæus, Johann.  
 Paulinus Nolanus.  
 Sycretism.  
 Thorn, Conference of.  
 Witchcraft. See under Plitt, G.  
**Heppe, HEINRICH LUDWIG JULIUS**, D.D.  
 (D. 1879.)  
 Cas. I. The Conference of.  
 Corpus Doctrinae.  
 Corpus Evangelicorum.  
 Dort, Synod of.  
 Eginus, Raphael.  
 Episcopopus, Simon.  
 Guyon, Jeanne Marie Bouvier de la  
 Mothe.  
 Schn, Georg.  
**Herold, MAX**, Schwabach.  
 Agnus Dei.  
 Ambrosian Music.  
 Breviary.  
 Doxology.  
**Herrlinger, Nürtingen**.  
 Melancthon. See under Landerer.  
**Herzog, JOHANN JAKOB**, D.D. (D. 1882.)  
 Abolites, or Abelonians.  
 Abrahamites.  
 Acacius.  
 Azatho.  
 Aegambe.  
 Alix, Peter.  
 Alogi, or Alogians.  
 Aloysius of Gonzaga.  
 Anathema.  
 Apollinarianism.  
 Aquila and Priscilla.  
 Barclay, Robert.  
 Bernard, Archbishop of Toledo.  
 Bernard, Claude.  
 Bible-Reading in Roman-Catholic  
 Church.  
 Blair, Hugh.  
 Blemmydes, or Blemmida.  
 Borel, Adam.  
 Calixtus I.  
 Calvin, John. See under Jackson, S. M.  
 Claudius.  
 Colicolas.  
 Collyridians.  
 Commodus.  
 Compostella, The Order of.  
 Deaconess.  
 Deusdedit.  
 Didymus (of Alexandria).  
 Didymus, Gabriel.  
 Dimertites.  
 Dionysius the Carthusian.  
 Doctrinaires.  
 Domitian.  
 Druthmar, Christian.  
 Du Cange, Charles Du Fresnoy.  
 Dudith, Andreas.  
 Duperron, Jacques Davy.  
 Dutoit, Jean Philippe.  
 Egbert, St.  
 Egbert, Archbishop of York.  
 Eleutherus, Bishop.  
 Elizabeth, St. of Hungary.  
 Engelbrecht, Hans.  
 Epiphanius, Bishop of Pavia.  
 Equitius.  
 Erasmus, St.  
 Eudes, Jean, and the Endites.  
 Eustathius, Bishop of Sebaste.  
 Flagellants.  
 Francis of Sales, St.  
 Hilary of Arles, St.  
 Höfling, Johann Wilhelm Friedrich.  
 Image-Worship in the Western Church.  
 Lord's Supper, Reformed View of  
 the.  
 Mariana, Juan.  
 Neander, Joachim.  
 Neolampadius, John.  
 Orosius, Paulus.  
 Pallavicino, Sforza.  
 Parabolani.  
 Paulinus of Aquileja.  
 Pavillon.  
 Pelarius, Alvarus.  
 Peter of Alcantara.  
 Plüe, Julius.  
 Pictet, Benedict.  
 Pigbius, Albert.  
 Piscator, Johannes.  
 Poissy, Conference of.  
 Postil.  
 Recollect.  
 Redeemer, Orders of the.  
 Renaudot, Eusche.  
 Rettig, Heinrich Christian Michael.  
 Rüdinger, Esrom.  
 Sailer, Johann Michael.  
 Salvianus.  
 Schwegler, Albert.  
 Socinus, Faustus, and the Socinians.  
 Spiera, Francesco.  
 Switzerland after the Reformation.  
 Utenheim, Christoph von.  
 Vergerius, Petrus Paulus.  
 Waldenses.  
 Waldhausen, Conrad von.  
 Westen, Thomas von.  
 Ximenes de Cisneros, Francisco.  
**Heyd, WILHELM**, Ph.D., Stuttgart.  
 Mongols, Christianity among the.  
**Heyder, KARL LUDWIG WILHELM**,  
 Ph.D., Erlangen.  
 Schelling, Friedrich Wilhelm Joseph  
 von.  
**Hinschius, PAUL**, Ph.D., Berlin.  
 Advocate of the Church.  
 Ansegi.  
 Chapters.  
 Investiture.  
 Irregularities.  
 Liber Diurnus Romanorum Pontificum.  
 Papacy and Papal System.  
 Patronage.  
 Sanction, Pragmatic.  
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 Chorazin.  
 Elijah.  
 Palestine.  
**Hochhuth, C. W. H.**, Ph.D., Cassel.  
 Philadelphian Society.  
 Fordage, John.  
**\*Hodge, ARCHIBALD ALEXANDER**, D.D.,  
 LL.D., Princeton, N.J.  
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 Calvinism.  
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 ness.  
 Princeton.  
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 General.  
**Hoffmann, J. A. G.**, D.D. (D. 1864.)  
 Druses.  
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 Jerusalem, Synod of.  
 Purgatory.  
 Superstition.  
**\*Hoge, MOSES D.**, D.D., Richmond, Va.  
 Plumer, William Swan.  
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 bly) in the United States of Amer-  
 ica.  
 Thornwell, James Henley.  
**\*Holland, HENRY SCOTT**, M.A., Oxford.  
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**Hollenberg, W. A.**, Ph.D., Saarbrücken.  
 Gossner, Johannes Evangelista.  
 Selnecker, Nicolaus.  
 Sigismund, Johann.  
 Vincent de Paul.  
 William of St. Amour.  
**Holtzmann, HEINRICH**, D.D., Strass-  
 burg.  
 Tradition.  
**Hopf, GEORG WILHELM**, Ph.D., Nurem-  
 berg.  
 Sachs, Hans.  
**\*Hopkins, E. W.**, New-York City.  
 Washburn, Edward Abel.  
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 Auburn Declaration.  
 Liturgy.  
 Worship.  
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**Hundeshagen, CARL BERNHARD**, D.D.  
 (D. 1873.)  
 Abbo of Fleury.  
 Agobard.  
 Schwarz, Friedrich Heinrich Christian.  
**Hupfeld, DAVID**, Ph.D., Schleusingen.  
 Müller, Julius.  
**\*Jackson, GEORGE THOMAS**, M.D., New-  
 York City.  
 Leprosy.  
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 Apostolic Council at Jerusalem.  
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 Baptism. See under Steitz.  
 Baxter, Richard.  
 Becket, Thomas.  
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 America.  
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 Buddhism.  
 Bunyan, John.  
 Bushnell, Horace.  
 Butler, Joseph.  
 Calvin, John. See under Herzog.  
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 Cromwell, Oliver.  
 David.  
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 Keim, Carl Theodor.  
 Kito, John.  
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 Lowder, Charles Fuge.  
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 Paine, Thomas.  
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 Preaching.  
 Wiclif, John. See under Lecher.  
**Jacobi, JUSTUS LUDWIG**, D.D., Halle.  
 Anselm of Canterbury.  
 Berengarius of Tours.  
 Clemens, Titus Flavius.  
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**\*Jacobs, HENRY EYSTER**, D.D., Phila-  
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 (D. —.)  
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 Bishop.  
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 Coadjutor.  
 Dunin, Martin von.  
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 Lancelotti, Joannes Paulus.  
 Launo, Jean de.  
 Pallium.  
 Panormitanus.  
 Peter-Pence.  
 Primacy, Primate.  
 Protonotarius Apostolicus.  
 Regalia.  
 Regionarius.  
 Reservation, Papal.  
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Sedes Vacans.  
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Tancred of Bologna.  
Tempus Clausum.  
Tithes.  
Usury.  
Vicar.  
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Zonaras, Johannes.  
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Syria, and Missions to Syria.  
Jundt, A., Strassburg.  
David of Dinanto.  
John of Chur. See under Schmidt, C.  
Kähler, M., D.D., Halle.  
Antichrist.  
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Kahnis, KARL FRIEDRICH AUGUST, D.D., Leipzig.  
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Heresy.  
Paulus, Heinrich Eberhard Gottlob.  
Kamphausen, ADOLPH HERMANN HEINRICH, D.D., Bonn.  
Bleek, Friedrich.  
Bunsen, Christian Karl Josias.  
Hitzig, Ferdinand.  
Hupfeld, Hermann.  
Umbreit, Friedrich Wilhelm Karl.  
Kautsch, EMIL FRIEDRICH, D.D., Tübingen.  
Joktan.  
Jothan.  
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Haetzer, Ludwig.  
Vespasian, Titus Flavius.  
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Kessler, K., Ph.D., Marburg.  
Manichæism.  
Mendæans.  
Nestorians, History of the, after 489. See under Petermann.  
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Müller, Johann Georg.  
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Felicissimus.  
Firmilian.  
Kleinert, HUGO WILHELM PAUL, D.D., Berlin.  
Comenius, Johann Amos.  
Jablonski, Daniel Ernst.  
Kling, CHRISTIAN FRIEDRICH, D.D. (D. 1861.)  
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Klippel, GEORG HEINRICH, Ph.D., Verdun.  
Corvey.  
Eller, Elias.  
Jeanne d'Albret. See under Schott.  
Kleuker, Johann Friedrich.  
Koppe, Johann Benjamin.  
Medardus, St.  
Sack, Brethren of the.  
Schall, Johann Adam.  
Schröckh, Johann Matthias.  
Seckendorf, Veit Ludwig von.  
Severinus, St.  
Severus, Septimius.  
Sickingen, Franz von.  
Spangenberg, Cyriacus.  
Spitta, Karl Johann Philipp.  
Staphylus, Friedrich.  
Stedingers, The.  
Sturm (abbot).  
Theodora.  
Trithemius, Johann.  
Vandals.  
Vicielin.  
Vives, Juan Ludovico de.  
Wends.  
Willehad, St.  
William of Tyre.  
Klop, CARL RUDOLPH WILHELM, Ph.D., Hamburg.  
Klöpffel, Engelbert.  
Spain.  
Spreng, Jakob.  
Truber, Primus.  
Zillerthal.  
Klostermann, AUGUST, D.D., Kiel.  
Isaiah.  
Kluckhohn, AUGUST, Ph.D., Munich.  
Illuminati.  
Klöpffel, KARL, Ph.D., Tübingen.  
Alemanni.  
Dalberg, Karl Theodor.  
Eulogius of Cordova.  
Frankenberg, Johann Heinrich.  
Frederick the Wise.  
Frederick the Pious.  
Fulda, Monastery of.  
Gregory of Tours.  
Hutten, Ulrich von.  
Lambruschini, Luigi.  
Lance, The Holy.  
Mai, Angelo.  
Pfaff, Christof Matthäus.  
Philip the Magnanimous.  
Reuchlin, Johann.  
Revolution, The French.  
Rosicrucians.  
Knapp, JOSEF, Stuttgart.  
Oehler, Gustav Friedrich.  
Kögel, RUDOLF, D.D., Berlin.  
Bible. See under Paret.  
Gerlach, Otto von.  
Hoffmann, Ludwig Friedrich Wilhelm.  
Stahl, Friedrich Julius.  
Köhler, AUGUST, D.D., Erlangen.  
Anos.  
Belshazzar.  
Introduction (Old Testament). See under Hahn.  
Serpent, The Brazen.  
Theudas.  
Timothy.  
Titus.  
Köhler, KARL, D.D., Friedberg, Hesse.  
Hesse.  
Kolbe, ALEXANDER, Ph.D., Stettin.  
Ocho of Bamberg.  
König, FRIEDRICH EDUARD, Ph.D., Leipzig.  
Purifications.  
Köster, ADOLPH, Ph.D. (D. —.)  
Salzburg.  
Sieveking, Amalie.  
Köstlin, JULIUS, D.D., Halle.  
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Church.  
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Familists.  
God.  
Irving, Edward.  
Luther, Martin.  
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Oath, in the New Testament.  
Regeneration.  
Religion and Revelation.  
Repentance.  
Vows.  
Krafft, C., Elberfeld.  
Klarenbach, Adolf.  
Monheim, Johannes.  
Krafft, WILHELM LUDWIG, D.D., Bonn.  
Butzer, Martin.  
Hasse, Friedrich Rudolf.  
Suidbert.  
Tersteegen, Gerhard.  
Kramer, Ph.D., Halle.  
Francke, August Hermann.  
Kübel, ROBERT BENJAMIN, D.D., Tübingen.  
Adiaphora.  
Hofacker, Ludwig and Wilhelm.  
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Landerer, MAX ALBERT VON, D.D. (D. 1878.)  
Lombardus, Petrus. See under Nitzsch.  
Melanchthon, Philipp. See under Herrlinger.  
Roscelin. See under Hauck.  
Scholastic Theology.  
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Lange, JOHANN PETER, D.D., Bonn.  
Grace.  
Hamann, Johann Georg.  
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Joan of Arc.  
Klee, Heinrich.  
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Patience.  
Predestination.  
Providence.  
Rousseau, Jean Jacques.  
Sanctification.  
Simon, The Name in Biblical History.  
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Theophaui.  
Thomas the Apostle.  
Laubmann, G., Ph.D., Munich.  
Mabillon, Jean.  
Maranus, Prudentius.  
Martinay, Jean.  
Massuet, René.  
Montfaucon, Bernard de.  
Ruimart, Thierry.  
Laumann, Stuttgart.  
Jacopone da Todi.  
Knapp, Albert. See under Palmer.  
Lobwasser, Ambrosius.  
Lechler, GOTTLÖB VIKTOR, D.D., Leipzig.  
Allan, William.  
Bradwardine, Thomas.  
Council.  
Deism.  
Erasmus, Thomas.  
Fénelon, François de Salignac de la Mothe.  
Hus, John.  
Hussites.  
Janow, Matthias von.  
Jerome of Prague.  
John Nepomuk.  
Marsilius Patavinus.  
Milicz of Kremser.  
Morgan, Thomas.  
Netter, Thomas.  
Presbyter and the Presbyterate.  
Wiclif, John.  
Winer, Georg Benedikt.  
\*Lee, WILLIAM, D.D., Glasgow.  
Erskine, Ebenezer.  
Erskine, John.  
Erskine, Ralph.  
Fergusson, David.  
Henderson, Ebenezer.  
Knox, John.  
Laud, William.  
Lorimer, Peter.  
Macleod, Norman.  
Presbyterian Church of Scotland.  
Weir, Duncan Harkness.  
Whitchote, Benjamin.  
Wishart, George (1).  
Wishart, George (2).  
Wodrow, Robert.  
Leimbach, C. L., Ph.D., Goslar.  
Cyprianus, Thascius Cæcilius. See under Hagenbach.  
Papias. See under Seitz.  
Lepsius, KARL RICHARD, Ph.D., Berlin.  
Egypt.  
Leyrer, E., Sielmingen, Württemberg.  
Clothing and Ornaments of the Hebrews.  
Commerce among the Hebrews.  
Dance among the Hebrews. See under Pick.  
Handicrafts among the Hebrews.  
Hunting among the Hebrews.  
Laver.  
Leaven.  
Levirate Marriage.  
Lot, Use of the, among the Hebrews.  
Mourning among the Hebrews.  
Music and Musical Instruments among the Hebrews.  
Oil, Olive-Tree.  
Phylactery. See under Pick.  
Pilate, Pontius.  
Proselytes of the Jews. See under Delitzsch, Franz.  
Sabbath-Day's Journey.  
Sanhedrin.  
Scribes in the New Testament.  
Seir.  
Showbread.  
Showbread, Table of the.  
Shor.  
Sin (city).  
Spice among the Hebrews.  
Stoning among the Hebrews.

Succoth-Benoth.  
 Synagogue, The Great.  
 Synagogues of the Jews.  
 Tabernacle.  
 Tetrarch.  
 Thorah.  
 Tithes among the Hebrews.  
 Weights and Measures among the Hebrews.  
 Widows, Hebrew.  
 Witness Bearing among the Hebrews.  
 Writing among the Hebrews.  
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 Zedekiah.

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Mannell, Nikolaus.

Murner, Thomas.

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Unitarianism.

Unitarians.

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Luhrs, Fr.

Paley, William.

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Cräutl, Karl.

**Lüttke**, MORITZ, Schkeuditz.

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**Mallet**, HERMANN, Bremen.

Krummacher, Friedrich Adolf.

Martinus, Matthias.

Peucer, Caspar.

Pezol, Christof.

Sculetus, Abraham.

Spina, Alphonso de.

Spinola, Cristoval Rojas de.

Stark, Johann August.

Standert, Johann von.

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Archdeacons and Archpresbyters.

Bernard de Botono.

Bishop. See under Jacobson.

Briefs, Bulls, and Bullarium, Papal.

Canonization.

Capitularies.

Cardinal.

Celibacy. See under Jacobson.

Consortship of Books.

Chaplain.

Chrodegang.

Confutator. See under Jacobson.

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Collegialism.

Consolat.

Consolat.

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Dei Gratia.

Excommunication (Christian).

Faculty.

Honthelm, Johann Nicolaus von.

Immunity.

Incense.

Indulgences.

Jurisdiction, Ecclesiastical.

Legates and Nuncios in the Roman-

Catholic Church.

Marcu, Petrus de.

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Parity.

Penitentials.

Place.

Prebend.

Propaganda, Definition of the.

Taxation, Ecclesiastical.

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Anso.

**Merz**, HEINRICH VON, D.D., Stuttgart.

Bibles, Pictured, and Biblical Pictures.

Calendar Brethren.

Candles, Use of, in Divine Service.

Catacombs.

Cross.

Kyrie Eleison.

Monstrance.

New-Year's Celebration.

Temple at Jerusalem.

**Meurer**, MORITZ, Callenberg, Saxony.

Altar, Hebrew.

Tabernacle, for the Preservation of the

Eucharist.

**Meyer von Knorau**, Ph.D., Zürich.

Einsteleln.

Gall, Monastery of St.

Nokter.

**Michael**, Chemnitz.

Liebner, Karl Theodor Albert.

**Michelsen**, ALEXANDER, Lübeck.

Birgitta, St.

Egede, Hans.

Olaf, St.

Reuterdaht, Henrik.

\***Mitchell**, ALEXANDER F., D.D., St.

Andrews, Scotland.

Columba, St.

Culdees.

Hamilton, Patrick.

Iona.

Keltic Church.

**Möller**, WILHELM ERNST, D.D., Kiel.

Adoptionism, Adoptionists.

Aleutin.

Antioch, School of.

Athanasius.

Dionysius Areopagita.

Fuene, Johann.

Gotschack (monk).

Gregorius Thaumaturgus.

Gregory of Nyssa.

Hosius.

Impositoribus, de Tribus.

Isidore of Pelusium.

Joachim of Floris.

Junilius.

Lerius, Convent of.

Liborius.

Lucifer and the Luciferians.

Lupus, Servatus.

Macedonius.

Makrina.

Marcellus, Bishop of Ancyra.

Maximus, Bishop of Turin.

Meletius of Antioch.

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Methodius.

Monophysites.

Monothelites.

Montanism.

Nemesius.

Nepos.

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versy to 489.

Origen.

Originalist Controversies.

Ostader, Andreas.

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Pantenus.

Pelagius and the Pelagian Contro-

versies.

Photinus.

Rafinus, Tyrannius.

Secundus.

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Semi-Pelagianism.

Simon Magus.

Synesius.

Tatian.

Theodore of Mopsuestia.

Three-Chapter Controversy.

Walch.

\***Mombert**, JACOB ISIDOR, D.D., Pater-

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Ebel, Johannes Wilhelm.

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Schönherr, Johann Heinrich.

Tyndale, William.

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Talmud.

Wine, Bible.

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Soteriology.

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Young Men's Christian Associations.

**Müller**, CARL, Ph.D., Tübingen.

Joseph II.

Leo (popes).

Lucius (popes).

**Müller**, IWAN, Ph.D., Erlangen.

Apollonius of Tyana.

**Müller**, JOHANN GEORG, D.D. (D.—)

Animals.

Sun, Worship of the.

**Nägelsbach**, EDUARD, D.D. (D.—)

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Judges, Book of.

Malachi.

Micah.

Obadiah.

Samuel.

Saul.

Uzziah.

Week.

**Nestle**, EBERHARD, Ph.D., Ulm.

Ibas.

Isaac of Antioch.

Jacob Baradaeus.

Jacob of Edessa.

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Jacob of Sarûg.

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John, Bishop of Ephesus.

Maruthas.

Rabulus.

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Ignorantines.

Inquisition.

Montes Pietatis.

Pöschl, Thomas.

Sabas, St.

Sagittarius, Kaspar.

Schellwig, Samuel.

Scotus, Marianus.

Schuldas.

Sebastian.

Sergius (popes).

Servites.

Sfondrati (family).

Sidonius, Michael.

Simeon, Archbishop of Thessalonica.

Simplicius.

Sixtus (popes).

Sleidan, Johannes.

Soissons.

Soter.

Soto, Dominicus de.

Soto, Petrus de.

Spalatin, Georg.

- Spengler, Lazarus.  
 Spire, a City of Bavaria.  
 Spondanus.  
 Stanislaus, Bishop.  
 Stanislaus, St.  
 Stephen (popes).  
 Stiekna, Conrad.  
 Studites, Theodore.  
 Surlus, Laurentius.  
 Sylvester (popes).  
 Sylvestrians.  
 Symmachians.  
 Symmachus.  
 Tauchelm.  
 Tetzl, Johann.  
 Theatines.  
 Tolet, Francis.  
 Tonsure.  
 Toulouse, Synods of.  
 Tours, Synods of.  
 Trappists.  
 Treves, Holy Coat of.  
 Trullan Councils.  
 Turibus, Alphonso.  
 Ubbonites.  
 Ubertinus.  
 Urban (popes).  
 Ursicinus.  
 Usuardus.  
 Uytenbogaert, Jan.  
 Valesius, Henri de Valois.  
 Vienne.  
 Vigils.  
 Vincent of Beauvais.  
 Vorstius, Conrad.  
 Westphal, Joachim.  
 Wigand, Johann.  
 Zosimus.
- Ney**, Pastor in Speier.  
 Pareus, David.  
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 Albert the Great.  
 Lanfranc.  
 Lateran Church and Councils.  
 Lectionaries.  
 Lector.  
 Legend.  
 Lombardus, Petrus. See under Landerer.  
 Nitzsch, Karl Immanuel.  
 Union of Churches.  
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 Bible Christians. (Appendix.)  
**\*Nutting, MARY O.**, Miss, Mount Holyoke.  
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**Oehler, GUSTAV FRIEDRICH, D.D.** (D. 1876.)  
 Atonement, Day of.  
 Blood, Revenger of.  
 Elohim.  
 Gideon.  
 Hezekiah.  
 Israel, Biblical History of.  
 Jealousy, Trial of.  
 Jehovah.  
 Kings of Israel.  
 Messiah, Messianic Prophecy.  
 Names in the Old Testament.  
 Nazarites.  
 Offerings in the Old Testament.  
 Prophetic Office in the Old Testament.  
 Purim.  
 Reithing, Jakob.  
 Sabbath.  
 Sabbath. Year and Year of Jubilee.  
 Slavery among the Hebrews.  
 Testament, Old and New.  
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 Vows among the Hebrews.  
**Oldenberg, F.**  
 Inner Mission, The.  
**Oosterzee, JAN JAKOB VAN, D.D.** (D. 1882.)  
 Christo Sacrum.  
 Da Costa, Isaak.  
 Haag Association.  
 Royaards, Hermann Jan.  
 Schyn, Hermannus.  
 Voetius, Gysbertus.
- Orelli, CARL VON**, Basel.  
 Baking, Bread.  
 Bath among the Hebrews.  
 Benaiah.  
 Canticles.  
 Circumcision.  
 Elisha.  
 Enoch.  
 Esther.  
 Ezekiel, Book of.  
 Gog and Magog.  
 Isaac.  
 Ishmael.  
 Israel, Biblical History of. See under Oehler and Pick.  
 Jacob.  
 Jannes and Jambres.  
 Jehoshaphat.  
 Joseph.  
 Judah.  
 Kings of Israel. See under Oehler.  
 Lamentations.  
 Levites. See under Pick.  
 Lot (person).  
 Messiah, Messianic Prophecy. See under Oehler.  
 Moses.  
 Names, Biblical Significance of. See under Oehler.  
 Offerings in the Old Testament. See under Oehler.  
 Passover.  
 Pentecost, The Jewish.  
 Prophetic Office in the Old Testament. See under Oehler.  
 Ruth.  
 Samuel, Books of.  
**\*Ormiston, WILLIAM, D.D., LL.D.**, New-York City.  
 Presbyterian Church in Canada.  
 Proudfoot, William.  
 Ryerson, Adolphus Egerton.  
 Taylor, William.  
 Thornton, Robert H.  
**\*Osgood, HOWARD, D.D., LL.D.**, Rochester, N.Y.  
 Baptism, The Baptist View of.  
 Baptists.  
**Ostlander, ERNST, Ph.D.** (D. —)  
 Tadmor.  
 Tarshish.  
**Overbeck, JOSEPH, Ph.D.**, Sandhurst, Eng.  
 Wilberforce, William.  
 Wolsey, Thomas.  
**\*Packard, JOSEPH, D.D.**, Alexandria, Va.  
 Johns, John. (Appendix.)  
 Meade, William.  
 Virginia, Protestant-Episcopal Theological Seminary of.  
**Palmer, CHRISTIAN VON, D.D.** (D. 1875.)  
 Freylichhausen, Johann Anastasius.  
 Gerhardt, Paul.  
 Knapp, Albert. See Lauxmann.  
 Mozarabic Liturgy.  
 Oratorio.  
 Rieger, Georg Conrad.  
 Seminaries, Theological, Continental.  
 Spee, Friedrich von.  
 Thomas of Celano.  
 Werkmeister, Benedikt Maria von.  
 Wessenberg, Ignaz Heinrich.  
 Woltersdorff, Ernst Gottlieb.  
 Zollikofer, Georg Joachim.  
**Paret, HEINRICH.** (D. —)  
 Affections.  
 Bible. See under Kögel.  
**\*Park, EDWARDS AMASA, D.D., LL.D.**, Andover, Mass.  
 Andover Theological Seminary.  
 Bellamy, Joseph.  
 Edwards, Bela Bates.  
 Edwards, Jonathan, the Elder.  
 Edwards, Jonathan, the Younger.  
 Emmons, Nathaniel.  
 Homer, William Bradford.  
 Hopkins, Samuel.  
 Hopkinsianism.  
 New-England Theology.  
 Pearson, Eliphalet.  
 Smalley, John.  
 Spring, Samuel.  
 Strong, Nathan.  
 Stuart, Moses.  
 West, Stephen.  
 Worcester, Samuel.
- \*Patterson, R. M., D.D.**, Philadelphia, Philadelphia.  
**\*Patton, FRANCIS LANDEY., D.D., LL.D.**, Princeton, N.J.  
 Hodge, Charles.  
 Probation, Future.  
 Punishment, Future.  
 Will, The.  
**\*Peabody, ANDREW PRESTON, D.D., LL.D.**, Cambridge, Mass.  
 Parker, Theodore.  
**Peip, ALBERT, Ph.D.**, Göttingen.  
 Trinity.  
**Pelt, A. F. L. A., Ph.D.** (D. 1861.)  
 Arminianism, Historical.  
 Impanatio.  
 Lessius, Leonhard.  
 Michaelis.  
 Molina, Luis.  
 Münter, Friedrich Christian Karl Heinrich.  
 Olshausen, Hermann.  
 Polemics.  
**Pentz, A.**, Jabel.  
 Mecklenburg, Ecclesiastical Statistics of.  
**Pestalozzi, KARL, Zürich.**  
 Komander, Johann.  
 Schinner, Matthäus.  
**Peter, H.**  
 Sugar.  
**Petermann, JULIUS HEINRICH, Ph.D.** (D. 1876.)  
 Armenia.  
 Mekhitarists.  
 Mesrob.  
 Nereus.  
 Nestorians, History of the, after 439. See under Kessler.  
 Sabians.  
 Samaria and the Samaritans. See under Pick.  
 Twin, Councils of.  
**\*Petersen, CLEMENS, M.A.**, New-York City.  
 Allegory.  
 Balte, Nicolai Edinger.  
 Bastholm, Christian.  
 Bible Versions (Scandinavian).  
 Charlemagne.  
 Charles V.  
 Church and State.  
 Church, States of the.  
 Comte, Auguste.  
 Constantine the Great, and his Sons.  
 Cramer, Johann Andreas.  
 Denmark.  
 Feticism.  
 Finland, The Christianization of.  
 Frisians.  
 Goerres, Johann Joseph.  
 Grundtvig, Nicolai Frederik Severin.  
 Hegel, Georg Wilhelm Friedrich.  
 Humanist.  
 Kierkegaard, Sören Aaby.  
 Mill, John Stuart.  
 Miranda, Giovanni Pico della.  
 Moral Philosophy.  
 Voltaire.  
**Pfender, CARL, Paris.**  
 Lamennais, Hugues Félicité Robert de.  
 Lenfant, Jacques.  
 Maimbourg, Louis.  
 Nicole, Pierre.  
 Quésnel, Pasquier.  
**Pfleiderer, J. G., Ph.D.**, Bern (formerly in Kornthal).  
 Kornthal.  
**\*Pick, BERNHARD, Rev., Ph.D.**, Allegheny, Penn.  
 Cabala. See under Reuss.  
 Cattle-Raising among the Hebrews.  
 Chassidin.  
 Colors in the Bible. See under Delitzsch, Franz.  
 Dance among the Hebrews. See under Leyrer.  
 Dove.  
 Essenes.  
 Fasting among the Hebrews. See under Pressel, W.  
 First-Born. See under Pressel, W.  
 First-Fruits. See under Rüetschi.  
 Israel, Biblical History of. See under Oehler and Orelli.  
 Israel, Post-Biblical History of.  
 Karaites, Jews.

- Levites. See under Orelli.  
 Maimonides, Moses. See under Schults.  
 Marriage among the Hebrews (trans.). See under Rüetschi.  
 Massora. See under Strack.  
 Phylactery (trans.). See under Leyrer.  
 Proverbs of Solomon (trans.). See under Delitzsch, Franz.  
 Psalms (trans.). See under Delitzsch, Franz.  
 Purifications (trans.). See under König.  
 Sabbatical Year and Year of Jubilee (trans.). See under Oehler.  
 Samaria and the Samaritans (trans.). See under Petermann.  
 Tabernacle (trans.). See under Leyrer.  
 Targum (trans.). See under Volck.  
 Temple at Jerusalem. See under Merz.  
 Tribes of Israel. See under Oehler.  
 Writing among the Hebrews (trans.). See under Leyrer.  
 Zimri. See under Rüetschi.
- Piper, KARL WILHELM FERDINAND, D.D., Berlin.**  
 A and Ω.  
 Calendar, Hebrew.
- Plitt, GUSTAV LEOPOLD, D.D. (D. 1880.)**  
 Agricola, Johann.  
 Antinomianism.  
 Athanasian Creed.  
 Augsburg, Confession of.  
 Bolivia.  
 Bugenhagen, Johann.  
 Camerarius, Joachim. See under Schwarz.  
 Canisius, Peter.  
 Central America.  
 Colombia, United States of.  
 Ecuador, The Republic of.  
 Fidelis, St.  
 Flacius, Matthias.  
 Florus.  
 Francis Xavier.  
 Furseus.  
 George III.  
 Germain d'Auxerre, St.  
 Germain de Paris, St.  
 Goar, St.  
 Gregory of Utrecht.  
 Gregory XVI.  
 Henry of Ghent.  
 Jubilee Year.  
 Karz, George.  
 Knipstro, Johann.  
 Mathe-sius, Johann.  
 Witchcraft. See under Henke.
- Plitt, THEODOR, D.D., Dossenheim, Baden.**  
 Ambrose.  
 Ambrosiaster, or Pseudo-Ambrosius.  
 Pöhlmann, R., Ph.D., Erlangen.  
 Nero.
- Polenz, GOTTLIEB VON, Halle.**  
 Camisards.  
 Court, Antoine.  
 Du Plessis-Mornay.
- \*Poor, DANIEL WARREN, D.D., Philadelphia.**  
 Education, Ministerial.  
 Innocents (popes), (trans.). See under Zöpffel.
- \*Popoff, P. J., Ph.D., New-York City.**  
 Russian Sects.
- \*Power, FREDERICK D., Washington, D.C.**  
 Disciples of Christ, or Christians.
- Preger, WILHELM, D.D., Munich.**  
 Amalie of Bena.  
 Mechthildis.  
 Rulman Merswin.
- \*Prentiss, GEORGE LEWIS, D.D., New-York City.**  
 Brainerd, David.  
 Brainerd, John.  
 Brainerd, Thomas.  
 Coleridge, Hartley.  
 Coleridge, Samuel Taylor.  
 Coleridge, Sara.  
 Coleridge, Sir John Taylor.  
 Eliot, John.  
 Humphrey, Heman and Zephaniah Moore.  
 Law, William.  
 Longfellow, Henry Wadsworth.  
 Payson, Edward.  
 Skinner, Thomas Harvey.  
 Smith, Henry Boynton.
- Pressel, THEODOR, Ph.D. (D. —.)**  
 Fontévrault, The Order of.  
 Gilbert de la Porrée.  
 John the Little.  
 Laurentius, St.  
 Libaninus.
- Pressel, WILHELM, Lustnau, Württemberg.**  
 Barcocheba.  
 Bath-Kol.  
 Eisenmenger, Johann Andreas.  
 Fasting among the Hebrews. See under Pick.  
 First-Born. See under Pick.  
 Galbanum.  
 Gehenna.  
 Meribah.  
 Nimrod.  
 Ophir.  
 Rabbinism.  
 Rashi.  
 Red Sea, The.  
 Salt.  
 Simon ben Yochai.  
 Tabernacles, Feast of.
- \*Rand, WILLIAM W., D.D., New-York City.**  
 Tract Societies, Religious, in the United States.
- Ranke, ERNST, D.D., Marburg.**  
 Pericopes. See under Schodde.
- \*Raymond, ROSSITER WORTHINGTON, Ph.D., Brooklyn, N.Y.**  
 Cooper, Peter. (Appendix.)
- Reuchlin, HERMANN, Ph.D. (D. 1873.)**  
 Jansenism. See under Vincent.  
 Lacordaire, Jean Baptiste Henri.  
 Milan, The Church of.  
 Neri, Philip. See under Zöckler.
- Reuss, EDUARD WILHELM EUGEN, D.D., Strassburg.**  
 Bible Versions, N. T. (French, Italian, Spanish, Portuguese).  
 Cabala.  
 Gesenius, Wilhelm.  
 Glosses, Biblical.  
 Griebach, Johann Jakob.  
 Hebrew Poetry.  
 Hellenistic Idiom.  
 Hellenists.  
 Maccabees.  
 Sadducees.  
 Seneca, Lucius Annæus.  
 Simon, Richard.  
 Stephen.  
 Stephens (family).  
 Strabo, Walafried.  
 Wertheim, The Bible of.
- Reuter, HERMANN FERDINAND, D.D., Göttingen.**  
 Baronius, Cesar.  
 Revez, FERENC, Debreczin, Hungary.  
 Révay, Mátyás Bird.
- \*Rice, EDWIN WILBUR, Rev., Philadelphia.**  
 Sunday Schools.
- \*Riddle, M. B., D.D., Hartford, Conn.**  
 Hellenistic Idiom, or Hellenistic Diction.  
 Hellenists. See under Reuss.  
 Theological Seminary (Congregational), Hartford.  
 Tyler, Bennett.
- Riggenbach, BERNHARD, Ariedorf, Switzerland.**  
 Billican, Theobald.  
 Castilio, Sebastian.  
 Eck, Johann Maier von.  
 Emser, Hieronymus.  
 Epistolæ Obscurorum Virorum.  
 Joris, Johann David.  
 Kautz, Jakob.  
 Kessler, Johannes.  
 Kettenbach, Heinrich von.  
 Pietism.
- \*Roberts, WILLIAM HENRY, D.D., Princeton, N.J.**  
 Welsh Calvinistic Methodist Church.
- Rödiger, EMIL, Ph.D. (D. 1874.)**  
 Ephraim.  
 Jacobites.  
 Maronites.
- Rönneke, K., Rome.**  
 Italy, Ecclesiastical Statistics of.
- Rüetschi, RUDOLF, D.D., Bern.**  
 Archæology, Biblical.  
 Architecture, Hebrew.  
 Ass.
- Baasha.  
 Bdelium.  
 Bee-Culture among the Hebrews.  
 Burial among the Hebrews.  
 Caleb.  
 Camel.  
 Caudace.  
 Caphtor.  
 Carchemish.  
 Citizenship among the Hebrews.  
 Dogs.  
 Embalming.  
 Excommunication (Hebrew).  
 First-Fruits.  
 Fortifications among the Hebrews.  
 Gadara.  
 Girdle among the Hebrews.  
 Hair.  
 Hamath.  
 Harvest among the Hebrews.  
 Hoshea.  
 Hospitality among the Hebrews.  
 Inheritance among the Hebrews.  
 Inns among the Hebrews.  
 Ituræa.  
 Jacob's Well.  
 Jacobites.  
 Jason.  
 Javan.  
 Kenites.  
 Lud.  
 Mandrake.  
 Marriage among the Hebrews.  
 Menahem.  
 Mesopotamia.  
 Mills among the Hebrews.  
 Money among the Hebrews. See under Arnold.  
 Myrrh.  
 Myrtle.  
 Nebuzar-adan.  
 Necho.  
 No.  
 Noph.  
 Oath in the Old Testament.  
 Palm-Tree.  
 Precious Stones.  
 Punishment among the Hebrews.  
 Rahab.  
 Rehoboam.  
 Tabor.  
 Tarsus.  
 Zimri.
- \*Sabine, WILLIAM T., Rev., New-York City.**  
 Episcopal Church, Reformed.
- Sack, KARL HEINRICH, D.D. (D. 1875.)**  
 Sack, A. F. W. and F. S. G.  
 Union of Churches.
- \*Savage, GEORGE S. F., D.D., Chicago.**  
 Theological Seminary (Congregational), Chicago.
- Schaarschmidt, CARL, Ph.D., Bonn.**  
 Raymond of Sabunde.
- Schaff, DAVID SCHLEY, Rev. (associate editor), Kansas City, Mo.**  
 Daniel, Chronology and Genuineness of the Books of.  
 Deaconesses, Institution of.  
 Dean.  
 Death.  
 Death, Dance of.  
 Decalogue.  
 Devil.  
 Dickinson, Jonathan.  
 Easter.  
 England, Church of.  
 Ephesus.  
 Episcopacy.  
 Ezra, Book of.  
 Faber, Frederick William.  
 Fiji Islands.  
 Finney, Charles G.  
 Fletcher, John William.  
 Fox, John.  
 Fry, Elizabeth.  
 Fundamental Doctrines of Christianity.  
 God.  
 Grosseteste, Robert.  
 High Places.  
 Hillel.  
 Holy Spirit.  
 Hooker, Richard.  
 Hooper, John.  
 Hymnology.  
 India.  
 Inspiration.

- Judas Iscariot.  
 Judson, Adoniram.  
 Keble, John.  
 Kempis, Thomas à.  
 Martyn, Henry.  
 Mexico.  
 New-York City.  
 Ridley, Nicholas.  
 Woman.  
**Schaft, PHILIP, D.D., LL.D.,** New-York City.  
 Alliance, Evangelical.  
 Arianism.  
 Articles of Religion, English, Thirty-nine.  
 Baptism of Infants.  
 Bishop, Nathan.  
 Channing, William Ellery.  
 Christology.  
 Church History.  
 Deacon.  
 Exegesis, Exegetical Theology.  
 Fliedner, Theodor.  
 Gospel, Gospels.  
 Greek Church.  
 Hades.  
 Hare, Julius Charles.  
 Heusser, Mrs. Meta.  
 Immaculate Conception of the Virgin Mary.  
 Infallibilist.  
 Infallibility of the Pope.  
 Logos.  
 Lutheran Church in Europe.  
 Mohammed, Mohammedanism.  
 Reformation.  
 Robinson, Edward.  
 Roman-Catholic Church.  
 Sacrament.  
 Savonarola, Hieronymus.  
 Schleiermacher, Friedrich Daniel Ernst.  
 Scotch Confession of Faith.  
 Syllabus, The Papal.  
 Tertullian.  
 Tholuck, Friedrich August.  
 Transfiguration.  
 Transubstantiation.  
 Trent, Council of.  
 Tridentine Profession of Faith.  
 United States of America.  
 Vatican Council.  
 Westminster Assembly.  
 Westminster Standards.  
**Scherer, EDMOND, Ph.D.,** Paris.  
 Abraham-a-Sanc'a-Clara.  
**Scheurl, C. T. GOTTLÖB, Ph.D.,** Erlangen.  
 Interdict.  
 Oath in Canon Law.  
 Simony.  
**Schmid, HEINRICH, D.D.,** Erlangen.  
 Doctrines, History of Christian.  
 Ems, Congress of.  
 German Catholics.  
 Hermes and Hermesians.  
**Schmidt, CARL WILHELM ADOLF, D.D.,** Strassburg.  
 Alanus.  
 Albigeneses.  
 Ancillon, Jean Pierre Frédéric.  
 Arnold of Brescia.  
 Arnoldists.  
 Blandrata, George.  
 Bossuet, Jacques Bénigne.  
 Brethren of the Free Spirit.  
 Budé, Guillaume.  
 Cathari.  
 Claudius of Turin.  
 Clemanges, Nicolas de.  
 Cluway.  
 Dolcino.  
 Du Moulin, Pierre.  
 Ebrard of Bethune.  
 Eckhart.  
 Eon, or Eudo de Stella.  
 Faber Stapulensis, Jacobus.  
 Fratricelli.  
 Geiler, Johann.  
 Gerson, Jean Charlier.  
 Hugo of St. Cher.  
 Jacobus de Voragine.  
 John of Chur.  
 Lukas of Tuy.  
 Lyra, Nicolaus de.  
 Malvenda, Thomas.  
 Marbach, Johann.  
 Marot, Clément.  
 Martin, David.  
 Massillon, Jean Baptiste.  
 Matthew of Paris.  
 Maur, Congregation of St.  
 Maurus.  
 Mestrezat, Jean.  
 Morone, Giovanni de.  
 Nicholas of Strassburg.  
 Ochino, Bernardino.  
 Olier, Jean Jacques.  
 Olivétan, Pierre Robert.  
 Olivi, Pierre Jean.  
 Ossat, Arnold d'.  
 Oudin, Casimir.  
 Pasagians.  
 Pastorelli.  
 Patarenese.  
 Paulicians.  
 Peter of Bruys and the Petrobrusians.  
 Peter Martyr.  
 Peter Martyr Vermigli.  
 Poirer, Pierre.  
 Possevino, Antonio.  
 Rainerio Sacconi.  
 Richard of St. Victor.  
 Richer, Edmund.  
 Rivet, André.  
 Roussel, Gérard.  
 Rusybroeck.  
 Simon of Tournay.  
 Stephen de Vellavilla.  
 Sturm, Jakob.  
 Sturm, Johann.  
 Suso, Heinrich.  
 Teller, Michael le.  
 Tillemont, Louis Sébastien le Nain de.  
 Turlupins, The.  
 Viret, Pierre.  
 Walter of St. Victor.  
 Wimpfeling, Jakob.  
 Yvonetus.  
 Zanchi, Hieronymus.  
**Schmidt, HERMANN, Breslau.**  
 Chemnitz, Martin.  
 Landerer, Maximilian Albert von.  
 Ratsboun, The Conference of.  
 Stancaro, Francesco.  
 Titus, Bishop of Bostra.  
 Trisagion.  
 Tübingen School, The Modern.  
 Valens.  
 Vigilantius.  
 Vigilus (popes).  
 Vigilius, Bishop of Tapsus.  
 Weigel, Valentin.  
 Wesel, Johann von.  
 Wessel, Johann.  
**Schmidt, J. Frauenfeld.**  
 Vinet, Alexandre Rodolphe.  
**Schmidt, KARL, Erlangen.**  
 Abgarus.  
 Andrew. (Appendix.)  
 Apostle.  
 Bartholomew.  
 Felix and Festus.  
 Judas of Galilee.  
**Schmidt, OSWALD GOTTLÖB, D.D. (D. 1882.)**  
 John the Constant.  
 Jonas, Justus.  
 Krell, Nikolaus.  
 Marburg, Conference of.  
 Menius, Justus.  
 Prichard, Sylvester.  
**Schmidt, WOLDEMAR GOTTLÖB, D.D.,** Leipzig.  
 Canon of the New Testament.  
 Hermeneutics, Biblical.  
 Keil, Karl Augustus Gottlieb.  
 Paul the Apostle and his Epistles.  
**Schmieder, H. E., D.D.,** Wittenberg.  
 Goeschel, Karl Friedrich.  
**Schneider, J., Finkenbach.**  
 Weiss, Pantaleon.  
**Schöberlein, LUDWIG, D.D. (D. 1881.)**  
 Faith.  
 Image of God.  
 Redemption.  
**\*Schodde, GEORGE H., Ph.D.,** Columbus, O.  
 Pentecost, The Christian (trans.). See under Orrell and Zöckler.  
 Pericopes (trans.). See under Ranke.  
 Philistines (trans.). See under Schultz.  
 Pseudepigrapha of the Old Testament (trans.). See under Dillman.  
 Sibylline Books.  
 Spener, Philipp Jakob (trans.). See under Tholuck.  
**Schoell, CARL, Ph.D.,** London.  
 Alfred the Great.  
 Anglo-Saxons, their Conversion to Christianity.  
 Bible Societies, British and Foreign.  
 Giraldu Cambrensis.  
 Malachy, St.  
 Methodism.  
 Milner.  
 Nennius.  
 Neubrigensis, William.  
 Parker, Matthew.  
 Ussher, James.  
 Warham.  
 Whately, Richard.  
**Schott, THEODOR, Stuttgart.**  
 Brousson, Claude.  
 Coligny, Gaspard de.  
 Dubourg, Anne.  
 Froment, Antoine.  
 Hôpital, Michel de l'.  
 Jeanne d'Albret. See under Klippel.  
 Languet, Hubert.  
 Marlorat, Augustin.  
 Marnix, Philipp van.  
 Pascal, Blaise.  
 Port Royal.  
 Rabaut, Paul.  
 Renata.  
 Spifame, Jacques Paul, Sieur de Passy.  
**Schultz, FRIEDRICH WILHELM, D.D.,** Breslau.  
 Aaron.  
 Aben-Ezra.  
 Abraham, Isaac.  
 Agriculture among the Hebrews.  
 Ahab.  
 Ahasuerus.  
 Ahaz.  
 Ahaziah.  
 Amalekites.  
 Ammonites.  
 Amon.  
 Amorites.  
 Arabia.  
 Artaxerxes.  
 Asa.  
 Balm.  
 Bashan.  
 Bethlehem.  
 Caiaphas.  
 Cain and the Cainites.  
 Canaan.  
 Capernaum.  
 Carcase.  
 Elders among the Hebrews.  
 Elias Levita.  
 Gomer.  
 Holy Sepulchre.  
 Jericho, The City of.  
 Jerusalem.  
 Maimonides, Moses.  
 Melchizedek.  
 Metals in the Bible.  
 Moab.  
 Murder among the Hebrews.  
 Nazareth.  
 Philistines.  
**Schürer, EMIL, D.D.,** Giessen.  
 Apocrypha of the Old Testament.  
 Archelaus.  
 Josephus, Flavius.  
**Schwarz, JOHANN KARL EDUARD D.D.,** (D. 1870.)  
 Buddeus, Johann Franz.  
 Camerarius, Joachim. See under Plitt, G.  
 Casuistry.  
 Consilia Evangelica.  
 Crusius, Christian August.  
 Humility.  
 Loci Theologici.  
 Stiefel, Michael.  
 Strigel, Victorinus.  
 Venatorius, Thomas.  
**Schweizer, ALEXANDER, D.D.,** Zürich.  
 Aisted, Johann Heinrich.  
 Amyraut, Moise.  
 Camero, John.  
 Judeu, Pierre.  
 Keckermann, Bartholomäus.  
 Koolhaas, Kaspar.  
 Leydecker, Melchior.  
 Mumpelgart, The Colloquy of.  
 Naudäus, Philippus.  
 Neostadiensium.  
 Osterwald, Jean Frédéric.  
 Pajon, Claude.

Placcus, Josua.  
 Suterus, Johann Caspar.  
 \*Scovel, SYLVESTER FITHIAN, Rev.,  
 Wooster, O.  
 Swift, Elisha Pope.

## APPENDIX.

Brown, Matthew.  
 Elliott, David.  
 Herron, Francis.  
 Hornblower, William Henry.  
 Lowrie, Walter.  
 Macurdy, Eli-sha.  
 McMillan, John.  
 Patterson, Joseph.  
 Wilson, Samuel Jennings.  
 Semitsch, CARL ENOTHEUS, D.D., Ber-  
 lin.  
 Diodorus.  
 Diognetus, Epistle to.  
 Epiphanius, Bishop of Constantia.  
 Eusebius of Alexandria.  
 Eusebius, Bruno.  
 Eusebius, Bishop of Casarea.  
 Eusebius, Bishop of Emesa.  
 Eusebius, Bishop of Laodicea.  
 Eusebius, Bishop of Samosata.  
 Eusebius, Bishop of Vercelli.  
 Eutyches and Eutychianism.  
 Hilary, Bishop of Poitiers.  
 Millenarianism, Millennium.  
 \*Shea, JOHN GILMARY, LL.D., Eliza-  
 beth, N.J.  
 Roman-Catholic Church in the United  
 States.  
 \*Shedd, WILLIAM GREENOUGH THAY-  
 ER, D.D., LL.D., New-York City.  
 South, Robert.  
 \*Shields, CHARLES WOODRUFF, D.D.,  
 LL.D., Princeton, N.J.  
 Philosophy and Religion.  
 Sieffert, FRIEDRICH LUDWIG, Ph.D.,  
 Erlangen.  
 Herod.  
 Herodians.  
 Herodias.  
 James.  
 James, Epistle of.  
 Judas.  
 Jude, Epistle of.  
 Libertines.  
 N. . . . .  
 Peter the Apostle.  
 Philip the Apostle.  
 Philip the Evangelist.  
 Sigwart, CHRISTIAN, Ph.D., Tübingen.  
 Jewel, John.  
 Moore, Sir Thomas.  
 \*Sloane, J. R. W., D.D., Pittsburgh,  
 Penn.  
 Presbyterian Church in United States  
 of America, Synod of the Reformed.  
 \*Smyth, EGBERT COFFIN, D.D., And-  
 over, Mass.  
 Congregationalism in the United States.  
 \*Smyth, NEWMAN, D.D., New Haven,  
 Conn.  
 Immortality. See under Ulrich.  
 Incarnation.  
 Spiegel, FRIEDRICH, Ph.D., Frankfurt-  
 am-Main.  
 Arphaxad.  
 Moses Cheronensis.  
 Parscelism.  
 \*Sprague, EDWARD E., New-York City.  
 Sprague, William Buell.  
 Stähelin, ERNST, D.D., Basel.  
 Erasmus, Desiderius.  
 Lord's Supper, Forms of Celebration  
 of the.  
 Stähelin, RUDOLF, Basel.  
 Hagenbach, Karl Rudolf.  
 Stählin, ADOLF, D.D., Munich.  
 Löh, Johann Konrad Wilhelm.  
 \*Stearns, LEWIS FRENCH, D.D., Bangor,  
 Me.  
 Theological Seminary (Congregation-  
 al), Bangor.  
 \*Steele, DAVID, D.D., Philadelphia,  
 Penn.  
 Presbyterian Church in United States  
 of America, General Synod of the  
 Reformed.  
 Steitz, GEORG EDUARD, D.D. (D. 1879.)  
 Baptism.  
 Dead, Communion of.  
 Extreme Unction.

Faber, Pierre François.  
 Fresenius, Johann Philipp.  
 Ignatius Loyola.  
 Incense.  
 Jesuits.  
 Jesus, Society of the Sacred Heart of.  
 Keys, Power of the.  
 Mary, the Mother of our Lord.  
 Mass.  
 Melito of Sardes.  
 Meyer, Johann Friedrich von.  
 Papias. See under Leimbach.  
 Paschal Controversies.  
 Radbertus, Paschasius.  
 Ratramnus.  
 Rosary.  
 Suarez, Francis.  
 Year, The Church.  
 \*Stevens, WILLIAM BACON, D.D., LL.D.,  
 Philadelphia.  
 Potter, Alonzo.  
 \*Stille, CHARLES JANEWAY, LL.D.,  
 Philadelphia.  
 Liberty, Religious.  
 Middle Age.  
 Military Religious Orders.  
 Renaissance.  
 Roman Empire and Christianity.  
 Slavery and Christianity.  
 \*Stoughton, JOHN, D.D., London.  
 Kingsley, Charles.  
 Lathner, Nathaniel.  
 Maurice, John Frederic Denison.  
 Newton, John.  
 Owen, John.  
 Patrick, Symon.  
 Pearson, John.  
 Pym, John.  
 Raikes, Robert.  
 Romaine, William.  
 Sherlock.  
 Stanley, Arthur Penrhyn.  
 Stillingfleet, Edward.  
 Taylor, Jeremy.  
 Tenison, Thomas.  
 Thorndike, Herbert.  
 Tillotson, John.  
 Vane, Sir Henry.  
 Vaughan, Robert.  
 Strack, HERMANN LUDWIG, D.D., Berlin.  
 Canon of the Old Testament.  
 Kol Nidre.  
 Massora.  
 Midrash.  
 Pellikan, Konrad.  
 Pentateuch.  
 Raymond Martini.  
 \*Strieby, MICHAEL E., D.D., New-York  
 City.  
 Negro Evangelization and Education in  
 America.  
 \*Strong, JAMES, S.T.D., LL.D., Madi-  
 son, N.J.  
 Arminianism, Wesleyan.  
 Methodism in America.  
 Sudhoff, CARL. (D. 1865.)  
 Garasse, François.  
 Garve, Karl Bernhard.  
 Helvetic Confessions.  
 Hosius, Stanislaus.  
 \*Taylor, WILLIAM MACKERGO, D.D.,  
 LL.D., New-York City.  
 Eadie, John.  
 Guthrie, Thomas.  
 Hall, Robert.  
 Homiletics from the Anglo-American  
 Point of View.  
 McCheyne, Robert Murray.  
 Metrie, Thomas.  
 Mozley, James Bowling.  
 Prayer.  
 Presbyterian Church, United, of Scot-  
 land.  
 Robertson, Frederick William.  
 Thelemann, KARL OTTO, Detmold.  
 Lampe, Friedrich Adolf.  
 Lasco, Johannes a.  
 Moller.  
 Münster.  
 Olevianus, Caspar.  
 Villegagnon, Nicholas Durand de.  
 Thiersch, HEINRICH, D.D., Basel.  
 Bellarmine, Robert François Romulus.  
 Cassianus, Johannes.  
 Tholuck, FRIEDRICH AUGUST GOTT-  
 FREU, D.D. (D. 1877.)  
 Calovius, Abraham.  
 Dannbauer, Konrad.

Deutschmann, Johann.  
 Dreseke, Johann Heinrich Bernhard.  
 Eylert, Ruhlmann Friedrich.  
 Gerhard, Johann.  
 Glassius, Salomo.  
 Ilod von Hohenegg.  
 Knapp, Georg Christian.  
 Meisner, Balthasar.  
 Molinos, Miguel de.  
 Quenstedt, Andreas.  
 Semler, Johann Salomo.  
 Spener, Philipp Jakob.  
 Stier, Rudolf Ewald.  
 Teller, Wilhelm Abraham.  
 Type.  
 Universities.  
 Wezschneider, Julius August Ludwig.  
 Wernsdorf, Gottlieb.  
 Thomas, D.D., Geneva.  
 \*Thomson, WILLIAM McCLEURE, D.D.,  
 New-York City.  
 Coelestria.  
 \*Tillet, WILBUR FISK, A.M., Nashville,  
 Tenn.  
 Paine, Robert.  
 Pierce, Lovick.  
 Randolph Macon College.  
 Smith, William Andrew.  
 Soule, Joshua.  
 Summers, Thomas Osmond.  
 Vanderbilt University.  
 Wesleyan Female College.  
 Wightman, William May.  
 Winans, William.  
 Tischendorf, LOBEGOTT FRIEDRICH  
 CONSTANTIN VON, D.D. (D. 1874.)  
 Bible Text (New Testament). See un-  
 der Gebhardt.  
 \*Toy, CRAWFORD HOWELL, D.D., LL.D.,  
 Cambridge, Mass.  
 Harvard University.  
 Semitic Languages.  
 Trechsel, FRANZ, Bern.  
 Antonians.  
 Bern, Synod of.  
 Gonesius, Petrus.  
 Haller, Berthold.  
 Helvetic Consensus.  
 Kohler, Christian and Hieronymus.  
 König, Samuel.  
 Libertines.  
 Sabellius.  
 Servetus, Michael.  
 \*True, BENJAMIN OSGOOD, D.D., Roch-  
 ester, N.Y.  
 Theological Seminary (Baptist), Roch-  
 ester.  
 \*Truman, JOSEPH M., Jun., Philadel-  
 phia.  
 Friends, Liberal Branch of. (Appen-  
 dix.)  
 \*Trumbull, HENRY CLAY, D.D., Phila-  
 delphia, Penn.  
 Kadesh.  
 Tschackert, PAUL MORITZ ROBERT,  
 Ph.D., Halle.  
 Ailli, Pierre d'.  
 Bahrdt, Karl Friedrich.  
 Bordelunian Sect.  
 Dietrich of Niem.  
 Edelmann, Johann Christian.  
 Ferrara-Florence, Council of.  
 Gregor von Heimburg.  
 Hermann von der Hardt.  
 Jacob of Jüterbogk.  
 Pavia, Council of.  
 \*Tuttle, DANIEL SYLVESTER, D.D.,  
 Salt-Lake City, Utah.  
 Mormons.  
 \*Tyler, WILLIAM SEYMOUR, D.D., Am-  
 herst, Mass.  
 Platonism and Christianity.  
 Platonists, The Cambridge.  
 Socrates.  
 Tzschirner, P. M., Ph.D., Leipzig.  
 Niedner, Christian Wilhelm.  
 Uhlhorn, JOHANN GERHARD WILHELM,  
 D.D., Hanover.  
 Anabaptists.  
 Clemens Romanus.  
 Clementines.  
 Doctheus.  
 Ebionites.  
 Elkesaites.  
 Essenes, The.  
 Harms, Ludwig.  
 Hermas.

- Hermogenes.  
 Ignatius of Antioch.  
 Jewish Christians, Judaizers.  
 Legion, Theban.  
 Ludgerus, St.  
 Marcellus (martyrs).  
 Maximinus Thrax.  
 Menander.  
 Natalis Alexander.  
 Neander, Johann August Wilhelm.  
 Polycarp.  
 Rhegius, Urbanus.  
**Ulmann, CARL, D.D.** (D. 1865.)  
 Brethren of the Common Life.  
**Ulrich, HERMANN, Ph.D., Halle.**  
 Immortality. See under Smyth.  
 Moral Law.  
 Fasting, Christian.  
 Pantheism and Pantheist.  
 Religion, Philosophy of.  
**Vaihinger, J. G., Württemberg.**  
 Slavery in the New Testament.  
 Tyro.  
**Van Dyke, HENRY JACKSON, Jun.,**  
 New-York City.  
 Morgan, Edwin Denison. (Appendix.)  
**Vincent, J. H., D.D., New Haven,**  
 Conn.  
 Chautauqua.  
**\*Vincent, MARVIN RICHARDSON, D.D.,**  
 New-York City.  
 Carlyle, Thomas.  
 Da die Alighieri.  
 Jansen, Cornelius.  
 Jansenism.  
 Ravenna.  
**Vogel, CARL ALBRECHT, D.D., Vienna.**  
 Benedict of Nursia.  
 Benedict of Aniane.  
 Benedictines.  
 Bruno.  
 Bruno, Apostle of the Prussians.  
 Burgundians.  
 Capuchins.  
 Carmelites.  
 Carthusians.  
 Cistercians.  
 Cyrillus and Methodius.  
 Damianus, Peter.  
 Decius, Cajus Messius Quintus Tra-  
 janus.  
 Diocletian, Caius Aurelius Valerius.  
 Dominic, St., and the Dominicans.  
 Donatists.  
 Ekkehard.  
 Eligius.  
 Franks.  
 Gerhoch.  
 Guibert of Parma.  
 Gyrovagi.  
 Hincmar of Rheims.  
 Image-Worship in the Eastern Church.  
 Kilian, St.  
 Martene, Edmond.  
 Premonstrants, or Premonstratensians.  
 Priscillianists.  
 Raderius.  
 Rosenmüller, Ernst Friedrich Karl.  
 Toledo, Councils of.  
 Trautson, Johann Joseph.  
 Tychonius.  
 Ulrich, Bishop of Augsburg.  
 Virgilius, St.  
 Zeno.  
**Voigt, G., Ph.D., Leipzig.**  
 Basel, Council of.  
 Calixtus II. and III.  
 Clement (popes).  
 Constance, Council of.  
 Eugenius (popes).  
 Felix (popes).  
 Gregory II. to VI., VIII. to XV.  
 Joan, Pope.  
 John (popes).  
**Volck, WILHELM, D.D., Dorpat.**  
 Aram.  
 Ark of the Covenant.  
 Azazel.  
 Balaam.  
 Bible Versions (Chaldee).  
 Habakuk.  
 Hosea.  
 Joel.  
 Jonah.  
 Kings, First and Second Book of.  
 Malachi. See under Nägelsbach.  
 Micah. See under Nägelsbach.  
 Nahum.  
 Noah and the Flood.  
 Obadiah. See under Nägelsbach.  
 Targum.  
**Wackernagel, K. H. WILHELM, Ph.D.**  
 (D. 1869.)  
 Walther von der Vogelweide  
**Wagenmann, JULIUS AUGUST, D.D.,**  
 Göttingen.  
 Abdias.  
 Andreas, Jakob.  
 Buridan, Jean.  
 Caroline Books.  
 Curio, Caelius Secundus.  
 Cyriacus.  
 Durand of St. Pourcain.  
 Faber, Basilus.  
 Faber, Felix.  
 Faber, Johannes.  
 Fagius, Paul.  
 Faustus Rejensis.  
 Fulgentius of Ruspe.  
 Gennadius Massiliensis.  
 Gennadius, Patriarch of Constantino-  
 ple.  
 Gottschalk.  
 Guibert of Nogent.  
 Hadrian, P. Julius.  
 Hakenreifer, Matthias.  
 Hatto, Bishop of Basel.  
 Hatto, Archbishop of Mayence.  
 Hermias.  
 Hildebert.  
 Hiller, Philipp Friedrich.  
 Hoffmann, Daniel.  
 Holbach, Paul Heinrich Dietrich,  
 Baron J.  
 Hollaz, David.  
 Hutter, Elias.  
 Hutter, Leonhard.  
 Hystaspes.  
 Idefonsus, St.  
 Isidore of Seville.  
 Ivo of Chartres.  
 Jacob of Vitry.  
 John IV.  
 John of Salisbury.  
 Jovianus, Flavius Claudius.  
 Jovinian.  
 Juvenius, Cajus Vettius Aquilius.  
 Konrad of Marburg.  
 Lambert, François.  
 Lang, Joachim.  
 Lastius, Johannes.  
 Latomus, Jacobus and Bartholomæus.  
 Laurentius Valla.  
 Less, Gottfried.  
 Leyser, Polykarp.  
 Loen, Johann Michael von.  
 Lücke, Gottfried Christian Friedrich.  
 Lullus, Raymondus.  
 Marcus Eremita.  
 Marheineke, Philipp Konrad.  
 Martin Meyerator.  
 Martin of Braga.  
 Maulbronn.  
 Maximus Confessor.  
 Möhler, Johann Adam.  
 Mörlin, Joachim.  
 Moschus, Johannes.  
 Naumburg, Convention of.  
 Neo-Platonism.  
 Nicolai, Philip.  
 Ocean, William.  
 Osiander (family).  
 Paschal Controversies. See under  
 Steitz.  
 Patristics and Patrology.  
 Petavius, Dionysius.  
 Philippists.  
 Planck.  
 Puleyn, Robert.  
 Rettberg, Friedrich Wilhelm.  
**Waiz, G.**  
 E. or Pontificalis.  
**Wagenmann, Ph.D., Berlin.**  
 Lutherans, Separate.  
**Ward, WILLIAM HAYES, D.D., New-**  
 York City.  
 Hittites, The.  
**\*Warfield, BENJAMIN BRECKINRIDGE,**  
 D.D., Allegheny Penn.  
 Revelation, Book of.  
**Warneck, GUSTAV, Ph.D., Rotten-**  
 schornbach.  
 Missions, Protestant, among the  
 Heathen.  
**\*Warren, WILLIAM FAIRFIELD, D.D.,**  
 LL.D., Boston, Mass.  
 Boston University, School of Theology  
 of. (Appendix.)  
**\*Washburn, GEORGE, D.D., Constanti-**  
 nople, Turkey.  
 Armenians, Protestant.  
 Bulgaria.  
 Constantinople, Modern.  
 Turkey.  
**Wasserschleben, F. W. H. von, Ph.D.,**  
 Giessen.  
 Canon Law.  
 Glosses and Glossatores.  
 Interstitia Temporum.  
 Nominatio Regia.  
 Nomocanon.  
 Pseudo-Isidorian Decretals.  
**Weingarten, HERMANN, D.D., Breslau.**  
 Martin of Tours, St.  
 Medler, Nikolaus.  
 Messalians.  
 Monastery and Monasticism.  
 Musculus, Andreas.  
**Weizsäcker, CARL HEINRICH, D.D., Tu-**  
 bingen.  
 Agrippa, Heinrich Cornelius.  
 Berleburg Bible, The.  
 Bockhold, Johann.  
 Cajetan, Cardinal.  
 Casander, Georg.  
 Confirmation.  
 Contarini, Gasparo.  
 Dionysius of Alexandria.  
 Hegesippus.  
 Hirscher, Johann Baptist.  
 Schmid, Christian Friedrich.  
**Weizsäcker, JULIUS, Ph.D., Göttingen.**  
 Lambert of Hersfeld.  
 Langres, Synod of.  
 Lebrja, Julius Antonius de.  
 Lestines, Synod of.  
 Lombards.  
 Lucius.  
 Lullus.  
 Nicholas I.  
 Otho of Frising.  
 Paul the Deacon.  
 Regino.  
 Regius, St.  
 Roswitha.  
 Siebert of Gemblours.  
 Theodulph.  
**Werner, AUGUST, Guben.**  
 Adelbert, or Aldebert.  
 Boniface, Winfrid.  
 Columbanus.  
 Herder, Johann Gottfried von.  
**\*Whipple, HENRY BENJAMIN, D.D.,**  
 Fairbault, Minn.  
 Indians. See under Gillilan, in Ap-  
 pendix.  
**\*Whitfield, EDWARD E., M.A., Oxford,**  
 Eng.  
 Darby, John Nelson. (Appendix.)  
 Plymouth Brethren.  
**Wieseler, KARL, D.D. (D. 1883.)**  
 Aelcius.  
 Annas.  
 Antiochus (kings).  
 Aretas.  
 Era.  
**Wilcken, Ph.D., Stralsund.**  
 Alber, Matthäus.  
**\*Williams, SAMUEL WELLS, LL.D., New**  
 Haven, Conn.  
 China, Christian Missions in.  
 Confucius.  
**\*Wilson, JOSEPH R., D.D., Wilmington,**  
 N.C.  
 Theological Seminary (Presbyterian),  
 Columbia.  
**\*Wilson, SAMUEL JENNINGS, D.D.,**  
 LL.D. (D. 1883.)  
 Western Theological Seminary.  
**\*Wolf, EDMUND JACOB, D.D., Gettys-**  
 burg, Penn.  
 Lutheran Church in America.  
 Theological Seminary (Lutheran), Get-  
 tysburg.  
**Wölflin, EDUARD, Ph.D., Erlangen.**  
 Ammianus Marcellinus.  
**\*Woolsey, THEODORE DWIGHT, D.D.,**  
 LL.D., New Haven, Conn.  
 Divorce.  
 Marriage.  
 Socialism.  
**Wright, GEORGE FREDERICK, Ph.D.,**  
 Oberlin, O.  
 Oberlin Theological Seminary.

**Zahn, Theodor**, D.D., Erlangen.  
 Hebrews, Epistle to the.  
 Introduction (New Testament).  
 Irenaeus.  
**Zejschwitz, GERHARD VON**, D.D., Erlangen.  
 Arcani Disciplina.  
 Bohemian Brethren.  
 Confession of Sins.  
 Litany.  
 Luther's Two Catechisms.  
**Zimmermann, KARL**, D.D., Darmstadt.  
 Gustavus-Adolphus-Association.  
**Zöckler, OTTO**, D.D., Greifswald.  
 Acta Martyrum and Acta Sanctorum.  
 Agreda, Maria de.  
 Alombrados.  
 Anchorites, or Anachorites.  
 Anna, St.  
 Aquileia.  
 Augustinian Monks and Nuns. See under Chlebus.  
 Bridget, St.  
 Catharina.  
 Cordova.  
 Credner, Karl August.  
 Feuillants, The.  
 Francis of Paula, St.  
 Franciscans.  
 Fructuosus.  
 Gilbert of Sempringham.  
 Grandmont, Order of.  
 Hospitalers, or Hospital Brethren.  
 Hugo of St. Victor.  
 Humiliati.

Jerome Sophronius Eusebius. See under Hagenbach.  
 Jesus Christ.  
 Knobel, Karl August.  
 Kuhnöl, Christian.  
 Leander, St.  
 Lebuln.  
 Liguori, Alfonso Maria da.  
 Loreto.  
 Macarius.  
 Magdalen, Order of.  
 Magi.  
 Magister Sacri Palatii.  
 Man.  
 Marianists.  
 Monte Casino.  
 Neri, Philip. See under Reuchlin.  
 Nolascus, Petrus.  
 Palladius.  
 Passionists.  
 Pentecost, the Christian.  
 Peter, Festivals of St.  
 Philo.  
 Phocas.  
 Piarists.  
 Pius Societies.  
 Polythelism.  
 Probabilism.  
 Pulcheria.  
 Redemptorists.  
 Reservation, Mental.  
 Roch, St.  
 Salmanticenses.  
 Seven, The Sacred Number.  
 Smaragdus.

Somaschians, The Order of.  
 Stercoranists.  
 Sudarii, Stephanus Bar.  
 Ursula.  
 Vagantes.  
 Valentinus, St.  
 Valerian (Roman emperor).  
 Valerian, St.  
 Verena.  
 Veronica.  
 Vespers.  
 Victor (popes).  
**Zöpfel, RICHARD OTTO**, Ph.D., Strassburg.  
 Adrian (popes).  
 Agapetus (popes).  
 Alexander (popes).  
 Anacletus (popes).  
 Anastasius (popes).  
 Boniface (popes).  
 Formosus.  
 Fridolin.  
 Gelasius (popes).  
 Gregory I.  
 Honorius (popes).  
 Innocent (popes).  
 Julius (popes).  
 Marinus (popes).  
 Martin (popes).  
 Nicholas II. to V.  
 Paschalis (popes).  
 Paul I. to III. V.  
 Pelagius (popes).  
 Pius I. to III., VI. to VIII.





# PRONOUNCING VOCABULARY OF PROPER NAMES

IN THE

## SCHAFF-HERZOG ENCYCLOPÆDIA.

*Explanations.* — The acute accent (´) denotes the accented syllable. The grave accent (`) over a, e, and i, denotes that they are pronounced as a in "far," e as a, and i as e respectively. The italicized letters in parentheses immediately after a name give the pronunciation of a portion of the name. The system of pronunciation adopted is in the main that used by Thomas in his excellent *Pronouncing Biographical Dictionary*, Philadelphia, 1871.

Biblical and common English names have been omitted.

### A.

A-bar'-bà-nel.  
Abauzit (a bô'-ze).  
Ab-bà'-die (*dee*).  
Ab'-bo.  
Ab-di'-as.  
Ab'-e-lard.  
Abelli (a-ba-le).  
A-ben-Ez-ra.  
Ab'-er-crom-by (*krum*).  
Ab'-ei-ne-thy (*the*).  
Ab'-gar-us.  
Ab'-rà'-ba-nel.  
Abulfaraj (a-bool-far-aj).  
A-ca-ci-us (*she-us*).  
Ac'-col-ti.  
Achery, d' (dash-a-re).  
Achterfeldt (ak'-ter-feit).  
A-cos-ta.  
Ad'-al-bert.  
Ad'-al-gar.  
Ad'-al-hard.  
Ad'-dai (*dî*).  
Ad'-el-bert.  
Ad-e-o-da-tus.  
A'-do.  
A'-dri-an.  
Æ-gid'-i-us.  
Æl'-fric.  
Æ-ne'-as.  
Æ-pi'-nus.  
A-e'-ri-us.  
A-e-ti-us (*she-us*).  
Affre (af-r).  
Af-ri-ca'-nus.  
Ag-a-pe'-tus.  
Ag'-a-tha.  
A-gá'-thi-as.  
Ag'-a-tho.  
A-gel'-li-us.  
Agier (ä-zhe-u).  
Ag'-o-bard.  
A-grè-da.  
A-gric'-o-la.  
A-grip'-pa.  
Aguirre, d' (da a-ger-rä).  
Aidan (ä'-dan).  
Aigradus (ä-grä'-dus).  
Ailhi (äl'-ye).  
Ailredus (äl'-rè-dus).  
Almoïn (ä-moïn).  
A'-Las'-co.  
Al'-ban.  
Al'-ber.  
Alberti (äl-ber'-tee).  
Albertini (äl-ber-tce'-nee).  
Al'-ber-tus Mag'-nus.  
Albizzi (äl-bit-see).  
Albo (äl-bo).  
Al-can'-ta-rä.  
Al'-cl-mus.  
Alcuin (äl'-kwîn).

Ald'-frith.  
Ald'-helm.  
Al-e-an-der.  
Alegambe (ä-le-gomb).  
Alemanni (a-la-män-né).  
Al-le-si-us (*she-us*).  
Al-ex-au'-der.  
Al'-ger (*jer*).  
Al-lé'-grü.  
Al-lis (ä'-lëks).  
Almain (äl'-man).  
Almeida (äl-mä'-e-da).  
Al-oys-lus (ä-lo-ish'-e-us).  
Al-phon'-sus.  
Alfred (äl'-sted).  
Althamer (ält'-ham-mer).  
Alting (äl'-ting).  
A-lyp'-i-us.  
Alzog (äl'-sög).  
Am-a-lä'-ri-us.  
Am-al'-ric.  
Am'-brose (*bröz*).  
Am'-ling.  
Am-mi-a'-nus Mar-cel-li'-nus.  
Am-mo'-ni-us Sac'-cas.  
Am-phi-lo'-ch-us.  
Am's-dorf.  
Amyot (a-me-ö).  
Amyraut (a-mi-ro).  
An-a-cle'-tus.  
Anastasi-us (an-as-tä'-she-us).  
An-a-to'-li-us.  
Anchieta (an-she-ä'-tä).  
Ancillon (on-se-yon).  
An-dra'-da.  
Andræ (an drä'-ä).  
An-dre'-as.  
Andreas (an-drä'-as).  
Angolis (an-ja-lës).  
Angilbert (ang'-gil-bert).  
Angilram (ang-gil-ram).  
Ang'-lus.  
An-lé'-tus.  
An-se-gis.  
An'-selm.  
Ans'-gar.  
An'-so.  
An'-te-rus.  
An-ti'-o-chus (*kuss*).  
An-to-nel'-li.  
An-to-ni'-nus Pi'-us.  
An-to-ni-o de Döm-i-nis.  
Aph'-raates.  
A'-pi-on.  
A-pol-y-nä'-ris.  
A-pol-lo'-ni-a.  
A-pol-lo-ni'-us.  
A-pol'-los.  
A-quä-vi-vä.  
A'-qui-la (*knee-lä*).  
A-qui'-nas.  
A-rä'-tor.  
Arcimbaldi (ar-chem-bol'-dee).

Ar'-e-tas.  
A-ré'-ti-us (*she-us*).  
A'-ri-as (*pe-us*).  
Ar-is-tar'-chus (*kuss*).  
Ar'-naud (*nö*).  
Ar'-nauld (*nö*).  
Arndt (arnt).  
Ar-no'-bi-us.  
Ar'-nulp-h.  
Ar-nul'-phus.  
Ar-phax'-ad.  
Ar'-se'-ni-us.  
Ar-tax-erx'-ës.  
Ar'-te-mon.  
A-s-ci-das.  
A-s-mo-dé'-us.  
A-s-se'-burg.  
A-s-c-mä-ni.  
A-s-tar-te.  
A-s-te'-ri-us.  
A-s'-truc.  
A-tar-gat-is.  
Ath-a-nä'-si-us (*she-us*).  
Ath-e-nag'-o-ras.  
At'-ti-cus.  
At'-to.  
Auberlen (ow-ber-len).  
Aubertin (o-ber-tan).  
Aubigné (ö-ben-yä).  
Audin (ö-dan).  
Auger (ö-zhā).  
Augusti (ow-goos-tee).  
Au'-gus-tine.  
Au-re'-li-an.  
Au-re'-li-us.  
Aurifaber (öw'-re-fa'-ber).  
Aut-per'-tus.  
A-vi'-tus.

### B.

Baader (bä-der).  
Bach.  
Bä'-der.  
Bahrdt (bart).  
Baillet (bä'-yā).  
Bajus (bä'-yus).  
Bäl'-dè.  
Ballanche (bä'-lonsh).  
Bäl'-lè.  
Bäl'-lè-ri-ni.  
Bäl'-mes.  
Bäl'-tus.  
Bä'-luzé.  
Bäm'-bäs.  
Bän'-nez.  
Bär'-ä-gä.  
Bär'-ley'-rac' (*bä-rac*).  
Bär'-bier (*bē-ä*).  
Bä'-ro.  
Bä-ro'-ni-us.  
Bär'-ru-el.  
Bär-su'-mas.

Barth (bart).  
Bartholemæus (bar-to-lo-mä-us).  
Bar'-to-li.  
Basedow (bä'-zè-dö').  
Ba'-il.  
Bäst'-holm.  
Baur'-gar'-ten (*bowm*).  
Baur (bów'-er).  
Bausset (bō'-sä).  
Bautain (bō'-tan).  
Bayle (bäl).  
Beausobre (bō-sobr).  
Bē'-ben-burg (*boorg*).  
Bē'-can.  
Bengel (beng-el).  
Benoit (bè-nwä).  
Bergier (ber-zhe-ä).  
Berquin (ber-kan).  
Berruyer (bä-ru-e-ä).  
Berthier (ber-te-ä).  
Berthold (ber'-tolt).  
Berville (bä'-rül).  
Beschitz (bä-she't'-sec).  
Bes'-sel.  
Bet'-ki'-us.  
Biel (beel).  
Blän-drà'-tä.  
Blas'-ta-rës.  
Blaurer (blöw'-rer).  
Bleek (bläk).  
Blon-del.  
Blount (blunt).  
Blunhardt (bloom'-hart).  
Bochart (bo'-shar).  
Bockhold (bok-holt).  
Boehme (bä-meh).  
Bogatzky (bo-gats-kee).  
Bö'-ger-mann.  
Bol'-sec.  
Bol zä'-no.  
Bo'-na.  
Donald (bo-näl).  
Bonniard (bo-ne-vä).  
Boquin (bo-kan).  
Bo'-rà.  
Bordas-Demoulin (bor-dä-dé-moo'-lan).  
Bo'-rèl.  
Bor-ro-mè-o.  
Bossuet (bos'-swä).  
Böst.  
Bou-di-not (*boo*).  
Bourdaloüe (boor-dä-loo).  
Bourignon (boo-ren-yon).  
Brandt (bränt).  
Breithaupt (brüt-höwpt).  
Breitinger (brü-ting-er).  
Bretschneider (brët-shni-der).  
Brigonet (brü-son'-nä').  
Bridaine (bré'-dän').  
Brochmand (*brok*).  
Bror'-son.

Brousson (broo'-sōn').  
Bru'-no.  
Buddous (bood-dā-us).  
Budé (bu-dé).  
Bügenhagen (boo'-gen-hà'gen).  
Bullinger (bool'-ling-er).  
Bun-ge-ner.  
Bunsen (boon'-sen).  
Burr'-mann.  
Busch (boosh).  
Bü'-sen-baum (bū'm).  
Bütt'-lar.  
Butzer (boots-er).  
Buxtorf (books-torf).  
Byb'-lūs.  
By'-nā'-ūs.

## C.

Ca-bas'-i-las.  
Cā'-brāl.  
Cæ-clī'-i-a.  
Cædmon (ked-mon).  
Cær-u-lā'-ri-us.  
Cæ-sa'-ri-us.  
Cajetan (kà-à-ton).  
Ca-las.  
Ca-lix'-tus.  
Callenberg (kal-len-berg).  
Calmet (kal-mā').  
Ca-lo'-vi-us.  
Cal'-vin.  
Ca-mé-ra'-ri-us.  
Cām-pa-nel'-lā.  
Cām-pā'-nus.  
Cām'-pé.  
Cām-peg'-i-us.  
Cām'-pi-an.  
Cā'-mus.  
Ca-nī'-si-us.  
Cān'-stein (sī'tin).  
Cā'-nus.  
Cā'-pi-to.  
Cāp'-pel.  
Cā-pu-ti-ā-ti.  
Caraccioli (kà-rāt'-cho-lē).  
Carstadt (stāt).  
Carranza (kār-rān'-thā).  
Cār'-ras-co (kō).  
Cā'-sas.  
Casaubon (kà'-zo'-bon').  
Cā-sé'-h-us.  
Cās-sān'-der.  
Cās-si-ā'-nus.  
Cās-si-o-dō'-rus.  
Cās-tell.  
Cās-tel-lō.  
Cā-tha-rī'-nus.  
Cayet (kà-yā).  
Cā-zal'-la.  
Cel-la'-ri-us.  
Cel-si-us.  
Ceolfrið (chol'-frið).  
Ces-ti-us.  
Chamier (shā'-me-a).  
Chandieu (shon-du).  
Charron (shā-ron).  
Chemnitz (kem-nits).  
Christophorus (kris-tof'-o-rus).  
Chrodegang (kro-de-gang).  
Chrysologus (kris-o-lō'-gus).  
Chrysostom (kris-os-tom).  
Chytræus (ky-tre'-us).  
Cland(e).  
Clan'-di-ā'-nus.  
Clau'-di-us.  
Clémanges (kla-monzh).  
Cle'-mens Ro-mā'-nus.  
Cocecius (kok-see'-yus).  
Cocheleus (kok-la'-us).  
Col'-et.  
Coligny (ko-len-ye).  
Cōlin (kōlin).  
Cō-lum'-na.  
Col-um-bā'-nus.  
Combeña (kon-bè-fe).  
Com-mē'-ni-us.  
Com-mo-di-ā'-nus.  
Comte (kont).  
Con'-ring.  
Con-sal'-vi.  
Con-tā-rī'-ni.  
Coquelet (kok-rel).  
Cor-ro-di.  
Cor-vi-nas.  
Cō-sin (kuz'-en).  
Cos'-mas.

Cot-e-le'-ri-us.  
Courayer (koo-rā-yā).  
Courcelles (koo-sell).  
Court (koo).  
Cousin (koo-san).  
Cra'-to.  
Cred'-ner.  
Cres-pin (pan).  
Cris-pī'-nus.  
Cro-cl'-us.  
Crucluer (kroot-sig'-er).  
Cusius (kroo-sē'-us).  
Cureus (koo-ra'-us).  
Curio (koo'-re-o).  
Curtius (koort'-se-us).  
Cū-sa'-nus.  
Cyp'-ri-an.  
Cyp'-ri-ā'-nus.  
Cyr-i-ā'-cus.  
Cyr' il.  
Cy-ril'-lus.

## D.

Dach (dāk).  
Dā Cos'-ta.  
Dallé (da-ya).  
Dāl'-berg.  
Dām'-a-us.  
Dām-i-ā'-nus.  
Da-nē'-us.  
Dannhauer (dān-how'-er).  
Dante (dān-tē).  
Danz (dānts).  
Dathe (dā-tē).  
Daub (dowp).  
Decius (dē'-shē-us).  
De-mē'-tri-us.  
Dem-me (mā).  
Denck (denk).  
Dē-rē-ser.  
Descartes (dā-kart).  
Des Marets (dā-mā-rā).  
Des-u-bas (bā).  
Deurhoff (dur-hoff).  
Deusing (dōl'-sing).  
Deutsch (doitsch).  
Deutschmann (doitsch-mān).  
Dē-vay (dē).  
Die-pen-broek (dē).  
Diestel (dē'-tel).  
Dietrich (dē'-trik).  
Dieu (de-uh).  
Din'-ter.  
Diodati (de-o-dā'-tē).  
Diodorus (de-o-dō'-rus).  
Di-og'-ne-tus.  
Dionysius (dī-o-nish'-e-us).  
Dioscurus (dī-os'-cu-ros).  
Dip'-pel.  
Dobritzshoffer (dō'-brits-hoff-fer).  
Doederlein (dō-der-lin).  
Dom'-i-nic.  
Domitian (do-mish'-e-an).  
Dom-i-tīl'-la.  
Do-na'-tus.  
Do-no'-so-Cor-tés (kor).  
Do'-nus.  
Do-ro'-the-us.  
Do-sith'-e-us.  
Drabicius (drā-bit'-se-us).  
Dræseke (dra-sē-kē).  
Drös'-tē.  
Droz (dro).  
Dru-sīl'-la.  
Dru-sī'-us.  
Druthmar (droot-mar).  
Du Bartas (dū bar-tā).  
Dubose (dū-bosk).  
Dubourg (dū-boor).  
Du Cange (dū konzh).  
Dudith (doo-deet).  
Duguet (dū-ga).  
Du Haldé (dū hald).  
Du Moulin (dū moo-lan).  
Dū'-nin.  
Duns Sco'-tus.  
Dupanloup (dū-pon-loo).  
Duperron (dū-pā-ron).  
Du Pin (dū pan).  
Du Plessis Mornay (dū-plā-se mor-nā).  
Dupréau (dū-prā-o).  
Durand (dū-ron).  
Dutoit (dū-to-e).  
Duveil (dū-ve-a).  
Duvergier (dū-ver-zhe-er).

## E.

Ebel (ā'-bel).  
Eber (ā'-hey).  
Ebrand (ā'-brart).  
Ee-chel-len'-sis.  
Eck (ek).  
Edelmann (ā-del-mān).  
Edzardi (et-zar'-dee).  
Egede (eg'-a-dee).  
Eg'-in-hard.  
Eg'-li-nus.  
Ehrenfechter (ā-ren-foik-ter).  
Eichhorn (ik-horn).  
Eisenmenger (ī'-zen-men'-ger).  
E-leu-the'-rus.  
E-li'-as Le-vi'-ta.  
Engelbrecht (eng'-el-brekt).  
Engelhardt (eng'-el-hart).  
En-no'-di-us.  
En'-zi-naa.  
Ep-ic-te'-tus.  
Ep-i-phā'-ni-us.  
Ep-is-cō'-pi-us.  
E-quit'-i-us.  
E-ras'-mus.  
Er-nes'-ti.  
Er-pe'-ni-us.  
Es-co-bar y Mendoza (e men-do-za).  
Es'-pen.  
Es'-ti-us.  
Eudes (ud).  
Eudocia (u-dō'-she-a).  
Eu-dox'-i-a.  
Eu-dox'-i-us.  
Eu-ge'-ni-us.  
Eu-gip'-pl-us.  
Eu-hem'-e-rus.  
Eu-la'-li-us.  
Eu-lo'-gi-us.  
Eu-no'-mi-us.  
Eu-se-bi-us.  
Eustachius (us-stā-ke-us).  
Eu-stā-thi-us.  
Eu-thā'-li-us.  
Eu-thym-i-us Zig-a-de'-nus.  
Eul'-ty-ches (kees).  
Eu-tych-i-a'-nus (tik).  
Eutychius (u-tik-i-us).  
E-va-gri-us Pon'-ti-cus.  
Ewald (a-vālt).  
Eylert (i-lart).

## F.

Fā-ber.  
Fā'-bi-an.  
Fabricius (fa-brish'-e-us).  
Fagius (fa-gi-us).  
Fagnani (fan-ya-nec).  
Fā-rel.  
Fauchet (fō-shā).  
Faucheur (fō-shur).  
Faus'-ti-us.  
Faus'-tus Re-jen'-sis.  
Feigenhauer (fel-gen-how-er).  
Feliceissimus (fe-li-cis'-si-mus).  
Felicinus (fe-lis'-i-tas).  
Fel-ler.  
Fén-é-lon.  
Fer-rā-rā.  
Fer'-rer.  
Ferrier (fā-re-a).  
Ferry (fā-re).  
Fesch (fesh).  
Fesch (fesh).  
Feuerbach (foi-er-bok).  
Fichte (fik-tē).  
Fi-cl'-nus.  
Firk-o-witsch (witsch).  
Fir-mil'-lan.  
Fisch (fish).  
Fla-cl'-us.  
Fla-vi-ā'-nus.  
Flécher (fla-she-ā).  
Fleury (flu-re).  
Fliedner (flēd-ner).  
Flo-dard (flo-do-ar).  
Flo'-ri-an.  
Flo'-rus.  
Flū'-e.  
Fon-sé'-ca.  
Fontevraud (fon-tā-ro).  
Foreiro (fo-rā'-e-ro).  
For-mo'-sus.  
For-tu-nā'-tus.  
Fos-car-ā'-ri.  
Frank (frānk).

Francke (frānk-a).  
Frānk.  
Frānk-en-bērg.  
Frayssinous (fra-se-noo).  
Freesius (fra-zā'-ne-us).  
Freylinghausen (fri-ling-how-sen).  
Fritzsche (frit-she).  
Froment (fro-mon).  
Fron-ton le Duc.  
Frossard (fro-sar).  
Fruc-tu'-s-us.  
Fulbert (fūl-bār).  
Fulcher (foo-shā).  
Ful'-co.  
Fulgensius (fūl-jen'-she-us).  
Fur-sē'-us.  
Fürst (fürst).

## G.

Gab'-ler.  
Galland (gā'-lon).  
Gāl-li-e'-nus.  
Gāl-lit'-zin.  
Gāl'-lus.  
Gā-rass(e).  
Garissoles (gā'-ri-sōle).  
Garnier (gar-ne-a).  
Gar'-vé.  
Gasparin (gas-pā-ran).  
Gau-den'-tius.  
Gausson (gō-son).  
Geb'-bard.  
Geibel (gi-bel).  
Geiger (gē'-ger).  
Geiler (gē'-ler).  
Gelasius (je-lā-she-us).  
Ge'-lert.  
Ge-ne'-si-us.  
Geneviève (jen-è-veev).  
Gen-nā'-di-us.  
Genoude (zheh-nood).  
Gentilis (jen-tē-lis).  
Gentillet (zhon-te-yā).  
Gerberon (zher-ron).  
Ger'-bert.  
Ger'-des.  
Gerhard (ger'-hart).  
Gerhardt (ger'-hart).  
Gerhoch (ger'-hōk).  
Gerlach (ger'-lak).  
Gerle (zherl).  
Germain d'Auxerre (zher-man dō-zār).  
Gervasi (zher-son).  
Gervaise (zher-vāz).  
Ger-vā'-si-us.  
Ger-sē'-ni-us.  
Gib'-rer.  
Giberti (gib-er-ti).  
Gichtel (gik'-tel).  
Gieseler (gee-zeh-ler).  
Giffthell (gift-hil).  
Gilbert (zhel-bār).  
Gi-ral'-dus.  
Glas'-si-us.  
Gna-phā'-us.  
Gobat (go-bā).  
Goch (gōk).  
Godeau (go-dō).  
Go-de-hard.  
Goepf (gōp).  
Goerres (gōr'-res).  
Goeschel (gō-shel).  
Goetz (gō-tse).  
Go-mā'-rus.  
Go-nēs'-ti-us.  
Goss'-ner.  
Gott-chalk (got'-shālk).  
Goudi-mel.  
Gra'-le.  
Gra-ti-an.  
Graf'-ry.  
Graul (growl).  
Grégoire (grā-gwar).  
Gre-gō'-i-us.  
Gret'-ser.  
Griesbach (Grees-bok).  
Groen van Prinsterer (groom van prin'-sheh-er).  
Grop'-per.  
Gro'-tus.  
Grundtvig (groot'-vig).  
Grynæus (gre-nā'-us).  
Gualbert (gwal-ber).  
Gudule (gu-dool).  
Guenée (ga-na).

Guericke (ger-ik-keh).  
Guibert (ge-bär).  
Guido (gwee-do).  
Guillon (ge-yon).  
Guizot (gwe-zo).  
Günther (gün'-ter).  
Gu'-ry.  
Gützlaff (güt'-läf).  
Guyon (gi-on).

## H.

Hä-ber'-korn.  
Habert (hä-bär).  
Ha'-dri-an.  
Haetzer (het-zer).  
Ha-fen-ref-fer.  
Hä-gen'-bach.  
Hahn (hän).  
Häl'-ler.  
Hä'-mann.  
Ha'-mel-männ.  
Händel (hen-del).  
Hansiz (hän'-sitz).  
Hardouin (har-doo-an).  
Har'-lay.  
Harms.  
Hä-sen'-kamp.  
Häs'-se.  
Haug (howg).  
Hauge (how-gè).  
Haus-mann.  
Hävernich, ha'-ver-nik).  
Heck (e-wel-der).  
Hedio (ha-di-o).  
Heerbrand (här-brant).  
Heer-mann (här-män).  
Hegel (ha-gel).  
Heg-e-sip'-pus.  
Hei-da'-nus.  
Heidegger (hi-dek-er).  
Heinecius (hi-nek'-se-us).  
He-li-o-dō'-rus.  
He-li-o-ga-bä'-lus.  
Helvetius (hel-vè'-she-us).  
Helvicius (hel-vè'-kus).  
Hel-vid'-i-us.  
Helyot (ha-le-o).  
Hem'-mer-lin.  
Hem'-ming-sen.  
Heng'-sten-berg.  
Hen'-hö-fer.  
Henk'-e.  
Henschen (hen'-shen).  
Hep'-pè.  
Her'-ber-ger.  
Herbelot, d' (her'-blo).  
Herder (hard'-er).  
Her'-mān.  
Her'-væ-us.  
Hes'-hi-us.  
Hesychius (hes-ik-i-us).  
Heumann (hoi'-mān).  
Heusser (hois'-ser).  
Heyn'-lin de La-pi-dè.  
Hi-er'-o-clès.  
Hi-lä'-ri-on.  
Hinc'-mar.  
Hip-pol'-y-tus.  
Hirscher (hi-h'-er).  
Hitzig (hit'-sig).  
Höb'-mann.  
Hoë von (fon) Hohe-negg  
(nek).  
Höf'-ack-er.  
Hoff'-mann.  
Höf'-ling.  
Höf'-meis-ter (mē-si-ter).  
Holbach, d' (dol'-bak).  
Hollaz (hol'-lats).  
Hol'-stè.  
Ho-no'-ri-us.  
Hon'-ter.  
Hontheim (hont-him).  
Hooght (hōgt).  
Hoogstraten (hōg-straten).  
Hoornbeck (hōrn-bek).  
Hôpital, l' (lô-pe-täl).  
Hor'-bè.  
Horche (hor'-kè).  
Hor-mis'-das.  
Horney (hor-ni).  
Ho'-si-us.  
Hos-pin'-i-an.  
Hoss'-bach (bok).  
Hot-ting'-er.  
Houbigant (hoo-be-gon).

Huber (hoo-ber).  
Hu-ber'-nus.  
Hübner (hib'-mī-er).  
Hue (hük).  
Hue'-bald.  
Hu'-et.  
Huog (hoog).  
Huis-scen (his'-so).  
Huissemann (hi-sē-man).  
Hunnus (hoo'n'-us).  
Hupfeld (hoop-felt).  
Hurter (hoor-ter).  
Hus (hoo-s).  
Hutten (hoot-ten).  
Hutter (hoot-ter).  
Hypatia (hi-pa-she-a).  
Hy-pe'-ri-us.

## I.

I-bas.  
Ignatius (iz-na-she-us).  
Il-de-fon'-sus.  
Ilh'-gen.  
Inchofer (ing-ko-fer).  
In-gul'-phus.  
Irenæus (i-re-nee-us).  
Irenæus (i-re-nee-us).  
I-re-nee.  
Is-i-dore.

## J.

Jablonski (ya-blon-skee).  
Jacobi (ya-ko-bee).  
Jacobus (jak-om).  
Jacopone da Todi (ya-ko-po'-  
na da To'-dee).  
Jaffé (yaf-fa).  
Jahn (yān).  
Jä'-now.  
Jan'-sen.  
Jau-u-a'-ri-us.  
Jaquetot (zhāk-lo).  
Jaufret (zhō'-frā).  
Jeanne d'Albret (zhān dāl-  
brā).  
Jerome (jer-om).  
Joachim (yo-a-kim).  
Jonas (yo-nas).  
Joncourt (zhcn-koor).  
Joris (yo-riā).  
Jos'-ce-lin.  
Jost (yost).  
Jo-vi-a'-nus.  
Jo-vin'-i-an.  
Jod (yood).  
Ju-ni'-i-us.  
Jui'-pi-us.  
Jurieu (zhū re-uh).  
Jus'-tin.  
Jus-tin'-i-an.  
Ju-ven'-eus.

## K.

Käl'-di.  
Kal'-tei-sen.  
Kant.  
Käpff.  
Karg.  
Kä-ter'-kamp.  
Kautz (kowitz).  
Kell.  
Kem (kime).  
Kerck-hä-ven.  
Kess'-ler.  
Ket-ter'-ler.  
Ket-ten'-bach.  
Kik-lid (kiesl).  
Kierkegaard (kirk'-e-garo).  
Kimehi (kim'-kee).  
Kireher (keerk'-er).  
Kirchhofer (keerk'-hō-ter).  
Klä-ren'-bach.  
Klee (klā).  
Kleuker (kloik'-er).  
Kling (klīng).  
Klop'-stock.  
Klūp'-fel.  
Knapp (nap).  
Klop'-stro.  
Knō'-bel.  
Kohl-brüg'-gè.  
Koh'-ler.  
Kol-len'-busch (bush).  
Ko-man'-der.  
Kō'-niz.  
Kool'-huas.  
Kop'-pè.

Kort'-holt.  
Kräfft.  
Krä'-liz (litz).  
Krantz (ls).  
Krä-sin'-ski.  
Krauth (krawt).  
Kril-den'-er.  
Krug (kroog).  
Krummacher (kroom'-mä-ker).  
Kulaöl (kü'-nöl).  
Kunze (koonz-è).  
Kurtz (koorts).

## L.

Lä-bä-die.  
Labat (lä ba).  
Lab'-be.  
La Chaise (lä shāz).  
Läch'-mann.  
Lacordaire (la-kor-dar).  
Lac-tan'-ti-us (she-us).  
Lafiteau (lä-fe-tō).  
Lainez (li-neth).  
Lam'-bert.  
Lambruschini (lām-broo-kee'-  
nee).  
Lamennais (lä-mā-nā).  
Lä'-mi.  
Lam'-pè.  
Län-der'-er.  
Lan'-franc.  
Lanz.  
Lange (läng'-a).  
Languet (lon-gā).  
La Salle (lä sāl).  
La Saussaye (lä sō-sā).  
Las'-co.  
Las-ti-ti-us (she-us).  
Lat'-o-mus.  
Launay (lō-na).  
Launoi (lō-nwa).  
Lau-ren'-ti-us (she-us).  
Lä'-va-ter.  
Le-an'-der.  
Lebrija (lä-bree'-hä).  
Le-bu'-in.  
Lecène (leh-san).  
Leger (lä-zha).  
Leibnitz (li'-nits).  
Le Maître (leh matr).  
Lefant (lon-fon).  
Lé'-o.  
Leon (lä-on).  
Le-on'-ti-us (she-us).  
Les'-sing.  
Lessius (leg'-se-us).  
Léusden (lūs-den).  
Leydecker (li'-dek-er).  
Leyser (li'-zer).  
Liebner (leeb'-ner).  
Liguori (le-goo-o'-ree).  
Lim'-borch (bork).  
Liudgerus (lüt-ger-us).  
Llorente (lo-ren'-ta).  
Lob'-was-ser.  
Lo'-den-stein (sün).  
Lo'-ën.  
Lö'-bè.  
Lom-bar'-dus.  
Löschér (lō'-sher).  
Lotze (loo'-tse).  
Lucian (loo'-she-an).  
Lucius (loo'-she-us).  
Lucie (lük'-keh).  
Ludolf (loo'-dolf).  
Lukas (loo'-kas).  
Lu'-f.  
Lu'-pus.  
Luther (loo'-ter).  
Lutz (loots).  
Lyd'-i-us.  
Lyra (lä-ra).

## M.

Mabillon (mä-be-yon).  
Ma-cä'-ri-us.  
Mac-co'-vi-us.  
Mä-cé'-do.  
Maf'-fo-i.  
Mai (mi).  
Maillard (mä-yär).  
Maimbourg (man-boor).  
Maimonides (mi-mon'-e-des).  
Maistre (metr).  
Mal-do-na'-tus.  
Malebranche (mäl-bronsh).

Mal-ven'-da.  
Mamachi (ma'-mä-kee).  
Mān'-sä.  
Manuel (ma-nü-el).  
Ma-ré'-nus.  
Mar'-bach.  
Mar'-ca.  
Mar-cel'-li'-nus.  
Mar-cel'-lus.  
Marchetti (mar-ke't-tee).  
Marcion (mar'-she-on).  
Mar'-cus.  
Marheineke (mar-hi-ne-keh).  
Marian (mä-re-a'-nä).  
Marie (ma-re).  
Mar'-nus.  
Ma-rü'-us.  
Marlorat (ma lo-ra).  
Marot (mä-ro).  
Mar'-say.  
Mar-sel'-lus.  
Martène (mar-tan).  
Marianay (ma-se-a-na).  
Mar-tin'-i-us.  
Ma-ro'-tius.  
Masch (mas-h).  
Massillon (mä-sel-yon).  
Massuet (mä-sü-a).  
Mat-a-mō'-ros.  
Mat-teo'-nus.  
Mat-the-si'-us.  
Matter (mä-tair).  
Maury (mä-ry).  
Max-i-mi'-an.  
Max-i-mi'-us.  
Mayer (mi'-er).  
Mazarin (maz'-a-reen).  
Mech-thil'-dis.  
Me-dar'-dus.  
Meg-an'-der.  
Meg-a-po-len-sis.  
Mei-ner (mie'-ner).  
Melanchthon (ma-lank'-ton).  
Mel-de-ni'-us.  
Me-le'-ti-us.  
Mel'-to.  
Me-mu'-der.  
Men'-dels söhn (sōn).  
Men'-i-us.  
Men'-ken.  
Men'-no.  
Menot (men-o).  
Mentzer (men's-er).  
Merle d'Aubigue (merl do-  
ben-ya).  
Mes'-rob.  
Mes-trezat (mes'-trah-zà).  
Met-a-phras'-les.  
Meth (mel).  
Me-tho'-di-us.  
Met-ro-phä'-nes.  
Meyer (mi'-er).  
Meyfart (mi-fart).  
Mezzofanti (mez-so-fan'-tee).  
Michaelis (me-ka-n-lis).  
Migne (min).  
Mik'-kol-son.  
Milicz (mee'-litch).  
Mi-ran'-du-la.  
Mio-ci'-las.  
Mo-ham'-med.  
Möller (möl-er).  
Möda'-nus.  
Mo-li'-na.  
Mo-li'-nos.  
Mol'-ler.  
Mon'-heim (hīm).  
Mon'-ica.  
Mo'-nod.  
Montaigne (mon-tān).  
Montalembert (mon-tā-lon-  
bair).  
Mont-squieu (mon-tes-ku).  
Montfaucon (mon to kon).  
Mont'-fort.  
Mo'-rel.  
Moréri (mo-ra-ree).  
Mör'-i-ko-fer.  
Morin (mo-ran).  
Mör'-lin.  
Morone (mo-ro'-na).  
Mo'-rus.  
Moschus (mos'-kus).  
Mosheim (mos-him).  
Müh'-len-berg.  
Mül'-ler.  
Mün-scher (mün'-sher).  
Münster (mün-ter).

Manzer (munts-er).  
Ma-ra-to'-ri.  
Murner (moor'-ner).  
Musius (mu-zee'-us).  
Mus'-cu-lus.  
Mu-ti'-a-nus.  
My-co'-ni-us.

## N.

Nardin (nar-dan).  
Na-ta'-lis.  
Nau-dä-us (de'-us).  
Ne-an'-der.  
Nec-tä'-ri-us.  
Neff (nef).  
Negri (nä'-grce).  
Neri (nä'-ree).  
Ner'-ses.  
Nes'-se.  
Neubrigensis (noi'brig-en-sis).  
Niceron (nes-ron).  
Ni-ce'-tas.  
Nicolai (ne-ko-lä-e).  
Nicole (ne-kol).  
Niebuhr (nee'-boor).  
Niedner (need'-ner).  
Niemeyer (nee'-mi-er).  
Ni'-lus.  
Nitzsch (niteh).  
Nitschmann (nitsch-män).  
Noailles (no-äl).  
No'-el.  
No-las'-cus.  
Nordheimer (nort'-him-er).  
Nös'-selt.  
Not'-ker.  
Nourry (noor-e).

## O.

O'-ber-lin.  
Ochino (o-kee'-no).  
Oet-ling'-er.  
O-lä'-ri-us.  
O-le-vi'-ä'-nus.  
Olier (o-le-a).  
Olivetan (o-lev-ton).  
O-li-vi.  
Olshausen (ole-how-zen).  
Oos-ter'-zee.  
Or'-i-gen.  
O-ro'-si-us.  
Osiander (o-ze-än-der).  
Ossat, d' (do-sä).  
Os'-ter-wald (oalt).  
Ot'-ter-bein (bin).  
Oudin (oo-dan).  
Ou'-en.  
Ozanam (o-zä-non).

## P.

Pac'-ca.  
Pa-chym'-e-räs.  
Pacianus (pä-she-ä'-nus).  
Pagi (pa-zhee).  
Pajon (pa-zhon).  
Palafox, de (da pä-lä-foh).  
Pal'-a-mas.  
Paleario (pä-lä-ä-ro-o).  
Pal-es-tri'-na.  
Pal-lä'-di-us.  
Pal-la-vi-ci-no (chee-no).  
Pam'-ph-i-lus.  
Pa-nor-mi-tä'-nus.  
Paph-nu'-ti-us (shee-us).  
Pa'-pi-as.  
Pap'-in.  
Par-a-cel'-sus.  
Pareus (pa-rä-us).  
Paris (pä-rä).  
Pas-cha'-lis.  
Passionel (pas-se-o-nä'-ee).  
Patoillet (pä-too-yä).  
Pau'-la.  
Pau-li'-nus.  
Paulus (pow-lus).  
Pavillon (pa-ve-yon).  
Pazmany (poz-mann).  
Pe-lä'-gi-us.  
Pel'-li-kan.  
Pen'-na-for-te (fort).  
Pereira (pa-rä-e-rä).  
Per-pet-u'-a.  
Per-ron'-è.  
Pes-ta-loz-zl (lot'-see).

Pe-ta'-vi-us.  
Petri (pä'-tree).  
Peucer (poits'-er).  
Pezel (pets'-el).  
Pfaff (pfaf).  
Pflug.  
Phi-las'-ter.  
Phi-ly'-pi (pee).  
Phä'-lo.  
Phi-lo-pa'-tris.  
Phi-los-tor'-gi-us.  
Phi-los'-tra-tus.  
Phi-los'-e-us.  
Pho'-cas.  
Pho-ti'-nus.  
Pho'-ti-us (shee-us).  
Phüt.  
Pietet (pek-tä).  
Pighius (pee'-ge-us).  
Pi'-min.  
Pis-ci'-tor.  
Pise.  
Pis-to'-ri-us.

Pi'-us.  
Planck.  
Platina (plä-tee'-na).  
Podiebrad (pod-yä'-bräd).  
Pohlmann (poi-män).  
Polret (pwa-rä).  
Po-li-an'-der.  
Pom-po-na'-tius.  
Pontianus (pon-she-ä'-nus).  
Pöschl.  
Possevino (pos-sä-vee'-no).  
Pos-sid'-i-us.  
Pos'-tel.  
Pra'-des.  
Pradt (prät).  
Pra-tö'-ri-us.  
Pri-e'-ri-as.  
Pri-mi-ce'-ri-us.  
Pro-co'-pi-us.  
Pronier (pron-yä).  
Pruden'-ti-us (shee-us).  
Pælius (sef'-lus).  
Pri'-fen-dorf.

## Q.

Quad-rä'-tus.  
Quen'-stedt (stet).  
Quesnel (kä-nel).  
Quetif (keh-tef).  
Qui'-ri-ni-us.

## R.

Ra-ba'-nus Maurus (möw'rus).  
Rabaut (rä-bo).  
Ra-bu'-las.  
Rad'-ber-tus.  
Rainerio (ri-ne'-ri-o).  
Räm'-bach.  
Rä'-mus.  
Ran-cé (sä).  
Ra'-shi.  
Ra-the'-ri-us.  
Rathmann (rät-män).  
Ra-tram'-nus.  
Ratzberger (rats-berg'-er).  
Rau (röw).  
Rauch (röwk).  
Rautenstrauch (röw-ten-ströwk).  
Ravignan (rà-ven-yon).  
Ray'-mund.  
Reichel (ri'-kel).  
Reihing (ri-hing).  
Reimarus (ri-mä-rus).  
Reinhard (rin'-hart).  
Reland (rà-lant).  
Re-mig'-i-us.  
Re-mä'-ta.  
Renaudot (reh-nō-do).  
Retz'-berg.  
Retz'-ig.  
Reuterdahl (roi'-ter-däl).  
Rhe'-gi-us.  
Ricci (ret'-chee).  
Richelieu (resh'-le-uh).  
Richer (re-shä).  
Richter (rik'-ter).  
Rieger (re-ger).  
Rink'-art.  
Rit'-ter.  
Roch (rok).  
Rü-dig'-er.

Röhr.  
Ro-mä'-nus.  
Roscelin (ros-lan).  
Rö-sen'-bach.  
Rö-sen'-mül-ler.  
Rothe (rö'-tè).  
Rousseau (roo-sö).  
Roussel (roo-sel).  
Roy'-aards.  
Ruchat (rü-shä).  
Rüchert (rick-ert).  
Rä-del'-bach.  
Rü-ding'-er.  
Ruet (rü-a).  
Ru-fi'-nus.  
Ruimart (rü-e'-när).  
Räl'-màn.  
Rü'-pert.  
Ruysbroek (ris-brok).

## S.

Saadia (sä-dee-ä).  
Saalschütz (säl'-shüts).  
Sabatier (sä-bä-te-a).  
Sä'-bas.  
Sa-bel'-li-us.  
Sa-bi'-na.  
Sa-bin-i-ä'-nus.  
Säck.  
Sä'-cy.  
Sadolet (sä-do-lä).  
Sä-git-tä'-lus.  
Sailer (sä'-ler).  
Saint-Martin (san-mar-tan).  
Saint-Simon (san-se-mon).  
Sä'-lig.  
Sal-na'-si-us (shee-us).  
Salmevon (sal-ma-ron).  
Saltzmann (sälts-män).  
Säl-vi-ä'-nus.  
Sanchez (sän-cheth).  
San-chu-ni'-a-thon.  
Sar-ce'-ri-us.  
Sar'-pi.  
Sar-to'-ri-us.  
Saurin (sö-ran).  
Sä-vo-nä-ro'-la.  
Sca'-i-ger.  
Schä'-dè.  
Schäffler (shëf'-fler).  
Schauffler (shöwf'-fler).  
Schelhorn (shel'-horn).  
Schelling (shel'-ling).  
Schelwig (shel'-wig).  
Schinner (shin'-ner).  
Schlatter (shlät-ter).  
Schleiermacher (shli-er-mäk'-er).  
Schleusner (shlois'-ner).  
Schmid (shmit).  
Schmolke (shmöl-ka).  
Schmucker (shmook'-er).  
Schneckenburger (shnek-en-burg'-er).  
Schönherr (shön'-her).  
Schott (shott).  
Schotten (shot'-en).  
Schroeckh (shrück).  
Schultens (skool'-tens).  
Schwartz (shwärts).  
Schwebel (shwä'-bel).  
Schwegler (shweg'-ler).  
Schwenkfeld (shwenk'-felt).  
Schyn (shin).  
Scotus (skö'-tus).  
Scrivier (skree'-ver).  
Sculte'-tus.  
Sebastian (se-bast'-yan).  
Seck'-en-dorf.  
Se-dü'-li-us.  
Sem'-ler.  
Sem'-con.  
Ser'-gi-us.  
Sev-er-i-ä'-nus.  
Sev-er-i'-nus.  
Se-ve'-rus.  
Sibel (see'-bel).  
Sig'-e-ber-t.  
Sig'-ia-münd.  
Simplicius (sim-plish'-e-us).  
Siricius (se-tish'-e-us).  
Sirmond (ser-mon).  
Sleidan (slä'-dan).  
Sohn (sone).  
Sol-i-tä-ri'-us.

So'-phrö-ni-us.  
Sö'-to.  
So-zom'-e-nos.  
Spalatin (spä-lä-teen).  
Spang-en-bërg.  
Spän-heim.  
Spee (spä).  
Spener (spè'-ner).  
Speng'-ler.  
Spiera (spe-a'-rà).  
Spinosa (spe-no'-zä).  
Spit-tä.  
Stahl (stäl).  
Stan-e-a'-rus.  
Stan'-is-laus.  
Stäp'-fer.  
Staphylus (stäf-i'-lus).  
Stärk.  
Staudenmaier (stöw'-den-mä'-er).  
Stäudlin (stoid-leen).  
Staupitz (stöw'-pits).  
Steitz (stüts).  
Stendel (stol'-del).  
Stiefel (stee-fel).  
Stiekna (stëk'-nä).  
Stier (steer).  
Stil'-ling.  
Stol'-berg.  
Stroph'-on.  
Strauss (ströws).  
Stri'-gel.  
Stu-dt'-tes.

Sturm (stoorm).  
Suarez (swä'-reth).  
Su-däi'-li.  
Suger (sü-zha).  
Suicerus (swée-ce'-rus).  
Suidbert (swid'-bert).  
Sulzer (sools'-zer).  
Su'-ri-us.  
Sym'-ma-chus (kus).  
Sym-pho-rä'-nus.  
Sym-pho-rö'-sa.  
Syn-cef'-lus.  
Synesius (se-nee'-she-us).  
Syr-o-pu'-lus.

## T.

Ta-rä'-si-us (shee-us).  
Tä'-ti-an (she-an).  
Tauler (töw'-ler).  
Tausen (töw'-sen).  
Tellier (tel-le-a).  
Tersteegen (ter-stay'-gon).  
Ter-tul-li-an.  
Tetzl (tets'-el).  
Thamer (tä'-mer).  
Theiner (ti'-ner).  
The-o-dö'-ra.  
The-od'-o-ret.  
The-og'-nös-tus.  
The'-o-nas.  
The-oph'-a-nës.  
The-oph'-i-lus.  
The-oph'-ylact.  
Theremin (tä-reh-meen').  
Theresa (te-ree-sä).  
Thietmar (teet'-mar).  
Thilo (ti'-lo).  
Tholuck (tö'-look).  
Thomasin (tom'-a-sin).  
Thomasius (to-mä'-ze-us).  
Thomassin (to-mä-san).  
Tillemont (tel-mon).  
Tischendorf (tish'-en-dorf).  
Titt'-mann.  
Tolet (to-la).  
Torquemada (tor-ka-mä'-dä).  
To-sä'-nus.  
Toulmin (tool-min).  
Tremellius (tra-mel'-le-oos).  
Tri-the'-mi-us.  
Tri-umph'-us.  
Tronchin (tron-shan).  
Tu-rib'-i-us.  
Turrein (tür-re-tan).  
Twiss'-ten.  
Tych'-ni-us.  
Tychsen (tik'-sen).  
Tzschirner (tsheer'-ner).

## U.

U-ber-ti'-nus.  
Ul'-fi-las.

Umbreit (oom'-brit).  
 Ursl'-berg-er.  
 Ur-sl'-ci-nus.  
 Ur-sl'-nus.  
 Ur-su-la.  
 Usteri (yus'-ter-ee).  
 Utenhelm (oot-en'-him).  
 Uytenbogart (yu-ten-bo-gart).

**V.**

Va'-dl-an.  
 Val-dés.  
 Va'-lens.  
 Val'-en-tine.  
 Val-en-tin'-lan.  
 Val-en-ti'-nus.  
 Va-le'-ri-an.  
 Va-le'-sl-us.  
 Va-ta'-bius.  
 Vater (fä'-ter).  
 Vafko (fät'-keh).  
 Ven-a-tó'-ri-us.  
 Vence, de (deh vonssé).  
 Nenema (ven-a-ma).  
 Vercellone (ver-chel-lō-ne).  
 Verena (ver-a'-na).  
 Ver-gé'-ri-us.  
 Ver-o-ni'-ca.  
 Vespasian (ves-pā-she-an).  
 Vicelin (ve-che'-lin).  
 Vic-tor.  
 Vic-to-ri'-nus.

Victriehus (vie-tri'-che-us).  
 Vi-gil'-lan'-tus.  
 Vi-gil'-i-us.  
 Vignolles (ven-yol).  
 Villegagnon (vel-gan-yon).  
 Villers (ve-yā).  
 Vilmar (fil'-mar).  
 Vincent (van-son).  
 Vinet (ve-nā).  
 Viret (ve-rā).  
 Vir-gil'-i-us.  
 Vi-tāl'-i-an.  
 Vi-tāl'-is.  
 Vi-trin'-ga.  
 Vi'-tus.  
 Vives (vee-ves).  
 Vo-é'-tius.  
 Volney (vol-ne).  
 Voltaire (vol-tār).  
 Vorstius (for'-ste-us).  
 Vossius (vosh'-e-us).

**W.**

Wack'-er-nā-gel.  
 Wa-gen-seil (zēl).  
 Walch (wālk).  
 Waldhausen (walt-how'-sen).  
 Wal-pur'-gis.  
 Walther von der Vogelweide  
 (wāl'-ter fon der fo-gel-wi'-  
 de).

Wand'-el-bert).  
 Wa'-zo.  
 Wegscheider (wäg'-shī-der).  
 Weigel (wi-gel).  
 Weiss (wiss).  
 Weissac (wis-sè).  
 Wen'-de-lin (leen).  
 Wé'-ren-fels.  
 Werk'-meis-ter (mīs-ter).  
 Werns'-dorf.  
 Wesel (wa'-sel).  
 Wes'-sel.  
 Wes'-sen-berg.  
 West'-en.  
 West'-phäl.  
 Wet'-stein (stīn).  
 Wet'-te, de.  
 Wetzer (wet'-er).  
 Wi-cel'-i-us.  
 Wichern (wikh-ern).  
 Wigand (wee'-gant).  
 Wil'-brord.  
 Wil'-der-ām.  
 Wil'-li-bald.  
 Wimpeling (wim-fel-ing).  
 Wimpina (wim-pe-na).  
 Winck'-ler.  
 Winer (wee'-ner).  
 Winterthur (tūr).  
 Witsius (wit'-se-us).  
 Wolf'-leb.  
 Wol-ter's'-dorff.  
 Wulf-ram.

Wuttke (woot'-ke).  
 Wytttenbach (wit'-ten-bāk)

**X.**

Xavier (zav-e-er).  
 Ximenes (he-mā'-nes).

**Y.**

Yvonetus (e-von'-e-tus).

**Z.**

Zabarella (dzā-bā-rel'-la).  
 Zachariä (tsak-ā-ree'-ā).  
 Zach-a-ri'-as.  
 Zach-a-ri'-us.  
 Zanchi (dzān-kee).  
 Zelsberger (tsis'-ber-ger).  
 Zell (tsell).  
 Ze'-no.  
 Zeph-ý-ri'-nua.  
 Zinzendorf (tsint'-sen-dorf).  
 Zollikoffer (tsol-le-kō-fer).  
 Zon'-a-ras.  
 Zos'-i-mus.  
 Zwick (tswick).  
 Zwingli (zwing'-lee).



